

## 'A great miracle happened there'



At an immigrant absorption center in Jerusalem, new immigrant children from the Soviet Union and Ethiopia will light Hanukkah candles, some for the first time. Hanukkah begins at sundown on December 1. (Photo:RNS)

**—Happy Hanukkah—**

## Duke is defeated in Louisiana

By LARRY YUDELSON

NEW YORK (JTA) — The morning-after euphoria of Louisiana Jews and others who worked to defeat state Rep. David Duke in his bid for governor was tempered by the sobering realization that the former Ku Klux Klan leader racked up a whopping 39 percent of the vote in Saturday's runoff election.

While former Gov. Edwin Edwards' 61 percent share constitutes a landslide victory in ordinary political terms, observers maintained that Duke must be measured by a different yardstick than normal candidates. "Even losing, Duke is victorious," said Daniel Levitas of the Atlanta-based Center for Democratic Renewal, which tracks right-wing extremist groups.

Duke received nearly 700,000 votes, a significant increase over his unsuccessful showing last year in a race for the U.S. Senate.

"Even though Duke has been repudiated at the polls, the fact is that he received a large percentage of the Caucasian vote," said Steve Gutow, executive director of the National Jewish Democratic Council. "This indicates that there is a hard core of racism in Louisiana and across the country," he said.

Saturday's election saw a record voter turnout, particularly among the black voters, who make up 28 percent of Louisiana's population and overwhelmingly opposed Duke.

The get-out-the-vote effort was a high priority for the Jewish community, which "worked like the dickens" on a "war zone" footing, said Jane Buchsbaum, executive director of the Jewish Federation of Greater New Orleans. As non-profit organizations, the federation and other Jewish groups are barred from partisan political activity. But as individuals, Buchsbaum

### But battle may not be over yet

and other Jews worked hard in the Louisiana Coalition against Racism and Nazism, a political action committee that has fought Duke



Motorists on Interstate 10 in Baton Rouge, Louisiana, were reminded of David Duke's history of membership in the Ku Klux Klan. Duke posed as a born-again Christian in the closing days of his campaign, although many religious leaders spoke out against him. (Photo:Reuters)

## Israelis, Palestinians working on political, economic accords

By GIL SEDAN

JERUSALEM (JTA) — Israelis and Palestinians have astounded political pundits by reaching agreement on significant political and economic measures to advance Palestinian autonomy without waiting for the start of formal bilateral talks under the Madrid peace conference scenario.

Both sides, acting apparently from mutual self-interest, are trying to establish new patterns of cooperation independent of what the ultimate political solution in the administered territories might be.

Equally significant is the fact that the first moves have been in the Gaza Strip, the most troublesome and impoverished of the administered territories, where the intifada began nearly four years ago. Moreover, they encompass virtually every element of the Palestinian community, from mainstream Palestine Liberation Organization supporters to the violence-prone, rejectionist Islamic fundamentalist Hamas movement.

On the political scene, local leaders and the Israeli Defense Ministry agreed to establish a

new municipal council in Gaza, to be headed by a local Palestinian attorney, Fayez Abu-Rahme. An acknowledged supporter of the mainstream PLO headed by Yasir Arafat, he issued a statement Sunday hailing the new town council as "a breakthrough which would create a different climate."

In turn, he got the blessings of the Israelis for a successful administration, although there are obviously still hostile elements at large in the territory.

Gaza had been without a town council for years, precisely because of the pro-PLO sentiments of its leaders. The city was governed instead by Israel Defense Force officers assigned to the Civil Administration.

In another important concession, the Defense Ministry, seeking to help the territory's moribund economy, has given local Palestinian businessmen a green light to engage in joint economic ventures with Saudi Arabian entrepreneurs. The Ministry approved the transfer of funds from the European Community

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## Four U of D students arrested protesting bartenders Nazi costume

By DOUG DONOVAN and BENJAMIN RINGE

Special to The Jewish Voice

Four University of Delaware students were

arrested and a Newark police officer was struck outside the Stone Balloon early on the morning of November 1 during a dispute over a bartender's Nazi uniform Halloween costume.

Seniors Jamey Schrer and Alan Egber and juniors Joel Berrinson and Todd Abrohms were arrested outside the Stone Balloon for disorderly conduct while protesting the costume, Police Chief William A. Hogan said.

Berrinson was also charged with offensive touching and resisting arrest, Hogan said.

Captain James Weldin, the first officer on the scene outside the bar, was struck twice in the back of the head while attempting to control a student, he said.

The disturbance outside the bar was triggered by people who were protesting the Nazi German uniform worn by bartender Pete Standarowski (a senior at the university), Hogan said.

The men arrested filed complaints against the arresting officers, he said. "There will be a full investigation and if there was inappropriate

Students hold protest  
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ate conduct by police, appropriate disciplinary action will be taken, Hogan said.

Standarowski said students approached him around 11:45 p.m. and told him they were offended by the Nazi swastika on the costume.

"We saw [the bartender] immediately when we came in," Schrier said. "The [management] at the Balloon saw it but it didn't affect them. They were ignorant to the situation."

Standarowski said he had two relatives killed by German soldiers in World War II and he is not anti-Semitic. He said he understood why the Jewish students were offended, but said they did not have to stay at his bar if they were offended.

"When a Jew sees a swastika, it totally brings

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# Editorial

## Our guard must be up against all David Dukes

David Duke lost the race for governor of Louisiana last Saturday. The former Ku Klux Klan leader was beaten in what was reported by the media as a "landslide." Record numbers of Louisiana's voters went to the polls and when it was all over, Duke received 39 percent of the vote.

That is hardly a landslide. It is, instead, a frightening confirmation that there are many who support the kind of supremacist philosophy that David Duke espouses. We now know that they count for 39 percent of the voters in one state. And we also know that a significant portion of the votes given to Duke's opponent, Edwin Edwards, were economically-based — cast out of the fear that a lot of business (mainly conventions) would be lost for Louisiana should Duke emerge the winner. Edwards' win was hardly based squarely on philosophical grounds.

History has shown us what economic fear can do. Duke's use of hatred, fear and the economic ills of his state and his placement of the blame on the minorities is frighteningly similar to what happened some 50 years ago in Germany. Of course, this is not Germany and Duke is not Hitler; but the similarities are not easy to ignore.

In his concession speech, Duke said, "The candidate may have lost, but the message goes out loud and clear." He pledged to have a role in the future in turning his state and the country around. Someone in the audience reportedly yelled "Duke for President" and another told the media that "He'll be back."

David Duke has ascended to national standing as a spokesman for the far right. (One poll taken last week showed that Duke has more name recognition than any announced Democratic presidential candidate.) He gives a certain legitimacy to a point of view that has long been considered immoral. There are David Dukes scattered across this country who will use the Duke example to address the concerns of those seeking simple answers to complex problems — on all levels.

Duke is most certainly not a localized phenomenon. The message he preaches is preached by others like him around this country, including very close to home. According to a report in the *News Journal*, a number of Delawareans contributed money to Duke's campaign. Even within the last month, there have been two Ku Klux Klan rallies in the Dover area. A year ago there was a large one held in West Chester, Pennsylvania. On Halloween, Jewish University of Delaware students felt threatened by a Newark bartender dressed in a Nazi uniform.

Our freedom and security are not safe as long as the David Dukes of the world can garner 39 percent of a state's votes. The other 61 percent must recognize that they have a responsibility — to be vigilant and to fight to discredit racists and their politics whenever they rear their heads.

David Duke lost. But he was not beaten as "soundly" as many newspapers reported. Thirty-nine percent of the voters gave him a certain amount of credibility. We have not seen the end of David Duke and others like him.

Responsible people can breathe a brief sigh of relief that David Duke was not successful, but we cannot take break from the vigilance necessary to prevent him or anyone else with point of view from gaining access to positions of power. God help us if we lose that fight.



## Letter to the editor

### Support Jewish Book Month effort

I note in the issue of November 8 the beautiful poster heralding Jewish Book Month. Plans for the Delaware Jewish community's celebration of book month have been announced. I encourage members of this community to support the Jewish Community Center's effort, to participate and to enjoy

these lectures and events and use the book fair as an opportunity to purchase books as Hanukkah gifts for their children and grandchildren. This is a wonderful way to continue the tradition of the "People for the Book."

Dov Seidel

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# Happy Hanukkah

## Guest Editorial

### Eight lights for human rights

By RABBI MARC H. TANENBAUM

Eight lights for human rights. No more appropriate theme could be found for Hanukkah.

Hanukkah commemorates the victory of Judah the Maccabee over the massive invading armies of the Syrian Empire, and the rededication of the Holy Temple in Jerusalem, which the Syrians had defiled. The story of Hanukkah is a superlative Bible narrative and its meaning today is profound and universal.

From the perspective of history, the Maccabean victory was the first successful triumph in the struggle for human rights, particularly for freedom of conscience and pluralism in the history of mankind.

Had the Syrians defeated the Maccabees in the epic struggle for the right of every group to be itself, on its own terms, Judaism might have perished and, quite conceivably, Christianity and Islam would never have emerged. That's how fateful Hanukkah was for the whole human family.

This Hanukkah hopefully will heighten the consciousness of the Jewish people and that of many others, to rekindle the Maccabean spirit in today's troubled world — to refuse to stand by idly, to resist capitulation to modern-day tyrants and fanatics who desecrate the dignity of human beings created in the sacred image of God by denying religious and political freedoms. Instead of cursing at darkness, Hanukkah is a time to light a candle for life and hope.

(Rabbi Marc H. Tanenbaum is the former international relations director to the American Jewish Committee and a past chairman of the International Jewish Committee for Interreligious Consultations.)

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## Op-Ed

## Menorahs on public property stir debate

## The case for menorahs on public property

By NATHAN LEWIN

The tide has turned in the battle to permit privately funded Hanukkah menorahs to be constructed on public property. The legal issue used to be whether cities could constitutionally permit menorahs to be placed near governmental buildings or in public parks. That was resolved more than two years ago when the Supreme Court, in a landmark case arising in Pittsburgh, held that it was not an establishment of religion to permit a large Chabad-Lubavitch menorah adjacent to the city's Christmas tree in front of Pittsburgh's City Hall.

Today's constitutional issue, being litigated across the country, is whether cities must allow private menorahs to be exhibited in "public forums" — that is, at locations where private speeches and exhibits on various subjects have traditionally been permitted. One illustration is Cincinnati's Fountain Square — an area in the heart of downtown where demonstrations, public gatherings and private displays have always been encouraged.

Cincinnati refused for many years to allow a Lubavitch menorah to be displayed at Fountain Square, even though there had been private banners and rallies at the square from time immemorial. Last year, shortly before Hanukkah, the city authorities again turned down the request that an 18-foot high menorah be

erected at Lubavitch's expense. Lubavitch initiated a law suit against the city and, after a brief hearing in federal court, the city was ordered to permit the menorah display for all eight days of Hanukkah.

The federal court of appeals rejected Cincinnati's expedited request to have the trial court order overturned. The court of appeals ruled that religious speech could not constitutionally be discriminated against. If a square or a park is thrown open for private speech on secular subjects, it cannot be closed to religious speech.

Contrary to the protestations of organizations such as the American Jewish Congress, Lubavitch has consistently represented the menorah to be a religious symbol which, when erected in a public square, has the constitutional protection of religious expression. No fewer than ten times in his decision in the Pittsburgh case, Justice Harry Blackmun — who wrote the dispositive opinion that decided the case in favor of the menorah — referred to the menorah as a religious symbol.

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## The Lubavitch menorah and religious freedom

By ALLAN NADLER

The Hanukkah menorah is the great Jewish symbol of religious freedom. It commemorates the proud overthrow of a cruel religious autocracy by an ancient oppressed minority. How

menorahs.

This public lighting campaign has been proudly documented twice by the Lubavitchers in glossy, hardcover volumes titled "Let There Be Light" and "...And There Was Light," respectively, pictorial accounts of public lighting ceremonies across America and around the world.

In celebration of a holiday which champions religious freedom as no other does, these menorahs have contributed to the most widespread breach of the "wall of separation" between religion and affairs of state that guarantees Americans of all faiths — not least the Jews — complete religious freedom.

And far from being the unintended consequence of naive religious enthusiasm on the part of the Hasidim, the menorah-lighting campaign has had a very deliberate political effect. "...And There Was Light," for example, published in 1987, contains a preface which argues that these public religious ceremonies are in perfect harmony with the First Amendment, followed by a full-page photograph of then-president Ronald Reagan accepting a copy of the earlier volume, "Let There Be Light."

Indeed, the public menorahs reflect the political philosophy of a rebbe who, among his

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## Two Views

ironic then that this very symbol has of late become the vehicle for a grossly public and widespread violation of precisely that amendment to the American constitution which was formulated to prevent the "establishment of religion" and thereby protect minorities from the tyranny of religious subjugation.

For the past decade, the Hasidic Lubavitch movement has, with remarkable zeal, pursued a vigorous campaign of erecting Hanukkah menorahs and engaging in public religious ceremonies in which prominent civic and political personalities participate in the benedictions and rituals surrounding the lighting of the candles.

From City Hall in Los Angeles to the steps of the state house in Des Moines to Independence Hall in Philadelphia, the Lubavitchers have deliberately targeted the most public of public places in which to display their oversized

## Hanukkah is not the Jewish Christmas

By ALAN DERSHOWITZ

I love when Hanukkah comes out early, as it does this year. It enables Jews to celebrate Hanukkah independently of Christmas. (Lenny Bruce was wrong when he said Jews never "celebrate," they "observe.") When the two holidays coincide, many Jews view Hanukkah as the "Jewish Christmas." We explain to our children that we, too, have a winter holiday during which we give gifts and have parties.

Jews compete with Christians over whose symbol will be displayed in public areas: if "they" put up their creche or tree, "we" certainly want our menorah up there next to it, lest we be relegated to second-class status. The result is often the kind of display described by Supreme Court Justice Harry Blackmun in a recent Supreme Court decision as a small menorah standing "in the shadow" of a much larger Christmas tree.

It's time to take Hanukkah out of the shadow of Christmas and appreciate our holiday on its own merits.

We should not buy our children and friends "Christmas gifts" for Hanukkah. We should give presents that reflect the Jewish nature of Hanukkah. Hanukkah "gelt" — money — is, of course, appropriate, but at least a portion of all Hanukkah gelt should be allocated to charity.

We should tell the story of Hanukkah — a story that is not widely known. It is not known because the Book of Maccabees is not part of the Jewish Bible and we do not read it the way we read the Book of Esther on Purim.

In an effort to Hellenize the Jewish population of Judea, Antiochus IV of Syria, in 168 BCE, outlawed all forms of Jewish observance and began what was to be a three-year campaign of religious persecution. When Anti-

ochus' soldiers arrived in the city of Modi'in, a Jew named Matityahu refused a command that he bow down before idols, choosing instead to revolt against the king's emissaries and flee to the Judean hills with his sons and a group of Jewish followers.

Following Matityahu's death in 166, his son, Judah Maccabee, led a revolutionary coalition against Antiochus' armies. Judah's army consistently defeated larger Syrian forces until finally, in 165 BCE, Judah's army of 10,000 drove a Syrian army of 60,000 back to Syria.

Having defeated Antiochus, Judah and his troops marched to the Temple Mount, only to find the Temple completely desecrated. As the Jews restored the Temple, one small flask of oil was found with barely enough oil to light the menorah for a single day. Miraculously, this small amount of oil lasted for eight days.

The story of the Maccabean revolution is an

account of the use of physical power for moral purposes. Throughout history, Jews have been ambivalent about the use of physical force, even when used in a just cause. The Maccabees reflect an authentic part of the Jewish character and Jewish history. We must not deny that part of our heritage, any more than we should regard it as the only part of our heritage.

Jews are good at commemorating — or observing — the many military losses we have endured, from the destruction of the Temples on Tisha B'Av to the destruction of European Jewry on Yom HaShoah. We celebrate freedom on Passover, political victory on Purim, and our covenantal relationship with God on Simchat Torah. But we feel uncomfortable celebrating military victories. Perhaps that is why we emphasize the religious miracle of Hanukkah — the oil burning for eight days.

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## What a G.A. can do best

By GARY ROSENBLATT

(Editor's Note: As *The Jewish Voice* goes to press, the 1991 General Assembly of the Council of Jewish Federations is being held in Baltimore. Seven lay leaders and three Federation staff members will represent the Delaware Jewish community at the meetings. A report will be published in the December 8 issue.)

Of all the plenaries and forums and workshops I've attended at a dozen General Assemblies, of all the lectures and panels and sermons and debates I've heard, there is one moment that stands out most vividly. It was a Shabbat afternoon in Dallas, 14 years ago, and the mood in the huge ballroom, overflowing with more than 2,700 people, was electric with anticipation.

After more than 30 minutes of waiting, in the distance, a small, frail woman in a simple black dress entered the room, and the crowd broke out in spontaneous applause and song. They sang "Heveinu Shalom Aleichem" and chanted "Golda, Golda." It was an out-

pouring of love and affection for Golda Meir, the former Israeli prime minister, who was 79 and ailing, and one sensed that this may be the last time we would see her. Indeed, she died, in Israel, several months later.

Her head was barely visible above the lecturer, but her voice was firm, and during the next hour, speaking without notes, she kept her audience mesmerized. With an unflinching memory and a wry sense of humor, she spoke of her first, and only other, appearance at a G.A. The year was 1948, and she came to Chicago as part of a whirlwind, six-week effort to raise \$25 million on behalf of a Jewish nation that had not yet declared statehood but was already at war.

In the end, Mrs. Meir raised \$50 million and, upon her return to Jerusalem, David Ben-Gurion remarked, "some day when history will be written, it will be said that there was a Jewish woman who raised the money that made the State possible."

That day in Dallas, one sensed a powerful bond between Golda Meir and the many

hundreds of Jews from throughout the U.S. and Canada who had come to help plan the communal Jewish agenda and whose concern for Israel and Jewish peoplehood was paramount.

At the end of her address, Mrs. Meir noted, "I almost was going to say that in 30 years I'll come back and see you all again. But I've always been a realist. My only hope is that one day I can come back and be able to say, 'we made it there is peace in Israel.'"

That scene, and those words, come to mind on the eve of the 1991 General Assembly, the first ever held in Baltimore, as peace looms as a possibility in the Mideast.

The G.A. symbolizes American Jewry at its best and points up some of its weaknesses. Its emphasis is on volunteer fund-raising unmatched by any Jewish community in history. And the numbers are remarkable. It is estimated that the 189 federations throughout the U.S. and Canada raised \$1.2 billion last year for Israel, Soviet Jewish resettlement, overseas and national agencies as well as local Jewish

institutions, ranging from family and vocational services to boards of education.

But with its focus on consensus, the federation world has difficulty taking bold and dramatic steps, particularly in dealing with crises that transcend financial solutions.

Many studies have been done to document the increase in assimilation and intermarriage and the decline in Jewish education and religious commitment. But little has been done by the organized Jewish community to counter those trends because there is no one unified approach. And religious issues are usually avoided so as not to cause a rift. But how can we expect Soviet Jewish immigrants, for example, to become active in synagogues and maintain ritual observances when many of our communal leaders do neither?

In recent years, there has been an effort to inject more of a Jewish component historical, educational, rabbinical and spiritual into what had been a more business-like annual convention. But it is the volunteer delegates, rather

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# Candle Lighting

**NOVEMBER**  
**22ND — 4:24 PM**  
**29TH — 4:21 PM**  
**DECEMBER**  
**6TH — 4:19 PM**  
**Hanukkah begins after**  
**nightfall on December 1st.**

## DELAWARE'S SYNAGOGUES

### ADAS KODESCH SHEL EMETH

(Traditional)  
 Affiliation:  
 Union of Orthodox Jewish  
 Congregations of America  
 Washington Blvd. and Torah Drive  
 Wilmington  
**762-2705**  
 Rabbi Nathan N. Schorr  
 Rabbi Emeritus Leonard B. Gewirtz  
**SERVICES**  
 Friday - 8 p.m.  
 Saturday - 8:45 a.m.  
 Sundays, holidays - 8 a.m.  
 Monday through Friday - 7:30 a.m.  
 Monday through Thursday - 5:45 p.m.

### BETH SHOLOM CONGREGATION OF DOVER

(Conservative)  
 Affiliation:  
 United Synagogues of America  
 Queen and Clara Sts.  
 Dover  
**734-5578**  
 Rabbi Moshe Goldblum  
**SERVICES**  
 Friday - 7:30 p.m.  
 Saturday - 9:30 a.m.  
 Discussion of Torah Portion takes place following Saturday morning service.

### CONGREGATION BETH EMETH

(Reform)  
 Affiliation:  
 Union of American Hebrew Congregations  
 300 Lea Blvd.  
 Wilmington  
**764-2393**  
 Rabbi Peter Grumbacher  
 Assistant Rabbi Sarah Messinger  
**SERVICES**  
 Friday - 8 p.m.  
 Saturday - 11 a.m.  
 Morning Minyan - 7:55  
 Monday through Friday  
 A Torah Study group is led by the rabbi on Saturdays at 9:30 a.m.

### CONGREGATION BETH SHALOM

(Conservative)  
 Affiliation:  
 United Synagogues of America  
 18th and Baynard Blvd.  
 Wilmington  
**654-4462**  
 Rabbi Herbert Yoskowitz  
**SERVICES**  
 Friday - 8 p.m.  
 Saturday - 10 a.m.  
 A Torah discussion is led by the rabbi during Saturday morning services.

### MACHZIKEY HADAS CONGREGATION

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

### TEMPLE BETH EL

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

# Dvar Torah

Parshat Va Yishlach, November 23rd

## Judgement and justice

By A.J. LEVINE

SWARTHMORE, Pa. (JTA) — The story of Dinah, at the midpoint of this week's parsha, lacks moral clarity. The text and its interpretations raise questions concerning the innocence or guilt of the principal characters — Dinah, Simeon and Levi, Sh'chem and Jacob — and various responses to those questions render problematic the issues of gender roles, interethnic alliances, and family loyalties. No answers are provided: answers may not in fact exist. But those who seek understanding of the text, the tradition and their own attitudes, must wrestle with these issues nonetheless.

Although Dinah is raped, both historical-critical and homiletic interpretations find her culpable. Historically, the story may have functioned to warn Hebrew women against associating not only with Gentiles, but also with other women. Had Dinah not gone out to see "the daughters of the land" (Gen. 34:1), the crime would not have occurred. The implication of this reading is that women are not to initiate ties with one another and form communities. Daughters, the chapter emphasizes, are exchange tokens with which men make alliances.

In midrashic interpretations, these prescriptive warnings become descriptive explanations for the crime. Equating the comment that Dinah "went out" (Gen. 34:1) with the notice that Leah "went out" (Gen. 30:16) to arrange a sexual encounter with Jacob, B'reshit Rabbah is not the only midrashic source to suggest that Dinah, like her mother Leah, went out to show off her beauty.

Another tradition argues that Sh'chem lured Dinah from her tent by means of singing and dancing women, while a third adds that Dinah's brothers had to drag her away from Sh'chem by force. In all these cases, blame is gender-coded: the woman is either a seducer or easily seduced. The text thus recommends that women should stay, or be kept, home.

An alternative midrash blames Jacob for the crime. As punishment for her father's sin of hiding her from Esau and so preventing their marriage, Dinah is first raped by an uncircumcised Sh'chemite and then married to Job, yet another uncircumcised man. This tradition, as well as those texts which make Dinah the mother of Asenat (and so provide Joseph with an appropriate spouse), demonstrates how women serve to forge connections between divergent branches of biblical tradition and the dominant endogamous family of Abraham.

Such readings also show that women suffer for men's mistakes. These various accounts of Dinah's eventual marriage bring closure to her story. Yet, in the Torah, the last we hear of her is in Genesis 46:15, when she accompanies her family to Egypt. The major parallel offered by canonical material to her situation — the rape of Tamar by her half-brother Amnon (2 Samuel 13) — suggests that Dinah would have been confronted by two equally unsettling fates: she could remain desolate in the home of a male relative; or, with her father's permission, she could marry her rapist (Deut. 22:28-29).

Just as Tamar's brother, Absalom, forecloses this second possibility, so too do Simeon and Levi eliminate the possibility of marriage to Sh'chem from Dinah's future. And just as Absalom is ambivalently portrayed (is his primary motivation in killing Amnon to avenge Tamar or to secure the throne?), so Dinah's brothers retain a hint of moral ambiguity. They are angry because Sh'chem "wrought a senseless disgrace (n'valah) in Israel by lying with Jacob's daughter, for such a thing ought not to be done" (Gen. 34:7). Here they appear to speak for Dinah, since their words are echoed by Tamar in 2 Samuel 13:12.

But their motives are complicated. Their primary concern may be for their sister's fate, for Sh'chem's despoiling of an economic commodity, or for their father's loss of honor.

This last interpretation anticipates the change of Jacob's name to Israel and, reading "b'Yisrael" in Genesis 34:7 as "against Israel," interprets the brothers' objection to be that Sh'chem committed his disgrace against their father.

Nor is their revenge, a form of poetic justice, unproblematic. The brothers deceitfully manipulate the covenant of circumcision to break the covenant they have entered into with Sh'chem and his people.

Such manipulation serves not only to undermine interethnic dealings, but to pervert a symbol of what should be a joyous occasion. Indeed, both circumcision and the ruptured hymen are signs of initiation into a new community: the people Israel and the state of marriage, respectively.

In this parsha, however, each sign leads not to communal growth but to destruction. Dinah experiences not a sanctioned marriage but a rape. The circumcision of the Sh'chemites should have led to intermarriage and accompanying economic alliances. Instead, it led to pain and death.

The mass destruction is itself disturbing. The men of Sh'chem are killed, their city is plundered, and "all their little ones and their wives" are taken captive. The Sh'chemite women are now in Dinah's position. Such increasing violence, particularly against women, is not anomalous: the term for Sh'chem's disgrace, n'valah, is used in Judges 19:23 and 20:16 to describe another rape. Here, revenge leads to the capture of "four hundred young virgins" and "the daughters of Shiloh."

Unlike the episodes in 2 Samuel and Judges, however, violence

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# The Rabbi Writes

## On Jewish demography

By RABBI LEONARD B. GEWIRTZ

Rabbi Emeritus of Adas Kodesch Shel Emeth

There are two major factors causing a decline in Jewish Demography: 1. Intermarriage, marrying out; 2. Decline in Jewish fecundity, decline in birth rate.

The following table presents the Jewish population in the U.S. and explains the two demographic factors listed above.

1877 - 250,000
1897 - 938,000
1907 - 1,777,000
1917 - 3,389,000
1927 - 4,228,000
1937 - 4,771,000
1947 - 5,000,000
1951 - 5,200,000
1967 - 5,800,000

(JEWISH ENCYCLOPEDIA - Vol. 5; page 1502)

The big increase in Jewish population between 1907 and 1927 was

caused by the Jewish immigration from eastern Europe; thereafter the population increase has been comparatively small.

In the 1980's and 1990's, we notice a serious decline: 1991 - 4,300,000, according to the American Jewish Community Survey (N.Y. Times, June 7, 1991). The same survey showed that 48 percent of Jews marry Jews and 52 percent of Jews marry out.

The same A.J.C. survey showed a serious new phenomenon. There are 1,200,000 secular Jews. They are not part of the Jewish community, but retain some Jewish identity.

Considering the phenomenon of "secular Jews" and 52% of Jews marrying out, we may anticipate a further decline in Jewish Demography. There are sociologists who are concerned that by 2010 there will be fewer than 3,000,000 Jews in the U.S.

## Israeli, Palestinian teens meet in France to talk

PARIS (JTA) — Ten Israeli teenagers and 10 Palestinians of the same age from the West Bank and Gaza Strip lived under the same roof for a week without coming to blows. They didn't resolve the Arab-Israeli conflict but at least they showed that communication is possible, according to their hosts.

The 20 youngsters, ages 14 to 17, were selected for an experiment in coexistence by activist Socialist families in La Montagne, a village near the city of Nantes in the Loire Valley of central France. Each family took a Palestinian and an Israeli as their guests because they felt it was their "duty to do something for peace" in the Middle East.

According to the youngsters, the contact was strained at first but warmed after a few days. "It's easier to meet on neutral ground," a Pales-

tinian youth observed.

An Arab girl who found an Israeli friend in the French countryside wondered if they would still be speaking back in Jerusalem. "If not, this trip would be a waste," she observed.

Some young Israelis and Palestinians agreed "there will be peace in Israel only if Palestinians and Israelis decide to live in peace together in the same country." But as one youth put it, "Even if it worked here, it won't in Israel. Talk won't solve the problems."

Others took a more positive view. "Of course these youngsters will not resolve the problem, but this group must deliver a message of peace in Israel and show that communication between Israelis and Palestinians is possible," an Israeli youth counselor said.

# Happy Hanukkah

## Charitable Giving Tips

It is a good idea for those who wish to make charitable gifts in a given year to periodically review the rules about income tax deductions that result from various types of gifts and when those deductions are effective.

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Real Estate	Fair market value at date of gift (if qualifies as LTCG property)	Date of delivery of deed as determined by law.
Life Insurance Paid-up	Replacement cost, generally; deduction may be limited to cash surrender value or donor's adjusted basis under certain circumstances	When the donor names the charity as beneficiary of policy and irrevocably assigns to charity all ownership rights in policy, including right to borrow and surrender for cash
Not Paid-up	Interpolated terminal reserve (slightly above cash surrender value)	
Mortgaged Property	Fair market value less amount of debt	Same as other real estate
Charitable Remainder and Lead Trusts	Present value of interest passing to charity	When money or property is placed in trust

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# Morris Lecture to feature political scientist

Mark E. Talisman, humanitarian, political scientist and educator will speak at the Doris & Irving Morris Leadership Forum, at 8 p.m., on December 15, at the JCC. Talisman's lecture will focus on community involvement and leadership in the Jewish community.

"Talisman is highly visible in his community...and has expanded that community, first to a national and then to an international level. His unique background gives him the opportunity to look at events shaping the world and bring them back to a local level, so that others may benefit," according to Moises Paz, Assistant Director of the JCC.

Talisman was selected to speak at this year's leadership forum because of his "very powerful message," according to Doris Morris. She says that she "was very impressed with him. He has a soft-spoken style yet imparts a very important message... that there needs to be leadership emerging in our community." Morris continued, stating that at a speaking engagement at Congregation Beth

Shalom several years ago, he spoke about his parents, Czechoslovakian immigrants, who told him that they had done their best to make people aware of what was happening in Europe during the war...but maybe people could have done more. With this as background, Talisman personally has gone on "to do more" and wants to share the importance of involvement with others.

"His knowledge of Washington and the Jewish world is most impressive," said Cindy Imber, member of the forum committee. "He has an intriguing ability to reflect on the world's problems and bring them back to the Jewish people in the United States." Talisman has an important message based on his view of the world. "The world is on its axis...everything is changing," he told Imber. She says that he is committed to sensitizing Jewish people to get involved in their community, to have Jewish agencies work hand-in-hand and to develop needed leadership.

A former Administrative Assistant to the U.S. House of Representa-



Mark Talisman

tives and staff member of Congressman Charles A. Vanik, Talisman helped to create many federal initiatives, including the Jackson-Vanik Amendment linking emigration and economic benefits for the Soviet

## The Morris Leadership Forum

The Doris & Irving Morris Leadership Forum was created by the JCC in 1987 to honor the Morris' leadership in the community. The Morris' were the first to be "recognized for their quality leadership roles, including spearheading the development of the Family Campus," states David Sorkin, Executive Director of the JCC. He says that hopefully other such lecture series will be initiated to honor those in the community who demonstrate quality leadership.

Sorkin says that lectures that focus on leadership development help to fulfill the JCC's mission "to foster through programs and resources the Jewish people's responsibilities to and identification with the State of Israel" and "to serve the...educational...needs of its members in the wholesome atmosphere of a Jewish Community Center."

The purpose of the forum is "not only to recognize leadership in the community, but also to provide thought provoking lectures that stimulate awareness of the need for leadership in the Wilmington Jewish community," continues Sorkin, "we are confident that Mark Talisman will sensitize those who attend to our community needs."

Union and other non-market economies.

Talisman teaches seminars and courses in the legislative process at Harvard and other institutions. Additionally, as Founding Vice Chairman of the United States Holocaust Memorial, he supervised the devel-

opment of curricula that has been implemented throughout the country.

Talisman's lecture is open to the community at no charge. patron tickets (\$25 per person) include an invitation to a reception with Talisman beginning at 7:30 p.m.

## Author to speak at JCC on stereotypes

By PAULA HAIT

Editor of The Jewish Voice

A desire to be part of the majority and the method for attaining that goal, according to Janice Booker, is in the agreement with the majority's stereotypical ideas about Jews. Self-hate — a Jew's acceptance of the negative stereotype — is explored in Booker's new book, to be published this month, entitled *The Jewish American Princess and Other Myths: The Many Faces of Self-Hatred*.

Booker is a journalist, radio broadcaster and University of Pennsylvania lecturer and has been writing non-fiction since she was a journalism student at Temple University. She is scheduled to speak at the Jewish community Center on Monday, December 9, at 7:30 p.m.

"Jews come to believe the way to survive is to accept the beliefs of the majority, because the majority will work to save only those they think worth saving," she maintains. "When Jews buy into popular stereotypes they ally themselves with their enemies, while hoping they will ensure themselves against future discrimination."

With this basic philosophy, Booker explores the harm Jews do to themselves and others when they accept ethnic stereotypes without question.



Janice Booker

JAP jokes, the "Jewish mother," the concept of being "too Jewish," the condemnation of the practices of Israeli nationalism are some of the topics Booker deals with in her book.

She names comics and writers — like Joan Rivers, Philip Roth, Woody Allen and Phil Donahue — whose stock in trade is the perpetuation of negative stereotypes about Jews and shows how their routines bait the trap of common prejudice. She sprinkles her discussion of the topic with humorous anecdotes, touching everyone — Jew and Gentile, Italian and Pole, black and white.

"Stereotypes linger because they get infused into the culture and so ingrained in people's minds that to dismiss them is tantamount to acknowledging one's personal ignorance," Booker writes.

Booker says she was originally motivated to write her book on self-hate as an exploration of why good people, well intentioned and socially aware, tolerate jokes and ethnic slurs at their own expense. Using psychology, sociology, history and personal experience, she traces the fallout of an insecure people who have been the butt of ethnic slurs while stressing that the possibility that "it is still possible to maintain an ethnic identity that takes pride in Jewish history and that dismisses stereotypes as unworthy of a civilized people."

The lecture at the JCC, in recognition of Jewish Book Month, is free of charge and open to the entire community.

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LOCAL

# 'Scattered Seeds', study of Sephardim, continues

Dr. Walter Weiker, Professor of Political Science at Rutgers University, will speak about the Jews of Turkey on December 8 as part of the Congregation Beth Shalom Adult Education Series, "Scattered Seeds: The Expulsion of 1492 and the Survival of the Sephardim." Weiker is the author of several books about Turkish history and contemporary politics. He has devoted much of his professional career to the study of the Jews of Turkey, and his newest book, *Ottomans, Turks and the Jewish Polity: A History of the Jews of Turkey*, will be published in the Spring of 1992. Most recently, he has published *The Un-Seen Israelis: The Jews from Turkey in Israel*.

Weiker has held academic fellowships from Princeton University, the Ford Foundation, Rutgers University, and the Harry S. Truman Institute of the Hebrew University. He has been on the faculty at Rutgers since 1962, a full professor since 1973, and is currently Chairman of the Political Science Department at the Newark Campus. In addition, he has lectured widely to both academic and synagogue audiences on the subject of the Jews of Turkey.

In his scheduled lecture entitled, "Safe Haven: The Establishment of Post-Expulsion Sephardic Communities in the Ottoman Empire," Weiker will present an historical overview of this Jewish community from its early days in 15th century



Dr. Walter F. Weiker

Ottoman Empire to present times in modern Turkey. He will also speak about the coexistence of the Jewish community in the greater Moslem community, the rise of Messianism and Shabbtai Zevi, Court Jews in the Ottoman Empire, and the period of cultural brilliance in the 15th and

16th centuries.

The lecture will be given at the Jewish Community Center at 7 p.m., Sunday, December 8. Admission to the lecture is \$5, or \$20 for the five remaining lectures in the series. Registration will be at 6:45 p.m. at the Jewish Community Center.

## JCC book fair to have 'something for everyone'

The annual Book Month Celebration sponsored by the Jewish Community Center has been planned to offer something for everyone, according to JCC Assistant Director Moises Paz.

On Sunday, December 8, "Children of the Book," a program that will include story telling and a book-making workshop, will be offered to the children of the Delaware Jewish community. The event will be followed by an ice cream sundae party.

"Those interested in societal or women's issues will not want to miss Janice Booker's discussion of ethnic stereotypes" on Monday, December 9, Paz said. Booker, who lives in the Philadelphia area, will discuss her new book, "The American Jewish Princess and Other Myths: The Many Faces of Self-Hatred." (See story, this page.)

An exhibit of art in the JCC gallery, entitled "Turkey: The Safe Haven," will be on display in conjunction with Congregation Beth Shalom's year-long series, "Scattered Seeds," and its speaker, Dr. Walter F. Weiker, who will speak on the expulsion and survival of Sephardic Jews on Sunday, December 8, at 7 p.m. (See story, this page.)

A slide show entitled "Jewish Sights of Spain," will be offered on Wednesday, December 11, at 8 p.m. The presentation will include slides of the Jewish history of Spain and is being sponsored by the JCC.

Other events scheduled in celebration of Jewish Book Month include a lecture on "Grandparenting" by former JCC Director Irving Kauffman on Monday, December 2, at 10:30 a.m.; a discussion of Abraham Bresdin's book, "Reflections of the Rav," on Tuesday, December 17, at 7 p.m.; and the Doris and Irving Morris Lecture Forum on Sunday, December 15, which will feature Mark E. Talisman, whose topic will be "Being Jewish in an Era of Radical Change in the World" (See story on this page).

## Exhibit to illustrate settlement in Turkey



A traveling exhibition entitled "Safe Haven," will be on display at the Jewish Community Center from December 2 to 18, in conjunction with the lecture sponsored by Congregation Beth Shalom with the same title.

"Safe Haven," based on the exhibit created by the Oakland, California, Judah L. Magnes Museum, inaugurates the 500th anniversary of the settlement of Sephardic Jews in the Ottoman Empire in 1492. The exhibit includes 50 documentary photographs, including the one show above, and a 30-minute video. Turkey was one of the few countries to open its doors to the Sephardic Jews expelled by the Spanish Inquisition. The exhibition illustrates both the Jewish contributions to the surrounding society and the protection they received in return.



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## LOCAL

### Young Leadership looks at past, future



Sharon Mittelman introduces speakers Leslie Newman and Toni Young (seated left and right, respectively) before they each spoke about the Delaware community's past and future.

#### Staff Report

Leslie Newman and Toni Young were the guest speakers at the recent opening session of the Young Leadership Cabinet Leadership Development series. The program, entitled "Back to the Jewish Future," which featured an overview of the first 25 years of Delaware Jewish life by Young was followed by a discussion of the future of the Jewish community facilitated by Newman.

"I never realized how much of a Jewish history Delaware had," commented Sharon Mittelman, Vice Chairperson of the YLC Leadership Development Committee.

Young, who is responsible for documenting much of Delaware's Jewish history through numerous publications, focused on how the early Delaware Jewish community defined themselves as American Jews. She commented that "Delaware's early Jews in the 1880s were the original 'Jews by choice' because, contrary to what some popular perceptions are, there was opportunity for the Jews to interact with the overall community, but the Jews of Delaware chose to maintain their individuality and establish their own community." Many of the agencies and synagogues of Delaware today had their origins in the late 1800s, she noted.

Following Young's presentation, the Young Leadership Cabinet members had a group discussion about modern attitudes about Judaism and issues affecting the Jewish people. Newman opened the discussion by sharing with the participants some of the recent findings in the 1990 CJF Jewish Population study which highlighted increasing intermarriage and assimilation as major threats to the future of the Jewish people. Following Newman's comments, participants explored their attitudes toward Judaism as a religion and as a culture, what types of innovation are needed in the Jewish community to overcome some of the recent trends and how American Jews are defining themselves in the 1990s.

The YLC Leadership Development Committee will offer three more sessions through 1991-92 for members of the five committees which comprise the Young Leadership Cabinet. For more information about the Young Leadership Cabinet, contact Seth Bloom, JFD Assistant Director, 478-6200.

# The JEWISH VOICE

A Community Newspaper  
Published by the Jewish Federation of Delaware  
101 Garden of Eden Road • Wilmington, Delaware 19803-1597 • Phone: 478-6200

November 22, 1991

Dear Reader,

The Jewish Voice needs your help. Over the past few years we have worked to increase both the quality and the quantity of our news coverage. Our goal is to provide a balanced mix of local, national and international news as well as two pages of opinions. We have added Joseph Polakoff, a Washington-based columnist and correspondent, to our list of news sources. Our columns include travel, a Torah commentary, movie and video reviews, two Israeli correspondents — Nechemia Meyers and Carl Alpert — who offer the Israeli perspective on current events and a Jewish genealogy column.

Based on comments, phone calls and letters to the editor, we believe that the community is pleased with the growth and changes that have taken place.

Unfortunately, however, these improvements have added to the cost of publishing this twice-monthly newspaper. And while we try to operate "on a shoestring," printing and postage costs have increased dramatically.

The bulk of our revenue comes from advertising and for some twenty percent of our budget we depend on an allocation each year from the Jewish Federation of Delaware, our publisher. But there is only so far the same community dollars can be stretched.

For the second year, in an effort to continue to offer our readers the variety and quality they deserve and have come to rely on, The Jewish Voice is launching a Voluntary Subscription Drive. Last year's drive was extremely successful and allowed us to balance our budget. The attached response form allows you to choose a category — Sponsor, Patron, Friend or Supporter — and help ensure that we can continue to publish a newspaper we can all be proud of.

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Susan Paikin  
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LOCAL

# Speaker recalls horrors of concentration camp

By MARC KLEIMAN

Special to The Jewish Voice

"On this day in April in 1945, I was to have the shock of my life," said Dr. Leon Bass to an audience of 75 in the Ewing Room of the Perkins Student Center at the University of Delaware on November 10.

During his lecture entitled "Building Bridges for the Future," Bass, a retired Philadelphia school principal, said his amazement occurred during World War II. He was about to walk through the gates of a concentration camp in Germany called Buchenwald, completely unaware of what lay ahead.

"I can remember so vividly that I walked through those gates and saw in front of me what I now refer to as the walking dead," he said.

Bass, who participated in the American troops' liberation of Jews imprisoned at Buchenwald, said he saw human beings who had been beaten, starved, tortured and deprived of all the basic things that make life meaningful. "They were skin and bones," he said.

The speech, which was part of the Evolve series sponsored by the Center for Black Culture and the Cultural Programming Advisory Board, was held in remembrance of Kristallnacht, or the "night of broken glass," which occurred on the evenings of November 9 and 10, 1938.

More than 30,000 Jews were arrested or killed as Nazi stormtroopers pillaged through towns in Germany and Austria, breaking windows of Jewish-owned stores, homes and synagogues. The event acted as a prelude to the Holocaust which claimed the lives of more than six million Jews over the next six years.

When Bass became an American soldier in World War II, he was sent overseas to Europe to help U.S.

**"I saw in front of me what I now refer to as the Walking dead."**



Dr. Leon Bass discusses his experience in the liberation of a concentration camp with some University of Delaware students following his lecture. (Photo: M. Bartley)

forces finish the war. At 19 years of age, he remembers asking himself, "Why was my country using me to fight, and possibly die, to preserve those rights and privileges that they were telling me that I wasn't good enough to enjoy at home?"

"I was a very angry young man," Bass said.

Marc Weiss, president of B'nai B'rith Hillel at the university, said Bass tried to help people see how the Holocaust has meaning for other minority groups.

Professor Vivian Klaff, Hillel's advisory board chairman, emphasized why it is important to tie together the Holocaust with racism. "It is of great importance for people to understand the views of others and try to communicate messages. We live in a world where racism takes on

many different meanings," he said.

Bass described how difficult it was growing up as a black man in a white world and how he faced the prejudices that said a black man was not important. Bass said he remembered his father trying to make him understand that he was somebody important, that he was good enough.

He recalls reciting the pledge of allegiance in school, specifically the last few lines, "with liberty and justice for all."

"But I was going to find out that liberty and justice was not for all," Bass said. "People had already decided that I was not good enough," he said emphatically.

His initial thoughts and animosity toward home soon lessened as he found out why he was fighting for other people in Europe. "This was

because I was going to walk through the gates of a concentration camp," he said.

"I stood looking. I didn't understand anything I was seeing or hearing at this point. There was nothing in my background of experiences to help me get a handle on this."

Bass said he could not understand what possible crime these people who stood in front of him could have done to deserve such abuse. He found out his answer. "The Nazis had decided that these people were not good enough."

Bass decided "because of this reason, the evil of racism, that would tell one group of people they are better than others for some superficial rea-

son and can dictate the terms of life," he had to do something.

He came back to the United States and became a teacher, and, he said, through the philosophy of Dr. Martin Luther King, Jr., he learned how to live with these evils, to teach against them and how to love everyone.

In the words of writer James Baldwin, Bass ended his speech saying, "Either we love one another, either we hold to one another, or the sea will engulf us, and the light will go out."

"We — you and I," Bass said, "have the awesome responsibility to keep the light shining."

(This article is reprinted with permission from The Review.)



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## Young Leadership conference scheduled for Washington

Israeli Minister of Defense Moshe Arens and Senators Phil Gramm (R-TX) and Barbara Mikulski (D-MD) will be among the featured speakers at the United Jewish Appeal's Eighth National Young Leadership Conference to be held in Washington, DC, from March 15 through 17, 1992.

"More than 2,000 young Jewish leaders from every state in the United States" are expected to participate, according to Steve Biener, Jewish Federation of Delaware Young Leadership Cabinet Missions Chairperson. Biener said subsidies for the conference are available for a limited number of Delaware participants through the Gilbert J. Spiegel Memorial Fund.

The theme of the three-day conference is "Our World at a Turning Point...A Call to Action."

Arens will analyze recent Middle Eastern developments with special emphasis on Israel's defense strategies and its participation in a peace conference with its Arab neighbors. Gramm and Mikulski, both of whom will be honored by the Young Leadership Cabinets for their friendship to Israel and the Jewish people, will update the audience on proposed legislation affecting domestic and international concerns.

The program will focus on global

strategic realities, United States/Israel relations, the impact of Soviet and Ethiopian immigrations on the Israeli economy and the Jewish agenda in the United States, according to conference coordinators.

More than 40 workshops will explore a broad range of topics including the peace process, the 1992 elections, Islamic fundamentalism, Ethiopian Jewry, Jewish feminism and raising Jewish children as well as a Mideast intelligence briefing. Session leaders will include Washington and Middle East experts, media panelists, Israeli diplomats, White House and State Department officials, members of Congress and Jewish scholars.

In addition, intensive minicourses designed to sharpen specific skills will be offered to those who have attended past conferences. Special emphasis will be placed on ways in which delegates might participate in advancing economic development in Israel.

Marjory Stone of Wilmington, who is immediate past chairperson of the National UJA Women's Young Leadership Cabinet, will discuss the conference at a meeting for anyone interested in participating, on Tuesday, December 3, at 7 p.m., at the Jewish Community Center. Registration

materials will be available at the meeting.

For more information of for reservations for the December 3 meeting, call Seth Bloom, JFD Assistant Director, at 478-6200.



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## LOCAL

# Students protest Nazi costume, arrest of Jewish students at bar

By **DOUG DONOVAN**  
and **SARA WEISS**

Special to *The Jewish Voice*

About 70 students offended by the Nazi uniform brandished by a Stone Balloon bartender on October 31 demonstrated outside the club the following afternoon.

The protest began around 2:15 p.m. and the crowd dispersed about one hour later.

Police Chief William A. Hogan said bartender Pete Standarowski, a senior, who wore the offensive uniform, had every right to wear the costume because it was a costume party and there was no malice intended. The situation is "unfortunate," Hogan said. "I empathetic to the concerns of what the students felt. We need to protect all our rights to free speech," he said. "We can't judge free speech on our personal values."

Senior Jenifer Minsky said she was disgusted that Standarowski continued to wear the costume after complaints were made. "He's obviously completely ignorant on [the uniform's] representation," she said. "It reflects the whole staff."

Marc Weiss, a junior who is President of B'nai B'rith Hillel, said feelings of persecution resulting from the Holocaust linger with Jews today. "People need to be aware of the seriousness of the Holocaust," he said.

Kay Mundy, manager on duty the night of the incident, was ac-

## Arrests

Continued from 1

to mind the annihilation of a large portion of innocent Jewish people," said Marc Weiss, a junior and President of B'nai B'rith Hillel at the university.

"It was just poor judgement," Standarowski said. "I hadn't seen it when I put [the costume] on," he said.

However, Standarowski said when approached by offended customers he would not take the swastika off because "it's just a costume."

Rob Marks, a bouncer at the Stone Balloon, said some 50 people were yelling at him about the costume. "I realized the situation was getting out



Students protest outside the Stone Balloon, a Newark bar, the day after Halloween when a bartender dressed as a Nazi soldier. (Photo: P. DeStefano)

cused of being insensitive to the concerns of the offended students but refused to comment on the situation.

Standarowski said the uniform was just a costume. "I looked at it as history because of its authenticity," he said. "I wore it as a costume, not as a sign of anti-Semitism."

"The Balloon has never had an incident like this before," said Elvin Steinberg, owner and manager of the bar. "The staff acted with a lack of common sense." Steinberg said that if he thought Standarowski and Mundy knew how offensive the act actually was then he would fire them. "I will go by instinct," he said. "I won't fire them to appease the students."

During the protest, Steinberg invited participants into the Balloon to offer possible solutions for remedying the situation. "The best I can do is offer an ear, but only a few people have come in to talk," he said.

Neil Blutig, a senior who was at the protest, said Steinberg has been very apologetic. "He's doing the best he can," Blutig said.

Senior Amy Kasof, who was in the bar on Halloween, said she would never patronize the bar again.

"Next year there will be no employee costumes," Steinberg said.

(This article is reprinted with permission from *The Review* where it originally appeared.)

of hand and I advised [the student] to leave," Marks said. Bouncers then began to escort the complaining patrons out the door around 12:30 a.m., he said.

Hogan said the crowd remained in the Stone Balloon driveway and continued to protest the uniform. The two officers on duty outside the front of the bar heard the yelling and went to the side of the bar to investigate, he said.

"Schrier became very disorderly," Hogan said. "He would not quiet down so [the officers] tried to take him while other students attempted to help him escape." The crowd closed in to assist the students being

arrested and the police called for backup, he said.

"I asked the cops why they arrested me and they said 'because you're the most vocal,'" Schrier said. "Once the cops came, the violence broke out." Schrier said that he was stunned by police, clubbed and thrown to the ground. Hogan said stun guns are generally used to avoid striking someone.

Senior Jonathan Homik was outside the bar and said the police "didn't ask. They just started clubbing. I wasn't arrested but was hit with a club anyway. If cops didn't come, there would have been no violence."

Standarowski said his costume was a compilation of World War II relics he had collected. "I thought it would make a great costume because of its authenticity," he said. Standarowski said he removed the swastika around 12:45 a.m. when the requests to remove it became more vocal.

Marks said he was the first one approached by anyone and he told the manager, Kay Mundy, as soon as patrons came to him with complaints about the Nazi outfit.

"The management had no sensitivity, no responsibility and no managerial skills when we went to complain," said senior Melissa Greenwald.

Mundy refused to comment on the situation.

"Students are not here to be harassed," Elvin Steinberg, owner and manager of the Stone Balloon, said. "They are here to be treated as good customers, regardless of ethnicity. If I were there, I wouldn't have let [Standarowski] wear the costume," Steinberg said.

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LOCAL

# Acclaimed Israeli artist to show works at JCC

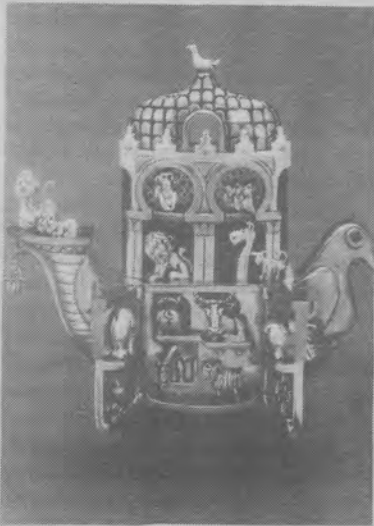
By PAULA HAIT  
Editor of *The Jewish Voice*

Israeli artist Frank Meisler has been described as a "sculptor with an architect's eye." Trained as an architect, Meisler is credited with playing a key role in the restoration of the old Israeli town of Jaffe. As a sculptor, his hobby developed into a full-time occupation as demand for his work grew.

Currently on a tour of the United States, Meisler will make the Wilmington Jewish Community Center one of his stops on December 15 when his work will be on display and for sale.

Meisler, a Hungarian-born Jew, narrowly escaped Auschwitz himself but lost his family there. He found refuge in England where he was educated and received a degree in architecture from Manchester University. In 1960, he established his home and architectural practice in Israel.

The 58-year-old world renowned artist currently divides his time between homes in Jaffe, Jerusalem and West Hempstead, England. Among his many commissioned works are major large-scale sculptures in Jerusalem's King Solomon Hotel, the new synagogue in Mannheim, Germany, and the Shakespeare



Memorial Theatre at Stratford-on-Avon, England.

His sculptures have been presented as state gifts by Israel's presidents and prime ministers to U.S. Secretaries of State Rogers, Kissinger, Haig and Schultz, and to Presidents Kennedy, Johnson and Ford. On the occasion of the signing of the Egyptian-Israeli Peace Treaty in Washington, a specially designed sculpture was presented to Egyptian President Anwar Sadat.

"My work divides into two categories

which overlap," Meisler says. "The first is the objects traditional to Jewish culture, or alluding to Israel in a spiritual sense. The second is general themes of people and animals. Early in my studies, I became aware of the relatively low quality of Judaica in the past. It was almost literally 'poor man's art.'"

Meisler says he thinks that is because the "Gentile world — and the Catholic church in particular — was watchful of any aspect of Judaism that might appeal to Gentiles." So, he concludes, the Jewish places of worship were forced into shabby buildings which would not compete



with the churches. "This is reflected in the Judaica of the time." The artist says that he saw this as a challenge. His subjects range from subway

("tube") commuters and barristers to a preaching rabbi and a biblical fiddler and can be serious or humorous.

Mixing humor into his work, Meisler's Freud sits on a couch with his arm around a beheaded woman clad in stockings and suspenders while his rabbi's head bobs up and down as if in prayer.

His serious side emerges when he delves into the history of his religion

and culture. He is conscientious in his research of the symbols of Judaism. "You find yourself in touch with people who lived thousands of years ago."

Much of his work involves moveable parts, inviting the viewer to interact by opening little doors, touching and exploring.

The exhibit at the JCC is open to the entire community.

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## NATIONAL

# Compromise civil rights bill hailed by some

By DAVID FRIEDMAN

WASHINGTON (JTA)—The new civil rights bill, which cleared its final vote in Congress earlier this month and is expected to be signed shortly by President Bush, is seen as bolstering protection against job discrimination for Jews as well as women and various minority groups.

"Many of us in the Jewish community have been working on the bill since February 1990, and there is a general sense of exhaustion," said Michael Lieberman, associate director and counsel of the Washington office of the Anti-Defamation League.

"The final bill is not perfect, not the way we wanted it to be," Lieberman said. "But it is an important achievement."

The Senate approved the bill Oct. 30 by a 93-5 vote, after Bush worked out compromises on a Democratic bill with Sen. John Danforth (R-Mo.). The House of Representatives, which earlier approved the Democratic version, endorsed the compromise bill Nov. 7 by a vote of 381-38.

The compromise bill moves the conditions for seeking legal remedies for job discrimination nearer to what they were under the Supreme Court's 1971 *Griggs vs. Duke Power Co.* ruling, said Judith Golub, legislative director for the American Jewish Committee. *Griggs* was overturned in 1989 by several Supreme Court rulings that made it more difficult to prove unintentional discrimination on

the part of employers. Golub said the new civil rights bill sends "a message to the court that they are too cramped in their reading" of the discrimination laws.

The other major element of the civil rights bill allows those who suffer discrimination on the basis of sex, religion, national origin or physical disability to sue for damages. Until now, only victims of racial discrimination could do this, under an 1886 law passed during the Reconstruction era. The new bill would allow suits not just for discrimination in hiring decisions but also for on-the-job discrimination, including sexual harassment, as well as bias in dismissals and promotions.

But "first and foremost, this bill will not result in the imposition of quotas," said Lieberman of ADL. "This has been a primary concern" of Jewish organizations.

ADL and several other Jewish groups had denied all along that the bill, even in its earlier incarnations, would have led to minority hiring quotas. But Bush vetoed the 1990 bill and was prepared to veto this year's bill on the grounds that it would have resulted in quotas.

Several Jewish officials admitted privately that they could not see much difference on the quota issue between the original Democratic bill and the compromise version that the White House ultimately accepted.

Many pundits had attributed Bush's

## ANALYSIS

change of mind to the controversy that developed over sexual harassment during the confirmation hearings for Supreme Court Justice Clarence Thomas. There has also been concern that the Republican Party could be damaged badly on its commitment to racial justice if David Duke, a Republican state legislator and ex-leader of the Ku Klux Klan, is elected governor of Louisiana.

Golub of AJCommittee said the important outcome of the compromise may be to "send a signal that using race divisively is off the agenda" in next year's political campaign.

Like Bush, two Orthodox groups, the Union of Orthodox Jewish Congregations of America and Agudath Israel of America, had expressed concern that the original bill would result in quotas because employers would institute them to avoid costly legal action.

But William Rappfogel, executive director of the Orthodox Union's Institute for Public Affairs, said his group is "happy that there is a civil rights bill." He said that while there is lingering concern that the bill could result in quotas over unintentional discrimination, the compromise measure is a move in the right direction.

The O.U.'s concern is based on the bill's requirement that in cases of "disparate impact," where a particu-

lar group appears to have been treated differently than other groups, an employer prove that such hiring and promoting practices are a business necessity and do not unfairly exclude minorities, women or members of other groups.

Agudath Israel issued a statement in which it said it felt that the new bill "does not unreasonably jeopardize the standard of merit-based employment." It noted that in cases of unintentional discrimination, the bill requires employees to point to specific offenses rather than general claims of discrimination.

But the group cautioned that employers might still resort to quotas because they are still required to follow statistical guidelines.

The fact, though, that most major Jewish groups are satisfied that the civil rights bill will not lead to quotas has had a healing effect on strains between the black and Jewish communities, at least on the national level, according to Rabbi David Saperstein, co-director and counsel of the Union of American Hebrew Congregations' Religious Action Center. He noted that Bush even mentioned the stand taken by Jewish groups, because he knew that the organized Jewish community opposes quotas in any form.

Saperstein and others also pointed out that the bill provides "added protection against religious discrimination" for Jews and other religious minorities.

But the Lieberman of ADL believes that Jews already had that right, based on recent Supreme Court interpretations of the 1866 law.

However, Mark Pelavin, Washington representative of the American Jewish Congress, said it is still an "open question" whether Jews are considered a race or a religious minority under the 1866 law, which only covers racial discrimination.

The new bill also contains two other measures that could benefit Jews, Lieberman said. One would bar "race-norming," the practice of adjusting federal test scores on the base of race or ethnic background. The other extends the protection of anti-discrimination laws to U.S. citizens working for American companies abroad. "Any Jew who works for an American company abroad is now covered," Lieberman said.

The one compromise in the bill that still upsets many Jewish organizations, as well as women's groups and other supporters of the original bill, is that a ceiling of \$300,000 has been placed on the amount of damages that women, religious minorities and the disabled can receive for discrimination.

Golub of AJCommittee said there is already a move in Congress to introduce legislation that will remove the caps. But the main reason for damages is to get employers to "end discrimination in the first place," she said.

## American blacks visit Israel, fear Ethiopians will face racism

By YEHONATHAN TOMMER

JERUSALEM (JTA)—A group of visiting American black Christians said this week that their exposure to Israel taught them that the Middle East conflict is far more complex than they had believed.

The seven men and four women, activists representing various Christian denominations in the Greater New York area, were full of praise for the way Israel has absorbed Ethiopian immigrants throughout the country. They were especially struck by seeing firsthand that the Ethiopians so identify with their Jewishness.

But some expressed skepticism about the future of a small black community in the predominantly white Jewish state. They feared that in a nation of new immigrants, Israel's small and vulnerable black community may not be spared the resurgent racism which is striking roots in Europe and other parts of the world.

"I come from a country where, de-

spite our constitutional Bill of Rights, de facto segregation still exists. I've also been told that Jewishness transcends racism. But I want to see how the Ethiopians have integrated, 10 years from now," said Barbara Hershman-Barthwaite, director of the Ministry for the Black Catholics in the diocese of Rockville Centre, Long Island.

The Rev. Reginald Tuggle, a Presbyterian pastor who is director of community affairs for the Long Island daily newspaper *Newsday* and president of the Black Clergy Association of Nassau County, said he was "encouraged by Israeli openness towards Ethiopian Jews, and hopeful of their successful integration."

Tuggle, on his third trip to Israel, said this was his first real opportunity to learn about the "fluid and dynamic character of Jewish politics."

The group is on a 12-day study tour for black Christian leaders or-

ganized by the American Jewish Committee and the Israel Colloquium, which promotes dialogue between Israelis and American Christian minorities. Other participants include Paul Redd, publisher of the black weekly *West Chester Community News*; Mary McCormick, educational director of a 5,000-member church in Brooklyn; Cleo Robertson, head of Urban Ministries for the New York City Mission Society; Pastor Edward Harper, director of AIDS Ministries, Newark, N.J. and Father Edward Braxton, educational director of Sadlier, a Catholic publishing house.

The program offers tours of Christian holy sites, meetings with Israeli and Palestinian politicians and municipal leaders, briefings by senior army officers and lectures by academics on aspects of contemporary Israeli society and the Israeli-Palestinian and Israeli-Arab conflict. The tour is led by Rabbi A. James Rudin, the AJC's director of interreligious affairs.

Until recently, American blacks concentrated almost exclusively on domestic issues and, apart from opposing South African apartheid, had little interest in international problems, Rudin explained. But because Israel is sacred to three world religions, it occupies a special place on the American black Christian agenda, he added.

Members of the group confessed that since coming to Israel, they have discovered that the Arab-Israeli conflict is more complex than they realized, that their knowledge of its history is inadequate and that greater scrutiny of media information is called for.

## Bush discusses Mideast peace process, settlements with Arab-Americans

By HOWARD ROSENBERG

WASHINGTON (JTA)—A group of prominent Arab-Americans met with President Bush on November 15 and emerged from the White House session apparently satisfied with the president's stance on the Middle East peace process.

"There is no question in my mind that this administration is dedicated to a just peace in the Middle East," Philip Habib, a former U.S. special envoy to the Middle East who is of Lebanese descent, told reporters after Bush met with him and 22 fellow Arab-Americans.

Bush requested the meeting to discuss the peace process with them, said White House spokesman Marlin Fitzwater. The session came three days after Bush met in New York with a delegation of top American Jewish leaders, again at the president's initiative.

At that meeting, Bush pledged to maintain Israel's qualitative military edge and to work to repeal the 1975 U.N. General Assembly resolution denigrating Zionism as racism.

But those promises did not seem to bother the Arab group. "Those are longstanding positions of every administration which I find nothing to object to," said Habib.

"We come here as Arab-Americans not to discredit Israel," said David Sadd, chairman of the Arab American Leadership Council. "We come here to look for ways to help find peace for the region, which includes security for Israel, fulfillment of Palestinian rights (and) territory for peace."

During the hour-long meeting,

there was no discussion of Israel's request for U.S. guarantees covering \$10 billion in loans it needs for immigrant resettlement. But George Salem, a member of the executive board of the Arab American Institute, said the group raised Israel's settlements in the West Bank, Gaza Strip and Golan Heights.

Salem said the group told Bush that not only are the settlements the "obstacle to peace that he says, but they are against international law," including the 1948 Geneva Accords and the earlier Hague Convention.

Bush, who opposes Israeli settlement-building as an "obstacle to peace," made "very clear" that he believes the settlements violate international law. Bush also told the group "he will continue in his efforts to encourage the Israelis to curtail that activity," Salem said.

On another subject, the group presented Bush with a proposal to allow Palestinian goods to enter the United States as Palestinian-made, rather than as Israeli products. Such a policy would "enable the Palestinian economy to begin, perhaps, to move" and to "relieve the miseries that they are experiencing now, particularly after the (Persian) Gulf War," said Fouad Sahouri, president of the Arab-American Business and Professional Association.

Joining Bush in the meeting were White House Chief of Staff John Sununu, himself an Arab-American; Brent Scowcroft, the national security adviser. Among the other U.S. Arab leaders in the meeting were Reps. Mary Rose Oaker (D-Ohio) and Nick Rahall (D-W.V.).

## Happy Hanukkah



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NATIONAL

# Anti-Semitism conference focuses on New York, Eastern Europe and Hollywood

By **BRAM EISENTHAL**  
MONTREAL (JTA) — "We are here because our hearts and kishkas tell us there is reason to be concerned at the rising tide of anti-Semitism around the world."

Abraham Foxman, national director of the Anti-Defamation League, was speaking at his organization's first comprehensive conference on the subject of worldwide anti-Semitism, held this month in Montreal in conjunction with B'nai Brith Canada's League for Human Rights. "We are here to test the uneasiness index," he said. "We want to know, is anti-Semitism rising to dangerous levels and why? What has changed?"

Foxman was addressing some 200 scholars, journalists and community leaders from the United States, Canada, Israel, South America, Australia, the Soviet Union, Germany, Poland and Romania.

Other speakers included former New York mayor Ed Koch, Romanian Chief Rabbi Moses Rosen, bestselling author and film critic Michael Medved and McGill University Professor Ruth Wisse, a writer and columnist whose comments on Israel and Jewish affairs have appeared in journals throughout North America.

B'nai Brith Canada's national president, Marilyn Wainberg, spoke of the good work that the League for Human Rights has done in this country to combat anti-Semitism. "The league has worked hard to let racists

know that they are not welcome here in Canada," she said.

The league has been responsible for stopping the distribution of the "Protocols of the Elders of Zion" by an Islamic bookstore in Montreal, the distribution of Ku Klux Klan hate literature such as *The Klansman*, also in Quebec, and many other incidents of intervention to prevent the spread of hate here.

Foxman, rescued during the Holocaust as a child by a non-Jew, said that, after the Holocaust, Jews were confident that anti-Semitism would "pass into history." But it did not, he said, and now is taking on disconcerting new proportions.

One change he pointed to was that acts of vandalism formerly carried out by young individuals, are now more often the work of Skinheads or other, more organized groups. He also spoke of campus anti-Semitism, as well as the silence, indifference and apathy was a problem plaguing society in general. "More and more, we have to plead with decent (non-Jewish) people asking them to speak out in condemning anti-Semitism," he said.

As a case in point, he referred to New York's recent Crown Heights incident, where a visiting yeshiva student, Yankel Rosenbaum, was fatally stabbed by blacks after the accidental death of a black child by an automobile driven by a Lubavitch man. Many were silent about the killing.

The Crown Heights incident was also the focus of Koch's closing address to the convention on the state of anti-Semitism.

Prior to delivering his address, he told the Jewish Telegraphic Agency he was particularly disturbed by the lack of involvement by the Christian community and, to an even greater extent, by the Jewish community, following the stabbing.

"Here, you have the biggest Jewish city in the world, where if you have a march against racism, thousands of people turn out and 50 percent of them are Jewish," he said. "Who turned out for this march? Two thousand people. I was just amazed. They had no speakers of any name, nobody came of any importance."

"There was only one member of Congress there, Bill Green, who's Jewish," said Koch. "The only senator was Al D'Amato. (Sen. Daniel Patrick) Moynihan wasn't there. The mayor sent his regrets."

"I couldn't understand it. To me it's shocking and I'm still trying to figure it out and I have a feeling that it's the same kind of syndrome that occurred before World War II. The Christian community was silent, but I'm not going to get into that because I'm concerned about the Jewish community. Where are they? Where were they?"

Koch also criticized New York Mayor Dinkins for daring to equate

the "negligent" death of the young black child with the premeditated murder of an innocent man because he was Jewish. "That cannot be equated with a murder," said Koch. "And Mayor Dinkins did not differentiate for two weeks, when he called it a lynching after Sen. Moynihan had called it that. Too late, in my opinion."

The look at anti-Semitism was not confined to events in New York, and the conference gave some of its attention to events in Eastern Europe.

Romanian Chief Rabbi Moses Rosen spoke of a "fascist movement" emerging in his country, with widespread lies being told in the media, the old blood libel accusations resurfacing, the reality of the Holocaust being questioned and even a campaign to discredit him personally for his role in organizing "a struggle for the truth," a memorial of the 50th anniversary of the Holocaust.

Dr. Michael Chlenov, president of the Vaad, the federation of Soviet Jew groups, asked for the help of a more experienced world Jewry in combating anti-Semitism there.

One of the more engaging speakers at the convention was film maven Medved, who discussed several disturbing trends in movies and television. He said that although there is presently a wealth of Jewish characters portrayed on screen, these characters are not saying particularly flattering things about Jews. He also pointed out that "Jewish men can only be involved with non-Jewish women," citing examples such as "thirtysomething," "Chicken Soup," "Brooklyn Bridge" and "Northern Exposure."

"Woody Allen, who plays sympathetic characters, is drawn only to Gentiles in his films, he said. "The list goes on. It's the law. But there are still a whole lot of us out there who marry Jews. It happens."

He also spoke of the trend towards what he calls the "Jewish tough guy" image in films such as "Billy Bathgate," three films this year on Jewish gangster Bugsy Siegel and even the comedy "City Slickers."

"The problem is, there's nothing Jewish about the tough guys," he said.

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## NATIONAL

## Dead Sea Scrolls speak of Messiah who will suffer

By TOM TUGEND

LOS ANGELES (JTA) — A fragmentary Dead Sea Scrolls text that speaks of the prophet Isaiah and describes the execution of a Messiah-like figure at the very beginning of the Christian era has been reported by a California scholar. The find by Robert Eisenman, professor of Middle East religions at California State University, Long Beach, is the first outgrowth of a controversial action by the local Huntington Library in making its complete photographic set of the scrolls available to all qualified researchers.

Eisenman, the first scholar to be granted access to the Huntington's photos, told the *Los Angeles Times* that the scroll fragment makes specific reference to Isaiah and "puts to rest the idea presently being circulated by the official scroll translators that this material has nothing to do with Christian origins."

Eisenman admitted that his reading of the fragment was preliminary, while other scholars called for additional verification or stated that the text was already known to the official editors of the scrolls.

But the portrayal of a Messiah who would suffer and die contrasts with the traditional Jewish belief that the Messiah will arrive triumphantly.

The original scrolls, housed in Jerusalem at the Rockefeller Museum and the Shrine of the Book, were written between 200 BCE and 68 C.E. Some 80 percent of the text, containing virtually all the books of the Old Testament, has been pub-

lished, but critics have charged that translation of the remaining material has been unduly delayed and may contain information damaging to traditional Jewish and Christian beliefs.

Eisenman said he found five lines of the text on a fragment about an inch and a half by one inch in size, while examining microfilms at the Huntington. He said that the text makes specific reference to "the prophet Isaiah" and alludes to messianic concepts such as "the staff" and "the root of Jesse," King David's father. One line tells of "the putting to death" or the execution "of the leader of the community," a person the text seems to describe as "the branch of David." Similar language is found in the books of Jeremiah and Isaiah.

The text thus has far-reaching significance, Eisenman told the *Times*, because "it shows that whatever group was responsible for these writings was operating in the same scriptural and messianic framework as early Christianity."

"This passage can be read in either the past or the future tense," Eisenman said, alluding to Christian belief that Jesus fulfilled the Old Testament messianic prophecies and the Jewish belief that the Messiah was yet to come.

Eisenman said that the text also refers to "woundings" and "piercings" in language parallel to the messianic passages in Isaiah 53:5, which describes the "suffering servant" who "for our sins was wounded."

Other scholars reacted to

Eisenman's claim with considerable caution. Stephen Reed of the Ancient Biblical Manuscript Center in Claremont, Calif., said Eisenman's translation was "possible" but may be "an interpretive jump."

"You can't clearly conclude (from the grammatical construction) that the object of the death is the Messiah."

## Fundamentalist group supplying free representation to Orthodox group

By HOWARD ROSENBERG

WASHINGTON (JTA) — When a Christian fundamentalist group learned of the zoning problems facing Orthodox Jews in Rockland County, N.Y., it volunteered to argue the case in federal court. The Charlottesville, Va.-based Rutherford Institute is representing, at no charge, four Orthodox Jews who are claiming that the village of Airmont unconstitutionally suppressed the creation of new synagogues when it decided to incorporate.

Depositions are being taken until February 1, and the case is expected to be heard next spring by the U.S. District Court in White Plains.

The plaintiffs allege that the incorporation violates the First Amendment, which guarantees the free exercise of religion. For more than two years, the plaintiffs have been seeking approval to modify Rabbi Yitzhok LeBlanc-Sternberg's garage

Eugene Ulrich, a University of Notre Dame theology professor and chief U.S. editor of the scrolls, termed Eisenman's work "interesting" but not "explosive or revolutionary." Ulrich noted that Emile Puech, a scrolls editor, had disclosed the same text earlier this year at a meeting of scrolls editors in Madrid.

Although the concept of a dying Messiah was once thought to be

uniquely Christian, scholars have known since the 1950s that the concept was mentioned by the Jews who wrote the scrolls, Ulrich said.

Eisenman acknowledged that his version was based on a preliminary reading. "But without free access to all the unpublished scrolls, I could have never translated a fragment like this," he said.

to create the synagogue. But the Airmont Civic Association filed suit in state court challenging a decision by the town of Ramapoto allow Sternberg to do just that.

That suit has remained unresolved because the court has remanded the case for public hearings, the latest of which took place in October.

Rutherford Institute attorney Larry Crain said recently that his group was picked "because of the area of expertise that we have in litigating religious liberty claims."

Alan Straus, a New York lawyer assisting in both court cases, said the Rutherford Institute contacted one of the plaintiffs after reading a story about the dispute in *The New York Times*. The Rutherford Institute said it was "very interested in working with us on this," said Straus.

By contrast, Jewish groups that were contacted were not willing to commit the money and effort neces-

sary to represent the plaintiffs, Straus added.

Nathan Lewin, a Washington lawyer who has represented Orthodox Jews before the Supreme Court on several recent church-state cases, called it "a sad reflection when an issue like that has to be litigated by a non-Jewish group." But Lewin called legal representation "an extraordinarily expensive proposition" and said the Rutherford Institute has done "very solid pieces of work" in the past. Among its other legal activities, the Rutherford Institute has filed a friend-of-the-court brief in a Supreme Court case defending the offering of a rabbi's prayer at a high school graduation ceremony in Rhode Island. The institute has also filed a brief in a case before the Supreme Court opposing the use of the Ku Klux Klan Act of 1871 to prosecute activists who block access to abortion clinics.

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**NATIONAL**

# Oliver North speaks of widespread anti-Semitism in federal government

By HOWARD ROSENBERG  
WASHINGTON (JTA) — The U.S. government contains an "ingrained streak of anti-Semitism" and the State Department exhibits a "longstanding and barely hidden pro-Arab tilt," according to Oliver North. North levels these charges in his new book, "Under Fire," co-written with William Novak and published last month by HarperCollins.

The former National Security Council aide makes a similar accusation against Caspar Weinberger, writing that the former defense secretary "seemed to go out of his way to oppose Israel on any issue and to blame the Israelis for every problem in the Middle East."

North offers two hypotheses to explain Weinberger's antipathy toward the Jewish state: his years with the Bechtel Corporation, an engineering firm with many contracts in the Arab world, and his "sensitivity about his own Jewish ancestry." The former secretary was in London and unavailable for comment, according to Kay Leisz, a Weinberger aide at the Washington law firm of Rogers and Wells.

In a 1983 speech to the American Jewish Committee, Weinberger denied the allegation that "I, personally, have some animus against Israel."

"I am a strong supporter of Israel, and an admiring witness to the democracy they have built and preserved under the most trying conditions," he said at the time.

North claims that Weinberger's "anti-Israel tilt" had an impact on "our planning for counterterrorist operations," because Weinberger "apparently feared that if we went after Palestinian terrorists, we would offend and alienate Arab governments — particularly if we acted in cooperation with the Israelis." At the State Department, North writes, "there seemed to be a constituency that actually relished any antagonism that could be fostered between us and the Israelis."

North attributes much of the anti-Semitism in U.S. government circles to the fact that many federal officials "are sons and grandsons of the great elite American families, where a genteel, discreet anti-Jewish prejudice was often taken for granted."

"In early 1983," North goes on to relate, "an adviser to a senior government official sent me a weird magazine clipping about an Israeli conspiracy to dominate the world — and suggested that I might want to look into it. When I went to see him, he showed me the publication where the article had appeared; it was put out by Lyndon LaRouche and his followers." LaRouche, a right-wing extremist who once ran for the U.S. presidency, promotes a world outlook heavily laden with anti-Semitism, anti-Zionism, Holocaust denial and allegations that the queen of England is a drug trafficker. He was sentenced in 1989 to 15 years in prison for tax evasion and fraud.

Anti-Semitic sentiment in the U.S. government, says North, "has been growing since the 1973 Arab-Israeli War, after which many Americans (including some conservatives) blamed Israel for the Arab oil embargo, and the devastation that followed in our economy."

"It wasn't until early 1991, when the Israelis were repeatedly attacked by Iraqi Scud missiles during Operation Desert Storm and did not retaliate, that Israel once again enjoyed widespread support in Washington. 'Unfortunately,' concludes North, 'it took a situation where Israel was once again a victim to bring about this change.'"

# Baker looking to expand peace talks into meeting on regional issues

By DAVID FRIEDMAN  
WASHINGTON (JTA) — The United States is looking to Western Europe and Japan to help it meet the diplomatic and financial burdens of the Middle East peace process.

This is the explanation one Israeli official gave as to why Secretary of State James Baker has apparently decided to expand the planned Arab-Israeli negotiations on regional issues into a major international conference that would also include countries from outside the Middle East.

While the State Department stresses that no final agreement on such a conference has been reached, it is expected to be held next month in Europe, with Baker and the other foreign ministers attending.

The gathering reportedly would be sort of a repeat of the conference held in Madrid, with the countries involved splitting into mini-conferences on five separate regional issues, much as they did with the three sets of bilateral talks already held. No agreement has been reached, however, on where and when to resume them. Baker said that if the parties cannot agree on a venue for the talks, he will suggest one.

Washington is thought to be the site most likely to be selected by Baker, although several sources have cautioned that this is not yet a certainty.

Israel still wants the separate bilateral talks with Syria, Lebanon and a joint Jordanian-Palestinian delegation to be held in the region, alternating between an Israeli site and Arab locations. But if the Arabs continue to refuse, the Israelis are expected to agree to Washington.

The Palestinians are demanding that representatives of the Palestine Liberation Organization be given entry visas if the talks are held in Washington. And the Syrians are

demanding that they be taken off the U.S. list of terrorist nations as a price for their attendance. The United States has so far refused both demands.

A formal announcement about the next round of peace talks is not expected to be made until after President Bush meets with Israeli Prime Minister Yitzhak Shamir in Washington on Nov. 22.

Shamir arrived in the United States on November 15 for major talks in Los Angeles, Boston and Baltimore. After his Nov. 21 address to the annual General Assembly of the Council of Jewish Federations in Baltimore, he will come to Washington.

The five regional issues to be discussed at the multilateral talks are arms control, water, economic development, the environment and refugee problems. The latter would include not only Palestinian refugees but also those left stateless by the Persian Gulf War.

The Bush administration believes that the Europeans and other outside countries must be involved in the arms control talks, because they are major suppliers of weapons to the region, and any agreement is pointless without their cooperation.

Japan and Europe are also needed to help with whatever financial resources are needed to bring about the various peace agreements.

But another reason for outside involvement, one official explained, is that this is likely to be the most complex set of international negotiations since the end of World War I.

In addition to three sets of bilateral negotiations, there will be five sets of multilateral talks on regional issues, all going on for at least a year or more. This will put an enormous strain on U.S. diplomatic resources, which the Europeans will be asked to share, the official said.

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NATIONAL

# Next U.S. ambassador to Israel likely to have president's ear

By HOWARD ROSENBERG  
WASHINGTON (JTA) — William Harrop, nominated to be the next U.S. ambassador to Israel, is a close friend of President Bush and there-

fore will likely have a high level of credibility in his new post, officials in the pro-Israel community say. Harrop, a 62-year-old career foreign service officer, is a tennis partner of the president. He is expected to be confirmed to replace William Brown before Congress adjourns for the year.

At a routine confirmation hearing November 12, Harrop faced easy questioning from the two senators on the Foreign Relations Committee who showed up: Terry Sanford (D-N.C.) and James Jeffords (R-Vt.).

Harrop is perceived as "the president's own man," in that he was personally picked by Bush rather than through any significant screening process, said one official.

An Israeli Embassy official said, "I know Bill Harrop. I met with him. I think he'll be a wonderful ambassador like all the other ambassadors were" in recent years.

Harrop, who joined the State Department 1954, is not considered an ideologue, although most of his recent assignments have dealt with Africa, including a stint from 1977 to 1980 as deputy assistant secretary of state for African affairs. Harrop most recently served as U.S. ambassador to Zaire and earlier was chief envoy

to Kenya, the Seychelles and Guinea.

He told the Jewish Telegraphic Agency last week that it is "nonsense" to think he would bring a Third World approach and, by extension, a pro-Arab approach to the job. "I've worked a lot in Africa, but I've also worked in Australia" and Italy, Harrop said after the hearing. "I think you'll find that I am very much aware of the historic relationship with Israel and the importance of maintaining that relationship," he said.

The weekly Israeli news magazine *Jerusalem Report* published a story this summer saying that some Israeli officials were nervous about a statement Harrop made to the Senate Foreign Relations Committee in 1978, when he reportedly said he did not consider the Palestine Liberation Organization to be a terrorist organization.

But one source in the pro-Israel community dismissed that statement as not being "anything of any consequence," since the State Department has traditionally argued that the PLO as a whole does not engage in terrorism.

The ambassador-designate has been making the rounds to Jewish groups during the last two months,

including a meeting in October with the Conference of Presidents of Major American Jewish Organizations.

At the hearing last week, Harrop vowed to help move Israel "more toward a true-market economy and to try to move beyond some of the historical restrictions on economic activity."

Such "rigidities" as government ownership of companies and import quotas are "only gradually being dismantled," he said. He also called Israel's 11 percent unemployment rate "a cause for worry."

When asked about future U.S. arms sales to the Middle East, Harrop said it is important to "find a way for each country to be satisfied by its own defense and not only be afraid of its neighbors."

"We have a flat commitment to the Israelis to maintain some edge for them militarily in the area," he said, adding that Israel could count on that in the future.

Harrop was born in Baltimore and received a bachelor's degree from Harvard University.

Brown, who speaks fluent Hebrew, has been U.S. ambassador since early 1989, when he replaced Thomas Pickering, now the U.S. ambassador to the United Nations.

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## UCSJ says U.S. limits on Soviet Jews add peril in face of anti-Semitism

By DAVID FRIEDMAN  
WASHINGTON (JTA) — The U.S. policy limiting the number of Soviet Jews that can enter the United States as refugees is endangering Jews facing growing anti-Semitism in the Soviet Union, the Union of Councils for Soviet Jews warns.

"We must continue to challenge our own country's Soviet refugee policy, established in 1989 on the principle that it was safe for Jews to wait in their homes to be processed to the U.S.," said Pamela Cohen, president of the Union of Councils.

"The immigration numbers tells us that Soviet Jews believe the time to leave is now and they know there is no one to protect them if they wait."

Prior to 1989, Soviet Jews who left the Soviet Union with visas for Israel but decided to change their destination before reaching Israel were eligible for refugee status in the United States. Now, however, those seeking refugee status must apply in Moscow. But only 50,000 Soviet Jews will be allowed to enter the United States this year.

Cohen, who spoke at a Union of Councils public policy symposium November 18, said that in the long run Israel will be able to absorb all Soviet Jews who go there. But many Soviet Jews who believe they will not be able to survive economically there have decided to delay their departure, she said.

"We fear deeply for those who may opt to choose to remain or delay, as we would have feared for half of Germany's Jews — who waited and were caught behind closed borders" in the 1930s, Cohen said.

At the same time, she stressed that Jews must play a part in the development of democracy in the Soviet

republics. "If Jews aren't protected and empowered as full citizens in the republics, democracy has not the dimmest of hope," she said.

At a Union of Councils awards dinner November 17, Rep. Steny Hoyer (D-Md.) asserted that rising anti-Semitism and other hatemongering in the Soviet Union and the former East European Communist countries should not be fought by restricting freedom of speech and assembly. "But leaders at every level of government should openly and loudly condemn such attitudes, and actively promote tolerance, mutual understanding and equal rights," he said, adding that "criminal acts that result from intolerance must be prosecuted."

Hoyer, along with Sen. Dennis DeConcini (D-Ariz.), is co-chairman of the Commission on Security and Cooperation in Europe, which monitors compliance with the Helsinki Accords.

Hoyer said they have introduced legislation requiring the president to keep Congress informed about human rights in each Soviet republic, as was done up to now with the Soviet Union.

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NATIONAL

# Searching city streets for homeless Jews

By ALIZA MARCUS

NEW YORK (JTA) — Early mornings, when the Russian restaurants are still shuttered and the deck chairs that normally line this stretch of Brooklyn beach are not yet out, Shaya Kivelevitz begins his Brighton Beach prowl for the homeless. "That one's not homeless," he says, pointing to a man stretched out and asleep on a bench on the boardwalk. "You can tell by his shoes, they're good, and his clothes are clean."

Another man crashed out on another bench opens his eyes dimly as Kivelevitz peers down at him, trying to ascertain whether or not he is homeless. "You O.K. man? You have a place to sleep? If you have any problems, give us a call," says Kivelevitz, as the man fumbles with the card he is handed.

"He's obviously not Jewish," says Kivelevitz of the black man, "but we can't ignore others just because we're oriented toward helping homeless Jews."

A couple of days a week, Kivelevitz pounds this neighborhood of East European and Soviet Jewish immigrants, scrambling over sand dunes to see who is under the boardwalk, checking to see who is hanging out in parks and around garbage dumps. Sponsored by the Metropolitan New York Coordinating Council on Jewish Poverty, Kivelevitz's "walking tours" are an attempt to reach out to a hidden segment of the city's Jewish population.

There are an estimated 3,000 homeless Jews in the city, out of a total homeless population that is conservatively put at 75,000.

Peter Fine, the center's director, says Jews do not usually think of homelessness as a Jewish problem. "For the most part, the Jewish community pictures homelessness as minorities in rags," says the 31-year-old Fine.

"It takes a hell of a lot of work and persuasiveness to convince people that there are indeed many Jewish people who are homeless or near-homeless," adds Fine, a former sociology graduate student who gave up academia for social service work.

By most accounts, it took a biting speech by former Mayor Edward Koch in the early 1980s to galvanize the New York Jewish community into action, setting off a spate of committees and subcommittees, project proposals and funding requests.

These days, the local UJA-Federation funds a host of organizations that aid the homeless, some oriented toward Jewish homeless, like Fine's program, but most mixed.

Over half-a-dozen synagogues have turned their empty rooms into homeless shelters, while others help distribute food or bring in homeless Jews for holiday celebrations.

The problem of homeless Jews is generally considered most acute in New York, due to the city's large concentration of Jews, the high number of immigrants and the city's pricey housing.

Most of the homeless, according to their advocates, are illegal Israelis and other immigrants, who cannot take advantage of official relief programs, and elderly people whose family ties have long since disappeared.

For homeless or near-homeless Jews in the San Francisco area, offers of aid from a Jewish agency is often more appreciated than offers from nonsectarian groups, local Jewish agency officials say. "It's like a tie to their roots and their past," explains Amy Rasen, assistant executive director of San Francisco's Jewish Family and Children's Services. When these people are offered help by a Jewish agency, "they feel it's their family, they feel they belong," she adds.

Homeless or near-homeless Jews can receive emergency financial assistance grants to cover needs ranging from a new pair of eyeglasses to a mortgage payment.

Jews living in the city's renowned "Tenderloin" district, a seedy, downtown neighborhood filled with sleazy bars and cheap hotels, can find Sabbath comfort in the monthly "oneg Shabbat" held in a local hotel.

Those who are chronically mentally ill, and those beset by a drug or alcohol problem, can receive help through one of the other agency programs.

"Anybody who is Jewish we help," says Rasen simply.

Other communities, including Philadelphia and Los Angeles, have at various times tried working with homeless Jews, but officials said the numbers were not there to warrant long-term, full-scale programs.

In Los Angeles, the Gramercy Place Shelter offers transitional housing for the homeless, and Marlene Singer, the director, says few of the clients are Jews. Those Jews who do come to the shelter, partly funded this year by the Jewish Federation Council of Greater Los Angeles and some local synagogues, tend to be in very bad shape, she says.

"Historically, Jewish people take care of their own. By the time they are here they've worn out their welcome with family and friends, usually because of real (mental) disintegra-

tion," said Singer.

Back in Brighton Beach, Kivelevitz is trying to entice 75-year-old Rose to come back to the council's offices for help in finding a place to stay that night. He found her standing outside a fruit and vegetable stand, clutching a bunch of green grapes in one hand and a dollar bill in the other.

"I don't want to go to a city shelter," she said, oblivious to the attention her dank smell and stained clothing were attracting.

When Kivelevitz explained they could probably find her a cheap place in a nearby hotel that catered to poor, elderly Jews, she looked at him with suspicion. "If it's for poor Jewish people, then how come I have to pay money?" she asked, beginning a rambling, paranoid story of Jewish charities trying to steal her money.

Rose finally left with Kivelevitz, but the story did not have a happy ending. Two days later, she disappeared from the hotel, and Metropolitan Council workers expect to see her again soon on the street.

"With some people, you just have to keep trying," said Fine.



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NATIONAL

# Magic Johnson disclosure spurs talks in Jewish schools

By DEBRA NUSSBAUM COHEN  
NEW YORK (JTA)—When Earvin (Magic) Johnson announced earlier this month that he is infected with the virus that causes AIDS, the shock felt by his fans reverberated around the world.

Johnson, star of the Los Angeles Lakers and ubiquitous promoter of products from Pepsi-Cola to Converse sneakers, is beloved by children of every race and religion for his stunning athletic prowess and good-natured warmth. His announcement made the specter of acquired immune deficiency syndrome more real

## Behind the headlines

for children than had any other AIDS-related event.

In Jewish day schools across the country, the basketball player's announcement has spurred discussion about the deadly disease and its prevention.

"It's been a major shock to the kids" at the Epstein School in Atlanta, according to Laura Bidlack, science coordinator at the Conservative day school. The announcement "brought AIDS home to these kids in a more personal way than anything else" has, she said. The students are "concerned that someone we love so much could have done something so stupid."

They wanted to know if they "should not consider him a hero anymore," she said, because it is believed that Johnson was infected with HIV, the human immunodeficiency virus, through unprotected heterosexual intercourse. "Some said he's going to be more of a hero now, and it is easier to frame that way, because he's come out so early, which most people don't," Bidlack said.

The basketball superstar has quit professional sports and has indicated that he will devote himself to educating young people in the black community about AIDS and safe sexual practices. And on November 12, the White House announced that President Bush has invited Johnson to become a member of the National Commission on AIDS.

At the Epstein School, students in the sixth, seventh and eighth grades attend a human sexuality course, part of which is devoted to AIDS education, and they know about risky behavior, said Bidlack. But after Johnson's announcement, many of the students asked questions and

voiced new concerns about the disease. And despite their course work, many were "full of misconceptions," Bidlack said. Their questions were answered on an informal basis.

In a Reform day school in Houston that educates kids from kindergarten through fifth grade, there is some discussion of human sexuality at every level, and there are formal sex education classes for students in the fourth and fifth grades.

But "any education about AIDS is general," according to Nancy Pryzant Picus, director of Judaic studies at the Irvin M. Shlenker School of Congregation Beth Israel. "We don't really have an orchestrated lesson plan on teaching AIDS."

"When you have children this young, you don't want to scare them, but we don't want them to be ignorant" either, she said. The kids "know about AIDS, especially after Magic Johnson. But part of me wonders what I'm teaching kids if I hold him up as a hero."

Sex education is part of the formal curriculum at all of the 15 Reform day schools in North America, according to Irwin Shlachter, president of Association of Reform Jewish Day Schools. But he could not say whether all of the schools include education about AIDS in the curriculum. Kids as young as second- and third-graders express concerns about AIDS, Shlachter said.

"We tend to think children are not sophisticated enough to understand what this is about, but they do see it around and know that people die from it. The subject is not foreign to them anymore," he said.

At the Orthodox RAMAZ School in New York, Magic's announcement "affected everybody," according to Rabbi Joshua Bakst, dean of the upper school for boys and girls from the seventh through 12th grades.

At RAMAZ, 10th-graders have a one-semester course on sexual eth-

ics taught by Rabbi Haskel Lookstein, the principal, who at a Veterans Day assembly this week spoke about the message of Magic Johnson for religious Jews.

AIDS is not a discrete part of the sexual ethics course, the health education that is taught in all grades or the "taharat mishpacha," the family purity classes that 12th-grade girls attend, according to Bakst. But questions are asked and answered in those classes and others. "People have to learn something not only about safe sex, but go beyond that to ethics in Jewish law," Bakst said.

The approach to AIDS education in Orthodox day schools and yeshivas varies widely.

RAMAZ, as a relatively progressive Orthodox school, is atypical in its acceptance of AIDS as a legitimate topic of discussion. Even in so-called Modern Orthodox schools, which might "address sexuality within a Jewish law course, AIDS is not a primary focus at all," according to Jeff Lichtman, until recently director of the Torah High School Network.

"The schools on the right tend not to deal with sex education at all," said Lichtman, who is now director of Yachad, a program for students with learning disabilities. "AIDS and homosexuality are not dealt with very much, because the bottom line is that homosexuality is very much frowned upon," he said.

Despite the fact that AIDS can be transmitted through heterosexual sex, blood transfusions or intravenous drug use, a direct association between AIDS and homosexuality is "very much the attitude" at Orthodox schools, Lichtman said.

"Mygut tells me most of the schools really aren't picking up on" AIDS education, he said. "This is not a major unit within the curriculum, even within a sexuality unit."

"Should it be?" Lichtman asked, then added after a pause, "Perhaps."

## Reform Jewish campers take AIDS activism to the streets

By LESLIE KATZ

Northern California Jewish Bulletin  
For 70 Reform Jewish youths at Camp Swig in Saratoga, Calif., a day-long sojourn last summer into San Francisco was more than just a playful urban romp. It was, instead, a day for AIDS activism and a chance for the youths—participants in Swig's Hevrah program, which each summer tackles a different social issue in depth—to share with the public what they'd learned about AIDS during three weeks of intensive study at their rustic mountain campsite.

Elliot Tepperman, a Hevrah unit head and coordinator of the AIDS program, said that when the youngsters first began to look closely at the disease, "some kids were afraid." Now, she said, "they're really excited and on top of the material. They've taken the issue and made it their own."

Off the busses early in the morning, bursting with energy, the campers—most of whom entered ninth grade this fall—unabashedly asked strangers to sign petitions against the new national policy prohibiting immigration of people with AIDS into the United States.

While some campers stocked



A Camp Swig volunteer helps pack food at an AIDS food bank in San Francisco. (Photo: M. Richman)

shelves at the San Francisco AIDS Food Bank, others visited the offices of Rep. Nancy Pelosi, where they shared with a staff member their newfound understanding of the importance of political action on behalf of people with AIDS.

At the offices of Jewish Family and Children's Services, a group of 20 listened as two Jewish AIDS patients, participants in the agency's AIDS project, spoke candidly about the physical and emotional ramifications of living with the disease. Some shook

their heads sadly as one of the speakers, a 43-year-old with an Orthodox Jewish background who has lived with AIDS for eight years, described watching numerous friends—including a longtime gay lover—die. When he told of losing his job as a corporate lawyer and being evicted from an apartment because of his illness, many campers looked at each other incredulously. At camp, they had been told about discrimination and prejudice against people with

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# Hanukkiot – Art through the ages

By LISA SAMIN

(WZPS) — Illuminating the homes of Jewish families throughout the world, the Hanukkiah (Hanukkah lamp) stands as the traditional symbol of the Hanukkah festival. Representing the miracle bestowed upon

times forced the Jews to place them inside. This resulted in a variety of different Hanukkiot. As there is no definite ruling on the form of the Hanukkiah, the designers were free to give vent to their imaginations and be influenced by their immediate

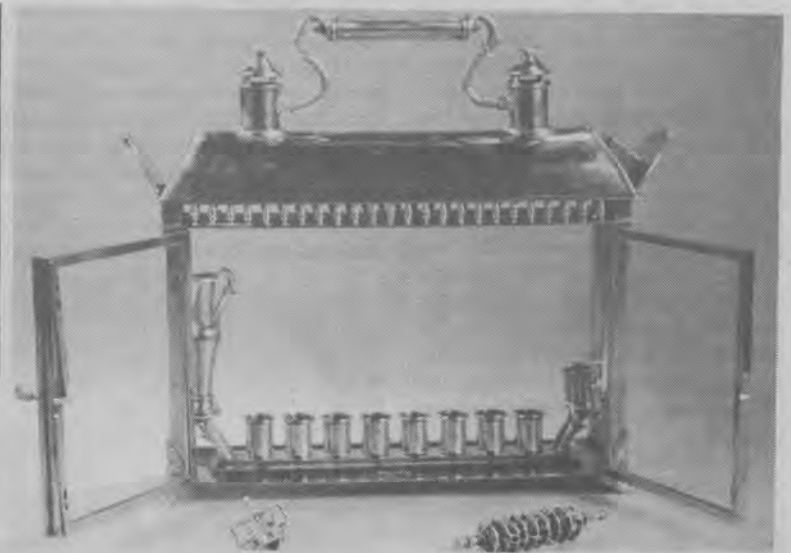
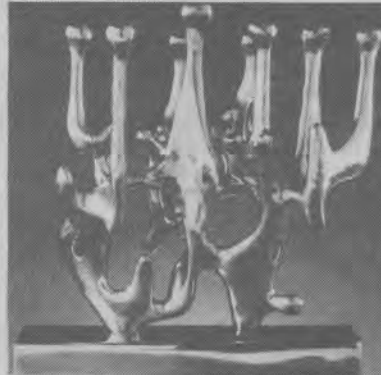
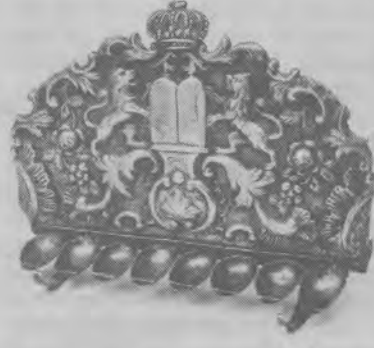
families — who allowed them to live in relative peace. This resulted in Hanukkiot combining Jewish symbolism with emperors' seals, noble families' coats-of-arms and kings decorations.

One outstanding feature, however,

Throughout the ages, however, four main types of Hanukkiot developed: flat oil lamps made of stone or earthenware, seen in southern France, Yemen, North Africa and Israel; back-panelled lamps resembling Gothic cathedral facades from

this candle was aligned with the other eight, but was moved to the upper section of the backplate in later centuries.

Another symbol appearing on many Hanukkiot is Judith holding the head of Holofernes. The story



the Jewish people after defeating the Syrians, the eight lights symbolize the eight days and nights the oil (sufficient for only one day) burned in the Temple's menorah.

Mordechai Narkiss, author of "The Chanukah Lamp", one of the most extensive books written on Hanukkiot, notes, "...as with all appurtenances, the lamps underwent all the adventures experienced by their owners... Like their owners, they are (products) of their environment."

Suzanne Landau, curator of the prestigious Hanukkiot exhibition at the Israel Museum, agrees: "In Talmudic times, lamps were placed either outside the house or in a prominent position at the front of the house. Anti-Semitism in Medieval

environment."

The design of the Hanukkiah also reflects the architecture of the time, and was often influenced by economics, location and local tradition (Jewish and non-Jewish). One 18th-19th century Moroccan Hanukkiah is almost identical in design to a picture of an Andalusian mosque in Fez!

The Renaissance artists also greatly influenced the Jewish art of the same period and in 16th century Italy, Hanukkiot with tendrils, similar to those in the paintings of Leonardo de Vinci, could be found. Politics were also an important factor in the creation of Hanukkiot, and the Jews were wise not to ignore the allegiance they owned their "protectors" — kings, emperors, feudal lords and noble

characterizes most Hanukkiot — the eight candles are placed vertically. This results from the Jewish law which forbids round Hanukkiot so that the candle will not resemble a bonfire (Talmud, tractate Sabbath 11, 23, 72).

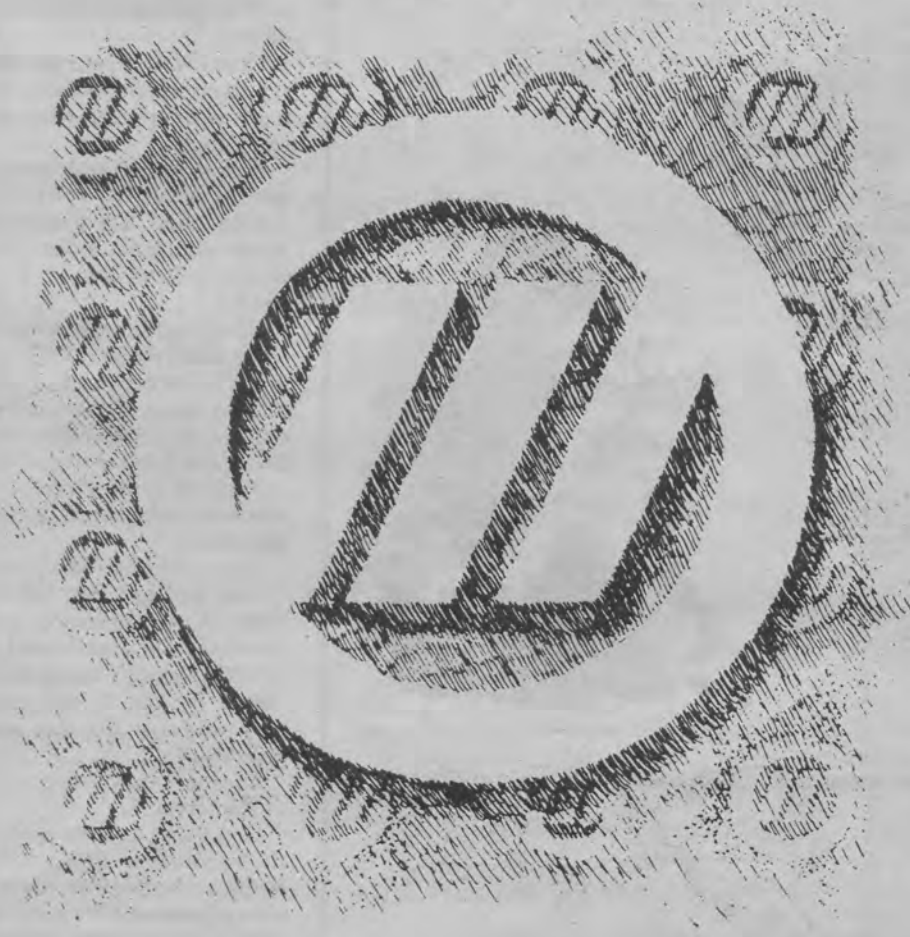
Today there are many original and unusual Hanukkiot designed by major international Jewish artists. Displayed in the top floor study of the elegant Ticho house in Jerusalem, is an impressive exhibition consisting of 150 Hanukkiot from 17th century Italy to 20th century Israel. Some were given to Dr. Ticho, a renowned ophthalmologist, who treated both "Jerusalem paupers and opulent Arabian princes", in payment for his medical services.

Italy, Sicily and North Africa, sometimes with a floral pattern; menorah-shaped lamps in brass and silver from Germany, Holland and Poland; and star-shaped hanging Sabbath lamps used in 18th century Germany, Yemen and the Near East.

The prayer for lighting the candles, "These lights are sacred, we are not allowed to use them, only to behold them," is the reason why a servant light (shamash) is used to light the candles each night. In early designs

goes that the widow Judith went to the camp of the enemy who was besieging the Jewish city of Bethulia and beheaded the Assyrian Holofernes. Written in the Hasmonean period it was a source of commentaries and Hanukkah hymns.

Hanukkiot have been designed in a myriad of shapes and styles throughout the ages, "But all," says Irit Salmon, curator of the Ticho House exhibition, "have one aim — to bring light into peoples' lives."



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# Seeing the world in caricature

By RON OSTROFF

Special to The Jewish Voice

Ranan Lurie's life reads like a novel. A sixth generation Israeli, the award-winning cartoonist was a paratrooper officer in the Israeli wars of 1948, 1956 and 1967. He was a writer and editor for Israeli newspapers and a staff political analyst and cartoonist for *Life* magazine, Germany's *Die Welt*, *The Times of London* and *Asahi Shimbun*, Japan's largest newspaper. He has interviewed presidents Johnson, Carter, Ford, Reagan and Bush and heads of nations ranging from Egypt's Anwar Sadat and Uganda's Idi Amin to most leaders of Israel.

Posing as an Australian journalist in 1954, Lurie infiltrated the Egyptian Navy flagship and interviewed its officers. He won Israel's equivalent of the Pulitzer Prize and five Egyptian officers were jailed for disgracing their navy.

Not content with his listing in the Guinness Book of World Records as the world's most widely syndicated political cartoonist, the 59-year-old Lurie has developed a process to quickly animate his art. And since mid-August, a walking, talking Lurie cartoon has appeared on television's "Nightline" five nights a week. "Don't call it work because I love it," Lurie insisted during a recent interview in his palatial Greenwich, Conn., home. "If I don't do it seven days a week, I'm very frustrated."

He draws inspiration from political cartoonists of the 19th century. Each of his caricatures sports an oversized head with intersecting sets of parallel lines used for shading. And some where in the drawing is a smiling, shining sun.

He adopted that trademark when he began his professional cartooning career. At age 16, just days after Israeli independence in May of 1948, Lurie published his first cartoon — in the daily *Yediot Achronot*. Since he was in fighter pilot school for the Israeli Air Force, he started to draw for the service's magazine as well. "Since I was doing so many air force cartoons with airplanes and paratroopers, the natural background was a sun," he recalled.

Lurie's audience is international. He said his work, which his company syndicates, is published on a regular basis by close to 600 newspapers in 63 nations. So he can't use American metaphors that won't travel abroad. And his cartoons are more concerned with matters across the globe than around town. "I have a rule," he said, carefully pausing between words. "We never do cartoons about the hemorrhoids of the local sheriff."

Lurie's approach to his work differs in other respects from his American colleagues.

"Some cartoonists pride themselves on being the funniest," he said between sips of espresso in a room crowded with photos of Lurie interviewing world leaders. "Being funny I leave to Bob Hope. I would like my cartoons to describe a political or economic situation accurately and make clear to readers a complex political happening in five to seven seconds." He said "cartoonists are supposed to bribe you with humor" to get across the real message. "Drawing is the least important thing in political cartooning."

The only difference between a political cartoonist and commentators like William Safire and A.M. Rosenthal is "they don't know how to draw," Lurie said.

## Ranan Lurie's cartoons of leaders and events have earned him wide acclaim

Jimmy Margulies, an intern with Lurie in 1975-1976 and now the editorial cartoonist for *The Record* in Hackensack, N.J., admires the artistic, analytical and business skills of his former boss. "His cartoon is an analysis of each issue as he sees it," Margulies said. "Others are just gag writers. His cartoon could be expanded into an editorial or a written analysis. And he's been very good as

down from the ceiling is the specially made drafting table where Lurie creates his familiar figures and cartoons on economic and political subjects. Next to it is a small television set with two screens. The second will freeze an image for "about a half hour — long enough for me to draw from it," he said. In a room next to his more formal office, two interns work on their own art and fill in fine lines of shading in Lurie's. Sometimes these college graduates do research and act as a sounding board.

Lurie, who was born in his grandparents' home in Port Said, Egypt, and lived in Israel until he was 35, said he's been drawing as far back as he remembers. "When I was a kindergartner and saw the other children couldn't draw, I thought they were undeveloped," recalled Lurie, a father of three grown children and a teenager.

As he started getting his artwork published, he was also writing and editing at Israel's *Maariv* and *Hador* daily newspapers and other publications. But in 1954, after receiving the award for his Egyptian naval adventure, he decided to concentrate on his art. He became the staff cartoonist for the daily *Yediot Achronot* and stayed there until 1966.

In late May of the next year, Lurie was in Montreal with a one man portrait exhibit at the Israeli pavilion of Expo 67. As war approached, Mr.

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Ranan Lurie, who has caricatured thousands of world leaders, in his office in Greenwich, Connecticut. Behind him, on the map, flags mark the cities where his cartoons appear regularly. (Photo: R. Ostroff)

an entrepreneur."

"He's got a tremendous amount of charisma and personal presence and knows how to use it," added Kevin Kallaugh, who signs his name KAL as editorial cartoonist for *The Baltimore Sun* and *The Economist* news weekly of Great Britain. "When he spends a lot of time on the artwork and cartoons, he can put out some first class stuff."

But others who draw editorial cartoons say Lurie's close to 10 cartoons a week, interviews, fine art and "Nightline" work have spread him too thin, causing him to rely heavily on his large stable of caricatures and return to some of the same clichés over and over again.

Some in the editorial cartooning business don't quite know what to make of Lurie. "He seems so much of a sideshow," said a syndicated colleague. "I don't see him doing the same thing the rest of us are doing."

For many editors at newspapers, that's just what they're looking for. They'll often use Lurie drawings as an eye-catching illustration or economic commentary.

"His caricatures are certainly among the best available," said Lee Salem, vice president and editorial director of Universal Press Syndicate, which sold Lurie's work in the early 1980s. "But his cartoons are more a symbolization of an event, rather than a comment on an event. You can't tell where he stands. That may help him abroad, but not here."

Added another syndicated cartoonist: "Lurie is very safe for an editor trying to avoid controversy."

Lurie, who has purchased his second Rolls Royce, said some cartoonists and others in the news business seem disturbed over his wealth and fame. "All I have I got with my three fingers it takes to draw, and a few ideas," he said as he walked around

newspapers that publish his work. Near a movie screen that rolls



Lurie, a reserve major in the Israeli infantry, flew home. His trip caught the attention of *Life* magazine. They published his first person account. By the next year, he moved to the United States to be *Life*'s political cartoonist, staying five years.

Later he did tours on the staffs of *The Times of London*, *Die Welt*, *Asahi Shimbun* and *U.S. News and World Report*. All while he was interviewing world leaders.

Lurie played a videotape of news reports on his explosive October 1976 interview with General George Brown, then chairman of the joint chiefs of staff, who called Israel more a burden than an asset to the United States. General Brown was at a press conference trying to explain away his remark. "He's lying here," Lurie said, pointing at the screen.

Minutes later, a videotape showed Lurie interviewing Sadat of Egypt in 1977 for public television's *MacNeil/Lehrer News Hour*. During the talk, Sadat called Libya's Muammar Kaddafi "a mental case...the joke of the whole Arab world."

Lurie had prepared extensively for the interview. So had Sadat. "The first thing Sadat told me was 'Son of gun. How could you do that to my officers?'" referring to the 1954 story about the Egyptian flagship. "Then he patted me on the back to say 'well done. Well done.'"

Lurie is not shy about giving his opinions of other world leaders.

**Mikhail Gorbachev** is probably the most important man of the century because he was the first [Soviet leader] who identified the catastrophe and started the slaughter" of communism.

**Boris Yeltsin**, the Russian president, is "a person of very strong principles, backing them with personal physical courage, but with the very dangerous tendencies of a real dictator."

**President George Bush** is "prudent, brilliant, cautious; definitely a person of principle when you push him enough."

**Prime Minister Yitzhak Shamir** of Israel "is a very stubborn person. He's like a maestro who plays violin, but has one note on his music — never give up the territories."

**Housing Minister Ariel Sharon** "is probably the most brilliant person in the Israeli cabinet. But he may be making some of the worst political mistakes and aggravating the United States and the Arab world by building settlements [in the territories] and not allowing for the negotiations to try to take shape."

Lurie said he is very proud of his Jewish heritage, but, like many Israelis, is not religious in a conventional way. "In Israel, we did not have to unite through synagogues to be Jews," he said. "I consider myself very religious. But my religion is creativity."

So what's next in the crowded life of Ranan Lurie?

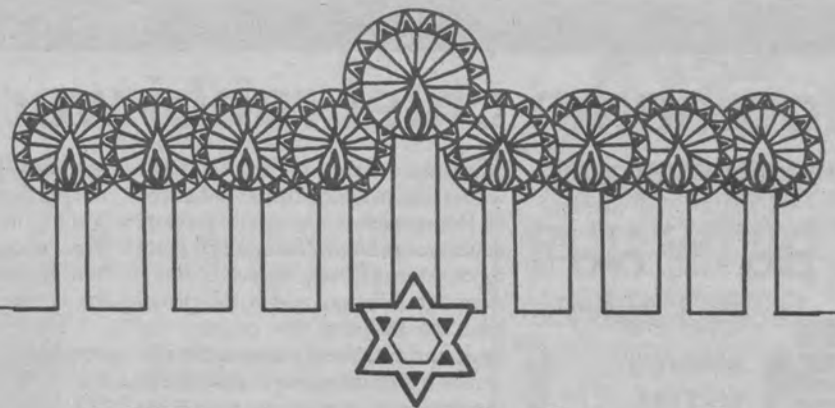
"I'm going to write a book about my impressions of the media in different countries, their intrigue, their shenanigans and the way they operate," said Lurie, the author of 10 books of his cartoons. "A true and honest biography would be the only way to make this believable," he added. "If I wrote about myself as a novel, it would seem too farfetched." (Ron Ostroff, former editorial coordinator of *The Baltimore Jewish Times*, is editor of a weekly newspaper for New Jersey lawyers.)

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## INTERNATIONAL

## Romanian chief rabbi warns of increased anti-Semitism

By DEBRA NUSSBAUM COHEN  
NEW YORK (JTA) — Romania's shift from socialism to a market

economy, coupled with the advent of winter, mean difficult times ahead for all Romanians — but particularly its Jews, according to Romania's chief rabbi, Moses Rosen. A lack of food, rampant inflation and a dearth of jobs are plaguing the country, he said, and Romania's desperate citizens are becoming more receptive to the message of extreme right-wing forces.

"Hunger is bringing fascism and anti-Semitism," he told the Jewish Telegraphic Agency during a recent visit to the United States. "People are not working, and the extreme right forces are exploiting the situation. Jews are the first victims. It's an old problem here, and we are very worried."

Rosen was in the U.S. seeking most-favored-nation status for Romania. Such a designation would allow that country's government to receive aid and loans for which it is

not now eligible.

There is some humanitarian aid coming from the U.S. but "it is far from enough," Rosen said, adding that Romania has only one-fifth of the fuel it needs for winter.

Last spring, Romania's Jewish community published a chronicle of the Holocaust in Romania, and sent 500 copies to members of parliament, members of the union of writers and the press. "No one wrote one word about it," said Rosen, who has been chief rabbi of Romania since 1948.

In addition, he said, since he began to talk openly about the role of the Romanian government during the

Holocaust, he has become the victim of a right-wing campaign to label him anti-Romanian. "Responsible leaders of Romania must confront the lies and tell the Romanian people the truth," Rosen said. "This is a struggle not only for us, but also for Romanian democracy."

No physical violence against Jews has been committed recently, Rosen said, but Jewish cemeteries and synagogues have been vandalized. Three Romanian newspapers publish what Rosen called "poison." One of the papers is named for the Iron Guard, the fascist government forces in place during the Holocaust. "These papers are insulting us, attacking us, and in-

citing (Romanians) to pogrom against us," he said.

Meanwhile, efforts to rehabilitate the memory of Romania's strongman, Ion Antonescu, have been at least partially successful. "There are already streets and cities in Romania named for Antonescu, the killer of 300,000 Jews," said Rosen.

About 60 percent of Romania's population of 75,000 Jews is over the age of 60, according to Rosen. The country boasts 80 synagogues, more than half of which are in daily use; a 35-year old Yiddish, Hebrew, Romanian and English-language newspaper; 11 kosher restaurants and three old-age homes.

## Yugoslav Jews ready to leave as war tears the country apart

By YEHONATHAN TOMMER  
JERUSALEM (JTA) — Yugoslavia's 5,500 Jews, deeply attached to their native country, are becoming more amenable to aliyah as the civil war between Serbs and Croats escalates and economic hardships grow.

But despite the heavy fighting in Croatia, "no emergency airlift is planned, like Operation Solomon," which brought more than 14,000 Ethiopian Jews to Israel over a 36-hour period in May, said Uri Gordon, head of the Immigration and Absorption Department of the Jewish Agency for Israel.

In an interview, Gordon said 60 Yugoslav Jews immigrated to Israel last month, compared to 70 since the civil war began earlier this year and 50 during all of the previous three years. He predicted that "the trickle will strengthen in coming weeks," with encouragement from the Jewish Agency.

"Two aliyah emissaries are currently traveling throughout Yugoslavia, assisting a growing stream of new olim to complete the necessary bureaucratic arrangements," Gordon said.

Two weeks ago, 32 families requested aliyah permits, Gordon told a group of Eastern European immigrants in Tel Aviv last week. He said the Yugoslav olim will travel to Israel via Budapest, where agency officials completed transit arrangements for them in September.

Until recently, Yugoslav Jews were comparatively well off economically and relatively unaffected by the civil

war. But with almost 18 percent of the population unemployed, younger Jews are increasingly considering the advantages of aliyah, according to the Jewish Agency.

In October, several "pilot missions" of Yugoslav Jews came to Israel to examine immigration prospects, and several members, age 25 to 40, decided to stay. More such missions are expected.

## Dubrovnik synagogue damaged in shelling

By RUTH E. GRUBER  
ROME (JTA) — The medieval synagogue in Dubrovnik reportedly sustained war damage of unknown severity as the Serbian-led Yugoslav federal army continued to lay siege this week to the historic Croatian resort city on the Adriatic Sea.

Jewish community officials, telephoning from the Croatian capital of Zagreb, said they could not immediately confirm the extent of damage or the report itself, broadcast by

Zagreb radio and television, because there are no direct communications with Dubrovnik.

Both the synagogue, said to date from the 14th century, and the historic Jewish cemetery on the outskirts of Dubrovnik, were damaged in the fighting earlier this month. Both rank as major Jewish monuments of Yugoslavia and all of Europe.

Shells or grenades hit the building next door to the synagogue two weeks ago, shattering windows in the sanctuary and the Jewish community headquarters. They also aggravated damage suffered by the building in a major earthquake in 1979. Last week, Zagreb television showed films of shell damage to the Jewish cemetery, which lies just outside Dubrovnik.

The city, often compared to the French Riviera and left unscathed by both sides in World War II, is regarded as one of Europe's architectural gems. The fierce fighting in and around it has spurred Europe into its most vigorous efforts to end the Yugoslav civil war.

The European Community has been trying to mediate the conflict since it began when Croatia declared its independence on June 25. Twelve cease-fires have been negotiated so far but have failed to hold, and at least 2,000 people have been killed.

The World Jewish Congress, meanwhile, has taken an initiative aimed at ending the war. The WJC said Wednesday that leaders of Yugoslavia's warring republics have agreed to attend a peace conference sponsored by a group of Christian, Jewish and Moslem leaders organized by the WJC.

It will probably be held in Paris but no date has been set, according to Elan Steinberg, executive director of the WJC in New York.

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INTERNATIONAL

# 53 years after Kristallnacht, Germans protest neo-Nazism

By DAVID KANTOR  
 BONN (JTA) — At least 100,000 Germans demonstrated all over the country November 9 to protest the escalation of attacks on foreigners by neo-Nazis and demanded that the government do something about it. The marches, which included church and labor leaders, took place in some 100 cities. The huge turnout coincided with the 53rd anniversary of Kristallnacht, the first officially sanctioned pogrom in the Third Reich, which occurred during the night of Nov. 9-10, 1938.

The demonstrations marked, as well, the second anniversary of the fall of the Berlin Wall.

In Cologne, some 40,000 marchers carried window frames with broken glass, to recall both Kristallnacht and recent violence. Tens of thousands marched in Berlin, too.

Violence in Germany, particularly in the eastern part of the country, has been palpably racist, aimed mainly at Africans, Asians and East European



refugees seeking asylum. But the Jewish community is deeply disturbed. In fact, even as anti-racist marches were taking place, attacks flared in Wismar, a northern port in eastern Germany, where right-wing youths fought foreign students in a university cafeteria and dormitory.

Saarbrücken, in the southwest corner of Germany, near the French border, was the scene of the largest anti-racist rally, which brought out both government and opposition politicians.

Neo-Nazis and other right-wing extremists tried to stage counter-ral-

lies. But they were vastly outnumbered by anti-Nazi crowds, who bloodied them in street clashes. Nevertheless, the internal security service puts the number of neo-Nazi activists in Germany at 40,000. Two new neo-Nazi terror groups have just been uncovered.

Israel Singer, secretary-general of the World Jewish Congress, who was in Berlin to observe the Kristallnacht anniversary, suggested that neo-Nazism in Germany would hardly be a problem if the authorities attacked it with as much zeal as they do the crimes of the old East German Communists.

Neo-Nazis also marched in Leipzig, in eastern Germany. In nearby Halle, about 400 neo-Nazis marched, screaming, "Sieg heil!" and "Foreigners out!" They ended their parade a few hundred yards from where some 2,000 anti-Nazis had gathered.

Politicians have been arguing back and forth over the problem of asylum-seekers. The governing Christian Democratic Union would like to amend the constitution, which presently grants haven in Germany to anyone seeking it.

The opposition Social Democratic Party prefers less drastic measures.

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## Australian Jews change church with sending anti-Israel booklet

By JEREMY JONES  
 SYDNEY, Australia (JTA) — Australian Jewry has accused Australia's third-largest church of distributing inflammatory anti-Israel propaganda and is demanding that it be retracted.

A four-page pamphlet about the Middle East conflict, which the Uniting Church sent to schools, churches and individual members, has been assailed for portraying Israel in the worst possible light. The document has severely damaged Jewish relations with the church and seemed "almost deliberately aimed" at that result, the Executive Council of Australian Jewry has charged.

The church, founded in 1977 from a union of Methodist, Presbyterian and Congregational churches, claims 400,000 active members and double

that number of followers across the country.

The president of the Executive Council of Australian Jewry, Leslie Caplan, handed a seven-page list of errors of fact, omission and distortion contained in the pamphlet to the head of the church, Dr. D'Arcy Wood, at a Nov. 7 meeting in Canberra. Examples, he said, were the pamphlet's claims that Israel rejected the 1947 United Nations partition plan for Palestine, which even the Palestine Liberation Organization does not claim, and that Israel is persecuting and denigrating Islam and Christianity.

Callers to the Uniting Church reportedly were told that the information in the pamphlet was approved by the PLO. It was not shown in advance to members of the Jewish community.

Wood said he was "very sorry the document caused offense," but would not respond to the criticism of the Jewish community until he held discussions with his colleagues.

The Council of Christians and Jews has lodged protests with the church and demanded that the pamphlet be withdrawn or revised with accurate information.

Rabbi John Levi of Temple Beth Israel in Melbourne, who is active in the Christian-Jewish dialogue, wrote to the moderator of the Uniting Church in Victoria State, saying, "Despite the crocodile tears about the Holocaust, your publication must take its place in the not inconsiderable list of Australian anti-Jewish letters, cartoons, books and pamphlets."

Gerry Levy, president of the New South Wales Jewish Board of Deputies, charged that although the pamphlet purports to provide a balanced account of the background of the Arab-Israeli conflict, it is in fact filled "with a totally unacceptable level of crude and, at times, vitriolic anti-Israel propaganda."

## KKK alive in Germany

BONN (JTA) — Reports that the Ku Klux Klan is actively recruiting members in Germany has prompted State Prosecutor Alexander von Stahl to order an investigation. A spokesman for the prosecutor, Hans-Jürgen Forster, said it was concentrating mainly on media reports of Klan activity in both western and eastern Germany.

The Klan is said to have held meetings in April and September in Herford, Westphalia, and in Königs Wusterhausen, near Berlin. In both places, American Klan activists organized the ceremonies and delivered speeches explaining the Klan's racist views.

One of the Americans named was Denis Mahon, described as leader of the Klan in Missouri and Oklahoma. He was reported to have expressed satisfaction over recent violent attacks on foreigners by German neo-Nazis.

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INTERNATIONAL

# Palestinians return from Madrid to big welcome

JERUSALEM (JTA) — The Palestinian delegates who attended the Middle East peace conference opening in Madrid returned home November 10 to tumultuous welcomes in the West Bank, Gaza Strip and East Jerusalem. Thousands cheered them in the streets and from rooftops. It was the largest outpouring of Palestinians that the Israeli authorities have allowed in years.

Israeli border police, in fact, formed a protective cordon around the buses, lest the returnees be unintentionally injured by the euphoric crowd.

For the moment, at least, the Palestinian peace camp seems to have gained ascendancy over the Islamic fundamentalist Hamas movement,

which tried to derail the Madrid conference by calling strikes and demonstrations in the territories before it opened. Hamas is especially disturbed by the tendency of mainstream Palestinians to accept an interim stage of autonomy in the territories.

The Madrid delegation no sooner returned to Jerusalem when one of its spokesmen, Ziyad Abu-Ziyad, announced the formation of a new political mechanism "to advance the peace process." It will be the first Palestinian political body in the territories since Israel outlawed the National Guidance Committee 10 years ago.

The committee had consisted of the heads of the major public institu-

tions serving the Palestinian community and local Arab mayors. The Israelis abolished it because of its nationalist tendencies.

The new body, which will have branches in the West Bank, Gaza Strip and East Jerusalem, will be headed by Dr. Sari Nusseibeh, a lecturer in philosophy at Bir Zeit University. Nusseibeh, whom the Israelis kept off the Palestinian negotiating team in Madrid, recently served three months in jail under administrative detention for allegedly passing security information to Iraq during the Persian Gulf War.

The Palestinian delegates, officially part of a joint Jordanian-Palestinian delegation, came home via Jordan and the Allenby Bridge. They were greeted at the crossing by U.S. diplomats and American security guards.

As their bus passed through Jericho, the first large town in the West

Bank near the Jordan River, they were hailed by throngs as "the heroes of Madrid." Men, women and children waved olive branches in a display of popular support for their peace mission.

"I am absolutely overwhelmed," said Hanan Ashrawi, who was the delegation's spokeswoman in Madrid though she was not officially part of it. Ashrawi was one of the six Palestinians who accompanied the official delegation as an advisory committee.

Its leader, Faisal Husseini, whom the Israelis refuse to negotiate with because he lives in East Jerusalem, was widely considered the de facto leader of the Palestinian negotiators. Husseini told reporters that the Palestinians have proven by their demonstration their genuine desire for peace and an immediate solution to the conflict. He also said he is con-

vinced Israel wants peace and will do its utmost to achieve it.

But he did not promise an end to the intifada, the Palestinian uprising that began almost four years ago. Rather, Husseini said, the face of the intifada is changing. "At a certain time, this movement was characterized by stones. Now the movement of the intifada is equipped with olive branches," he said.

He urged the Israeli people to create confidence-building measures to advance the direct negotiations that began in Madrid.

The massive demonstration repeated itself as the bus arrived at the Hakawati Theater in East Jerusalem. Husseini, wearing the traditional Arab headdress, was carried on the shoulders of the crowd as thousands shouted "Biladi, biladi" (My country, my country).

## Palestinians give U.S. list of 25 tough demands on Israel

TEL AVIV (JTA) — Israeli officials are reported to be furious over 25 demands the Palestinian leadership is said to have conveyed to the United States and Soviet Union as conditions for bilateral negotiations with Israel. Israel's political leadership has dismissed them as "cheap Arab propaganda," which can only poison the atmosphere before the substantive phase of peace talks begins, *Ma'ariv* reported November 10.

According to the Israeli daily, the document presented to the two powers that jointly sponsored the Madrid peace conference is titled "Confidence-Building Measures Demanded From Israel With the Convening of the Peace Conference." The signatories are Faisal Husseini, Hanan Ashrawi and Zakaria al-Agha. They are members of the unofficial panel of six

advisers that accompanied the Palestinian negotiating team to Madrid, but not of the delegation itself, which had a cordial first round of direct talks with the Israelis in Madrid on Nov. 2.

According to *Ma'ariv*, the 25 demands are:

1. An Israeli commitment to fully apply the Fourth Geneva Convention of 1949 to the territories it administers.
2. The fulfillment of U.N. Security Council resolutions relating to the return of Palestinians expelled from the territories.
3. Suspension of the Emergency Regulations, which are a holdover from the British Mandate of Palestine.
4. A reduction of the Israel Defense Force presence in all Palestinian cities, towns and refugee camps.
5. The granting of all members of the Palestinian National Council who reside in the territories the right to travel to and participate in all sessions of the PNC, which is the Palestine Liberation Organization's parliamentary body.
6. The release of all political prisoners.
7. An end to torture in Israeli prisons.
8. An end to restrictions on the freedom of activity and political organizations in the territories, and the cancellation of military decrees related to those restrictions.
9. An end to censorship and the bans on newspapers, books, magazines, songs and plays.
10. The reopening of Palestinian universities, colleges, institutions, organizations and unions that have been closed by Israeli edict.
11. Restoration of the local town councils elected in 1976 but removed by the Israeli administra-

tion.

12. An end to the use of provocative phrases such as "Judea and Samaria" and "terrorist organizations" by official Israeli elements.

13. Cancellation of taxes introduced by the Israeli authorities since 1967.

14. Return of lands and property confiscated from their legal owners.

15. An end to restrictions on movement in the territories and Jerusalem.

16. Facilitation of family reunification and an end to restrictions on travel abroad.

17. An end to restrictions on exports from the territories and on the development of projects under the auspices of United Nations agencies.

18. An end to the destruction of homes and cancellation of restrictions on construction in the territories.

19. Public disclosure by Israel of the accounts and budgets allocated to the territories.

20. An end to restrictions in the territories on the activities of international organizations, such as the International Red Cross and the United Nations Relief and Works Agency for Palestine Refugees.

21. Evacuation of Jewish settlers from the St. John's Hospice in East Jerusalem, Dir al-Sultan and the Hebron Tomb of the Patriarchs/Matriarchs.

22. Closure of the Nafha and Ketziot detention camps.

23. An end to restrictions on investments in the territories by individuals and institutions.

24. Cancellation of decrees and laws that prohibit displaying the Palestinian flag.

25. Cancellation of Israeli government control over the East Jerusalem Electric Co.

### El Al flying from Moscow

TEL AVIV (JTA) — El Al, which flies twice weekly from Moscow to Tel Aviv, has begun to carry immigrants. The Israeli air carrier, until recently restricted to business people and tourists, can now fill its unsold seats with olim. It landed 20 of them at Ben-Gurion Airport on November 12.

It was the first time El Al brought immigrants directly from the Soviet capital. About 100 arrived earlier this month on a direct flight from Moscow by Transair, a new subsidiary of the Soviet state airline, Aeroflot.

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INTERNATIONAL

# Peres urges compromise on the Golan

JERUSALEM (JTA)—Labor Party leader Shimon Peres has come out publicly in favor of "territorial compromise" on the Golan Heights and is urging his party to endorse that position at its national convention, which opens here last week. His unequivocal stand on the issue comes at a time when the party is faring worse than ever in the public opinion polls and is sharply split on territorial compromise, the Palestinians and peace.

Peres gave his backing to a policy statement hammered out by the party's Platform Committee after lengthy, acrimonious debate. It advocates both "territorial compromise" on the Golan Heights and "strengthening existing settlements" there.

In practical terms, that means Labor would be willing to freeze settlement-building on the Golan during negotiations with Syria, a concession that the Likud-led government

has so far refused to make.

In media interviews November 17, Peres said Israel "must not go down from the Golan," but that does not mean it has to retain the entire territory, which it captured in 1967 and annexed in December 1980.

The Likud position, backed by the Knesset last week, is that the Golan is not negotiable and that Syria will get only peace in exchange for peace, not territory. Peres claimed that "as every child knows," it is "nonsense" to oppose any withdrawal whatsoever. But according to the latest polls, that is what a majority of Israelis do.

In another compromise plank, the Platform Committee called for recognition of the "national rights" of the Palestinians, but stopped short of endorsing a Palestinian state.

The recommendation also omitted a specific ban on talks with the

Palestine Liberation Organization, demanded by hawks within the party. It endorsed continued negotiations with the delegation of Palestinians the Israelis met with in Madrid.

Political observers predicted bitter fights over the platform during the three-day convention. The 1,200 convention delegates must adopt the platform and approve or reject a new system of party primaries to select its leadership and its Knesset slate for elections that are still a year away.

While Peres said he was pleased with the platform as is, Labor's No. 2 leader, Yitzhak Rabin, said the party must adopt clear positions on the peace issue which differentiate it not only from Likud but also from the "leftist extremists."

Rabin, who speaks for the hawkish or "centrists" wing, says the party has veered too far to the left and blurred its differences with the "peace alliance" comprising Mapam, Center-Shinui and the Citizens Rights Movement. "What matters is how to bring the party back into power," he said.

But Chaim Ramon, the more dovish chairman of Labor's Knesset faction, has accused Rabin and party hard-liners of being less interested in winning the 1992 elections than in joining a victorious Likud in another

unity government afterward.

At the moment, Labor is weathering its lowest public approval rating ever against the Likud, according to the latest public opinion surveys.

Peres dismissed the polls Sunday. He claimed they "reflect the government's transient popularity" after the Madrid peace talks and will change "down the road, when the real issues will have to be faced."

Labor conducted a membership drive earlier this year, which added about 150,000 new names to its roster. The convention delegates reflect a substantially younger generation. For many, it will be their first convention. Their numbers include more than 50 new immigrants.

Although Peres and Rabin have been locked in a leadership struggle for years, new faces are emerging to challenge them if the new system of primaries is adopted, allowing every party member to vote for party leader.

Prominent among the aspirants are Knesset members Ora Namir and Gad Ya'acobi, and Yisrael Kessar, secretary-general of the Histadrut labor federation.

Kessar said he would announce his decision after the convention. Political circles expect him to strike a deal with Rabin and run as his No. 2 man on a joint ticket against Peres.

## Likud more popular after Madrid meetings

By HUGH ORGEL

TEL AVIV (JTA)—The Likud bloc is enjoying a surge of public popularity in the aftermath of the Madrid peace conference, a new opinion poll shows. The Labor Party, on the other hand, has declined to one of its lowest points in recent years.

According to a Smith Research Center survey conducted between Nov. 4 and 12, if elections were held now, Likud would thrash Labor by winning 37 percent of the vote, compared to 22 percent for Labor.

Labor has lost nearly a third of the 31.5 percent who supported it in the 1988 Knesset elections. The party's popularity fell 2 full percentage points from August, when an earlier Smith poll gave it 24 percent of the vote, if elections were held then.

Likud climbed to 37 percent from 33 percent in August and 34 percent in the 1988 elections. But according to another poll, its popularity has slipped among new immigrants from the Soviet Union, whose once solid support has eroded by 9 percent since 1989. The Soviet olim increasingly favor starting an immigrants' party.

Nevertheless, the Likud-nationalist camp gained 6 percentage points since 1988, while the Labor-leftist "peace camp" lost nearly 7 percentage points. The religious parties dropped 4 points.

But the government coalition, which consists of the religious parties and parties on the far right, commands a strong 59.5 percent lead over the opposition, which together accounts for only 33.5 percent of the vote.

In the latest poll, the three leftist peace parties combined won 11.5 percent approval, compared to 9.5 percent for the three far-right coalition parties, which generally opposed the Madrid peace talks.

The Citizens Rights Movement was the strongest of the peace parties,

polling 7 percent in the latest poll. That was down from 7.5 percent in August but well above the 4.5 percent the CRM won in the 1988 elections.

The peace bloc, which also includes Mapam and the Center-Shinui Movement, may benefit in the months ahead from defections by Laborites disenchanted by their party's failure to mount a stronger opposition to Likud.

On the far right, Tehiya and Tsomet polled 3 percent each, down from 3.5 percent in August. The extremist Moledet led with 3.5 percent, down from 4 percent in the August poll.

Among the religious parties, Shas dropped to 2 percent from 5.5 percent in the 1988 elections and 3 percent in August. That could be the toll taken by the investigations into alleged financial improprieties by the party's top politicians.

The National Religious Party stayed at 4 percent, the same as 1988. The Agudat Yisrael and Degel HaTorah parties had a combined rating of 6 percent, down from 6.5 percent in 1988.

Soviet immigrants showed a strong right-wing bias since they began pouring into Israel in 1989. But a Tazpit Research Institute poll taken in October showed a significant erosion of support for Likud and its right-wing partners. Among the 820 Soviet olim questioned, who arrived between September 1989 and September 1991, 37 percent said they would vote for a right-wing party in the next elections, down from 46 percent in a poll last April.

Meanwhile, support for a party on the left rose to 26 percent among Soviet Jews, from 21 percent in April. Support for religious parties among the immigrants fell from 4 percent in April to 1 percent in October. Tazpit believes Soviet immigrant voters could account for 7 to 10 Knesset seats. They are being wooed by both blocs. But at least 40 percent would favor an immigrants party over any of the existing factions.

Only 25 percent of the newcomers favor trading territory for peace. The Soviet Jews overwhelmingly support a Likud candidate for prime minister, compared to 23 percent who would choose a Laborite.

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## INTERNATIONAL

## Missing Vichy file, used to round up Jews, is found

By MICHEL DI PAZ

PARIS (JTA) — A long-missing master file that helped the Vichy police round up tens of thousands of French and foreign Jews for deportation to death camps early in World War II has been unearthed in the Ministry of Veterans Affairs, Nazi-hunter Serge Klarsfeld announced last week.

The embarrassing relic of France's collaborationist past had been the object of searches for some 46 years, during which the authorities repeatedly insisted it was lost or destroyed, Klarsfeld said. The list contains the names and addresses of nearly 150,000 Jews, foreign and native, living in Paris in October 1940, which French police put together for roundup and deportation.

Veterans Affairs Minister Louis

Mexendeau announced November 12 that he would order an investigation to determine whether his department made an honest error when it said the file no longer existed or whether it lied.

The file was seized by Judge Jean-Pierre Getti for possible use in the case against wartime collaborator Rene Bousquet, who was secretary-general of the Vichy government and is now under indictment for crimes against humanity for his role in deporting Jews.

The file may also be useful in the investigation of Nazi war criminal Alois Brunner, who commanded the Drancy internment camp outside Paris and is believed to be living in Syria, where he found haven after the war. France has asked for his extradition, but so far Syria has not

responded.

The list was compiled under one of the first anti-Semitic edicts enacted by the Vichy regime, which required every Jew to report to local police headquarters to register themselves as Jews. Failure to comply subjected the Jews to confiscation of their property.

About 80,000 French Jews perished in the Holocaust between 1940 and 1945.

Klarsfeld said that in the late 1970s, rumors surfaced that while most of the "Jewish files" were destroyed during the last days of the Vichy regime, the file on Jews living in Paris in 1940, 1941 and 1942 was still around somewhere. But wherever he went, Klarsfeld said, he was told by officials that the file was long ago destroyed. "This was a blatant lie,"

he declared.

But it was sheer chance that led to its discovery. He said that while engaged in research about the deportation of Jews, he came across the personal directory of an employee of the Veterans Affairs Department which contained an entry titled "Group of Files Concerning Jews and Jewish Children, Paris Police Headquarters, October 1940."

"I asked to see one of the forms and there was no possible doubt," Klarsfeld told the Jewish Telegraphic Agency. "It was the very file we had been looking for for the past decades. Every authority we had approached gave us the same answer: 'The file has disappeared. It has probably been destroyed.'"

Klarsfeld suggested that the file

used to arrest and deport Jews was kept at Paris police headquarters until the end of the Nazi occupation in 1944 and then secretly handed over to the Veterans Affairs Ministry.

The police official who had charge of the file continued to serve after the liberation and was awarded the Legion of Honor on retirement. In fact, the ministry continues to use the file until this day to process claims by Jews who say they were deported.

Why the lies? Klarsfeld was asked. "Probably in order to protect the career of the high-ranking police official who was in charge of the file. His colleagues first pretended that the file had been destroyed," he replied.

"This sinister tradition has gone on for 46 years," Klarsfeld added.

## Israel doesn't buy clearing of Syria in Pan Am bombing

By DAVID LANDAU

JERUSALEM (JTA) — Israel does not buy the Bush administration's sudden finding absolving Syria, Iran and Palestinian terrorist groups of responsibility for the destruction of Pan Am Flight 103 over Lockerbie, Scotland, in December 1988. The blast, effected by a time bomb, killed 270 people.

The absolution of Syria came with the U.S. Justice Department's announcement November 14 that two Libyans linked to their country's intelligence service had been indicted by a U.S. grand jury for complicity in the outrage.

According to Ze'ev Schiff, respected military correspondent for the Israeli daily *Ha'aretz*, Israeli experts firmly believe that a major share of the responsibility lies with Ahmed

Jabril's Popular Front for the Liberation of Palestine-General Command, which is sheltered by Syria and financed by Iran. That belief conforms with the findings of several news investigations. The Israelis believe that Jabril's outfit, one of the radical groups that defected from the Palestine Liberation Organization, may have acted in concert with both Syria and Iran.

According to Schiff, Israel does not feel the facts made public in recent days by the U.S. and British authorities rule out or contradict evidence of involvement by either Jabril or Syria.

Moreover, the Israelis are not entirely convinced of President Bush's resolve to keep Syria on the list of countries supporting terrorism, despite assurances from the White

House.

A report November 18 in the Israeli daily *Ma'ariv* stated that despite official statements, Washington is in fact considering removing Syria from the list of countries that support terrorism. The newspaper based its report on diplomatic traffic from the Israeli Embassy in Washington which suggested that the Bush administration may be using a carrot-and-stick approach to influence Syria's behavior in the peace process.

According to the report, Syria refuses to attend further bilateral talks with Israel unless the United States stops treating it as a supporter of international terrorism. *Ma'ariv* said an administration official trying to "allay Israeli concerns" offered assurances that Syria was not about to be removed from the list "yet."

But the U.S. official added that in

his opinion, Damascus has complied with most of the conditions for removal.

Syria has been on the list of terrorist supporters since it was compiled in 1979. Countries on that list are ineligible for U.S. foreign aid or goods and technology that would improve their military capabilities.

Meanwhile, the U.S. Justice Department remains uncertain how the indicted Libyans would be brought to justice. The two, Abdel Basset Ali-Megrahi and Lamem Khalifa Fhimah, were allegedly linked to the piece of an automatic timer and clothing in the suitcase bomb placed aboard Flight 103 at Frankfurt in December 1988.

The New York-bound jumbo jet blew up shortly after leaving London, killing all 259 people aboard and 11 on the ground.

Israel, though skeptical of the indictments, does not give Libya a clean bill. An explosion aboard a French airliner about eight months after the Lockerbie disaster, is definitely traceable to Libya.

Libya, of course, had a motive for a terrorist act against the United States. In 1986, President Reagan ordered the U.S. air force to bomb Tripoli because of alleged Libyan involvement in a terrorist attack on a West German night club in which an American serviceman was killed.

Later evidence indicated that Syrian-backed terrorists, not Libyans, were involved in the attack in Germany.

Iran also had a revenge motive. In 1988, an Iranian airbus was shot down in error over the Persian Gulf by the U.S. Navy cruiser Vincennes, killing all 290 aboard.

## Coalition crisis erupts over funds earmarked for ultra-Orthodox schools

JERUSALEM (JTA) — The government withdrew its annual budget bill from the Knesset agenda last week because of a dispute among the religious parties in the coalition that could lead to its collapse and early elections.

Officials said the move seriously impaired the parliament's ability to prepare the budget for its second and third readings in the plenum, originally planned for early next year. The budget measure passed its first reading with the support of several left-wing opposition factions and would probably fare as well in its final readings, thereby preserving the Likud-led government.

But Prime Minister Yitzhak Shamir obviously does not relish the idea of being sustained in office with the help of the left-wing Citizens Rights Movement, Mapam party and Center-Shinui Movement.

The National Religious Party, which has five seats in the Knesset, advised Shamir that it will not support the budget bill as long as it contains "special funding" for schools operated by the haredi, or ultra-Orthodox, parties. The haredi bloc — Shas, Agudat Yisrael and Degel HaTorah — which commands 13 votes in the Knesset, vowed to oppose the budget if their "special allocations" are

omitted.

All of the parties are Orthodox. The NRP, unlike the haredi factions, is affiliated with Mizrahi, the religious Zionist movement.

The issue of special subsidies for haredi institutions has been a source of public controversy and political strife for years. The NRP blames it for bringing down hatred and obloquy on the entire Orthodox establishment. It proposes that the religious school system be funded out of the general budget, to ensure fair allocations and proper supervision.

Haredi politicians charge the NRP with political motives and accuse it of mounting the most violent attack "on the education of Jewish children since the evil decrees of the Romans."

Education Minister Zevulun Hammer, an NRP veteran, said he was unfazed by the haredi attack and vowed his party would "fight to the end" against special privileges. He said there was no chance this year of "buying off" the NRP with "special funds" for its own Torah institutions. Moreover, Hammer thinks it would be no great tragedy if the elections, scheduled to be held next November, are advanced.

The worst that could happen is that the people will vote a few months sooner, he said.

## Fewer Soviet olim leaving Israel but thousands requesting documents

TELAVIV (JTA) — While a significant number of Soviet olim have applied for travel documents to leave Israel, few have actually used them, Jewish Agency officials say. Uri Gordon, head of the agency's Immigration Department, told a gathering of volunteers in Jerusalem last week that the number of Soviet immigrants seeking to leave Israel dropped by more than 40 percent this year compared to 1990.

Gordon was commenting on a poll of Soviet immigrants taken in October by the Tazpit Research Institute. According to the results published earlier this month, nearly 30 percent of the respondents said they hope to be living in another country within the next five years.

Gordon said that 6,400 Soviet immigrants requested laissez-passers, or transit papers, during the first nine months of 1991, compared to 10,900 who applied in the same period last year.

Immigrants normally do not receive Israeli passports in their first year. And they are only allowed to leave the country if they repay all money loaned to them by the Jewish Agency. But only 38 percent of those Soviet Jews who applied for the temporary travel document this year actually left the country, compared to nearly 50 percent who applied in

1990, he said.

Another agency official explained that "from being unhappy to actually leaving is a long road. It is easy to say you want to leave the country, but it is a different story when it comes to packing your bags again, taking the children out of school again, and actually departing," the official said.

"Many of those who are unhappy here and say they would like to leave are not desperate enough to actually do so," he added.

Gordon said that while he was gratified by the declining number of immigrant applicants for travel documents, he is concerned that growing unemployment and continuing housing problems means that "this group will grow in the future."

The Absorption Ministry disclosed,

## Olim tell kin not to come

TEL AVIV (JTA) — While 71 percent of the Soviet Jews who immigrated since September 1989 want to remain in Israel, 52 percent say they are advising friends and relatives in the Soviet Union to postpone their aliyah, according to a poll taken by the Tazpit Research Institute in October. The results, published here this month, contrast with those of a Tazpit poll conducted in June which showed that 37 percent of the new olim were advising their relatives to stay home.

Aharon Fein, who conducted the poll, said 22 percent of the respondents were advising friends and relatives to immigrate to Israel, 16 percent suggested another country and 10 percent counseled them to remain in the Soviet Union.

## INTERNATIONAL

## German government slugs it out over clandestine weapons to Israel

By DAVID KANTOR

BONN (JTA) — The revelation of clandestine German weapons shipments to Israel has provided ammunition for the latest political slugfest between the government and the opposition Social Democratic Party. The SPD, which has demanded Defense Minister Gerhard Stoltenberg's resignation for sending Israel Soviet-made military equipment from the stocks the defunct East German army, was hit by countercharges that it started the illicit and probably illegal traffic more than 20 years ago.

Then SPD defense minister, Helmut Schmidt, who was later West German chancellor, was accused in pro-government newspapers last week of sending Israel blueprints of German-designed submarines in 1970.

The Social Democrats were in power from 1969 through 1982. According to the newspaper accounts, Schmidt sent the U-boat plans surreptitiously to avoid opposition from pro-Arab ministers.

Israel has no facilities to build submarines. The German plans, drawn

by Ingenieurkontor Lubeck, found their way to a British shipyard, Vickers, which constructed three undersea craft for Israel known as the "206" Class. But the vessels were financed almost entirely by Germany. Germany is also financing three new submarines for Israel, designed by the same Lubeck firm and presently under construction in the northern port of Kiel.

The Germans decided to foot the bill after Israel canceled the orders on grounds it could not afford the new subs.

Stoltenberg told journalists last week that the secret cooperation with Israel began in 1969, and had been initiated by Schmidt. He implicated the SPD finance minister at the time, Hans Apel. Although Apel categorically denied that he knew of secret arms shipments to Israel during his tenure, he would not exclude the possibility it had occurred.

German law has always forbidden the export of weaponry to crisis areas such as the Middle East. But after 1967, Israel began to supply then West Germany with samples of

Soviet-made weapons captured from Arab armies in the Six-Day War.

Since the collapse of East Germany, the Bonn government has reciprocated, selecting the kind of weapons Israel might face on a future battlefield. But the exchanges were conducted outside normal government channels, through the BND and Mossad, the secret intelligence agencies of Germany and Israel, respectively.

The exchanges were exposed at the end of October, when Hamburg harbor police discovered several containers of military equipment aboard an Israeli freighter labeled "agricultural equipment."

Senior officials at the Defense Ministry said that since Germany's unification, "at last we were in a position to pay back Israel for the Soviet-made weapons they delivered to us since 1969."

The Defense Ministry is preparing a full report on the cooperation with Israel, which will be released next week. The expectation here is that much of the report will be leaked to the media beforehand.

## Politician with Jewish background trying to form Polish government

By RUTH GRUBER

ROME (JTA) — Bronislaw Geremek, an intellectual of Jewish origins who is not afraid to warn publicly about the resurgence of anti-Semitism, is having a hard time trying to put together a new Polish government, a task assigned him by President Lech Walesa following inconclusive elections last month.

His first round of coalition talks ended "in a hostile atmosphere," according to reports from Warsaw.

The bearded, pipe-smoking 59-year-old historian has been one of Walesa's closest advisers since the Solidarity movement was launched during the Lenin shipyard strike in Gdansk in 1980. Until now, Geremek's Jewish background has been seen as handicapping his political advancement in an overwhelmingly Catholic country where anti-Semitism is still pervasive.

"Two years ago, when Tadeusz Mazowiecki became Poland's first post-war non-Communist prime minister, people were saying that Geremek couldn't have been chosen because the church would not have allowed the first non-Communist

prime minister to be a Jew or, rather, a non-Catholic," a Polish political source said.

"Walesa surely chose him now because he is one of the most intelligent people in Poland," the source said. In fact, he added, "people are afraid of Geremek because he is too intelligent. He takes a long view, a broad view. He sees Poland as one piece of a whole."

Geremek was keynote speaker earlier this month at an intercultural seminar on human rights sponsored by the Council of Europe and held in Klagenfurt, Austria. He said the greatest fear for the new Europe was the reawakening of dormant tribalism following the collapse of Soviet power.

Warning that this could lead to dangerous, militant nationalism, Geremek said, "After the Holocaust, we might have thought anti-Semitism was simply impossible in human terms. But now we see its face rising again. We realize that hatred knows no frontiers."

In last month's elections, the first fully free elections since the end of

the Communist regime, the 460 parliamentary seats were divided among 29 parties. Geremek's Democratic Union, with 62 seats, is the largest single faction, followed by the Communists with 60 seats.

## Protection offer rebuffed by Palestinians

TEL AVIV (JTA) — The Israel Defense Force has offered protection to the 14 members of the Palestinian delegation who attended the Madrid peace conference. But the offers were turned down, despite threats against the Palestinians by Islamic extremists, Ha'aretz reported Monday.

"All we need is that Israeli defense personnel accompany us, or post guard over us," one of the Palestinian leaders was quoted as saying.

Extremist movements opposed to the peace process have been circulating leaflets in the West Bank and Gaza Strip urging attacks on the Palestinians who met with Israelis at Madrid.

In fact, death threats were made by leaflet even before the conference, directed at the most prominent Palestinians — Faisal Husseini and Hanan Ashrawi — who were not part of the official negotiating team.

Palestinian sources explained that the acceptance of Israeli protection would be interpreted by the Palestinian public as cooperation with the authorities. The IDF proposed posting guards at the homes of the Palestinian delegates, all of whom live in the territories.

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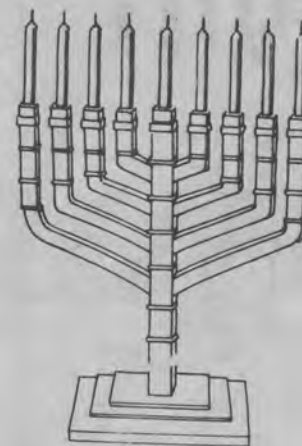
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INTERNATIONAL

# DeKlerk visit means Israel-S. Africa relations are 'kosher'

By GIL SEDAN  
 JERUSALEM (JTA) — When South African President F.W. De Klerk and his wife, Marike, arrived here November 10 on a state visit, Israeli politicians and dignitaries from the political center to the far right lined up in the presidential residence here to shake hands and exchange pleasantries.

President Chaim Herzog presided and beaming alongside him and his wife were Prime Minister Yitzhak

Shamir and his wife, Shulamit. The reception was lavish, and a sumptuous dinner followed. Israel had not received a president of South Africa since 1975. Now it was once again "kosher" to do so.

The economic and cultural sanctions that U.S. pressure forced Israel in 1987 to impose against the Pretoria government, for its racist apartheid policies, were lifted July 14, four days after Washington acted to end them.

## Behind the Headlines

The four years in which they were in effect saw Israel's trade deficit with South Africa swell to some \$750 million because it could not export to that country.

But apart from the trade loss, and aside from the fact that Israel has always condemned apartheid, Israel was never comfortable the punitive measures. There has, in fact, been a natural affinity between the two countries reflecting their similar experiences. Both have been isolated and cast into the pariah role by much of the international community, and both consider their treatment unjust.

In South Africa, a white minority of European stock governs and dominates a vast black nation. But De Klerk, elected two years ago, has gone far in dismantling the machinery of apartheid.

"Under your wise and inspired leadership, South Africa has altered not only its character, but also its essence and substance," Herzog told his guest. Jews are the majority in Israel. But they rule over a large, restive Palestinian minority and are officially in a state of war with all but one of the neighboring Arab states.

Although their positions are reversed, the Israelis may have responded sympathetically to De Klerk's declaration that "there will be a new constitution" in South Africa, "which we believe should be one which will prevent domination in any form, by a minority, but also domination by a majority in the sense that no majority should be in a position to abuse its power."

Both host and guest seemed pleased that it is now legitimate for their two countries to openly resume their old friendship.

The official purpose of De Klerk's visit was to sign a memorandum of understanding with Israel on economic cooperation. Israel is anxious to resume normal trade relations. Last year, it imported \$221 million worth of goods from South Africa but sold it only \$96 million. That trade is explained by the fact that the sanctions did not apply to agreements

signed before they were imposed in 1987.

Shamir and De Klerk agreed to normalize relations at their talks here November 11.

Hovering in the background of De Klerk's visit were two long-simmering issues. One was the continued support the African National Congress, headed by Nelson Mandela, gives the Palestine Liberation Organization. The other was security cooperation between the two countries.

against Israel.

But according to Gov-Ari, Mandela is showing greater tolerance toward Israel, though he remains a friend of Yasir Arafat's.

Israel's military relationship with South Africa is another issue that troubles the international community. According to foreign periodicals, Israel has supplied South Africa with missile boats, pilotless reconnaissance planes, aerial refueling planes and technical know-how in the manufacture of jet fighter planes.



South African President F.W. DeKlerk looks at a photograph during a visit to Yad Vashem in Jerusalem. (Photo: RNS)

When the 55-year-old De Klerk was elected leader of South Africa's National Party, he defied strong opposition from the white minority and released Mandela, who had been imprisoned for 28 years. Since then he has held talks with the ANC on the future of South Africa.

Tight relations between Israel and the Pretoria government have always cast a shadow on Israel's image with the black majority in South Africa and with many black African nations. Some Israeli policy-makers think the time has come to make amends.

Zvi Gov-Ari, Israel's ambassador to South Africa, said in an army radio interview that he thought Israel should consider inviting Mandela to Israel. Foreign Minister David Levy was more circumspect. He said blacks should realize they do not achieve anything by making statements

In exchange, Israel reportedly has received South African uranium and steel.

A government spokesman here stressed on the eve of De Klerk's arrival that no new arms deals would be on the agenda.

De Klerk's entourage includes 14 leaders of South Africa's Jewish community, visibly excited by the normalization of relations. They suspected all along that Israel was less than enthusiastic over the sanctions and were only too grateful that the difficult period is over.

On November 11 they watched De Klerk enter the Western Wall Plaza conspicuously wearing a black skullcap. South African Foreign Minister Pik Botha let himself become engulfed in a Yemenite Bar Mitzvah ceremony. He joined the family in their parade with the Torah scroll.

## Moscow's liberal congregation finally gets home of its own

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — The first Liberal Jewish congregation in the Soviet Union, ousted from its first home in Moscow, has now been given a permanent place for worship. Moscow Mayor Gavriil Popov has signed papers authorizing the transfer of a building in the heart of the city to Congregation Hineni, according to Rabbi Richard Hirsch, executive director of the Jerusalem-based World Union for Progressive Judaism, with which Hineni is affiliated.

The two-story, 20,000-square-foot building, located on the corner of a major thoroughfare, is now occupied by government offices, which are scheduled to be relocated within four months. Hineni's future home is located at the corner of Malaya Bronnaya Street and Sudova Kudrinskaya Prospekt, and borders an exclusive residential area, Hirsch said.

He will visit Moscow in the spring

to coordinate plans for the gut-renovation of the building, which will likely have three stories and 30,000 square feet added to it by the time the work is done, at a yet-undetermined cost. Hineni's new home will include a sanctuary, classrooms for a religious school, a Jewish library, Judaica museum, conference facilities and a center that will disseminate information about Liberal Judaism, which in North America is known as Reform.

The project will be funded by gifts from American, Canadian and other contributors through the World Union, and by a number of successful Soviet Jewish entrepreneurs who have indicated an eagerness to invest time, energy and money in Hineni, Hirsch told delegates to the recent biennial convention of the Union of American Hebrew Congregations in Baltimore.

Acquisition of the new building

caps a two-year effort by Hineni to obtain a home. It had been using the Polyakov Synagogue, but was forced to look for other quarters after a Lubavitch Hasidic congregation challenged its right to be there. In May, 1991, the Moscow city council voted to allow Lubavitch to retain rights to the Polyakov building and to find another home for Hineni.

Hineni congregants met in apartments in the interim and held High Holiday services, attended by 400 people, in a rented cultural center. During the summer some services were held outside, according to Hirsch.

He called the decision of the Moscow authorities to provide a home for Hineni "a cause for celebration." Hirsch recalled that city authorities were initially puzzled by the Lubavitch congregation's refusal to share its facilities with Hineni. "They understand ethnic differences, but not pluralism within religions," he observed.

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**INTERNATIONAL**

**Israel backs off from arresting Hanan Ashrawi after Bush remark**

JERUSALEM (JTA) — President Bush is credited with thwarting any plans the Israeli authorities may have had to arrest Hanan Ashrawi, who was spokesperson for the Palestinians at the recent Middle East peace conference in Madrid. Israeli police said late last week that they had sufficient evidence to hold her for trial on charges of violating the Israeli law forbidding contacts with Palestine Liberation Organization representatives. But they have not acted.

Bush is said to have expressed concern about "the plight of Hanan Ashrawi" at the end of a meeting November 15 with 23 prominent Arab Americans at the White House. One of them, George Salem of the executive board of the Arab American Institute, reported that the president "shook my hand as he was leaving and said, 'Please know that Hanan is on my mind and I'm paying very close attention to what is happening over there.'"

In Washington, State Department deputy spokesman Richard Boucher also expressed concern November 15 about media reports that the Israeli police had recommended Ashrawi's prosecution.

The West Bank activist, who lectures at Bir Zeit University, gained global recognition for her eloquence in presenting the Palestinian case at Madrid. Although not official members of the Palestinian negotiating delegation, Ashrawi and her East Jerusalem colleague Faisal Hussein advised the delegation, which had one bilateral session with the Israelis.

Both Ashrawi and Hussein met frequently in Jerusalem with U.S. Secretary of State James Baker dur-

ing the months leading to the conference opening.

Members of Israel's far-right wing were furious after the police acted on a complaint against Ashrawi by Knesset member Elyakim Haetzni of the Tehiya party and then failed to follow through. Science and Energy Minister Yuval Ne'eman, the Tehiya leader, complained that he found it hard to serve in a government which "does not enforce the law."

Responding to queries by Ne'eman, Police Minister Ronni Milo explained at the November 17 Cabinet meeting that the material the police passed to the state prosecutor consisted of findings, not recommendations. The role of the police is to investigate and present their findings to the proper legal authorities, Milo told the Cabinet.

Attorney General Yosef Harish has greater latitude. He can evaluate whether it was "in the public interest" to press charges against Ashrawi. He is entitled to consider the political implications and is even required to consult with the prime minister or any other minister, Milo explained.

Harish announced he would consult on the matter with Justice Minis-

ter Dan Meridor.

Health Minister Ehud Olmert said at the close of the Cabinet session that he saw no point in taking action against Ashrawi for meeting with PLO representatives, inasmuch as she herself is a member of the PLO.

Before the Cabinet session began, about 30 members of the Israeli Women's Peace Network met with Ashrawi in Ramallah to protest plans to arrest her. Ashrawi told them she was "touched" by President Bush's comment that he was "thinking" about her. She thought it had great significance.

"It is not just a recognition of Hanan as an individual, but it is the Palestinian reality, and the Palestinian presence and the Palestinian options in Madrid, and I feel that this is a recognition of that fact that Palestinians are being heard, that we have rights and that most importantly, we do have a human substance," Ashrawi said.

The Israeli women at the meeting included Knesset member Shulamit Aloni of the Citizens Rights Movement, Professor Galya Golan of Hebrew University and author Yael Dayan.

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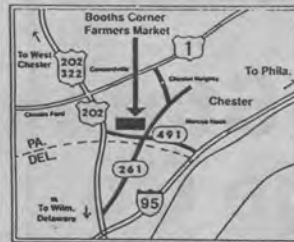
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**Organ donor saves 5 Israelis**

TEL AVIV (JTA) — Multiple organ transplants from a single donor may have saved the lives of five Israeli patients classified as terminally ill. A heart, liver, pancreas and two kidneys were removed from a 35-year-old American Christian of Vietnamese origin who was declared brain dead after suffering a cerebral hemorrhage Nov. 7 during a pilgrimage to holy places.

The organs, kept fresh by mechanical means, were removed at Soroka Hospital in Beersheba on Nov. 10.

The heart was transplanted at Hadassah-Hebrew University Hospital in Ein Kerem, Jerusalem, to Yona Fidel of Rishon le-Zion, a 47-year-old father of three who was a triple heart attack victim.

The nine-hour liver transplant was performed at Beilinson Hospital in Petach Tikva. The recipient was Galina Madursky of Beersheba, who immigrated from the Soviet Union 18 months ago. She was suffering from severe liver dysfunction attributed to a contaminated blood transfusion in the Soviet Union.

The pancreas recipient was a 40-year-old father of three from Jerusalem who underwent the surgery at Hadassah-Hebrew University Hospital.

A man and a woman each received one of the donor's kidneys. The transplants were performed at Soroka Hospital.

All of the operations were reported successful.



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INTERNATIONAL

# Egyptian envoy: UN resolution on Zionism not UN matter

By LARRY YUDELSON  
UNITED NATIONS (JTA) — Egypt's U.N. Ambassador, Dr. Nabil Elaraby, defended his country's

opposition to repealing U.N. General Assembly resolution 3379 equating Zionism with racism, saying that issues at the heart of the Arab-Israeli conflict should be kept off the U.N. agenda as long as the peace process launched in Madrid is proceeding.

This consideration also mandates the freezing of anti-Israel measures, such as the traditional challenge to Israel's credentials at the world body, Elaraby told the Jewish Telegraphic Agency in a recent interview.

But a resolution calling for a nuclear-free zone in the Middle East remains appropriate for the agenda, said the ambassador. The resolution, drafted by Egypt with Israeli input, was approved by committee last week and is expected to be approved by consensus in the General Assembly.

Egypt also backed a more pointed resolution sponsored by the other Arab countries, on "Israel's nuclear arsenal." Israel and the United States opposed that resolution.

The ambassador, who headed the Egyptian delegation in the Taba talks with Israel from 1986 to 1989, assumed the New York post this year, after four years at the U.N. in Geneva. He said the nuclear issues are not "under the direct consideration of the peace talks. This is a factual, necessary element for the future of the area, that all countries, on the same footing, should declare that they are not producing nuclear weapons."

What should be left to the peace talks, said the ambassador, are "all matters which one would say are the

elements of the peace settlement," as delineated by Security Council resolutions 242 and 338, the basis of the Madrid conference. This includes the disputed territories occupied by Israel.

The various ramifications of the resolutions, said the ambassador, "are being taken care of, they have been referred to, by the parties [in the Arab-Israeli dispute]. Each have stated their position on them in Madrid, and we expect them to be taken up again when talks resume."

The Egyptian asserted that Resolution 3379 is really about the occupied territories, rather than the categorical denunciation of Jewish nationalism as understood by the Israelis and most observers. "What does Zionism mean? Does Zionism mean the occupied territories? We recognized Israel as a free state in the 1967 borders, and have no problems with that," he said.

"But as long as someone in the Soviet Union can come to the occupied territories, and a Palestinian sitting outside for 20 years cannot," then Zionism is wrong, he said.

Repealing the resolution "would create a lot of bad blood unless an accord takes place." After waiting 16 years, Israel can wait a couple more, he said.

Egypt is believed to be the leading obstacle to the repeal, which U.S. President George Bush affirmed as an American goal in his September address to the General Assembly. As the only Arab country that has recognized Israel, Egypt is positioned to take the leadership on the issue—in either direction.

While Jewish organizations say that a simple head count of U.N. member states would probably yield a majority favoring the resolution's repeal, an Egyptian resolution to keep a

U.S. initiative from a vote could win wide support, particularly from countries who would rather not go on record siding against either the U.S. or Arab wishes.

Egypt is said to be under particular pressure to stick with the Arab consensus, because one of two leading candidates to succeed Secretary General Perez de Cuellar at the end of the year is the Egyptian deputy prime minister for foreign affairs, Boutros Ghali. With that high-profile position at stake, the Egyptians are said to be more eager than ever not to alienate the more radical Arab delegations.

With the approach of November 29, the anniversary of the 1947 resolution partitioning Palestine and the traditional date for the General Assembly to discuss "the question of Palestine," it remains apparently undetermined just how far — and how long — even the partial moratorium on discussing Israeli issues will extend.

"Some aspects of the Palestine question, such as the report of UNWRA [the UN body overseeing Palestinian refugees], have a humanitarian dimension and will be examined by the General Assembly," said Abdulaleem El-Abyad, press minister for the Egyptian U.N. delegation. Beyond that, the mission had no further comment: "The whole issue is under consideration in the Arab group [caucus]."

But it seems clear the present quiet will not hold indefinitely.

"Everyone expects that in a week or two, there will be a follow-up" to the initial Madrid talks, said Ambassador Elaraby. "If we enter next year without progress," he said, with a diplomatic chuckle, "I expect there would be an explosion here."

## Light sentences for neo-Nazis who attacked children's shelter

BONN (JTA) — Eight neo-Nazis who attacked a hostel sheltering Soviet children recovering from the effects of the 1986 Chernobyl nuclear meltdown were sentenced November 12 in the eastern German town of Zittau. But their penalties were significantly lighter than the prosecution demanded.

The accused, ages 15 to 34, stoned the building in Zittau, Saxony, 150 miles south of Berlin. Two broke in and assaulted an administrator. No children were reported present at the time.

The attack was typical of the mounting number of assaults by neo-Nazis this past year on foreigners seeking asylum in Germany.

The prosecution had demanded sentences of up to 27 months in prison for disturbing the peace, incitement to racial hatred and display of banned Nazi insignia. But at the trial, the first against neo-Nazis in the former Communist East, one defendant was sentenced to 15 months in prison. Four others got 8 to 12 months. Two received suspended sentences and one, a minor, was ordered to do community service.

The youngsters came to Zittau last summer for medical treatment and recreation.

Meanwhile, 235 neo-Nazis and extreme right-wingers were released from jail in Halle, also former East Germany, on November 12. They had been arrested for taking part in a

recent neo-Nazi demonstration against foreigners and Jews. One of the speakers was British revisionist author David Irving, who claims the Holocaust was a Jewish hoax.

Several of the released demonstrators still face charges of disturbing the peace.

## Israel's unemployment soaring

TEL AVIV (JTA) — Israel's unemployment rate soared by an average of 15 percent in October compared to previous months, according to figures released last week by the Labor Exchange.

The increase was described as unprecedented for a single month.

About 145,000 jobless people registered for work last month. The hardest hit locations were Mitzpe Ramon in the Negev, where unemployment rose by 16.3 percent, and Or Akiva, north of Tel Aviv, which recorded a 13 percent rise.

The National Insurance Institute, which pays out unemployment benefits, reported a 17 percent rise in the number of people receiving the compensation.





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## INTERNATIONAL

## Arabs at U.N. haven't challenged Israel's credentials

By LARRY YUDELSON

UNITED NATIONS (JTA) — Like the dog that didn't bark in the Sherlock Holmes tale, the first fruits of the Madrid peace conference in the U.N. General Assembly can be seen in what has not happened: No challenge has been put forward to the Israeli delegation's credentials. Nor has the vote to approve Israeli credentials — prior to 1982, a totally routine matter — been used to criticize Israeli policies.

Arab countries have described their restraint as a goodwill gesture, though in an interview, Egyptian Ambassador Nabil Elaraby did not use that term. He said only that such fundamental aspects of the Arab-Israeli dispute now "should be left to the regional peace" talks. But the Arabs states have kept open the possibility of such a challenge later in the General Assembly session.

The credentials challenge, first launched by the Arab states nine years ago, has always been considered by Israel to be its most serious annual battle in the General Assembly. Rejecting the credentials of the Israeli delegation would effectively expel Israel from the world body. For that same reason, however, Israel consistently survived the challenge by a higher margin than any other

anti-Israel resolution. As much as they might condemn Israel, many countries feared that expelling a member state would set a precedent that could boomerang against them as well.

Israel's majority on this issue increased each year.

The turning point came in 1989, when the Soviet Union abstained and former Soviet bloc countries with new ties to Israel voted against the Arabs. The result was decisively in Israel's favor, 95-37, with 15 abstentions and 12 countries absent. Egypt voted with Israel.

Last year, the Arab states offered a less-vociferous attack on Israel. That amendment asserted that Israel's delegation did not represent the territories "occupied" since 1967, but there was no attempt to unseat the delegates.

And in a further sign of either moderation or political weakness, this amendment was never voted on by the General Assembly.

Citing the need to preserve the anti-Iraq coalition, but doubtless mindful that even the Soviet Union was moving closer to Israel, the Arab Group kept the credentials committee report from a vote.

That marked the first time in the 46-year history of the organization

that the generally routine and ceremonial process of approving delegates' credentials was not completed.

The Egyptian ambassador described last year's amendment as "completely different, realistic and accurate." Elarby said, "You might say that Israel has not said (its delegation) covered the occupied territories, but it can be answered that Israel said it annexed occupied Jerusalem. We are against it, and no one has accepted it."

This year, the Arab states have again asked that the credentials report not be brought to a vote. So far they have not, however, offered any amendment to the report's standard acceptance of the Israeli credentials. Nonetheless, the United Nations' ongoing role of quiet anti-Israel agitation continues.

In accordance with last year's resolution on "the Question of Palestine," the U.N. Department of Public Information organized a two-week

fact-finding mission to the Middle East, which began simultaneously with the peace conference in Madrid. Twelve senior journalists from European newspapers, including *Le Monde*, *Berliner Zeitung* and *The Guardian*, are visiting Tunis, Amman, Damascus and Cairo to meet with senior government officials, the leadership of the Palestine Liberation Organization and individual Palestinians in the refugee camps. A visit to Israel is not on the agenda.

## Wishing You and Your Family a Healthy and Happy Hanukkah The Entire Staff of Schoenberg Memorial Chapel



## Mubarak blames Shamir for no progress with Syria

JERUSALEM (JTA) — Egyptian President Hosni Mubarak charged last week that Israel is jamming the peace process with negative signals that make it difficult, if not impossible, for him to mediate peace between Israel and Syria.

The Egyptian leader, interviewed on Israel Television's weekly talkshow *Moked*, blamed Prime Minister Yitzhak Shamir, who, he said, has reacted with a "no" to every concession asked of Israel. "Shamir must erase this word from his vocabulary," Mubarak said. Otherwise there might

be no negotiations with Syria.

"With declarations that the Golan is not up for negotiations and with the continued settlements, how do you expect Assad to trust you?" asked Mubarak, referring to Syrian President Hafez Assad.

Mubarak, who has never met with Shamir, ruled out a meeting at this time. He said there would be no point as long as there is no assurance of progress. An unsuccessful summit would result in tension and worsening relations between Egypt and Israel, Mubarak said.

## Palestinian camps clash in wake of peace talks

JERUSALEM (JTA) — While the Palestinian peace camp tries to sustain the enthusiasm demonstrated upon the return of its delegation from the Madrid peace conference, the Israel Defense Force has been clamping down on peace demonstrations in the administered territories, as Palestinian advocates and foes of the peace process contend among themselves.

The IDF intervened last week in Hebron when a scuffle developed between Arab peace advocates and their opponents. No one was reported hurt.

Peace rallies, with supporters bearing olive branches, have been staged by supporters of Al Fatah, the mainstream faction of the Palestine Liberation Organization. The marches

are opposed by the Islamic fundamentalist Hamas movement and its sympathizers. Still, Hamas supporters appear to have lost ground, at least temporarily, to the new Palestinian political coalition committed to peace talks.

Palestinians supporting peace have been visiting campuses and trade union centers in the West Bank, drumming up support and forming regional political action committees, which would guide the Palestinian delegates to the peace talks.

In an effort to rally as wide support as possible for the committees, another 25 members, from the Communist Party and a faction of the Democratic Front for the Liberation of Palestine, have been included in this process.

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Happy Hanukkah

# The gourmet touch at Hanukkah

By NAOMI ARBIT

**MILWAUKEE (JTA)** — The one dish sure to be served in most Jewish households during Hanukkah is latkes — potato pancakes.

Eating latkes fried in oil has become part of the Hanukkah tradition. But since oil, saturated or not, happens to be the most caloric food that exists, you may want to make lower-fat latkes. These latkes can still be crisp and delicious if you do the following:

1. Use a non-stick skillet.
2. Add a measured amount of oil per skilletful.
3. Make sure that the pan is very hot before adding the batter.
4. If you are watching cholesterol, replace the eggs with egg substitute.
5. Use light versions of sour cream or yogurt.

## LIGHT LATKES

3 large russet potatoes, peeled  
3 tablespoons grated onion  
1 egg lightly beaten, or 1/4 cup liquid egg substitute  
1/2 teaspoon salt  
1/4 teaspoon baking powder  
3 tablespoons matzo meal  
sour cream or yogurt (optional)  
apple sauce (optional)

Cut potatoes in small pieces. Place in a food processor with remaining ingredients; process until mixture looks like chunky apple sauce. Let stand 15 minutes. Spoon off liquid that rises to top of batter as it stands.

Heat a non-stick skillet over medium heat; add 3/4 teaspoon of oil. Spread oil over skillet with a pastry brush. When hot, drop batter by tablespoonfuls into skillet. Cook on one side until golden brown, about 3 minutes; turn over and cook until golden brown. Repeat with remaining batter.

Serve with apple sauce and/or sour cream or yogurt, if desired.

## Yield: 16 latkes

## BASIC POTATO LATKES

2 lbs. Idaho potatoes, well scrubbed, but unpeeled

1 medium onion  
2 eggs  
1/4 cup matzo meal or all-purpose flour  
salt and freshly ground pepper to taste  
apple sauce (optional)  
sour cream or yogurt (optional)

Grate potatoes alternately with the onion either by hand or in a food processor, using the fine shredding disk. You can also use the steel blade with cut-up potatoes and an on-off pulse motion to yield grated potatoes. Drain potatoes and onions well. Mix in eggs and matzo meal or flour. Season with salt and pepper. Pour vegetable oil 1/4-inch deep into a heavy skillet. Heat until very hot, but not smoking.

Spoon batter into skillet, flattening pancakes to a 3-inch round. Fry until golden brown on both sides. Drain latkes on absorbent towels. Continue frying until the batter is used. Serve as soon as possible. Latkes can be reheated in a 400-degree oven for about 10 minutes. You can stand them up in a cupcake tin or lay them down on cookie sheets. Either way, they will not be as crisp.

Serve with apple sauce, and/or sour cream, if desired.

Note: You can substitute unpeeled, coarsely grated zucchini for half the potatoes.

## Yield: 12-14 latkes

## POTATO KUGELS

6 baking potatoes (Idaho or russet), peeled  
1/4 cup vegetable oil  
1 medium onion  
1/2 teaspoon salt  
1/8 teaspoon white pepper  
3 eggs, beaten  
1/8 teaspoon baking powder  
3/4 cup flour  
sour cream or yogurt (optional)

Grate potatoes by hand or in a food processor alternately with the onion. Allow to stand a few minutes. Squeeze out all moisture until dry as possible. Add eggs, salt, pepper and baking powder. Stir in sufficient flour to make a batter just stiff enough to



Hanukkah is traditionally celebrated with golden fried latkes.

drop from a spoon. The amount of liquid in the potatoes vary, so the amount of flour used must also vary. Stir in oil. Brush twelve 3-inch muffin tins with additional oil (or use a non-stick cooking spray) and dust lightly with flour. Fill tins with the batter and bake in a preheated 350-degree oven for 45 minutes or until brown.

Serve with sour cream or yogurt, if desired.

## Yield: 12 kugels

## CLASSIC POTATO KUGEL

3 pounds russet potatoes  
Vegetable oil  
2 cups chopped onions  
1 1/2 teaspoons salt  
1/8 teaspoon pepper  
4 eggs, beaten

2 tablespoons melted butter or margarine  
sour cream or yogurt (optional)  
apple sauce (optional)

Coarsely grate potatoes and place in a collander to drain. There should be 6 cups drained potatoes. Heat a 10-inch skillet with 2 tablespoons oil. Sauté onion until golden. Combine onion, potato, salt and pepper and mix well. Stir in beaten eggs; mix until well combined. Turn mixture into well-oiled skillet, adding melted butter or margarine, spreading evenly in the pan. Bake uncovered in a preheated 400-degree oven for 60 minutes or until top is crusty and golden brown. You can also place it under the broiler 6 inches from the heat for a few minutes to brown fur-

ther if you wish. Serve hot, cut into pie-shaped wedges. Top each wedge with sour cream or yogurt, if desired.

## Yield: 8-10 servings

## RICOTTA LATKES

1 15-ounce container low-fat ricotta cheese  
4 eggs or egg substitute  
3/4 cup all-purpose flour  
2 tablespoons vegetable oil  
2 tablespoons sugar (optional)  
1 tablespoon vanilla extract  
vegetable oil for frying  
preserves, syrup or apple sauce

Place cheese, eggs, flour, oil, sugar and vanilla in a food processor, and process until smooth. You may also do it in two batches in a blender. Heat a heavy skillet or griddle; brush lightly with oil or use a non-stick cooking spray. Spoon batter by rounded tablespoons into the skillet, leaving pancakes room to spread. Allow them to cook slowly, about 5 minutes, until golden brown and bubbles have appeared on the surface. Carefully turn them to brown on the other side. Serve with preserves, pancake syrup or sour cream or yogurt.

## Yield: 25 latkes

## POTATO PIE

1 10-inch unbaked pie shell  
1 lb. cottage cheese  
2 cups unseasoned fluffy mashed potatoes (instant

mashed potatoes will work)  
2 tablespoons melted butter, margarine or vegetable oil  
1/2 cup sour cream  
2 eggs

1 1/2 teaspoons salt  
1/8 teaspoon cayenne pepper  
1/2 cup scallions, snipped  
3 tablespoons freshly grated Parmesan cheese

Process cottage cheese in a food processor or put through a sieve to make it smooth. Beat the mashed potatoes with the butter, margarine or oil into the cottage cheese. Beat in sour cream, eggs, salt and cayenne. Stir in scallions. Spoon into the pastry shell. Sprinkle the top with the Parmesan cheese. Bake at 425 degrees for 50 minutes or until golden brown on top.

## Hanukkah books for children

Reviewed by AMY GOTTLIEB

**ALL THE LIGHTS IN THE NIGHT**  
By Arthur Levine, illustrated by James Ransome.

Tambourine Books, 32 pp., \$14.95.  
Ages 5 and up.

**DAVEY'S HANUKKAH GOLEM**

By David Gantz.  
Jewish Publication Society, 30 pp., \$13.95.  
Ages 5 and up.

**LIKE A MACCABEE**

By Raymond Swerin and Audrey Friedman Marcus, illustrated by Giora Cami.  
UAHC Press, 25 pp., \$11.95.  
Ages 5 to 8.

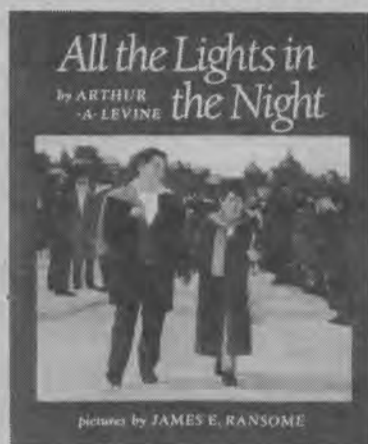
**THE HANUKKAH BOOK**

By Marilyn Burns, illustrated by Martha Weston.  
Avon Books, 128 pp., \$3.50 (paper).  
Ages 7 and up.

**CELEBRATIONS: OUR JEWISH HOLIDAYS**

By Melanie Hope Greenberg.  
Jewish Publication Society, 27 pp., \$14.95.  
Ages 3 to 8.

(JTA) — More than any other



Jewish holiday, the prospect of Hanukkah seems to herald a wide and eclectic assortment of children's books. The range of new works generally includes everything from the story of the Maccabees to tales of sizzling latkes, from reminiscences of Hanukkah celebrations in the shtetl to cassettes of dreidel songs and coloring books.

And each year, one new book seems to stand out from the rest, promising to become a classic of Jewish children's literature.

This year, it is "All the Lights in the Night," an exquisite picture book written by Arthur Levine and illustrated by James Ransome. Based on

reminiscences of the author's grandfather, "All the Lights in the Night" recounts the journey of two brothers fleeing from their village in Russia to Palestine. Upon departing their house, the boys' mother gives them an old lantern with enough oil so the boys can celebrate at least one night of Hanukkah on their journey, and the lantern serves as both a remembrance of their home and a way to observe the holiday.

The book works on many levels, capturing the mood of the journey (both historical and personal), the relationship between the brothers, and the spirit of Hanukkah. The illustrations, reproductions of sumptuous oil paintings by Ransome, are evocative and moving, providing a satisfying complement to the story.

"Davey's Hanukkah Golem," by David Gantz, is a charming book in which Davey's grandfather tells him the story of the Golem and Davey makes his own golem out of clay. Gantz's story and illustrations carry the tone of an intimate reminiscence of a Bronx childhood. The whimsical illustrations, reproduced in brown ink on cream-colored pages, work well with the text.

"Like a Maccabee" presents a puppet show portraying the Hanukkah story of the Maccabean victory. The

vivid dramatic illustrations of the puppet show are effective and charming. The text leans toward a gently moralistic tone, inviting reflection and participation of its readers. A typical line reads, "Being a Maccabee means helping to fix what's broken...Do you help fix what's broken? If you do, you are like a Maccabee." This technique successfully invites a child's personal connection to the story of the Maccabees, while recounting the story in a thorough and dramatic fashion.

Avon has just re-issued Marilyn Burns' "The Hanukkah Book" in an inexpensive paperback edition. The book is highly recommended for school-age children, Hebrew-school teachers and anyone involved in Jewish programming for children.

The chapter which recounts the Hanukkah story is unusual and refreshing in its discussion of Hellenization and assimilation, and the author invites children to reflect on the issue of religious freedom. The book also contains do-it-yourself recipes for crafts projects, including homemade beeswax candles, dreidels,

menorahs and latkes. Other distinctive touches include an excellent explanation of the differences between the Jewish and Gregorian calendars, and a handful of quotes by children discussing the menorah-lighting customs in their own families.

The book concludes with a chapter on dealing with the month of December in general, and the author does not shirk from presenting several conflicting points of view. The crafts activities and recipes are clear and the sketches are attractive.

Hanukkah is also a good time to consider books that talk about the festival in the context of other Jewish holidays of the year. "Celebrations: Our Jewish Holidays," by Melanie Hope Greenberg, is a wonderful book for younger children, with lively descriptions of each holiday, including Shabbat, and an accompanying colorful illustration. The book is beautifully designed, and Greenberg's illustrations have a charming and witty quality.

(Amy Gottlieb is a freelance writer living in Berkeley, California.)

## Happy Hanukkah



## Duke

Continued from 1

Rabbinical Council. "We tried to be as invisible and behind the scenes as possible."

Before sitting down to watch the election returns Saturday night, the Jews of Louisiana braced themselves for the worst. Cohn scheduled an assembly for his religious school, in which he feared he might have to explain to the schoolchildren what Duke's election meant for them.

In the three weeks since Duke placed second in Louisiana's open primary, Louisiana Jews have been "deeply afraid," said Buchsbaum. "We haven't felt like that in a long while. We began to understand what the black community goes through all the time. Wearing our 'No Duke' buttons, we got looks from people. We saw people we thought were our friends were really Duke people," she said.

In one incident, she said, a Molotov cocktail was tossed at a New Orleans synagogue but did not ignite.

The campaign reinvigorated black-Jewish coalitions. "Duke has maybe brought us together again," said Buchsbaum. Those coalitions are not expected to fade away.

But neither is David Duke.

The election "is over, but Mr. Duke's desire for power is not. It is conceivable that he may one day win higher public office," Alfred Moses, president of the American Jewish Committee, said in a statement.

Levitas of the Center for Democratic Renewal pointed out that Duke has "generated

more than \$2 million in contributions, more than 15,000 active contributors, more than 100,000 people on his mailing list."

"He has become the pre-eminent leader of the white supremacist movement in America," he said.

Levitas predicts that Duke will run in the early presidential primaries this spring and will ultimately be elected to Congress from a mostly white Louisiana district next year.

Levitas said Duke's defeat has taught an important lesson in the battle against extremists. "In order to win against racism, you have got to be willing to confront directly those who promote hate," he said. "For the past several years, we've seen people trying to dodge Duke, ignore Duke and hope it goes away."

One problem, said Abraham Foxman, national director of the Anti-Defamation League, is that laws governing tax-exempt organizations prohibit the ADL and similar groups from disseminating what they know about extremists like Duke.

The real message of this election, Foxman said, is that the American political etiquette has changed for the worst. "There used to be a time in this country where somebody who was a racist publicly, in the present or in his past, was automatically viewed as illegitimate in the public affairs arena," he said.

"Duke declared it legitimate," said Foxman. "You can be a neo-Nazi, a former Klansman, and you are still legitimate to run for office, to appear on 'Meet the Press' or 'Nightline.'"

## Accords

Continued from 1

and Saudi Arabia to projects run by the Gaza municipality.

Another possibility under consideration is the establishment of a new bank in Gaza with Saudi funds.

The new Saudi interest in economic ventures in the Gaza Strip coincided with a meeting in Washington last week between American Jewish leaders and the Saudi ambassador to the United States, Prince Bandar Ibn Sultan.

Another source of income will be Jordan, which has transferred hundreds of thousands of dollars to Gaza in the past year.

Defense Minister Moshe Arens told an audience at Tel Aviv University this week that there is now a good chance to reach an agreement with the Palestinians because they are no longer demanding an independent state as a

precondition but are willing to negotiate autonomy in stages.

The negotiations will be face-to-face talks between Israeli and joint Jordanian-Palestinian delegations. The two sides had a cordial introductory session in Madrid but since then have been unable to agree on the venue of their future meetings. No dates have been set.

The Madrid peace conference formula follows the same lines as the 1978 Camp David Accords. It calls for a five-year period of autonomy in the West Bank and Gaza Strip. In the third year, negotiations would begin over the final status of the territories.

Before the Persian Gulf War last winter, the Palestinians refused even to discuss autonomy, calling it a back-door attempt to impose Israeli law on them. Now they are apparently prepared to negotiate it as an interim stage.

## Hanukkah

Continued from 3

Our tradition teaches us that King David was denied the privilege of building the Temple because he was a military hero. That privilege was bestowed upon his son, who was a wise man untainted by enemy blood. It is a wonderful tradition, showing a preference for peace over war and for wisdom over strength. But it is a tradition that has not always served the Jewish people well.

We are not the Swiss, and Israel is not Switzerland. We have enemies and they do not leave us alone. We need power — physical, economic, political, educational — disproportionate to our numbers in order to survive.

We may be the people of the book, but one of our books must be the story of the Maccabees. Because if we do not assure our physical safety — whether in Israel, in Crown Heights or in the Soviet Union — they will burn our books as they did in Germany and throughout Europe.

This is not a recruiting call for the Jewish Defense League or other organizations that

employ violence promiscuously against innocent targets. I abhor such immoral terrorism. It is a call for renewed concern for Jewish physical safety.

In America, this concern should take the form of an insistence that the police increase their protection of vulnerable Jewish communities. We do not, in this country, need to take the law into our own hands. But we must demand that those in whose hands the law has been placed apply it equally and protectively.

In Israel, this concern for Jewish physical safety should take the form of preemptive protection of the Israel population, such as the highly moral bombing of the Iraqi nuclear reactor back in 1981, and the recent surveillance overflights of western Iraq in search of scud missiles. American Jews — like all decent Americans — should support such reasonable measures of self-protection, even when our government foolishly and hypocritically condemns them.

(Alan Dershowitz is a law professor at the Harvard Law School.)

## G. A.

Continued from 3

than the federation professionals, who are most likely to attend such sessions.

The organized Jewish community will continue to have a difficult time making young people today feel committed to Jewish survival without emphasizing the religious underpinnings of our heritage. The danger in embracing every branch is to be left without roots.

But at its best, a G.A. can transcend those differences. It can unify a large and diverse group of caring Jews by pointing to a direction we all can follow. That was the magic of the moment with Golda, when our love for her reflected an affirmation of our faith in Israel, and in ourselves.

(Gary Rosenblatt is the editor of *The Baltimore Jewish Times*.)

## JEWISH BOOK MONTH WILMINGTON, DE

### • Doris & Irving Morris Leadership Forum

Mark E. Tallisman

Sunday, Dec. 15, 8:00 p.m.

"Being Jewish In an Era of Radical Change In the World: A Review of Contemporary Events Effecting the Jewish People".

### • The Jewish American Princess and Other Myths: The Many Faces of Self-Hatred

Janice Booker, author

Monday, Dec. 9, 7:30 p.m.

### • Jewish Sites of Spain: A Storybook of Recent Slides

Wednesday, Dec. 11, 8:00 p.m.

### • "Children of the Book"

Sunday, Dec. 8

Jewish Folktales and our ever-popular

"Sunday Sundaes"

12:00 noon

Book Making for Children

1:00-3:00 p.m.

### • "Safe Haven: An exhibition celebrating 500 years of Jewish life in Turkey"

Judah L. Magnes Museum

December, 1991

Inaugurates the 500th anniversary of the settlement in 1492 of Sephardic Jews in the Ottoman Empire.

### • Grandparenting Book Review and Lunch at the JCC Senior Center

with Irv Kaufman

Monday, Dec. 2, 10:30 a.m.

### • Jewish Great Books Discussion Group

"Reflections of The Rav"

Abraham Besdin

Tuesday, Dec. 17, 7:00 p.m.

### • The Safe Haven: The Establishment of Post Expulsion Sephardic Communities in the Ottoman Empire

with Dr. Walter F. Welker

Sunday, Dec. 8, 7:00 p.m.

### • "AKSE LEARN" Presents...

Mitzvah u-Minhag: Jewish Laws and Customs  
from Aleph to Tav

by Lex Vega

Tuesday, Dec. 3, 8:30 p.m. at Adath Kodesh

### • The Jewish Way of Giving Tzedakah

Friday, Dec. 13, 8:00 p.m.

For more information on the above programs, please call the  
JCC Front Desk or the Congregation listed.

All Programs at the JCC unless otherwise noted.

## Chanukah Choopla

Sunday, November 24, 1991

1:00-5:00 p.m.

Choopla Gift & Craft Bazaar

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• The Latest Children's Toys



• Games • Prizes in the Dreidel Olympics  
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# OBITUARIES

**Ceil Kravitz**

Ceil Kravitz, 87, of 205 E. 78th Street, New York City, formerly of Carrcroft, Brandywine Hundred, died November 6 of heart failure at home. Miss Kravitz had been a book-

keeper in the wholesale grocery industry in New York.

She is survived by two brothers, Arthur of Wilmington and Morris of Ocean City, Maryland; and two sisters, Lillian K. Ploener of Wilming-

ton and Mollye Kravitz of New York City.

Instead of flowers, the family suggests contributions to Congregation Beth Emeth.

**Betty Weinberg**

Betty Weinberg, 76, of 2286 Brigham Street, Brooklyn, New York, died at home November 11 of a brain tumor.

Mrs. Weinberg is survived by her husband, Edward; two sons, Phillip of Darley Woods, Wilmington, and Victor of Plainview; two daughters, Sylvia Kladko of Bridgewater, New Jersey, and Joyce Regula of Brooklyn; nine grandchildren and a great-granddaughter.

Instead of flowers, the family suggests contributions to the Kutz Home or the congregational fund of Congregation Beth Emeth.

**Lillian Bader Abrams**

Lillian Bader Abrams, 63, of 1302 Stanford Road, Green Acres, in Brandywine Hundred, died November 16 of emphysema at home.

Mrs. Abrams is survived by four sons, Bryan and Scott, both of Wilmington, Henny Ray of Brooklyn, New York, and Ronny of Longview Farms; a brother Sidney Bader of Moorestown, New Jersey; and a sister, Florence Bleiberg of Wilmington. A son, Ricky, died in 1989.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to the American Lung Association, 1021 Gilpin Avenue, Wilmington, DE 19806.

**Irma Blackman-Wolinsky**

Irma Blackman-Wolinsky, 62, formerly of Philadelphia, died November 16 of cancer at her home in Island Park, New York.

Mrs. Blackman-Wolinsky's first husband, Daniel, died in 1979. She is survived by her husband, Arthur Wolinsky; two sons, Philip Blackman and Perry Blackman; a daughter, Jodie Blackman, all of Philadelphia; and a brother, Herbert Cohen of Wilmington.

**Dorothy Blatt**

Dorothy Blatt, 68, of 2712 Shipley Road, Wilmington, died November 17 of cirrhosis of the liver at home.

Mrs. Blatt, a homemaker, enjoyed cooking.

She is survived by her husband, Eli A.; two sons, Robert and Stephen, both of Wilmington; three daughters, Cynthia Blatt and Kimberly Blatt, both at home, and Sydney Blatt of Claymont; her mother, Marie Frankel of Wilmington; and a granddaughter.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to the Kutz Home, 704 River Road, Wilmington.

## Reba F. Levick, was 103 years old

Centenarian Reba F. Levick died November 10 of heart failure in The Kutz Home, 704 River Road in Bellefonte, her home for four years. She was 103.

Mrs. Levick, formerly of Philadelphia, had been a homemaker. Her husband of 47 years, Samuel E., died in 1963. She is survived by a daughter, Edythe L. Rapkin of Wilmington; two sons, Allan M. and Harold, both of Philadelphia; a sister, Esther Moskow of Philadelphia; and ten grandchildren and 15 great-grandchildren.

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

**Sydney L. Freid**

Sydney L. Freid, 75, of Wilmington, died November 19.

He is survived by his wife, Frances Freid; two sons, Manley Freid of Encino, California, and Allen Freid of Wilmington; a brother, Jacob Freid of Holiday Hills; and three grandchil-

dren.

Arrangements were made by the Schoenberg Memorial Chapel.

In lieu of flowers, the family suggests contributions to the Deborah Heart and Lung Foundation, c/o Edith Steinberg, 1403 Shallcross Ave., Wilmington, DE 19806.

## Maxwell laid to rest on Mount of Olives

JERUSALEM (JTA) — The late British media tycoon Robert Maxwell was buried November 10 on Jerusalem's Mount of Olives, according to his wishes, with all the pomp of a state funeral. President Chaim Herzog and Prime Minister Yitzhak Shamir headed a galaxy of dignitaries and politicians, both government and opposition, who attended the funeral.

Herzog delivered the eulogy for the multimillionaire publisher, whose holdings in Israel, including the daily *Ma'ariv*, are estimated at \$300 million. "He scaled the heights of human endeavor. Kings and princes waited on him. Many admired him. Many disliked him. But none was indifferent to him," Herzog said.

Maxwell's widow, Elizabeth, and their seven sons and daughters were at the graveside for the traditional Jewish burial service. Kaddish was recited by Maxwell's longtime attorney and personal friend, fellow Holocaust survivor Samuel Pizar.

Also present were the archbishop of Canterbury, as well as a group of the "Chernobyl children" Maxwell had helped save by his involvement in bringing them to Israel from the Soviet Union.

Earlier, his body had lain in state at Jerusalem's Binyanei Ha'uma con-

vention center, an honor usually reserved for Israel's government leaders.

Maxwell, 68, died mysteriously Nov. 5 while cruising in his yacht near the Canary Islands. His body was recovered from the sea and taken to Las Palmas, Grand Canary Island, for an autopsy. It was flown to Israel November 8 after its release by the Spanish authorities. Preliminary results from the autopsy revealed that Maxwell suffered a heart attack and died before his body fell into the sea. But further forensic tests have yet to be completed, and his family is investigating his strange death.

Maxwell, born in Czechoslovakia to an impoverished Orthodox family that perished in the Holocaust, distinguished himself as a British soldier during World War II. He went on to amass a fortune in Britain and eventually worldwide in communications and a variety of business ventures.

"He wanted to close the circle of his life here in Jerusalem," said his eldest son, Philip, a university don who eulogized his father on behalf of the family.

"Welcome home, Robert Maxwell," declared Haifa Chief Rabbi Shaar Yashuv Cohen, a close friend of the deceased.

## AIDS

Continued from 18

AIDS. Now they were meeting someone who had experienced them firsthand.

At noon, the campers were off to the Civic Center plaza, where they performed a short skit they had writ-

ten about AIDS. As curious office workers stopped to watch and tourists snapped photographs, one camper beat steadily on a drum while others stood in a line, waving red ribbons and calling out somberly, "Stop the spread of AIDS — by education, by using clean needles, by practicing safe sex."

Those not performing watched their fellow campers and reflected on what they had gained from their intensive study of AIDS. Many, like 13-year-old Joree Taradesh of Walnut Creek, said that although she had learned about sexually transmitted diseases in school, AIDS was an issue to which she paid little, if any, attention. "Now I feel like I want to go out and help people with AIDS," Joree said.

For one 14-year-old camper, learning the facts about AIDS — how it is contracted and prevented — has meant realizing that HIV-infected people should not be treated any differently because of their diagnosis. "Now if someone has AIDS," he said, "it makes no difference to me at all."

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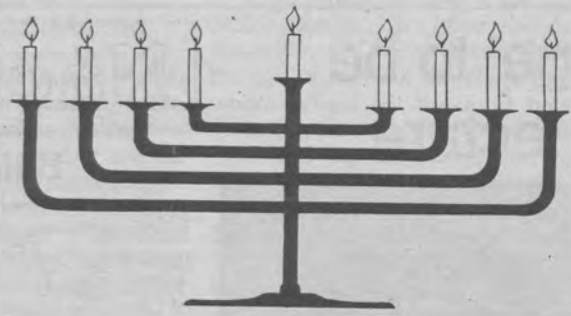
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## Announcements/Events

### YJAD December events

The Young Jewish Adults of Delaware (for singles in their twenties and thirties) has planned several activities for the month of December.

On Wednesday, December 4, 11 and 18, the YJAD will play co-ed volleyball in the gym of the Jewish Community Center beginning at 6 p.m. Games are non-competitive. Admission is \$1 for JCC members and \$2 for non-members. For more information, call Mike Schenk at 475-4981.

On Thursday, December 5, the YJAD will hold its annual Hanukkah party at Top of the Hill Apartments in North Wilmington from 6 to 10 p.m. Admission is \$11, \$10 with this notice. Reservations are not required. For more information, call Dan Lowenstern at 215-430-2139.

On Monday, December 16, the YJAD will discuss Yiddish idioms with Congregation Beth Shalom Cantor Norman Swerling at 7 p.m. in the JCC. For more information, call Sandy Cook at 366-6038 or 737-6667.

An election for the office of Membership Committee Chair will be held on Thursday, December 19, beginning at 7:15 p.m., at the JCC. Contact Sandy Cook at 366-6038 or Aaron Gobler at 798-0252 for more information.

### Interfaith Thanksgiving series

An interfaith Thanksgiving service will be sponsored by the Delaware Region, National Conference of Christians and Jews and the religious communities of New Castle County on Wednesday, November 27, from 12:15 to 1 p.m., at the First and Central Presbyterian Church at 11th and Market Streets in Wilmington.

Services will be led by representa-

tives from the African Methodist Episcopal, Baptist, Baha'i, Buddhist, Episcopal, Greek Orthodox, Hindu, Islam, Jewish, Lutheran, Methodist, Pentecostal Assembly, Presbyterian, Roman Catholic and Unitarian Universalist communities. Music will be provided by the Center City Chorale of Wilmington. The service is open to the entire community.

### Hadassah to host scientist

The Wilmington Chapter of Hadassah will hold its December meeting at the Jewish Community Center on Monday, December 9, at 7:30 p.m., at which time Dr. Asaf Duracovic of Wilmington will present a slide presentation and update of the work done at Hadassah Hospital in Jerusalem for the "Children of Chernobyl."

Duracovic was born in Croatia, Yugoslavia, where he obtained his Ph.D. in Medical Sciences in 1968. He received a Doctor of Medicine

degree in 1975 from McMaster University in Canada. He is a Fellow of the American College of Physicians and is currently the Clinical Chief of Nuclear Medicine at the Veterans Administration Regional Medical Center in Wilmington. He has lectured around the world and is the recipient of many international honors.

The lecture is open to the entire community and holiday refreshments will be served.

### Singles 39+

A Hanukkah singles event featuring comedian Ben Kurland will be co-sponsored by Temple Sinai Singles

**The next deadline  
is  
Wednesday,  
November 27th**

39-plus and Congregation Keneseth Israel on Sunday, December 8, at 7:30 p.m. Traditional holiday "nosh" will be served. The event will be held at Congregation Keneseth Israel, Old York and Township Line Roads, Jenkintown, Pennsylvania. For more information, call 215-643-4725 or 215-283-0768.

### 'Intermarriage' to be subject of lecture

Lena Romanoff, Director of the Jewish Converts Network, will be the guest speaker at Erev Shabbat services on Friday, December 6, at Congregation Beth Shalom, 18th and Baynard Boulevard in Wilmington. "Any family who has faced the dilemma of interdating or intermarriage should be most interested in hearing her speak," noted Frances Stein, Executive Director of the synagogue.

Romanoff, herself a Jew By Choice, has written a book entitled, "Your People, My People: Finding Acceptance and Fulfillment as a Jew by Choice." She will speak on the subject of "Intermarriage — Challenge and Opportunity" and will direct her remarks to conversionary couples, mixed married couples, children of intermarrieds and parents and grandparents of intermarrieds.

The Jewish Converts Network offers a forum for the sharing of thoughts and experiences with people of similar backgrounds in an informal setting.

Two Beth Shalom families — the partner in one a Jew By Choice and the partner in the other a non-Jew — will be the honorary chairpeople for the evening.

Romanoff will remain in Wilmington until the end of Shabbat and will attend services on Shabbat morning. Following these services, the congregation will participate in a mini-lunch and Romanoff will be available for informal discussion on questions and concerns of choosing a lifestyle. Her



Lena Romanoff

visit to Wilmington is being sponsored by the Kraft Educational Foundation.

Any member of the community with contact with interfaith dating of intermarriage is invited to attend the service and luncheon. Anyone planning to attend is asked to contact the synagogue office, 654-4462, by December 3.

### Drug awareness is luncheon topic

The next meeting of the Sisterhood of Congregation Beth Emeth will take place on Tuesday, December 10, at noon. The speaker will be Lynn Wachstein, a pharmacist and sisterhood member, who will discuss prescription and over-the-counter drugs and the precautions to take when using them.

Following the lecture, Wachstein will answer audience questions about drugs they are currently taking or have in their homes.

Luncheon will be served at no charge to members; guests will be charged \$3. For reservations, call Lisa Alpert at 477-0321.

### Naches

#### Balick

The Honorable Helen S. Balick of Wilmington was one of two recent recipients of the Outstanding Alumni Award from The Dickinson School of Law. The award was presented at the school's third annual Alumni Awards Banquet on October 12. Balick received her juris doctor degree from The Dickinson School of Law in 1966.

### Tot Shabbat at Beth Shalom

Congregation Beth Shalom, 18th and Baynard Boulevard, has begun an informal "Tot Shabbat" to be held on the first Friday of every month at 7 p.m. (except in December when the service will be held at 6 p.m., followed by the Men's Club Hanukkah Dinner).

This service is designed for children up to age 7 and their parents. Held from 7 to 7:30 p.m., the service will be followed by an Oneg until 7:45. Each month, a different theme will be chosen. Over 50 people attended the first "Tot Shabbat" held on November 1, when the theme was "What Shabbat means to me." Both Rabbi Herbert and Cantor Norman Swerling participate in this service.

For further information, contact Sharon Rosen at 479-0766, Lynne Sldar at 475-3097 or the synagogue office at 654-4462. The service is open to the entire community.

Reservations are required for the Hanukkah Dinner on December 6 and may be made by calling the synagogue office.

#### AKSE

### women's group

The Women's Tefillah Group of Adas Kodesch Shel Emeth will celebrate Rosh Chodesh Tevet on Saturday, December 7, in the synagogue's main sanctuary. The regular Shabbat morning services will begin at 8:45 a.m. will Hallel beginning at approximately 9:45 a.m. Faith Brown, a member of the group, will give the Dvar Torah and Aviva Kamm, another member, will say Kiddush.

### Walk through the past

The Jewish Historical Society of Delaware has arranged for the Delaware community to take a walk through this community's past in an exhibit of photographs to be displayed at the Jewish Community Center next month. JHS President Helen Goldberg explains that native and newcomer Delawareans are invited to "stroll down Market Street, pass Rosenbaum's doll display and the 1941 picnic group in front of 'The Dry'. See Mrs. Blatman sitting in front of her 2nd street bakery."

The photographs, from the archives and on loan to the JHS, will be displayed through the month of December in the showcase near the JCC's gym.

**MORE  
ANNOUNCEMENTS  
ON NEXT PAGE**

## Focus on JFD Agencies

By RUTH KIRSHNER

Hillel and the Jewish student population at the University of Delaware are blossoming. There are approximately 1,500 Jewish students enrolled at the University of Delaware; this is about 10 percent of the total student population. The majority of the Jewish students appear to be drawn from the Eastern Seaboard States with New Jersey and New York predominating. Of the above number, we draw a membership of about 300 students. Each year, our membership grows a bit more and we feel very good about the health and vitality of our Hillel.

Since Hillel is thriving and seeing such growth, we have bought a house at 47 West Delaware Avenue. This house will be named after Abe and Pearl Kristol, and donations to help us renovate and furnish the building are still being accepted.

Hillel at the University of Delaware is an organization where Jewish students on campus can come and inter-

act with each other in a warm, friendly atmosphere. This atmosphere is promoted by doing some of the same things that we do at home, like Friday night service/dinners and Sunday bagel brunches. To keep members informed of what is going on at Hillel, we also send out a monthly newsletter with a personal message from the president, descriptions of upcoming events, and other Hillel news.

For incoming freshman and transfer students, we have a Haver program where each freshman is given an upperclass big brother or sister to help them get acquainted with the university and Hillel. This is Hillel's way of welcoming the new students and helping them get adjusted to life at the university.

We are also excited to state that the University of Delaware is expanding its Judaic base. There is now a Hebrew Bayit available which is

special housing for people interested in Israeli culture and the university is offering a Jewish Studies Minor Program.

In addition, we offer quality programs that are enjoyable to college students. At our bagel brunches, we have speakers on topics ranging from anti-Semitism on college campuses to interfaith dating and Jewish-Christian relations. Two special programs that we have started on an annual basis are an Ethiopian Shabbat with authentic Ethiopian cuisine and a Tu B'Shevat Seder. Social and cultural events are also on our agenda.

This semester we were involved in many exciting programs. We had Dr. Leon Bass speak to the students at a Kristallnacht Commemoration program, we joined with the Center for Black Culture and participated in a university-wide "Diversity Week" program, and we participated at the

JCC in a ropes course. We will close the semester with a large Hanukkah celebration.

Next semester, our program highlights include a trip to Ellis Island, a canoe wilderness adventure, a Shabbaton whose theme is "Strengthening Jewish Identity" and a visit to the Delaware Comedy Cabaret.

If you have any questions, or want further information please feel free to call the Hillel office at 453-0479. We encourage community participation in our programs. (Ruth Kirshner served as Director of Hillel from August 1990 to October 1991.)

**Share your  
good news  
in the  
Naches Column**

# PBS documentary to explore 'hate' with Wiesel

Review By  
**MORRIE WARSHAWSKI**

Special to *The Jewish Voice*

How often does television supply its viewers with an island of reason and reflection, a tool for thinking and great ideas, in the midst of a visual wash of escapism and entertainment? Even PBS, the national network devoted to what used to be called "educational television," opts ever more frequently for programs that value raw emotion over intellect.

How refreshing to find Bill Moyers still around playing the role of Don Quixote of the airwaves. Moyers can proudly count himself among a few brave old-guard newscasters unafraid to challenge the intelligence of his viewers. He also believes in the primacy of the talking head, especially when that head is full of fascinating ideas prodded by Moyers' gently probing questions.

Moyers' one-hour meeting with Elie Wiesel advertises itself as a forum for discussing hate. Hate may have been the launching pad for this program, but in the course of their chat Wiesel brings into our living rooms a much wider range of discourse on the Holocaust, Samuel Beckett, language versus silence, the Prophet Jeremiah, the nature of good and evil, the Book of Joshua, Darwinism, Humanism and racism.

The visuals here have been pared down to their very basics — just two separate head shots of Moyers and Wiesel. In the craggy lean features and many deep lines of Wiesel's face we can almost sense the pain and introspection of a man who as a teenager lost his family in Auschwitz then went on to become a respected author and the 1986 recipient of the Nobel Peace Prize for his role in furthering social justice worldwide.

Wiesel talks at length about his first few days in Auschwitz and the death of his father, an event that haunts him even now. "He died before he died," says Wiesel explaining how death camp inmates often lost their will to live. Even so, Wiesel cautions against the temptation to hate the oppressor.

"Hate is not only destructive, it is self-destructive. The hater also destroys himself," warns Wiesel. Oddly enough, it was not the Nazis from whom Wiesel felt the most hate. "The Germans didn't even hate us. You hate human beings and we weren't human beings in their eyes." Where Wiesel did feel hatred was from Anti-Semites in the camp. "That's something we don't talk about because we are embarrassed, because it's so nice to think there was a community of victims. There wasn't."

Wiesel admits that the first community he sought after the War was a community of prayer, but his faith in a benevolent God had been irreparably shaken. "I'm not sure God was worthy of that courage [sanctifying his name]," says Wiesel. Later when Moyers asks if God died in Buchenwald, Wiesel elaborates from the perspective of a survivor: "The virtue of being human is that we are allowed to question God. The idea of God didn't die, but the faith in God did."

At the end of the war Wiesel took a ten-year vow of silence on the subject of the Holocaust — a subject he calls immeasurable, incomparable and unique. He attempted to purify his language through silence. He also explains to Moyers how after the war it was more difficult for survivors to deal with death than with life. After years of sleeping with and waking up with corpses the survivor had to "...rediscover death as a scandal and a source of pain."

Moyers' interview was recorded just after a series of conferences Wiesel sponsored called "The Anatomy of Hate" in the United States, Israel and Norway. Wiesel says he chose hate for a theme because it still poses a common threat to the world. After 40 years of post-war experience Wiesel is concerned that "We haven't been able to translate that hate into a warning."

The program raises many more questions than it answers. Viewers will leave their television sets with a long menu of ideas to ponder and with a reaffirmation of Wiesel's final

comment: "I would like to believe that whenever two people meet a miracle is possible." The program will air on Thursday, November 28,

## Torah

(Continued from 4)

is not the only result of Dinah's rape. Love appears as well. Sh'chem loves Dinah enough to marry her, enough to be circumcised. That he collaborates with his father — in contrast to the strained relationships in the Hebrew camp — adds to his positive portrait.

That he is the only character who talks to Dinah, and speaks to her tenderly (Gen. 34:3), further increases his sympathetic depiction. Should the rapist then also be seen as a victim, first of his own emotions, and then of the brother's attack?

Finally, there is Jacob. Hearing about the defilement of his daughter, he refrains from acting. Hearing about his sons' action, he condemns them: "My numbers are few, and if they gather against me and attack me, I shall be destroyed, both I and my household." In certain midrashic traditions, Jacob even abandons his defiled daughter. The patriarch prefers the path of accommodation for the sake of security, while his sons fight for communal integrity and so risk annihilation.

In the biblical tradition, Jacob's position prevails. His testament in Genesis 49:5-7 curses Simeon and Levi "for in their anger they slay people." The brothers thereby find themselves in a position similar to that of the Sh'chemites. The Levites lose their land entirely and, as the city of Sh'chem is absorbed into Israel, so the tribe of Simeon is absorbed into Judah.

Yet in later Jewish literature, Judith reclaims and redeems her ancestor Simeon. She protects her town Bethulia (the name means "virgin" and is, ironically, sometimes associated with the city of Sh'chem) from the more numerous and powerful Gentile forces by similarly deceitful and sexually charged means.

Dinah's name derives from the

Continued on 39

at 10 p.m., on WHYY. (Morrie Warshawski writes frequently about culture and the arts

for publications throughout the U.S. and Canada from his home in St. Louis.)

## Quotes of Note...

"I never think of the man [Elie Wiesel] without the word, 'witness,' coming simultaneously to mind. There is no more preeminent witness to the best and worst of the twentieth century."

—Bill Moyers

"Violence is a language. When language fails, violence becomes a language."

"How are we to reduce such a tragedy [the Holocaust] to a simple business of hating?"

"What's happening today is something very strange: those who were the killers have no soul-searching; the victims do the soul-searching."

"The last days of the War, every day, we were taken out to the gate and then beyond. It was almost the certainty of death. And for some reason I was always in the last line. I didn't do anything for it, and throughout the entire period of the War, believe me, I didn't do anything to survive."

"Because I survived by accident, my survival should not remain an accident. And I must give meaning ... I now believe that every moment is a moment of grace, and we must make it into an offering."

"Why haven't we succeeded — we who have been victims of hate — in transforming that hate into a warning. Why haven't we? That bothers me."

—Elie Wiesel

Best Wishes  
for a  
Happy Hanukkah

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## ANNOUNCEMENTS/EVENTS

### ПРАЗДНИК ХАНУКИ ДЛЯ НОВЫХ АМЕРИКАНЦЕВ

Празднование Хануки для Новых Американцев будет происходить в 10:30 утра 8 декабря в Jewish Community Center. Организационный комитет приглашает всех Новых Американцев Делавера и Вест Честера на этот ежегодный праздник для всех возрастов. В программе рассказ о происхождении праздника Ханука, веселье, еда. Для резервирования мест пожалуйста звоните Lelaine Nemser по телефону 478-6200. Новые Американцы приглашаются также на два мероприятия Месячника Еврейской Книги "Воскресное Мороженое" и Еврейские Сказки, которые состоятся в тот же день в 12:00 и 1:00 дня в JCC.

The 1991 New American Hanukkah Party will take place on Sunday, December 8, at 10:30 a.m. at the Jewish Community Center. The Acculturation Committee of the Jewish Federation of Delaware invites all New Americans of Delaware and West Chester, PA, to this annual event for all ages featuring food, fun and

facts (about Hanukkah). Call for reservations to the party to Lelaine Nemser at JFD at 478-6200. New Americans are also especially invited, following the party, to two Jewish Book Month events at the JCC "Sunday Sundae" and "Jewish Folktales" at 12 p.m. and, at 1 p.m., "Book Making for Children."



## Hanukkah Greetings Continental Jewelers

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## Roots and Branches

# Former synagogues in Poland now libraries

By MIRIAM WEINER

Special to The Jewish Voice

Throughout Poland, it is difficult to find a recognizable synagogue except in large cities such as Warsaw, Lublin or Krakow. In virtually any other city or town, the locals will tell you the synagogue was destroyed during the Holocaust or it now serves as an archive, library, museum or some other purpose.

During a recent driving tour through Poland, I stopped in Piotrkow Trybunalski where one of my cousins lived before the war. A visit to the former synagogue became a tour of the local library. A meeting with the library manager, Barbara Pancelej, was the beginning of a continuing correspondence and growing friendship with several people in Piotrkow who are interested in its Jewish history.

The large synagogue was built in 1781 by Moses Kazin, a merchant in Piotrkow and was heavily damaged during the Nazi occupation. It was restored in 1964 when the library moved into the building.

Barbara gave me several good photographs of the synagogue/library, which is still recognizable as from the exterior and has a visible

Jewish Star near the front entrance. While at the library, I purchased a local publication about the history of Piotrkow which included numerous detailed maps, photographs and historical references to the Jewish community.

Barbara arranged for me to meet Grazyna Kaczmarek who is diligently working on a book about the Jewish history of Piotrkow. Grazyna frequently sends me copies of material, photos, postcards, small books and whatever she can find which might be of interest to me.

During a recent trip to Sandomierz, a charming and picturesque town in Central Poland, a visit to the regional archive included several hours of research among the Jewish documents and a history of the archive from the manager, Stefan Solanin. According to Solanin, many Jews visit the archives from Israel and the United States.

The former synagogue at No. 4 Basztowa street now serves as a branch archive for Kielce region. Its holdings include Jewish documents from the early 1800's to 1884. After the German occupation, the synagogue in Sandomierz was heavily damaged and was subsequently util-

ized as a warehouse. In 1965, the archives relocated into the synagogue/warehouse which was in bad condition by this time and needed much restoration. Every effort was made to preserve the frescos (wall paintings) by building special free-standing bookshelves.

It is difficult to recognize the building as a synagogue from the outside, but the architecture and wall paintings make it easy to picture what once was and at the same time, painful to see what is no more.

There are photo exhibitions at the archives and the local museum. The Jewish community of Sandomierz can be traced back to 1550 when 40 Jews were recorded among the residents. During the Holocaust period, 2,500 Jews lived in Sandomierz. Most of them died in the ghetto or were deported to Belzec concentration camp. There is not a single Jew left among the current population of 25,000 inhabitants.

For those with roots in Galicia (Southeast Poland and Northwest Ukraine), a visit to the former synagogue in Nowy Sanz now becomes a tour of the local museum. The museum publishes a 20-page booklet on the history of the synagogue/

museum including photographs (exteriors and interiors) during different periods and a short bibliography. The booklets can be purchased on site at the museum gift shop. There is a plaque near the entrance identifying the building as the former synagogue.

The Jewish community in Rzeszow dates back to the 15th century. At the outbreak of World War II, 14,000 Jews lived in Rzeszow. The majority were deported to Belzec concentration camp. A sign on the exterior of the regional archive identifies it as a former synagogue built in the 17th century and the Jewish Star is still visible on the building located at #4 Boznicza Street. In 1989, a portion of the archives was allocated to The Jewish History Research Center in Rzeszow, founded by the Chief Director of the National Archives. The work of the Center is coordinated by Professor Jozef A. Gerowski in Poland working with the Project Judaica Foundation in the United States under the direction of Mark Talisman. Information about Judaica from southeast Poland collected by the Center will be available for scientific research, exchanges with other institutions, and future publications.



The Judaic exhibition in the Polish State Archives, housed in the former synagogue in Rzeszow, Poland. (Photo: M. Weiner)

During a recent interview, Tadeusz Bieda, director of the archives, described his extensive research into the Jewish history of Rzeszow for a book he hopes to publish soon and states he is anxious to receive information or documents about the Jewish community in Southeast Poland which may become part of the exhibition, archives or projected book project.

In her book, *Synagogues of Europe*, author Carol Herselle Krinsky includes an appendix of extant Polish synagogues including some of the following present-day uses: hotel, **Continued on 39**

## Public property

Continued from 3

Opponents of the menorah displays have falsely asserted that those who want the menorahs erected are defending menorahs as "secular symbols" and thereby deprecating the religious significance of menorahs. In fact, in all cases litigated in federal courts, the menorah has been characterized by its supporters as a religious object that symbolizes the religious holiday of Hanukkah.

It is entirely appropriate that, at a period of the year when Americans are submerged in constant reminders of the important Christian religious holiday being celebrated by the overwhelming majority of American citizens, there be some official acknowledgment that some Americans celebrate other religious holidays.

In my brief to the Supreme Court in the Pittsburgh case, I noted that Hanukkah was a relatively minor holiday in the Jewish calendar, and that its importance in the case grew out of the fact that it arrives at the end of the secular

calendar year. A menorah display in front of a city hall tells the residents of an American city that there are various religious holidays celebrated in December and that America is a country where Jews are welcome and are first-class citizens.

The fact is that menorah displays engender emotions of pride and confidence among Jews who see them. Jewish children feel like outsiders when, in December of every year, they are surrounded by the ever-present symbols of a Christian holiday. If a menorah shines amidst the evergreens, wreaths, reindeer and holly, a Jewish child (or adult) can identify with it and sense the hospitality and generosity which has been a part of this nation's tradition.

Banishing menorahs from public places means derogating religion and denying to Jews the equal access to public forums that are available to secular organizations, gospel groups and evangelical meetings. Cincinnati decided, after its initial defeat in the trial and appellate

courts, to abandon its anti-menorah position and to amend its municipal regulations to allow the menorah display that had been forbidden for many years.

Other cities are also belatedly recognizing that no sensible public policy is advanced by doctrinaire resistance to the exhibition on public property of a plainly private religious symbol. Only the American Civil Liberties Union, the American Jewish Congress and other secular Jewish organizations are putting up a last-ditch fight.

The constitutional battle over menorahs on public property may require another skirmish in the Supreme Court. Burlington, Vermont is a city which first permitted a menorah near its city hall but was then defeated by the ACLU in litigation and has since rejected menorah displays in order to avoid being saddled with the ACLU's legal fees. A case from Burlington is now on the Supreme Court's docket for review, and if the Court accepts it, it may present

the ultimate opportunity to determine a city's constitutional duty to permit a menorah display.

It is hard to understand why opponents of menorah displays on public property view them as harmful to the public. They are benign signs of tolerance and respect for minority beliefs. They coerce no one. Nor do they put an official "endorsement" on the Jewish religion that encourages non-Jews to convert or to follow Jewish practice.

There will, we hope, come a time when the opponents of publicly displayed menorahs will be viewed with the same puzzlement and curiosity that constitutional antiquarians now reserve for the one-time proponents of racial segregation in public schools. They are, in the Talmudic aphorism, like an "infant in captivity" — prisoners of their own misconceptions, prejudices and ignorance.

(Nathan Lewin, an attorney, practices in Washington.)

## Religious freedom

Continued from 3

other positions, advocates prayer in the public school system and the reintroduction of anti-abortion legislation.

The Lubavitchers' aggressive menorah-lighting campaign has not been without widespread, and potentially dangerous, religious-political consequences. As far back as 1984, the Catholic League, taking note of the precedent set by the erection of a huge menorah in New York's Central Park, successfully petitioned for the re-institution of a public nativity scene in the park — a display which had been proscribed for 60 years.

And in court cases in a number of states, the Lubavitchers have joined forces with Christian activists to ensure the presence of Christmas symbols, along with menorahs, on the steps of state houses and in the corridors of city halls. Christians who are this season inspired by the re-introduction of long-banned Christological displays such as creches on public property have the Lubavitcher Hasidim to thank.

It has been argued, in defense of the Lubavitch menorahs, that signs of Christmas are ubiquitous in this season and that the menorah is no more offensive than the Christmas lights and decorations that have always been routinely tolerated on public property. It is essential, however, that the exact nature of permis-

sible public holiday displays be very carefully defined. There is a crucial distinction which must be drawn between vague symbolic reminders of a festive season, and ritual objects actually used in religious ceremonies.

Twinkling lights and cardboard dreidels are one thing; menorahs and nativity scenes are quite another. For the Hanukkah menorah is no mere vague symbol of Hanukkah; it is its central, sacred, ritual object of the holiday, the receptacle of flames upon which blessings invoking the ineffable name of God are pronounced.

The Lubavitch menorahs have provoked, over the past decade or so, a vigorous opposition on the part of mainstream Jewish organizations, such as the American Jewish Congress, whose main concerns are political, not religious. But antagonism to these public displays is also warranted by rabbinic law.

As a matter of halacha, the religious ceremony surrounding the Hanukkah menorah ought to be restricted to the place assigned to it in the Talmud (Shabbat 22b) and halachic codes: the home and the synagogue. And while these codes suggest that the menorah ideally be placed just outside the door or on the window pane in order to "publicize the miracle," there is absolutely no source in Jewish law or tradition that mandates the kind of

aggressive exhibitionism in which the Lubavitchers are now engaged. In fact, the halacha of the Hanukkah menorah is delineated in distinctly domestic terms by the rabbis: "ner ish u'veito" — "one candle for each householder."

Furthermore, while the halacha mandates the kindling of the menorah at the doorway or in the window during the evening "rush hour" in order to fulfill the requirement of *pirsumei d'nisa*, the publicizing of the miracle of Hanukkah, this requirement is disregarded when there is reason to fear that maintaining such a profile may in some way endanger or undermine the welfare of the Jewish community.

So, for example, the medieval halachists abolished entirely the custom of displaying the menorah at the doorway or in the window for fear of anti-Semitic reactions. Rabbi Moses Isserles, the authoritative 16th-century Polish jurist, rules in his gloss to the Shulchan Aruch, the Code of Jewish Law: *In our days everyone kindles (the Chanukah lights) indoors, so there is no sign to the public, and one need not be troubled about (the requirement to light the candles) within four cubits of the doorway* (Shulchan Aruch Orach Chayim 671).

The consensus of later halachic opinion is in accord with Isserles' ruling.

With few exceptions, American Jews do not

share the fears of violent anti-Semitic outbursts harbored by their medieval ancestors. They can proudly return to kindling their menorahs in the windows and doorways originally assigned to them by Talmudic law. Yet the jurisprudence underlying Rabbi Isserles' decision has a clear contemporary application.

The kindling of huge menorahs in public places across America opens a dangerous constitutional can of worms. It can very easily backfire on the Jewish community by undermining the principle of freedom from established religion, which has always been such a blessing for American Jewry.

While public lightings may appear to some as a splendid, ultimate form of *pirsumei d'nisa*, such religious exhibitionism is in no way mandated by Jewish law. Moreover, even if it were so mandated, the mitzvah of publicly broadcasting the miracle of Chanukah is, as we have seen, entirely subordinate to pragmatic concerns for Jewish security and welfare. And there are few, if any, legal institutions, so basic to that security as the constitutional wall separating church and state.

To keep that wall intact, we should keep menorah-lighting ceremonies out of the state house, out of city hall and out of Central Park.

(Dr. Allan Nadler is the Dean of the YIVO Institute for Jewish Research in New York.)

INTERNATIONAL

# Travel publisher agrees to revise guide to Israel

**By JACKIE ROTHENBERG**  
 NEW YORK (JTA)—The publishers of Baedeker travel guides have agreed to revise the text of "Baedeker's Israel," based on complaints of errors and a tainted portrayal of the Jewish state. Dr. Peter Baumgarten, editorial director of Baedeker, said recently from Stuttgart, Germany, that an errata leaflet will be inserted into copies of the current edition of the book "as soon as possible." In addition, Baumgarten said, the next edition of "Baedeker's Israel," due out in late 1992 or early 1993, will be revised to incorporate corrections of numerous errors.

The errors were discovered by Morton Klein, an economist formerly with the Nixon, Ford and Carter administrations, who enumerated some of his objections in an op-ed piece in *The Jerusalem Post* on July 2. Klein said the history section of the book contained numerous factual errors and errors of omission. The rest of the book, he said, "tends to make Israel seem much more a Moslem or Christian country than a Jewish country."

Klein accepted Baumgarten's invitation to meet with him October 9 at the Frankfurt Book Fair, where they discussed revisions to the text and illustrations. The revisions will be based on Klein's suggestions, according to Baumgarten. Among Klein's many objections was the lack of a single photograph of any of Israel's more than 1,000 synagogues, despite its status as a Jewish state. This compares with 39 photographs of Christian churches and 17 of Islamic mosques.

Klein further objected to the "conspicuous absence" of the Western Wall and the Temple Mount — "the two holiest sites in Judaism" — from a list of major sites highlighted on street maps of Jerusalem. As with

the photographs, churches and mosques are featured on the maps, while synagogues are not.

Among the offending passages cited by Klein is a "startling distortion" in the description of Yad Vashem as a monument to the victims of World War II and a "memorial to the millions of victims of National Socialism," rather than as a memorial to Jews who died at the hands of the Nazis.

Klein also noted the "twisted description" of the Haganah as "Jewish underground terrorists." A more apt definition would have been "the primary defense force of the emerging Jewish nation," Klein said, noting that terrorism was neither the Haganah's policy nor its practice.

"Baedeker's Israel" makes no mention of the Holocaust, an omission that particularly angered Klein who argued that the Holocaust was "an important factor in Israel's establishment." And Klein noted that Israel is portrayed as the instigator — without any mention of provocation — in descriptions of events that led to the wars of 1956, 1967 and 1982, and that resolutions in the United Nations pertaining to Israel are either misstated or cast the Jewish state in a bad light.

Baumgarten said he was surprised by Klein's criticism, inasmuch as the current guidebook has been out in the United States — and Israel — for five years, and no such complaints have come to his attention. He emphasized that Baedeker had no anti-Israel or anti-Semitic sentiment and had not intended to convey any derogatory images. Baumgarten said some of the errors can be traced to the translation into English of the German editions.

Klein brought his complaints to the American Jewish Congress international travel program, which had included "Baedeker's Israel" on its list of recommended guidebooks. The

travel program removed "Baedeker's Israel" from its book list after informing Prentice Hall, which distributes the guide in North America, that parts of the book were "inaccurate" and "misleading."

In a letter to Prentice Hall officials, Geoffrey Weill, director of the international travel program at the AJCongress, wrote that the historical version of political events in the guidebook was "notable for its omissions and an approach which can at best be described as distinctly unsympathetic to Israel." The international travel program is the largest single source of American Jewish tourism to Israel.

Weill sent a copy of Klein's article

to Prentice Hall, which forwarded the information to the publisher, along with a request that Baedeker "make any editorial changes necessary to present an accurate and objective history of Israel" and that the matter be dealt with "swiftly." Baumgarten then contacted Klein and invited him to

Germany.

Weill said that once he reviews the errata, the travel program may reinstate the guide on its list of recommended books. Baumgarten has also authorized a revision of "Baedeker's Jerusalem," which has similar errors. "Baedeker's Jerusalem" will be revamped with Klein's assistance.

## Torah

Continued from 37

Hebrew root meaning "judgment" or "justice." But no judgment is made in the text. Genesis 34 ends with the brothers' question to Israel: "Should he treat our sister as a whore?" Although Dinah never speaks, those of us who struggle with her story can give justice her voice.

(A.J. Levine is Associate Professor and Chair of the Department of Religion at Swarthmore College, Swarthmore, PA. She is the editor of "Women Like This: New Perspectives on Jewish Women in the Greco-Roman World," published in 1991 by Scholar's Press. This column provided by the National Haurah Committee and the Jewish Telegraphic Agency.)

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## Pamphlet calls Israel 'dangerous'

TEL AVIV (JTA) — Thomas Cook & Sons, the British-based world travel organization, has promised to withdraw a pamphlet distributed by its American division since the Persian Gulf War in January that describes Israel as a dangerous place under Scud missile attack and prone to pestilential diseases.

The pamphlet, still available on request, was brought to the attention of Israel's Tourism Ministry by someone in Dallas said to have been "enraged" by it.

It is packed with other misinformation about Israel, the ministry said. A Cook spokesman in London "couldn't apologize enough" but could not explain why the leaflet contained so many inaccuracies or why it had not been revised or withdrawn long ago, the *Jerusalem Post* reported November 14.

Israel's tourism industry was ravaged by the Gulf war, as was that of the entire region. But Cook's pamphlet, distributed only in the United

States, seemed to go out of its way to depict Israel as an undesirable place to visit. It stated that "those traveling to Israel should be forewarned regarding not only the Scuds but the lack of water, electricity, due to bombings. With sanitation factors absent, disease is soon to follow on a grand scale. Israel already has a history of typhoid, polio and rabies."

The Tourism Ministry pointed out that neither water nor electric supplies were disrupted by the war and there was no increase in the incidence of disease. Israel's history of typhoid, rabies and polio is similar to that of all Western countries, the ministry asserted.

The pamphlet told U.S. travelers they would require a visa to visit Israel, which is not the case. It gave incorrect information about the climate, the time differential and electric current and gave the impression that it is impossible to find a restaurant or cafe open on the Sabbath, which is true only for Jerusalem.

## Roots

**Continued from 38**  
 school, warehouse, cinema, technical school, library, archive, museum, factory, market, bakery, wheat silo, garage, and post office.

After reading that list, there isn't much else to say.

(Miriam Weiner is a columnist and lecturer specializing in Jewish

genealogy and Holocaust research. She also is coordinator of "Routes to Roots" Genealogy Tours offered by ISRAM Travel in New York. For information on how to research your family history, send a stamped self-addressed envelope to Weiner at 136 Sandpiper Key, Secaucus, NJ 07094.)

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**COMMUNITY CALENDAR**  
**December 1991**

1	1:00 p.m.	Book Month Starts
	7:00 p.m.	JCC Book Month Activity
2-9		Chanukah
2	7:30 p.m.	JCC Board Meeting
3	9:30 a.m.	Beth Emeth Sisterhood Board Meeting
	7:00 p.m.	JFD/YLC UJA Conference Interest Meeting
	7:00 p.m.	JFS Executive Board Meeting
	8:00 p.m.	Hadassah/Newark Chapter Hebrew Auction
	8:00 p.m.	JFS Board Meeting
4	11:00 a.m.	JCC Seniors Chanukah Party
	6:00 p.m.	JCC/YJAD Volleyball
	7:00 p.m.	JCC Book Month Activity
	7:30 p.m.	Beth El Board Meeting
5	6:00 p.m.	AEA Chanukah Latke Dinner
	6:00 p.m.	JCC/YJAD (Singles) Chanukah Party
6		JCC Kidsplace Shabbat Dinner
8	9:30 a.m.	Beth Emeth Sisterhood Program
	10:30 a.m.	JFD New American Chanukah Party
	11:00 a.m.	JCC Brunch/Lecture
	1:00 p.m.	JCC Sunday Sundae
	7:00 p.m.	Beth Shalom Adult Education Program
	7:00 p.m.	JCC Book Month Activity
9	5:30 p.m.	Hadassah/Wilmington Chapter Regular Meeting
	7:30 p.m.	Hadassah/Wilmington Chapter Regular Meeting
10	12:00 p.m.	Beth Emeth Sisterhood General Meeting
	7:30 p.m.	AKSE Executive Board Meeting
	7:30 p.m.	Beth Emeth Board Meeting
	7:30 p.m.	Beth Shalom Board Meeting
11	6:00 p.m.	ADL Dinner honoring Bishop Mulvee
	6:00 p.m.	JCC/YJAD (Singles) Volleyball
	7:30 p.m.	Beth El Sisterhood Meeting
	8:00 p.m.	JCC "Jewish Spain" slide show
15	1:00 p.m.	JCC Book Month Activity
	7:00 p.m.	JCC Morris Lecture
		Beth El Men's Club breakfast
16	7:30 p.m.	JCC Executive Committee Meeting
		JCC/YJAD (Singles) Yiddish Idioms Discussion
17	7:30 p.m.	AEA Board Meeting
	7:30 p.m.	AKSE Board Meeting
18	6:00 p.m.	JCC/YJAD (Singles) Volleyball
	7:30 p.m.	ORT Board Meeting
23	8:15 a.m.	Kutz Home Executive Committee Meeting
	7:30 p.m.	Hadassah/Wilmington Chapter Executive Meeting
24	7:30 p.m.	Beth Emeth Executive Meeting
25	6:00 p.m.	JCC/YJAD (Singles) Volleyball
		JCC Family Day
		JFD/YLC Community Involvement Project
31		Beth Emeth/Community New Year's Eve Party

The Community Calendar for the Jewish community of Delaware is coordinated and maintained by the Jewish Federation of Delaware. While all information was accurate at time of publication, to confirm and for more information, contact the organization directly. Printing space for this Community Calendar provided by:

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