

The JEWISH VOICE

"You heard it in
The Jewish Voice"

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

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Between You And Me

By BORIS SMOLAR
Editor, Emeritus, JTA

The American Jewish community started the Jewish new year in the greatest confusion it ever experienced in the history of presidential elections in the United States.

The confusion is noted in both camps - in the ranks of Jewish voters who always voted for the Democratic ticket, as well as among Jews who switched to the Republican ticket in the last election. In the 1980 presidential election, some 40 percent of the Jewish voters cast their ballots for Reagan. This was taken as an indication that more Jews are becoming Republican-minded.

How will Jews vote in the November election this year?

Experts estimate that in the election campaign, which is now in high gear, the Mondale-Ferraro ticket now has a rock-bottom base of something more than a third of the Jewish voters, and the Reagan-Bush ticket has a rock-bottom base of something less than a third. This leaves about a third still undecided.

There are many Jewish voters at present who basically agree with Mondale, but are asking themselves the agonizing question:

"Do I really want to vote for a party in which Jesse Jackson will have a strong, perhaps dominating influence in the White House?"

The national convention of the Democratic party - under the influence of Jackson forces - avoided a platform plank repudiating anti-semitism. The condemnation of anti-semitism was later inserted in a policy statement by the executive committee of the Democratic party a day after the national convention was over, and only after Mondale contacted important members of the executive and insisted on including specific references to anti-semitism. The injection was made via a poll over the telephone among the members of the executive. The incident has raised the question about how much power Jackson may be wielding in the Democratic party and on the White House after the elections.

Another yielding to Jackson

by the national convention of the Democratic party was the deletion from the platform of opposition to quotas on equal rights. The platform committee of the party earlier approved opposition to quotas - a major issue in which Jews are deeply interested. However, the approval was deleted from the text submitted to the convention. This was done in order to appease Jackson who is stubborn in fighting for replacing equal rights with discriminatory quota systems and preferential treatment in hiring.

Jewish organizations are unanimous in their opposition to using quotas and proportional representation in hiring. They consider replacing equal rights with discriminatory quota systems and preferential treatment as "reverse discrimination." They recognize that members of racial, religious, ethnic and other groups have too often been victims of inequality and discrimination and that the largest of the groups have been the blacks. They therefore support "affirmative actions" - both by the government and the private sector - that provide intensive recruitment for employment of qualified persons and training of qualified individuals of disadvantaged groups. However, they reject the proposition that race, color or ethnicity is a qualification to any post. Their stand is that individual merit is the touchstone of quality of opportunity. They are in agreement with the Civil Rights Act of 1964 which forbids racial preference and quotas.

The national convention of the Republican party has gone on record in its platform as opposing a quota system in equal rights. It stamped the quota system as "a most insidious form of discrimination." It also repudiated specifically anti-semitism and religious prejudice.

However, serious concern among Jews with regard to the Republican policy is felt because of Reagan's persistent attempts to erode the constitutional principle of church-state separation and inject ultra-fundamentalist

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Federation To Sponsor Fiftieth Anniversary And Chanukah Celebration

Mark the date - Saturday, Dec. 22. The Jewish Federation of Delaware invites the entire community - "kinder and bubbas" - to a celebration of its fiftieth anniversary and the fourth night of Chanukah. The festive evening will feature a performance by the acclaimed Klezmer Conservatory Band and a post-concert reception at the Grand Opera House.

"What is the Klezmer Conservatory Band?" you ask. It's "a swirling mass of sound that is a Jewish bop that won't stop." It's "the hottest musical revival to come out of Boston since the resurrection of Scott Joplin a decade ago." Klezmer music is a unique combination of folk music from the shtetls of central

Europe and the jazz, ragtime, and blues of America.

In order to encourage families to attend the festive celebration, discounted tickets are available. For each seat your purchase at full price, you may purchase one seat in the same section for half price. Here's a Chanukah gift the whole family can enjoy together.

Tickets for the evening are available directly from the Jewish Federation of Delaware. Just send the form on page 2 with a self addressed envelope to JFD, Klezmer Concert, 101 Garden of Eden Road, Wilmington, 19803.

Please watch the Jewish Voice, your synagogue and organization bulletins for more details.

Heritage: Civilization And The Jews

Monday
Nov. 5 - Program VII
7:55 p.m. - SPOTLIGHT interview with Murray Friedman, author of Jewish Life in Philadelphia 1830--1940, discussing the Jewish experience in the city of brotherly love.

9 p.m. - *The Golden Land - America!* A vivid portrait of the Jewish experience in the New World.

Monday,
Nov. 12 - Program VIII

7:55 p.m. - SPOTLIGHT interview with Nora Levin on the faculty of Gratz College, discussing the continual significance of the Holocaust in modern times.

9 p.m. - *Out Of The Ashes -* Beginnings of reconstruction and hope for the future.

1985 JFD Leadership Selected

Leo ZefTel, president of the Jewish Federation, has announced the appointment of Harold E. May as 1985 general campaign chairman, Larry Isakoff, general vice chairman and Renee Spiller, chairwoman of the Women's



HAROLD MAY

Division campaign. In commenting on these appointments, ZefTel stated, "Our Jewish community is most fortunate to have these three outstanding leaders to spearhead the all-important 1985 drive on behalf of local, national, and overseas needs. They will, I am confident, build upon the significant growth of our campaign during the past three years. The level of commitment and consciousness of our community has indeed been raised over these years and we all look forward to a record-breaking achievement in 1985 on behalf of both the regular campaign and Project Renewal. As the campaign moves into high gear, I know that the entire community will be generously responsive in meeting our goal."

Harold May has had a long and distinguished career in Jewish communal service including his positions as vice-president of the Jewish Federation and a past president of the Kutz home. Harold has also been involved in the general community including an active role in the United Way and YMCA activities. He currently serves as chairman

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Budins Named Leadership 'Chaverah' Chairpersons



Gail and Arnold Budin

Arnold and Gail Budin were appointed 1984-85 chairpersons of the Jewish Federation of Delaware's Leadership Development Program by Leo ZefTel, Federation president.

ZefTel stated that the Budins have demonstrated their knowledge of and commitment to the need for involvement in Jewish community life.

Gail and Arnold are lifelong Delaware residents. Both have been participants of the Leadership Program. In addition, Gail has been an active Board member of the Jewish Community Center; a campaign volunteer for Super Sunday and is program coordinator at the B'nai B'rith House Apartments. Arnold is on the executive committee of the Milton and Hattie Kutz Home, chairman of the Home's Planning Committee and is also a campaign volunteer. He is the deputy director of the Department of Health and Social Services of the State of Delaware.

"The continuity of strong leadership is critical to the future vitality of our Jewish community. The Leadership Development Program is, therefore, one of the most im-

portant functions of our Jewish Federation of Delaware. Basically, the major purpose is in all ways a Leadership Chaverah bringing together a group of interested and concerned Jewish men and women to acquaint them, through informal discussion sessions, with the major issues and concerns of Jewish life today to help prepare them for responsible leadership roles," stated the Budins.

The topics for the monthly sessions (see box below) will focus on a wide range of concerns and will be led by experts in various Jewish fields. This is not a lecture series as each participant will have the opportunity to actively participate in this dialogue. The program offers a unique opportunity for a learning and sharing experience.

The Budins have formed a steering committee to help them in recruiting participants and planning the programs. The committee members are: Rhoda Dombchik, Steven Dombchik, Jane Goldberg, Steven Goldberg, Edward Goldenberg, Leslie Goldenberg, Gila Lipman, Joel Lipman, Lelaine Nemser, Stuart Nemser, Beverly Peltz, and Solomon Peltz.

Pat Spiegel has been appointed the Federation board liaison to the group.

Many of the past participants of the Leadership Development Program are now active participants on Jewish agency, synagogue, or organizational boards of directors. According to Leo ZefTel, "the future of the Jewish Community of Delaware is in their hands."

1984-85 Leadership Chaverah Program

Community in Focus
A Jewish Perspective

Sunday
Nov. 11 — Responsibility? Commitment? Involvement? - Where Do I Fit in?

Sunday
Dec. 16. — Setting Priorities - Who Determines What For The Jewish Community?

Sunday
Jan. 20, 1985 — Jewish Community Relations - Our Commitment To The Total Community.

Sunday
Feb. 10 — The Jewish Conditions Around the World - Jews In Peril.

Sunday
March 10 — Israel Today - An Oasis In The Desert?

Sunday
April 14 — New Directions In Jewish Education - Are We Headed In The Right Direction?

Sunday
May 19 — The "Graying" Of America - How Do We Best Serve Our Elderly?

Sunday
June 9 — The Jewish Family today - We Have It "So Good" - Myth or Reality?

The Chai Division
1985 Women's Campaign
Jewish Federation of Delaware
cordially invites you
to join us for brunch
on Sunday, November 11, 1984 at 11:30 a.m.
at the home of
Pat Spiegel

Guest Speaker: Carol Fradkin
National UJA Women's Division Board Member.
Vice Chairman of Board of CJF Women's Division.
Chairwoman 1983 Women's Campaign of Baltimore

Minimum contribution:
\$1800 to 1985 Regular Campaign



Carol Fradkin

Federal Civil Rights Panel To Convene First Statewide Conference In Wilm.

The Delaware Advisory Committee to the U.S. Commission on Civil Rights has set Nov. 19, for its first statewide conference. U.S. Civil Rights Commissioner Mary Frances Berry will keynote the conference which will be convened at 9:30 a.m. and close at 4:30 p.m. in the Radisson Hotel, 700 King Street, Wilmington.

Mary Frances Berry is Professor of History and Law and a Senior Fellow in the Institute for the Study of Educational Policy at Howard University in Washington, D.C. She also serves as a Commissioner on the U.S. Commission on Civil Rights, and was Vice Chair of the Commission, 1980-1982. She was reinstated by a Federal District Court after President Reagan fired her in October, 1983, and subsequently reappointed by the Congress to the reauthorized Commission.

Conference planners anticipate the participation of members of public and private agencies serving minorities, women, the aged, the handicapped, and religious groups, while special emphasis will be devoted in the afternoon ses-

sion to discrimination in education and housing, and to the question of comparable worth or pay equity, one of the more significant issues in the

'eighties.'

The acting chairperson of the Delaware Advisory Committee is Shirley Horowitz of Wilmington.

Klezmer Concert Order Form

I understand that when I buy one full price seat, I may buy one seat in the same section for half-price.

Please find enclosed a check for \$ _____ payable to Jewish Federation

I would like to purchase _____ tickets at \$10 (circle one)
\$12
\$14

and _____ tickets at \$5
\$6
\$7

\$10 seats are in Section D
\$12 seats are in Section C and E
\$14 seats are in Section A and B

Name _____

Address _____

Daytime Phone _____

Please enclose a self addressed, stamped envelope. send to JFD, Klezmer Concert, 101 Garden of Eden Rd., Wilm. 19803.

Ticket orders will be filled in order of receipt. Please check the appropriate box below in case your first choice is not available.

- Yes, any other seating is acceptable.
- No, please return my money if the chosen section is not available.

Do You Know Any Newcomers?

If you know of any newcomers to the community, please give us a call. We'd like to send them our "Shalom" brochure, and to welcome them to town. Drop us a note with the name(s) or give us a call. Thanks.

Jewish Federation of Delaware
101 Garden of Eden Road
Wilmington, DE 19803
478-6200



THE RABBI WRITES

Herbert Drooz

Rabbi Emeritus
Congregation Beth Emeth



Rabbi Kahane And The TNT

A few years ago, aided by a Jewish Voice press pass, I was able to attend meetings of the International Holocaust Survivors Conference in Jerusalem. It was a great Conference, and my article about it was published in the Voice. However, there did take place an incident of such intolerable indecency that I had preferred to forget it until the recent elections in Israel forced it back to mind.

Florence and I were seated in the crowded balcony of a vast auditorium listening to a renowned scholar lecture on the history of the Holocaust. Suddenly, we turned our heads in the direction of an uncalled for disturbance to our left and a few rows above us. We promptly recognized the source. It was Rabbi Meir Kahane with a few of his bodyguards. A few minutes later individuals, both men and women, were rising from the far reaches of that balcony asking loudly to be heard.

The chairman of this sacred occasion pleaded for order that the professor might continue his address. The crescendo of interruptions built. I witnessed signals of some kind going forth from Kahane to his colleagues until the chairman, desperate to save the meeting, summoned a police detail and ordered the disturbers to leave immediately on their own or by police escort. Kahane gave the signal, and all the disturbers joined "the leader," walking to an exit.

The Holocaust lecture continued, but a grey pall hung over the appalling enough subject of the Conference that afternoon.

Since 1959, I have been blessed to sojourn in the land well over a year and have conversed with a goodly number of rabbis who had sharp differences with me. I understand their positions and respect them. Orthodox rabbis are properly severely critical of my position on Jewish practices. We have lesser differences, probably, on Jewish theology; but we have, ordinarily no differences in the broad demanding area of Jewish morality.

I do have *vital differences*, however, in Jewish morality with Rabbi Meir Kahane. You have read an unhappy amount in the press of Kahane's obscenely violent behavior toward an Arab community following his election to the Knesset. I would

like to discuss a more difficult subject TNT - Terror Neged Terror - is a Jewish group on trial in Israel for planting bombs in six Arab buses, murdering Arab university students in Hebron, blowing up the cars of several West Bank Arab mayors, etc. Kahane, newly elected to the Knesset, preaches in defense of TNT and gives himself to devising schemes of using the same terrorizing threat that Arab dictators, kings, and politicians have employed against the Jews of the State of Israel for decades.

In America, Kahane sponsored the Jewish Defense League to guard American Jewish communities militarily, if necessary, against anti-semitic acts. If legal agencies and the courts fail to protect us from assault, Jewish law permits self-defense from physical attack. But the JDL uses intimidation even against its Jewish opponents, has bombed a theatrical producer's office leading to the death of a Jewish woman from smoke inhalation.

However, TNT acts in total offense to every and all principles of traditional rabbinical law. Nice Jewish boys do not attempt to blow up six bus loads of men, women and children to induce a state of terror in the Arab community. This kind of vile assimilation to the Middle East environment we don't need!

Rabbi Kahane's "rabbinical defense" of TNT is such a total distortion of rabbinic teaching on the subject of criminal zealotry that we can only understand it as flowing from a diseased soul. Such diseased souls preaching the slaughter of the innocent to achieve political ends are tragically, not unknown in this century of tragedy. It is even worse, alas, when such a person is a Jew and bears the title of "rabbi," and who, in different circumstances has demonstrated a very able mind and melting charm.

In defense of the crimes and attempted terrible crimes of the Jewish terrorists of TNT, Kahane calls upon us to look to the biblical story (Exodus: Chapter 2, verses 10-12), in which Moses sees an Egyptian taskmaster "smiting a Hebrew, one of his brethren," and kills him and hides the corpse in the sand.

Obviously, the rabbis

(Continued to Page 5)

ON THE OTHER HAND N. Even-Or



Terrorism, A Recent Discovery

We Americans have finally discovered terrorism. The New York Times has featured in its magazine section a long article on the subject by Thomas Friedman, chief of the Times' Jerusalem bureau and former head of its Beirut bureau. Secretary of State Shultz has stated that in our newly declared war on terrorism we must be prepared to use military force, to suffer losses, and to act on incomplete evidence. In a recent speech he said, "If we are going to respond or preempt effectively, our policies will have to have an element of unpredictability and surprise. And the prerequisite for such a policy must be a broad public consensus on the moral and strategic necessity of action." It's unlikely that he'll face much political opposition on this position, since Walter Mondale has been hammering criticism of the lack of U.S. response thus far to terrorist actions against our facilities and personnel.

Quite a change. It was only a little while ago that most Americans piously clucked at the Israeli policy of retaliation against terrorist attacks on its population. This was no solution. How could you ever end violence by responding with violence? How could you be sure that the people punished in retaliatory attack were really guilty of the precipitating action? Where would it all end? Didn't Israel see that the answer was to sit down with the PLO, not retaliate?

I don't hear anyone today, Democrat or Republican, proposing that we sit down with the terrorists who are blowing up our buildings, marines and diplomats, not even to negotiate our mutual rights to exist and live in peace.

Particularly interesting is Secretary Shultz' use of the word "preempt." He speaks of the need "to respond or preempt effectively." The previous administration was highly critical of Israel's pinpoint destruction of the Iraqi nuclear reactor (with no attendant loss of life, not one person), an action taken because nuclear weapons for use against Israel would be produced there. America appears now to be ready on both sides of the political aisle, to preempt.

But there's something new

to hang on Israel: Meir Kahane, one of our least attractive exports from the U.S. Rabbi Meir Kahane (the title sticks in my throat!) advocates getting all the Arabs out of Israel, including the Gaza area, Judea and Samaria. He doesn't say exactly how he proposes to accomplish this, but we suspect that it would not be by gentle persuasion exclusively. He drew one percent of the vote in the last election, and thereby won a seat in the Knesset, a position from which he will doubtless cause a good deal of trouble over the months to come.

And there is also the TNT, Terror Neged Terror, a group of religious zealots committed to terrorist acts against Arabs, particularly in the West Bank area. The TNT and its members have been condemned by every faction in Israel, with the exception of Kahane and his thugs. Fascinatingly, when a group of TNT people were jailed, they rejected support offered by Kahane.

There are several things to be said about Kahane and the TNT group. First, of course, is that their positions and objectives are untenable. Despite Kahane's attempt to derive Torah support from Moses' killing of the Egyptian taskmaster, a vile profanation of Torah, a *chillul ha-Shem*, if ever I have seen one, there is no basis in Jewish law or tradition, not to mention ethics, for his policy proposals.

Secondly, Kahane and his ilk are a creation of Arab terrorism against Israel. What surprises me is not that they came, but that they took so long in coming.

Long before there was an Israel, there was Arab terrorism against the Jews in

Palestine; the infamous massacre of the students of the Hebron Yeshiva in 1929, for example. The terrorism continued and intensified with the founding of the state of Israel in 1948. It has been terrorism rarely, if ever, directed against military targets, but rather against women and children and old people. If we Americans are enraged, as rightly we may be, by the murder of marines and embassy staff people, how much more so would we be affected if the victims of anti-American terrorists were innocent of any governmental status, civilian or military. That has been the case in Israel for more than half a century.

Let no one infer that in the tiniest degree I condone the Kahanes of Israel. They are a vile disease that must be eliminated. But they are a disease whose causes must be recognized and eliminated, too.

For decades now, Israel has fought virtually alone the battle against terrorism and its global, often Soviet, roots. Her reward from the rest of the world, including our country, has been self-serving pontification and heavy-syrup sermonizing. With the Beirut attacks on Americans and the bomb attack on Margaret Thatcher and her cabinet, other shoes are beginning to pinch other feet. There are signs that the great nations of the west may yet rise, albeit belatedly, to wipe out, or at least contain, the scourge of fanatic terrorism.

If action on a concerted basis, with appropriate force, is taken, it may be none too soon. Even with the strongest and best of medicines, some diseases can run too long and too far to be stopped.

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Previous sales and/or advertising experience

Please send resume to:
Morris Lapidos
101 Garden of Eden Road
Wilmington, DE 19803

Editorial

Klezmer Conservatory Band

The Jewish community of Delaware will have a very special opportunity to come together on Saturday evening, Dec. 22 to enjoy the Klezmer Conservatory Band, which is making its debut in our community.

The Jewish Federation has assumed the role of major sponsor of this event with the support of our local Jewish organizations and synagogues. The group has had rave notices from their performances in the U.S. and Europe. Toni Young, chairman of the program, stated, "This is a wonderful event for the entire family and we encourage parents to bring their children."

It will be a wonderful evening of joy and entertainment. We urge your participation and attendance.

The event will also climax the celebration of the 50th anniversary of the Federation and will give us the opportunity to formally observe the festive holiday of Chanukkah.



The Jewish Voice

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



Between You And Me —

(Continued from Page 1)

Christian religious doctrine into laws and policies governing all American citizens. Jewish organizations believe that Reagan's approach threatens to increase intolerance in American society. Some Jews who voted for Reagan in 1980 are now asking themselves; although I otherwise approve of Reagan, how can I vote for him for president when he seems intent on breaking the wall of separation between state and church and bringing both of them closer together; when he advocates permission of student-run "religious clubs" in public schools with forums for discussions which open the doors for speakers of various religious sects seeking actively to proselytize Jews; when he considers supporters of church-state separation as elements "intolerant to religion;" when he declares that "religion and politics are necessarily related;" when he urges the introduction of "silent prayers" in schools; when he injects religion into the realm of public affairs by using the prestige of his office; when he fosters a perception of the United States as a Christian nation, a conception that runs counter to the Constitution?

Many see in Reagan's attitude a move to win the large number of votes from evangelicals and other extreme fundamentalists of the Christian church. They fear "Christianization" of America. They criticize Reagan for conferring legitimacy on one set of religious practices over another.

The fears in the American Jewish community over the possibility of Jackson's playing a dominant role in influencing the Administration in Washington, if Mondale is elected President, and of the attempts by Reagan to "Christianize" the American public school system if he is re-elected President overshadows to a certain extent, among many Jewish voters even their alertness to American-Israel relations, since they foresee that these two issues can have a profound effect on Jewish well-being in the United States.

The national conventions of the Democratic and Republican parties have both gone on record as considering Israel's security a "priority" in the American foreign policy. Both advocate strategic, military, economic and political cooperation with Israel.

Both want to see a strong Israel. However, they differ on the status of Jerusalem. While Mondale pledged to recognize Jerusalem as the capital of Israel and move the American embassy from Tel Aviv to Israel, Reagan conspicuously avoided making such a promise. The policy of the Republican party, as expressed in its platform, is that Jerusalem should remain undivided but not as a capital of Israel and that the American embassy in Israel should not be moved to Jerusalem. In his acceptance speech, Reagan pledged that he will "never sell out" Israel. He termed the State of Israel as "one of the closest friends" of the United States.

As Americans, Jewish voters are naturally interested not only in issues concerning Jews specifically but also in general issues such as the federal deficit, reduction of nuclear weapons, championing of human rights abroad, including protection of the human rights of Jews in the Soviet Union guaranteed by the Universal Declaration of Human Rights and by the 1975 Helsinki agreement which the Soviets have signed.

A key to speculation about likely Jewish political performance in 1984 can perhaps be found in recent polls in which Jews define their basic ideologies: 35% described themselves as liberals, 40% as moderates, and 25% as conservatives.

There are effective Jews working in both parties and on behalf of both tickets. There were over 300 Jewish delegates — or 9 percent — at the Democratic national convention and 104 delegates and alternates — 2.3 percent — at the Republican convention. An analysis by the American Jewish Committee establishes that more Jews voted for Mondale than for Gary Hart in the Democratic primaries, probably as a result of Hart's alleged consideration of Jackson as his vice-presidential running mate.

Young professionals among Jews in New England and liberal-left academic Democrats preferred Hart, but the tide swung to Mondale in California because of the Jackson issue, and Jews overwhelmingly favored Mondale in New York. A Gallup poll and other opinion polls established that about three-quarters of Jews considered Jackson anti-semitic, less than a tenth did not, and about a fifth were not sure.

Candlelighting Times

Nov. 2 - 4:38; Nov. 9 - 4:31; Nov. 16 - 4:24;
Nov. 23 - 4:20; Nov. 30 - 4:17.

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, NOVEMBER 16. The deadline for stories and photos is noon, WEDNESDAY, NOVEMBER 7. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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Isaac Bashevis Singer At 80

By ISIDORE HAIBLUM

Shortly before his 80th birthday this summer, Isaac Bashevis Singer, the Yiddish writer and Nobel laureate, was interviewed for the magazine of Pioneer Women/Na'amat. Printed by permission, is an abridged version of the interview.

— Isadore Haiblum
Isidore Haiblum: In your memoirs, you often depict yourself as confused, bashful

and timid. But photographs of you taken in the thirties and forties show a man full of self-confidence and shrewdness.

Isaac Bashevis Singer: Well, I will tell you, I was never shrewd. Too much confidence in myself, I didn't have either. But I had confidence, so to say, in the higher powers. I felt that they wouldn't let me down completely. This I always believed.

IH: Why?

IBS: I don't know. There's no reason for faith. There are many reasons for thinking one thing or another, but when it comes to faith, we don't know. We just have what they call in Hebrew *bitachon* (security). I believe that what is destined, somehow will take place.

IH: Did this belief help you go your own way as a writer, despite the considerable opposition that you encountered in your early years?

IBS: I would say yes. I just felt that some power which takes care of every human being, maybe even every creature, every animal, has decided that I should do this kind of work and it will help me. My father always said, "If I'm not destined to be thrown out on the street, I will pay the rent, one way or another." This kind of belief I have inherited.

IH: You are going to publish your memoirs called *Love and Exile* in the fall.

IBS: Let me tell you, they are not real memoirs. I would say 95 percent of them are memoirs, but there is an element of fiction there. The reason for it is that some of the people whom I describe are alive. I call it fiction based on memoirs.

IH: The period just after World War I is one that you continually return to in your writings. What is the attraction this time has for you?

IBS: I was still a boy during the first World War. And you know, many writers feel that the first years of their creativity, or of their lives generally, are important. You remember things more sharply — they make a greater impression on you. Of course, in my case, I go back to my childhood more than many other writers, because I happen to have lived longer and had more time to write. Also I had to publish. I was always connected with the *Forward* (Jewish newspaper in N.Y.) and I had to publish weekly pieces. So when I didn't have a topic for a novel, I went back to my memoirs, to my memories, deciding that they were just as good as a novel.

IH: How did the hopes and dreams that you had for yourself as a young man in Warsaw, when you first started to write, turn out? Did you achieve what you set out to do?

IBS: I would say no human being is completely satisfied with what he has achieved. The reason for it is that every one of us could have achieved more than he or she did, if we would have applied our energy and our will. So my feeling is, I haven't done enough. But just the same, I've made an effort. As far as material achievement, I achieved more than I ever expected. I never expected to



Isaac Bashevis Singer

get much recognition or to be known in the world.

IH: You often write about bachelors who have many affairs. What are your thoughts on marriage?

IBS: I will tell you. You cannot really write any novel about people who are married and live peacefully one with the other. It is not a topic for literature because if everything is all right, why write about it? So when I write about love, the protagonist is either a bachelor or a divorced man or a widower. He cannot be a happily married man, because then there would be no story.

IH: Do you have any words to say about marriage in general? You have been married for 44 years. Did having a wife help you in your work?

IBS: Yes, it helped me in a way. It's not so important having a wife, but having a home, an address, that's important. A person who moves every four weeks from one furnished room to another, as I did before I married, could not have really stayed with his work. Many negative things could have happened which would have kept me away from my writing. At least two years before I got married, I felt that it was time for me to have a home. It is true that after having a home, I still behaved for years, and I still do, like a man who lives in furnished rooms. I mean I try to steal some of my bachelorhood pleasures. But still, home is important. I would say it is important for everybody, writer or shoemaker.

IH: Your wife comes from a German-Jewish background and you are a Polish Jew. She doesn't speak Yiddish. How did this affect you initially?

IBS: In a way, it was not good for me. It would have been better if she could speak Yiddish. On the other hand, she did not interfere with me. For years we lived together and I told her that I was a writer. She only had to believe me — nothing had been translated. So to say, she gave me credit. And this is

the way we lived and I grew accustomed to it. She minds her business and I mind mine. She does not tell me how to write and she does not quarrel with my critics. She is, in a way, both familiar and a stranger and it fits my kind of mood.

IH: Many of your friends, including the Yiddish writer Sokolovitch, went to Israel early in the game. Were they satisfied with what they found?

IBS: They were disappointed. When they came to Israel in those years, the majority of the people, even the leaders, were all against Yiddish. They called it all kinds of names — the language of the *galut*, jargon. And of course, there were not many Yiddish readers in Israel. I don't think Sokolovitch was happy. I believe he died in this country, not in Israel.

IH: Do you feel that the Jewish culture will thrive in Israel more than it will in the diaspora?

IBS: If it will not prosper in Israel, it will prosper nowhere. After all, they teach Hebrew, the Bible, the Talmud, in the universities. My worry is about Yiddish. But the relationship to Yiddish has changed in a positive way. In Israel, they don't feel anymore that Yiddish is in competition with Hebrew. Because of this, the opposition towards Yiddish is less. But I would say that they are not too lenient. All kinds of foreign newspapers get subsidies, but the Yiddish newspaper never gets any, because they say it's neither Jewish nor foreign. In other words, we are stepchildren there. But listen, you get accustomed to the situation. Since the Jew has been a stepchild for 2,000 years all over the world, why not be a stepchild in your own country, too?

IH: In 1943 you wrote an essay about Yiddish literature in Poland in which you spoke of the tremendous idiomatic wealth that the Yiddish language had as well as some of its liabilities.

IBS: It is immensely rich in idioms which describe human character. It is immensely poor in precise scientific language.

IH: What are you working on now?

IBS: I am writing something which I call *Dar Veyg Aheym* (The Way Home), where I describe a man who went through the Holocaust somewhere in a dark room in Warsaw. Later he comes to New York. I myself don't know the novel's worth, but I keep on writing it.

IH: Do you still attach great importance to being a storyteller, or do you feel now that you want to leave a

(Continued to Page 6)

The Rabbi Writes —

(Continued from Page 3)

across the centuries have been embarrassed by this over-zealous, criminal act of Moses, our teacher. In the rabbinic discussion, the Egyptian is pictured as a villain who had committed adultery by stealth, without the victim's awareness. When surprised by the Hebrew husband at the doorway, the Egyptian determined to kill him under the guise of a flogging befitting a slave.

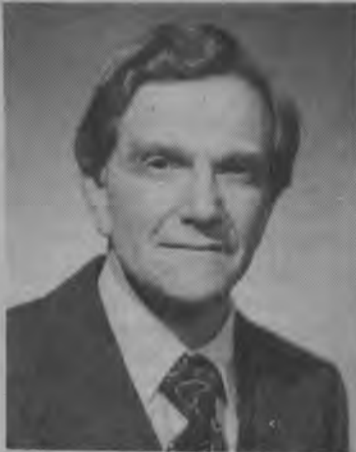
Our rabbis go to great lengths to absolve Moses, even arguing that Moses had consulted a heavenly court of angels. With the approval of

this court of angels, Moses is pictured as slaying the adulterous Egyptian before this villain could kill the Hebrew slave. (See Midrash Rabbal, Exodus I, verses 28, 29.)

It is indeed fascinating that despite these, and other arguments of the Midrash to exonerate Moses, it is quite apparent that our rabbis strained to the utmost and yet failed to find him innocent in the slaying of the Egyptian.

We trust that the manipulative style of Kahane is now a bit clearer to you despite his muddying the waters of the *Torah*.

JFD Campaign Leadership —



Larry Isakoff

(Continued from Page 1)

of the JFD endowment program.

Larry Isakoff has been an important member of the Wilmington community for many years. He currently is active in both the Jewish and general community. He has been past vice-president of the JCC, vice president of Temple Beth Emeth, co-chairman of the 30th anniversary of the State of Israel program, involved in the United Way campaign, and has held other major positions in the JFD campaign. Larry received several degrees in chemical engineering from Columbia University and has been associated with the duPont company since 1951. First, as a member of the electrical engineering dept. and then in its textile fiber division prior to his current position in the legal depart-



Renee Spiller

ment's patent division.

Born in West Chester, PA., Renee Spiller was graduated from West Chester High School and holds a B.S. Ed from Boston University. She has been a board member of the Brandywine Country Club and served as Delaware's chairman of Daisy Day for the Philadelphia Children's Hospital. Spiller, a member of Women's American ORT and Hadassah, participated in the Leadership Development Program of the JFD and has since been involved in the Delaware Jewish Community in a variety of ways. She is a member of the board of the Federation's Women's Division and in 1982 was chairman of the Kutz gala. Having served as a board member of the JCC, she chaired the JCC auction in 1980, a responsibility she has undertaken again for this year's auction.

Extent And Types Of Havurot Described In Reconstructionist Report

There are currently in the United States thousands of havurot - described as self-organized groups of Jews who wish to study, pray and socialize outside of the synagogue - which, until 1968, were all affiliated with the Reconstructionist movement, according to reports by Reconstructionist officials.

They proposed creation of fellowships, meaning a small group of Jews brought together for study, worship, social action, socializing, and Jewish celebrating. They suggested such groups could be created inside or outside the synagogue format.

Rabbi David Teutsch, Federation of Reconstructionist Congregations and Havurot executive director, said that, in 1968, two new

trends in havurot began to emerge. One was havurot developed by Jews somewhat antagonistic to synagogues. The other was the beginning of an organization of havurot by non-Reconstructionist synagogues as internal structures within the synagogues.

The counter-cultural, the synagogue-organized and the Reconstructionist havurot met for the first time at the first National Havurah Convention at Rutgers University in New Brunswick in 1979.

Since then, anti-synagogue sentiments have virtually disappeared in the havurah movement. Teutsch said that most of the havurot exist within synagogues and that the unaffiliated havurot remain a small but vibrant minority. He also declared

that many of the independent havurot are affiliated with the FRCH.

Declaring that one of the main reasons independent havurot affiliated with the movement is to have access to Reconstructionist guidance, Teutsch said havurot within Reconstructionist synagogues maintain a separate group identity and organize their own programs but that there is also participation in synagogue programs by havurot members.

He said that, in general, the board of the congregation develops guidelines for havurot but that they are deliberately flexible to enable the havurot to carry out their special approach to institutionalized Judaism.

He also asserted that at a time when liberal religion in general has suffered a marked decline in favor of more fundamentalist interpretations, on the one side, and secularism on the other, it was "interesting" that Reconstructionism, which he called theologically liberal and non-authoritarian, has been growing very rapidly during the past five years, both in number of adherents and activity levels.

Teutsch noted that there had been questions as to whether the movement could remain a vital one without the founding leadership's presence, particularly that of the late Mordecai Kaplan, founder of the movement. But he said, the last few years had shown that new leadership has emerged and expanded, leadership fulfilling Rabbi Kaplan's dictum that "it is the right and obligation of Jews to reconstruct Judaism for their time."

Isaac Singer —

(Continued from Page 5)
message for the world?

IBS: I have no message at all. Of course, there are little messages hidden here and there in my books. I keep on saying that the modern Jew, the man who does not believe in the higher powers, who is only a completely worldly person, is more lost than our parents and grandparents were. I am just expressing a conviction in many variations. But if I have a message - in my heart I do have messages - I may still bring them out in the future if God gives me strength to do it.

IH: I hope so. Now, tell me, do you feel that women have changed any over the years since you were a young man?

IBS: Yes, very much. When I was a boy, the average Jewish girl believed in one God and one husband. And today, the modern Jewish woman is as modern and as worldly - and sometimes even more so - than her gentle counterparts. So I would say that we have, in a way, lost what we call the *taharas hamishpacha* (family purity). It's not there anymore. The so-called Jewish princess not only wants better clothes and trips and places to study, but she's also interested in love-making - she doesn't believe really in the institution of marriage. The change is tremendous - and far from being positive, good for us. You can state the fact, but you cannot really change it. You

cannot take a girl who has studied at Harvard and has read all the modern novels and seen all the shows and make her like my mother. You cannot do it.

IH: From your perspective of having attained 80 years and a lot of wisdom, what advice would you give to the younger generations?

IBS: I agree about the 80 years, but not about a lot of wisdom. Although I myself don't keep it 100 percent, there is a biblical message in the Book of Exodus and this is the Ten Commandments. If you keep ten commandments - even if you keep nine - you're on the right track.

IH: What about eight?
IBS: If you keep eight, then you're already in trouble. If you kill and steal, the others are not worth a penny, so better keep at least nine.

IH: Do you believe in the higher powers?

IBS: I believe that there are many secrets of which we have no inkling, truths which we would consider completely impossible. Just as we did not know 300 years ago about DNA and microbes and many other things. There are many secrets behind our backs, almost even before our eyes, which we don't see. I'm sure that the man who will live here 1,000 years from now will consider us so ignorant that he will not believe that we could have lived in such ignorance for so long a time.

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COMMUNITY CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
November						3 JCC Senior Show 7:30 p.m. Hadassah/Newark Ch. Art Auction 7:30 p.m. Beth Emeth Couples Club 8 p.m.
4 JCC Senior show 7:30 p.m. AKSE Sisthd Fundraiser noon JCC Art Opening 2-4 p.m. Beth Emeth Brotherhood Program & Breakfast AKSE Men's Club Program & Breakfast 9 a.m.	5 JCC Senior Show 1 p.m. Hadassah/Newark Ch. Bd. Mtg. 7:30 p.m. JCC Bd. Mtg. 7:30 p.m.	6 ELECTION DAY Beth Emeth Sisthd Bd. Mtg. 9:30 a.m. JFS Bd. Mtg. 8 p.m.	7 Beth Shalom Sisthd Lecture 10 a.m., Torah Fund Luncheon 11:30 a.m.	8 Kutz Home Aux. Bd. Mtg. 10 a.m. Beth Shalom Lunch'n Learn noon.	9	10 JCC Major Fundraiser - Auction
11 Beth Shalom Cong. Kraft Lecture 10 a.m. Beth Emeth Brotherhood Program & Breakfast Beth Emeth Cong. Dinner Party JFD Leadership Development Prog. JFD Women's Division - Brunch - Chai Div.	12 Hadassah/Wilm. Ch. Gr. Mtgs. noon, 7:30 p.m. Pioneer Women Bd. Mtg. noon JCC Program Comm. Mtg. 7:30 p.m.	13 Beth Emeth Sisthd Gen. Mtg. noon Hadassah/BBW Bowling 9:15 a.m. Beth Shalom Cong. Bd. Mtg. 7:30 p.m. Beth Emeth Bd. Mtg. 8 p.m.	14 Beth Shalom Sisthd Hanukkah Bazaar 4-8 p.m. Hadassah/Newark Ch./Beth El Sisthd. Gen. Mtg. 7:30 p.m. NCJW Bd. Mtg. 9:15 a.m. BBW Bd. Mtg. 8 p.m.	15 JFD Bd. Mtg. 8 p.m. ORT Gen. Mtg. a.m. Tupperware Fundraiser Beth Shalom Cong. Lunch'n Learn noon.	16 JCC Pre-School Shabbat Dinner 6 p.m.	17
18	19	20	21	22	23	24



The fertility of camels has been boosted threefold through research on hormones at the Ben-Gurion University of the Negev. Dr. Dan Cohen of BG University hopes that Israeli camels can be sold to Arab countries. He sees this not only as good business but also as a way to promote peaceful relations between Israel and the Arabs. WZPS photo by Richard Nowitz.

The Case For The Camel

Camels, those great ships of the desert, are multiplying by three now that their fertility rate has been boosted through hormones by scientists at the Ben-Gurion University of the Negev in Israel.

Dr. Dan Cohen, director of the veterinary research at BGU and head of the camel fertility project, believes that Israel can become an exporter of camels, which are unchallenged as work animals in the area. Cohen acknowledges that camel meat is generally considered a poor man's dish in Arab countries, but says that camel calf tastes like veal. Camels can be economically bred and fed cheaply on plant stalks and other agricultural wastes.

Cohen believes that the sale of Israeli camels to the Arab countries is not only a good business deal but also has

political significance. "Anything which brings the two populations in contact adds to peace," he says.

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Why Jewish Life Needs More Volunteers

EDITOR'S NOTE: The following is an excerpt from a talk delivered by Rabbi Isaac N. Trainin in N.Y.C. at the Spanish synagogue.

Nowhere in Jewish literature can we find the word "volunteerism." Judaism only encourages *mitzvot*. So who was the first volunteer in Jewish history? Appropriately, it was the first Jew — Abraham. He was 99

years old when he was circumcised, sitting before his tent in the weakened condition, under the heat of the sun, when he saw three strangers approaching. Surely, he did not know that they were angels of God. As sick as he was, he ran toward them and volunteered help. This was volunteerism of the noblest order — an act of free will.

When the Tabernacle in the wilderness was built, God said unto Moses, "Speak unto the children of Israel and let them make an offering to Me, each person to make an offering according to his heart's desire." There was no chairman, no guest of honor, no plaques and no fundraisers. In spite of that, the Jews raised twice as much as they needed. This is an act of volunteerism on the part of an entire people.

The two great injunctions of our Torah — to love one's neighbor and to love the stranger — are not commandments, but rather instructions as to how a Jew should behave. Rabbi Akiva cited Leviticus 19:18 "Love your neighbor as yourself," as summarizing the essence of the entire Torah. Rabbi Elazar ben Aroch indicated that the good way which a Jew must follow is to have "a good heart."

The great Rabbi Hillel in *Pirkeh Avot* said, "If I do not do for myself, who will do it for me?" He referred to the study of Torah. "And if I care only for myself, what am I?" In essence, he said, even if I perform *mitzvot*, they are meaningless, unless I recognize that I must be helpful to my fellow creatures, to love and to care.

It is most interesting that we Jews have only one book entirely devoted to the study of philanthropy, *Me'il Tzedakah*, by Rabbi Elijah Cohen. Yet it is not a thorough work. Perhaps throughout centuries, our people did not undertake a history of philan-

thropy because it was a way of life and thus there was no reason to document it.

In American Jewish history, the concept of volunteerism was imbedded in the very nature of our communal living from our very beginning. With generation after generation of immigrants knocking at its gates, the community had to allot to philanthropy a much greater role than was usual traditionally. Thus American Jewry went on to establish magnificent institutions, such as hospitals, community centers, child care institutions, family agencies, even synagogues.

Performing a *mitzvah* does not simply mean to pro-

vide services to those in need — it means we must reach out. Certainly in the last decade or two, we can be proud that Jewish communal institutions have reached out. There are now programs which reach out to the homebound sick. Without volunteers this could not be done. There are now programs that reach out to the aged and homebound elderly, such as (in New York City) *Dorot* and *Project Ezra*.

If we are to continue to have a viable Jewish community, volunteerism is crucial to our survival. For only in this way can we claim to be the descendants of Abraham, who walked in the way of our Lord.



In the first wedding ever held in the new Jewish chapel in Korea, Capt. David Bookman married Kim Nan Hue of Seoul. Chaplain Philip Silverstein performed the ceremony. It was a Jewish military ceremony with crossed swords forming an aisle for the newlyweds to pass through after having been under the *huppah*.

Portrait Of Israeli Society In Facts And Figures

There were 6,200 persons in Israel over 90 years old, and 345 were over 100, when the Census of Population and Housing was conducted in June 1983.

The number of widows in Israel — 157,000 — is five times as large as the numbers of widowers. The number of Moroccan-born Israelis, or children of Moroccan-born parents, stood 455,000, compared with 300,000 of Russian birth or ancestry.

These and other data are among the first findings of the census, now being released in parts of the Central Bureau of Statistics.

Bureau spokesman David Neumann reported that while

20,000 male respondents listed themselves as divorced, double that number of women said they were divorcees. While half of the divorced women were under age 45, most of the 157,000 widows were 55 or older.

The census takers also found that 3 per cent of all men interviewed, and 4 per cent of the women, between ages 40 and 44, had never been married.

As for comparisons between Jews and non-Jews, the census found that while among Jews there are 985 males for every 1,000 females, among Moslems there are 1,041 males for

(Continued to Page 11)

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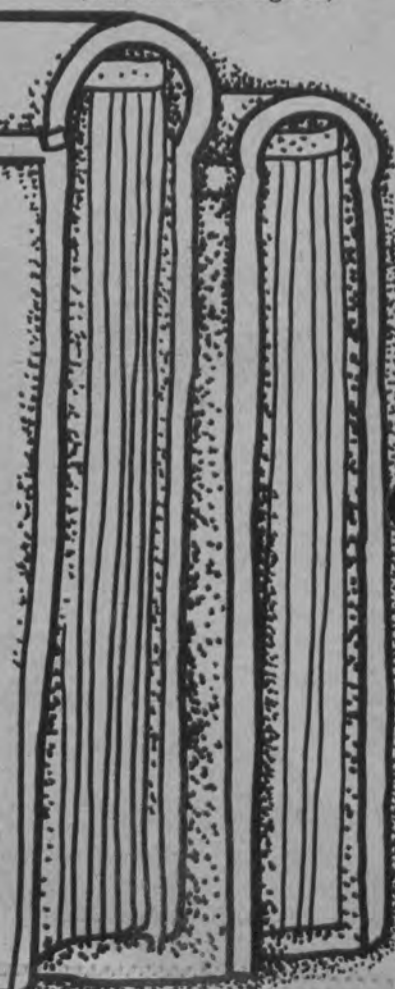
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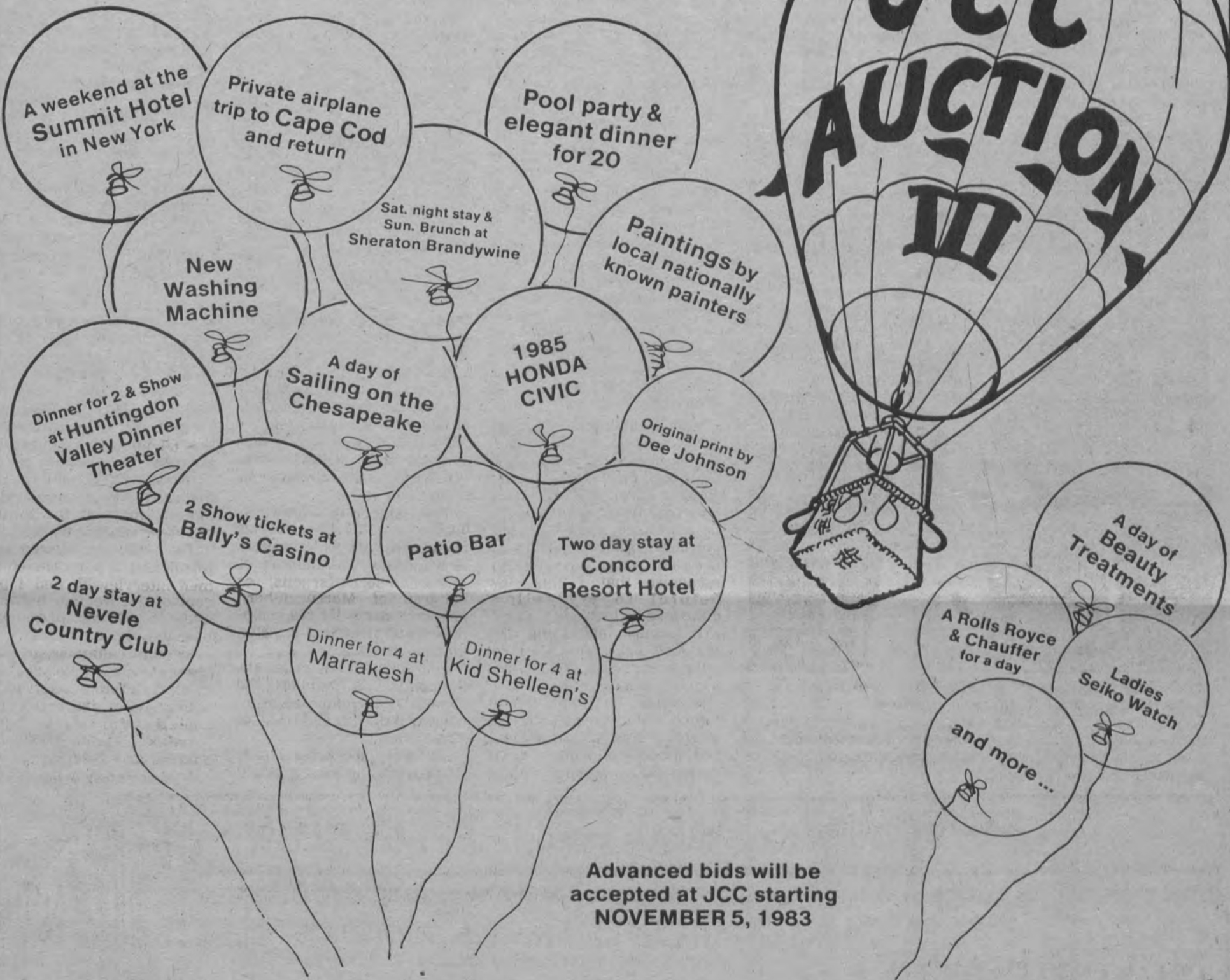
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Dateline

First Rabbi Promoted To Rank Of Brigadier General

NEW YORK, (JTA) — For the first time in United States military history a rabbi has been promoted to the rank of Brigadier General, it was announced by the West Point Jewish Chapel Fund.

Rabbi Israel Drazin, 48, a practicing attorney serving in the U.S. Army reserves as Colonel in the Army Chaplaincy, was nominated for his new rank by President Reagan. The U.S. Senate confirmed the nomination. Army officials then waived the usual waiting period for a vacancy and immediately promoted Drazin to Brigadier General.

Drazin was recalled to active service in 1981 to prepare the government's defense against a law suit that challenged the constitutionality of the Army Chaplaincy. The government won the case last February.

WNET Responds To Orthodox Jewish Objections To 'Heritage' Series

NEW YORK, (JTA) — The executive producer of "Heritage: Civilization and the Jews," the heavily-promoted nine-segment series being telecast on the more than 270 stations of the Public Broadcasting Service, said today that WNET, distributor of the series, regretted "that some representatives of the Orthodox Jewish community have felt it necessary to question the thrust and the context" of the series. Leaders of the Reform and Conservative movements told the JTA that on the whole, they approved of the first three segments. Rabbi Alexander Shapiro, president of the Rabbinical Assembly, the association of Conservative rabbis, said, however, he regretted "the insensitivity in the program to the feelings of traditionalist Jews, who affirm a different set of values."

Labaton said "our aims" in producing the series "has been to present Jewish history in the light of modern scholarship, to seek a fresh understanding drawn from research and discoveries in fields such as archaeology and anthropology while remaining respectful of Jewish traditions. We have attempted to produce a fair and scholarly study of this great people."

Two Prominent French Jews Receive Nation's Highest Award

PARIS, (JTA) — France's highest award, Grand Officer of the Legion of Honor, was bestowed on two prominent French Jews. President Francois Mitterrand personally presented the decoration to Leo Hamon, a former Minister and law professor, and Marcel Bleustein-Blanchet, dean of France's advertising and broadcasting industries at ceremonies at the Elysee Palace last week.

Hamon, 76, is a professor of law at the Paris Sorbonne. He served as Minister of Information in the Administration of the late President Georges Pompidou and was a personal aide of Gen. Charles deGaulle during World War II. He heads a pro-Socialist Gaullist party which backed Mitterrand in the 1981 Presidential elections.

Bleustein-Blanchet, 78, heads "Publicis," the country's largest privately-owned advertising agency. In the early 1920's, he established radio broadcasting in France with the creation of the privately-owned Radio Paris.

Among the several ranks of the Legion of Honor, Grand Officer is the highest and is only rarely awarded.

AJ Committee Welcomes Report That The Vatican Favors The Diplomatic Recognition Of Israel

By Ben Gallob

NEW YORK, (JTA) — The American Jewish Committee has welcomed a report that the Vatican "favors the diplomatic recognition of Israel." The statement was issued by Rabbi Marc Tanenbaum, director of international relations for the Committee, who said the agency's comment was based on an NBC news report from Rome that the Vatican now favors such a move.

Tanenbaum, who until recently had been the AJ Committee's director of interreligious affairs and who is presently in charge of the Committee's relationship with the Vatican, also said "as we have informed Vatican authorities, during a number of conversations in recent years, the establishment of diplomatic relations between the Holy See and the State of Israel would be a significant contribution to the cause of peace and reconciliation in the Middle East."

Bar Ilan University Forges New Weapons Battle Against Cancer

NEW YORK, (JTA) — Two new weapons that may mark a giant breakthrough in the treatment and detection of cancer are being developed at Bar-Ilan University's Health Sciences Research Center in Ramat Gan, Israel, it was reported by Jane Stern, president of the American Board of Overseers of the University.

One is a drug designed to strengthen the body's immunological defenses against cancer, and the other is a machine which can help in the early diagnosis of the disease. The progress of these exciting developments are being closely followed by the people of Israel and by foreign medical institutes and drug firms, Stern said.

The drug, AS101, developed by university rector Prof. Michael Albeck, and Prof. Benjamin Shredni, should increase the supply of lymphokines the body needs to destroy cancer cells, without killing healthy cells, and without side effects, according to Albeck, "AS101 simply helps the body defend itself," he said. The drug, very effective on mice, will be tried on humans as soon as approval to do so is received from the Ministry of Health.

Jewish Socialist Named Canada's Next Ambassador To United Nations

TORONTO, (JTA) — Canada's new Conservative Prime Minister, Brian Mulroney, surprised supporters and opponents alike when he named 46-year-old Stephen Lewis, a life-long Socialist active in the Jewish Community to be Canada's next Ambassador to the United Nations.

Lewis is the former leader of the New Democratic Party in Ontario which his late father had also headed. His grandfather was a member of the Bundists, the Jewish Socialist movement in Czarist Russia. Lewis is also a former chairman of the Histadrut campaign in Ontario and has lectured on the Holocaust in literature.

Although on the opposite side of the political spectrum from Mulroney, Lewis said after accepting the appointment that there were "clearly areas where I could make a contribution without ideological hangups."

Israel Concerned About Its Agricultural Exports Once Spain And Portugal Become EEC Members

BRUSSELS, (JTA) — Israel is making clear to its European trading partners the serious concern it has for its agricultural exports once Spain and Portugal become members of the European Economic Community (EEC) little more than a year from now.

Simha Assaf, Secretary General of the organization, who headed the Israeli group, stressed that "We are not asking for preferential treatment, but we want the European authorities to take our situation into account on a basis of reciprocity and equality."

He explained that Israel has made "big financial efforts in the field of agricultural research" and stressed that "Our exports are not a danger to European production."

Assaf also emphasized the huge trade deficit between Israel and the EEC countries which now amounts to \$1.7 billion. "This deficit will grow if limits are imposed on the access of our products to the (European) community," he

said. Israel and the EEC have been linked since 1975 by an agreement of cooperation which provides for the gradual elimination of customs duties on agricultural and industrial products by both sides.

Barbie Expected To Be Brought To Trial Early Next Year

PARIS, (JTA) — The preliminary investigation into Klaus Barbie's war-time activities in France is nearly finished and he will be probably brought to trial early next year.

French judicial sources say investigating Magistrate Christian Riss and Lyon Public Prosecutor Louis Foulletier are putting the last touches to the file. Barbie will be indicted for crimes against humanity, which under French law are not covered by the statute of limitations.

Barbie, who served as deputy head of the gestapo in the city of Lyons practically till the end of the war, was expelled by Bolivia to France last February. He has been held since then at the Saint Luc Prison, a former fort in which Barbie held most of his prisoners during the war.

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To meet the technological challenges of the 21st century, ORT-operated schools in Israel, France, Latin America and the U.S. have added a fourth "R"—robotics. Here, a student at the ORT Syngalowski Technical High School in Tel Aviv works with Shlomit (left) and Tzvika, two robots built by students in the school's computer and robotics program.

Facts —

(Continued from Page 8)
every 1,000 females. One out of every five Jewish residents of Tel Aviv is over age 65 compared with one out of every six in Haifa. In Jerusalem, Jewish over-65 constituted 8.7 per cent of the city's population, more than twice the 4.4 per cent rate of non-Jewish Jerusalemites.

Despite the government's efforts at population dispersal, 90 per cent of Israel's population live in cities and towns, with nearly a quarter of them concentrated in Jerusalem, Tel Aviv and Haifa.



FISH STORY

CHICAGO, ILL. — Vice President George Bush holds up a fish head after helping fillet a trout in the making of gefilte fish at a market in a Jewish neighborhood of Chicago. RNS Photo

Israel Philharmonic

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each	שלישי	.76	shoh-ehl	שואלת	
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sh'lee-shee	את	.78	shoh-élet	עונה	.72
fourth (m.)	ל	.79	answer (pr. m.s.)	עונה	
r'vee-ee	עומד	.80	oh-ne	עונה	
preposition ¹	עומדת		answer (f.s.)	עונה	
et	עומדת		oh-nah	עונה	
to	עומדת		oh-nah	עונה	
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stand (pres. m.s.)	עומדת		oh-nah	עונה	
oh-mehd	עומדת		oh-nah	עונה	
stand (f.s.)	עומדת		oh-nah	עונה	
oh-médet	עומדת		oh-nah	עונה	

שלוש שלמה, גם אתה פה?
כן, רות, אני לומד עברית בקולפון.
גם אתה לומד אתה מדבר עברית?
אני מדבר מעט.
אתה לומד בכתה השלישית?
בכתה השלישית, לא, אני לומד בכתה הרביעית.
מה אתה לומד בכתה הרביעית?
אני כותב ואני קורא.
הנה המחברת, שלמה, קראו... אני לא קורא במחברת... אני קורא בספר.
מי המורה בכתה הרביעית?
המורה באחד מן הכתה...
1 Placed before a direct object

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Organizations in the News

Sisterhood Of Congregation Beth Emeth

Naomi Owensby will help "Discover Your Colors" at the Nov. 13 meeting of the Sisterhood of Congr. Beth Emeth, to be held at the Temple auditorium. Using her assistants as models, she will explain how to co-ordinate your outfits from "head to toe" - including eyeglass frames, cosmetics, coiffures, as well as shoes and hosiery. Luncheon will be served at noon. Call Rae Goldenberg at 798-1929 for reservations. Complimentary child-sitting is included. Do join us for a day of beauty!

New Chapter Of Hadassah

The Newark Chapter of Hadassah will hold its next meeting on Nov. 14, at Temple Beth El, Possum Park Road, Newark. This joint Sisterhood/Hadassah

meeting will feature Dr. Gerald Oster, a clinical psychologist, speaking on "Child Pornography and Its Impact." A question and answer time will follow his talk. Three local businesswomen will display their items for sale, including wicker baskets, quilted accessories and Childcraft toys and games. Business meeting starts promptly at 7:30 p.m. For more information, call Linda Oster at 737-3112 or Carol Barnett at 366-7799.

Paid-Up Membership Luncheon For Hadassah

All paid-up members of Hadassah are cordially invited to attend a luncheon at the Jewish Community Center on Monday, Nov. 12 at 12:15 p.m.

Robert Silver, art historian, will present an interesting program educating us about outdoor sculpture in Wilmington. Silver has completed a master's thesis on special sculpture in Wilmington and is presently teaching a course in art history at the University of Delaware, Academy of Life-Long Learning. The Silver family is well-known in our community and has actively supported Hadassah for many years.

Plan on joining us for an enjoyable and enlightening afternoon.

Singles To Discover Israel On Hatikvah Mission

Jewish singles will climb the heights of Masada, discover the Old City of Jerusalem and explore pioneering life in the settlements of the mountainous Galilee when they visit Israel with the sixth national United Jewish Appeal Hatikvah Mission this Dec.

Geared for single men and women between the ages of 22 to 40, the mission will visit Israel on a specially planned encounter with the country and its people from Dec. 20 to 30.

Highlights will include visits to Project Renewal neighborhoods, an overnight stay on a kibbutz, and a visit with new immigrants at an Israeli absorption center. A special feature of the mission

will be discussions with Israelis prominent in politics, business and education, as well as with single Israeli professionals.

Participants will visit Jericho, the artists' colony of Safed, Old Jaffa and the Dead Sea, and will celebrate Shabbat at the Western Wall. Special interest tours of the Knesset, Israeli industry and archaeological excavations will also be offered.

Mission participants may extend their stay and/or stop off in Europe before returning to the U.S. Cost of the package is \$1,650, including airfare, land costs and first-class hotels. For further information, contact your local Jewish federation or Geraldine Katz at the national UJA, (212) 757-1500, ext. 345.

Stanley N. Zwaik Elected JWV National Commander

Veterans Day Sunday, Nov. 11

This year the Jewish War Veterans - Department of Delaware will be host to this annual event.

The program will be held at the Delaware River Memorial Bridge Plaza at 2 p.m. Everyone is invited.

The main speaker for the program will be Past National Commander, Stanley N. Zwaik of the Jewish War Veterans-National Hdqtrs.

Zwaik of N.Y.C. has been unanimously elected National Commander of the Jewish War Veterans of the U.S.A.

In his acceptance of the leadership of JWV, Zwaik declared, "JWV cannot rest on the laurels of its many past achievements, but must give new meaning and spirit to its name - as Americans, as Jews, and as veterans."

Since the Department of Delaware is the host organization this year, it is befitting to have a large turnout to give them your support. All members attending, please wear your caps.

A regular meeting of the JWV will be held on Nov. 12 at the Presidential Apartments Social Hall, 2000 Society Drive, Claymont, Delaware. The meeting begins at 8:30 p.m.

The membership drive is still in effect. The response has been a tremendous success. All veterans (including female veterans) who have served in the armed forces for 90 days or more during any conflict are eligible to join. The dues are \$15 per year. The benefits are great. For a membership application, please call: Is. Weiner - 764-2120 or Sam Geller - 764-0636.



Delaware Jewish Historical Society

The Delaware Jewish Historical Society sponsors its first essay contest "Jewish Businesses in Wilmington" 1850-1950 500 word limit

The Archives of the Jewish Historical Society at the Delaware Historical Society Bldg., 505 Market St. may be used as source material. Contestants may send essays to: Lucille Rich, 4201 Channing Rd., Wilm., DE 19802. Deadline: Jan. 1, 1985. Cash prizes will be awarded. For further information call: Lucille Rich, 764-8573.

Gift Of Sight

Israelis with serious visual impairments are helped to read, study, work and travel independently by means of special devices at Israel's newest medical facility—the Low Vision Clinic of the Jewish Braille Institute of America—situated at the Tel



Aviv Medical Center. This "Visualtek" machine helps Dr. Max Popper, head of the clinic, measure the patient's lack of visual acuity so that a prescription may be written for one of the special devices that are furnished by the JBI-sponsored clinic, including telescopic lenses, enlargers and other equipment to help patients with lack of central vision, tunnel vision, severely limited sight or other ailments that cannot be helped by standard ophthalmological procedures.

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Jewish Family Service of Delaware

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

If you would like to share your *simcha* with the community, send a typewritten article to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, Del. 19803. Enclose, along with the article, a check for \$10 for an article, or \$15 for an article with a photo. Checks, which are tax deductible, should be made out to The Jewish Voice.

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Classified ads are available at 75¢ per line (at least two lines, please). Send your ad, with check, to Classified Ads, The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE. 19803. (302) 478-6200

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Nothing Is Simple

By Arnold Lieberman,
Executive Director



We are often asked such questions as "what does the 'Jewish' in Jewish Family Service mean?"; "what is Jewish counseling?" and "is the Jewish in your title reformed, conservative or orthodox?"

In most cases, these questions are due to a preconceived concern that the individual would be rejected in any Jewish setting due to their behavior or situation. In some cases, they are looking for a certain response and this is their way of checking it out, and in a few cases, they really don't know what it means.

There are no simple answers to such questions. Jewish Family Service is sponsored by the Jewish Federation of Delaware, which represents the Jewish community. However, Jewish Family Service is also supported by the United Way of Delaware, which represents the overall community. Jewish Family Service serves mostly Jewish clients, but a significant number of non-Jewish clients are also served. Therefore, both our supporters and clientele are both Jewish and non-Jewish.

Jewish Family Service is a social service agency rather than a religious organization. Our orientation is Jewish, but clients who come to us with specific "religious" questions or dilemmas, would be referred to rabbis for clarification and possible counseling. In the course of counseling, some clients disclose and wish to deal with Jewish issues. Our counseling staff is Jewish and is capable of presenting the "Jewish perspective," but as therapists, their goal is not

to subjectively influence the client, but to help him or her to consider his or her choices. Naturally, with non-Jewish clients, this area is not an issue.

In some ways our caseworkers face a situation similar to that of Geraldine Ferraro. We are clear about our religious beliefs but cannot force them on clients, who come to us for help. Another parallel with the vice-presidential candidate is that not everyone agrees with this position. Some people feel that a Jewish agency has an obligation to Judaism to do this. It should be advertised thusly and anyone coming to the agency would know to expect it. This would naturally eliminate some people, who are in need of help.

For example, a Jewish client coming to JFS to discuss plans to marry a non-Jew, already knows how this action is perceived. They would not be coming to our agency if it hadn't already become a problem. Our goal is to make sure the client is aware of all the immediate as well as long-range ramifications. They must consider religious, cultural and familial aspects; as well as themselves, their spouse and any future children. Most people reach this point on an emotional basis and have not really considered most of these points. We see this as our role and it certainly may influence the ultimate decision.

There are no simple answers to any aspect of our work. When you deal with people you must accept this and we do. If you wish to "check this out," call us at 478-9411.

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Dear Rachel

Dear Rachel,

My ex-husband and I have been divorced for several years. I have custody of our 8 yr. old, who visits his father every other weekend and one month in the summer. This has worked out as well as can be expected.

The boy's father has recently announced that he will remarry after the first of the year. His fiancée is a devout Methodist and she goes to church and Sunday school with her two children faithfully every week. I understand that he has even gone to services with them once or twice, and that my son has also gone with them.

My concern is, naturally, for my son. I don't want him to be taken to church or exposed to Christian teachings. It is hard enough to raise him as a Jew without that. There never was any discussion about raising him Jewish in the divorce settlement; since we are both Jewish the question never came up. Do you have any suggestions or Jewish arguments that I can use to protect my son?

Perturbed Parent

though you and your ex-husband have a cordial enough relationship so that you can talk civilly to each other. It is time for you to work out a new agreement to suit changing circumstances.

Begin with what you probably do agree on; that your son is Jewish and should be raised as a Jew. Explore alternatives which can help you attain the goal of raising him as a Jew, while minimizing the disruption to your ex-husband's new family.

How about changing the visitation days so he doesn't see his father on Sundays or Christian holidays at all? Or perhaps the boy's father will agree to stay home from church on weekends when his son visits. The key to successful negotiation is holding firm to what really matters - your child's Jewishness - while flexible in the ways and means of achieving that end.

Rachel

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



Dear Parent,

It is difficult to realize that when children are involved in a divorce settlement what you really face is a series of agreements that change with the needs of the growing child and parents. It sounds as

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All the nachas fit to print.

WISHING LOTS OF NACHAS TO ALL THE NEW PARENTS AND GRANDPARENTS.

WENDY and LAWRENCE DUBAS gave birth to a daughter on Oct. 26.

ROBIN and GERALD ENG gave birth to a daughter, JENNIFER KAROL.

JEAN and PAUL DROWOS have a new granddaughter, NARA SUSAN SEIDEL.

BESS and ROBERT LEWIS have a new granddaughter, LIZA MICHELLE born to MR. and MRS. JEFFREY LEWIS.

BETTY ROSEN is a new

grandmother with the birth of MICHAEL GREGORY to MR. and MRS. ROBERT ROSEN.

ALICE and MILTON ISAACS have a new granddaughter, ROSE, born to SUSAN ISAACS and JAMES PLUMMER.

MAZEL TOV ON ALL THE MARRIAGES, ENGAGEMENTS, AND ANNIVERSARIES.

NEAL J. LEVITSKY and DANA B. STEIN recently purchased their marriage license.

CHRYSA LYNNE FARNAN, daughter of BEVERLY

and THEODORE FARNAN, JR. wed PAUL STEVEN COHEN, son of MIRIAM COHEN of Wilm., and JAY COHEN of N.Y. They were married at Rockwood Museum on Oct. 14. The couple will live in Wilm.

ALLEN MARK TANNER, son of SHIRLEY AND DAVID TANNER, wed SHERYL JOYCE MALICK of Houston, Tx. on Oct. 21 in the Crown Plaza.

LEE KANOFSKY, son of MR. and MRS. ALAN KANOFSKY is engaged to SUSAN GOLDBAUM of Arlington, Ma.

JEFFREY M. SACHS, son of JEAN M. SACHS and MARTIN W. SACHS both of Miami, is engaged to PAMELA S. HERMAN of Little Baltimore. A January wedding is planned.

MR. and MRS. JACK LEVINE are celebrating their 15th wedding anniversary.

MAZEL TOV AND CONGRATULATIONS FOR A JOB WELL DONE.

DR. EDWIN GRANITE who is a fellow of the American College of Dentists is going to become a fellow of the International College of Dentists.

SHELDON E. ISAKOFF has been selected to give the 36th annual institute lecture at the annual meeting of the Am. Inst. of Chem. Eng. in San Francisco Nov. 25-30.

JUDGE COLLINS J. SEITZ of the U.S. Court of Appeals has been re-elected to the board of directors of the American Judicature Society.

HARRY J. CHILDERSTON, DANIEL J. KAUFMAN, AND NORMAN

L. PERNICK have passed the Delaware Bar Examination.

ANDREW D. MARKIEWITZ, son of LEONA and KEN MARKIEWITZ, received early acceptance to Jefferson Medical College. ROBERT M. MARKIEWITZ, another son, has received a Naval scholarship at Ithaca College.

LOUIS J. HOFFMAN, son of ABE and BEA HOFFMAN, is now a member of the Arizona State Bar.

MRS. ELISE GROSSMAN has been elected vice-pres. of the State Board of Education.

HEFFREY P. STAPE, son of LOIS and JACK STAPE, was elected to the Delaware State Chamber of Commerce.

SORRY, ARLEN SOCHACZEWSKI for misspelling your name in the last issue of the Voice. Arlen received a scholarship from the Del. Post secondary Ed. Comm.

Grave Concern Expressed About The Deteriorating Plight Of The 2.5 Million Soviet Jews

By MAURICE SAMUELSON LONDON, (JTA) -- Representatives of Jewish communities throughout the free world expressed grave concern about the deteriorating plight of the 2.5 million Jews in the Soviet

Union and appealed to world leaders to intercede on their behalf with the Kremlin.

A lengthy proclamation, issued last Thursday by the presidium of the World Conference of Soviet Jewry, referred to what it called "a profound crisis" for Jewish

life within the Soviet Union.

That statement, issued after three days of discussions by 50 representatives from 20 countries, said that in addition to denying Soviet Jewry's cultural rights and trying to "hermetically seal" it off from the rest of the Jewish world, Moscow was increasingly using anti-Semitism "as an instrument of domestic and foreign policy."

With fewer than 1,000 Soviet Jewish immigrants expected this year, compared with 50,000 five years ago, the conference expressed concern about the plight of some 300,000 who had unsuccessfully applied to emigrate despite the official claims of the Soviet Union that nearly all Jews who wished to leave had done so.

Pointing out that the Soviet Union contained about a fifth of the Jewish people, the presidium said: "Our generation, which witnessed the physical extinction of a third of our number, cannot acquiesce in and will withstand with all its vigor a process that can lead to the loss of another two million.

Their statement continued: "Our task is to urgently mobilize all possible means to gain the release of Soviet Jews who wish to leave and to protect the community rights of those who would remain." The conference called on the governments to make "the tragedy of Soviet Jewry" a principal item in renewal of EastWest discussions "beginning with President Reagan's meeting with Soviet Foreign Minister Andrei Gromyko" this week in Washington.

Leon Dulzin, chairman of the Jewish Agency and World Zionist Organization Executives, presided.

Moonies' Secrets Revealed

The following article, reprinted from the Inter-mountain Jewish News, is a report by Alan MacRobert, a former editor of the Vermont Vanguard Press. He has studied the Unification Church for the past six years, after being "terribly worked over emotionally but not quite brainwashed" at one of its indoctrination retreats.

By ALAN MacROBERT

Unlike most religions, the Unification Church tries to avoid telling prospective members what it really believes.

This is probably a wise policy, if not an honest one.

Many people react to the secret Moon doctrines, if they hear them unprepared, by bursting out laughing. To avoid this problem, the Moonies spend days, weeks, or months diverting a prospective recruit with side issues. Meanwhile they probe for the person's weak points and try to work him into a state of emotional confusion and acceptance through a slowly escalating overload of friendship, emotion, pressure, and guilt.

To save trouble for those who would like to know what Moonism actually is, but don't want to go through

(Continued to Page 15)



Any volunteer interested in doing the "Nachas" column, please contact the Jewish Voice at: 478-6200.

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Obituaries

Ruth Murial Halpern Smith

Ruth Murial Halpern Smith, 64, of the Windsor Apartments, 5th & Walnut Sts. died Oct. 9 in the Veterans Administration hospital, Elsmere, Del. There are no survivors.

Smith was a WAC in World War II and a member of American Legion Post #30 of Wilmington Manor.

Interment was in Calverton National Cemetery, Calverton, N.Y., Oct. 11.

Sarah Weisberg Kety

Sarah Weisberg Kety, 94, of 6 Colony Blvd., Colony North Apartments, died Oct. 18 at home.

Mrs. Kety was a homemaker. She was a member of Congregation Beth Shalom, where she belonged to its sisterhood.

Her husband, Harry, died in 1972. Surviving are a son, Harold Weisberg of Frederick, Md.; two daughters, Alma Handelman of Wilmington and Gloria Packer of Broomall, Pa.; four grandchildren and three great-grandchildren.

Services were held Oct. 21 at the Schoenberg Memorial Chapel. Interment was in Machzikey Hadas Cemetery, Du Pont Highway and Wildel Avenue.

In memoriam the family suggests contributions to Wilmington Chapter of Deborah, care of Mrs. Louis Steinberg, 614 W. 28th St., Wilmington 19802, to the Kutz Home, 704 River Road, Wilmington 19809 or to Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington 19802.

Lillian Schatz

Lillian Schatz, 85, of 10 Jerome Park Drive, Dundas, Ontario, died of cancer in Schedoke McMaster Hospital, Hamilton, Ontario.

Mrs. Schatz moved to Ontario from Wilmington two years ago to live with a daughter.

She was a member of Adas Kodesch Shel Emeth Congregation, and the Wilmington chapter of Hadassah.

Her husband, Nathan, died in 1972. She is survived by two daughters, Sylvia Oken of

Colony North Apartments, Wilmington, and Selma Gwatin of Dundas; a brother, Solomon Selibovsky of NYC; two sisters, Sarah Yassell of Far Rockaway, N.Y., and Fannie Wertheim of Somerville, N.J.; four grandchildren and two great-grandsons.

Services were Oct. 21 in Schoenberg Memorial Chapel, 519 Philadelphia Pike. Interment was in Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to the Wilmington Chapter of Hadassah, care of Leslie Balick, 2812 Landon Drive, Wilmington 19810.

Harry Benjamin Rosen

Harry Benjamin Rosen, 72, of the Luther Towers, 1201 N. Harrison St., died of cancer in St. Francis Hospital.

Mr. Rosen retired about nine years ago as a salesman for Storm's shoe store in the Midway Shopping Center on Kirkwood Highway.

His wife, Dorothy, died in 1963. He is survived by a son, Robert of Windyush; two daughters, Carol Schwartz of Fullerton, Calif., and Linda Rose of Vienna, Va.; a brother, Louis of Richmond, Va.; a sister, Cecilia Goldman of Philadelphia; five grandchildren; and two great-grandchildren.

Services and burial were private.

In memoriam the family suggests contributions to the American Cancer Society, 1708 Lovering Ave., Wilmington 19806.

Samuel A. Lisakoff

Samuel A. Lisakoff, 78, of 1124 Parkside Drive, Oak Lane Manor, died of lung cancer Oct. 27 in the Delaware Division.

Mr. Lisakoff was a lifelong resident of the Wilmington area and an Army veteran of World War II. He worked for 15 years as a supervisor for the Wilmington Water Department, retiring in 1977.

He is survived by his wife, Ethel T., and two sisters, Pauline and Henrietta Lisakoff, both of Wilmington.

Services were held Oct. 31 at Gracelawn Memorial Park Chapel, Du Pont Parkway, New Castle. Interment was in the adjoining memorial park.

In memoriam the family suggests contributions to the American Cancer Society, 1708 Lovering Ave., Wilmington 19806.

Joseph H. Flanzer

Joseph H. Flanzer, 74, a Wilmington lawyer who was former state bar president, a deputy attorney general, an assistant city solicitor and one-time president of the Wilmington School Board and the Jewish Community Center, died of a heart attack Oct. 27 in St. Francis Hospital.

Flanzer, of 510 W. 36th St. was admitted to the Delaware bar in 1933, after graduating from the University of Pennsylvania School of Law. He practiced law with Harry P. Joslyn before starting his own private practice in Wilmington in 1938.

Flanzer practiced under the firm name of Flanzer and Isaacs, but later merged with Morris, James, Hitchens and Williams. He was a member of the American Bar Association, and the Delaware State Bar Association and was elected president of the state bar association in 1967.

He was an assistant city solicitor, in charge of Municipal Court prosecutions from July 1941 until September 1945. He then served as a state deputy attorney general until Dec. 1946, and again from Jan. 1947 until Dec. 1950.

Flanzer was a trustee of the Clients' Security Trust Fund, which was organized to protect clients who had been defrauded by attorneys, and was a member of the Board of Professional Responsibility of the Delaware Supreme Court.

He was appointed in 1965 to the Wilmington Board of Education for a two-year term, then elected board president in 1969. He said then that he would try to "give the kids of Wilmington an education second to none." Flanzer was reappointed to the school board in 1967, for a four-year term.

Flanzer was past president of the Jewish Community Center and was chairman of the USO Council in 1951. He was a former board member of the Jewish Federation of Delaware and a member of the B'nai Brith.

He graduated from Wilmington High School in 1926, from the University of Delaware in 1930 and the University of Pennsylvania law school three years later.

He is survived by his wife, the former Sara Corbin; and a brother, Leon of Wallingford, Pa.

Services were Oct. 29 at the Chandler Funeral Home, 2506 Concord Pike, Sharpley. Interment was in Beth Emeth Memorial Park, Wilmington.

The family requests that flowers be omitted.

Moonies —

(Continued from Page 14)

dozens of hours of retreats and lectures in which the real stuff is always promised "very soon," here it is straight. These are the central beliefs that drive every Moonie:

G-d created the first humans, Adam and Eve, 6000 years ago. As perfect creations they were supposed to populate the world with perfect people. But Satan, who had been expelled from Heaven for having sexual intercourse with an angel, had sex with Eve first. Hence all humans today have Satan's blood in their ancestry, and so are prone to discord, strife, and disobedience.

G-d wanted to start over with another perfect couple, but complex laws of numerology restrict what G-d can do. Thus he had to wait 4000 years before he could send the "Second Adam," Jesus. As the second perfect man, Jesus was supposed to take a holy wife at age 40 (a holy number) and begin fathering the perfect race, which would reclaim the world from the fallen.

But the Jews — people who believed only in the First Adam — killed Jesus at age 33, before he could carry out G-d's plan. Jesus was a failure, the crucifixion was a meaningless murder, and Jews are still paying "indemnity" as divine retribution for their crime, such as through their persecution under Hitler.

G-d could not send a "Third Adam" for 2000 more years, but that time has finally arrived. The Third Adam is Sun Myung Moon.

Moon was informed of his status directly by G-d. He is destined to succeed where the first two Adams failed, since G-d's work happens in threes, another holy number. Moon married at age 40 on schedule, and has already fathered over a dozen perfect children. These are the core of the perfect race that will restore humanity to the Garden of Eden.

Other people can become Moon's "spiritual" children by following him as the Messiah, and eventually they can become his "physical" children as well by undergoing the ceremony of *pikarume*, or blood cleansing. At this time Moon removes the lineage of Satan from a person and places himself in the corresponding position of ancestry. This explains his title in the church as the "One True Parent."

Just as Jews clung to an obsolete religion after the arrival of Jesus, so do Christians today cling to an obsolete belief in the Second Adam. The Old Testament of Judaism and the New Testament of Christianity have

been superseded by the Completed Testament, Moon's own *Divine Principle*. This work describes at length why the Third Adam must be born in Korea around the year 1920 (Moon's year of birth) and must have a life that parallels Moon's in most details. This great revelation that the Messiah is Moon is what the Unification Church's lectures and retreats slowly work up to, inch by inch.

The reason people cannot be told these facts immediately is because they have Satan's lineage. Satan controls our minds — and he is desperately focusing his energies toward thwarting the Unification Church because only the Unification Church knows the truth about him. Furthermore, since Satan lied to Eve when he caused the fall of mankind, G-d's forces must lie in winning mankind back; this is required by Moon's "law of indemnity" (spelled out in detail in the *Divine Principle*), a sort of cosmic rule of balance and repayment. This is why Moonies can constantly lie so sincerely and shamelessly to outsiders.

Today, Satan's manifestation on the worldwide level is Communism. In fact the Communist system, as Moon perceives it, is nothing other than Satan's imitation of the Unification Church! The difference is that the Moonies are G-d-centered — but the internal administration and external tactics are similar. Satan had to copy G-d's system in setting up his own system because Satan can only imitate, not create; this is one of his basic characteristics.

On the individual level, Satan directs intense onslaught against each Moonie and possible future Moonies. He tries to strike at a person's weakest place, which is usually his or her loved ones.

This is why parents, girlfriends, and boyfriends inexplicably become hysterical when you tell them you are at a Moonie retreat and won't be coming back for a while. Such violent reactions are proof that Satan's voice is speaking through their mouths, since Satan's essential characteristics are anger, discord, negativity, and an unwillingness to listen.

Those who accept G-d and the Messiah must eventually make a total commitment to the Unification Church's battle plan for wiping out Satan worldwide and restoring the Garden of Eden. In the war between absolute good and absolute evil, the very idea of half-measures is a trap planted by Satan. As soon as you are "positive" enough to be told this, you must give all of your money, and every bit of your time and energy, to the cause of Sun Myung Moon.

So there it is. Any takers?

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לֹא טוֹב הִיּוֹת הָאָדָם לְבַדּוֹ

It is not good for the man to be alone.

Gen. 2:18

It's not that there aren't plenty of people around. We elbow one another on sidewalks and pile up in traffic jams. We fight lines at the movies, at banks and supermarkets, and on commuter trains.

But many of us feel terribly alone.

We pass each other with headphones clamped to our ears, yet we call talk shows in the hope that someone will listen to us. We flock to singles' bars and we place ads in papers, searching for someone to love.

In our old age, we endure solitary, anxious days and nights.

Where is everyone, when we are so alone?

Jewish tradition has had an answer for a long time:

Do not separate yourself from the community.

It's easy to find reasons to stay uninvolved.

Because the community — religious, political, charitable or cultural institution — is imperfect, sometimes even exasperating.

But frustrating and slow-moving though the group may be, it is our best hope.

We have no other choice.

If we only take what we need from the world, and never risk the disappointments involved in trying to give something in return, the world is going to pass us by.

We will all be the poorer.

Communities are shaped by their members; to change them we must belong.

We have to take that chance.

And that doesn't mean simply paying dues, taxes, membership fees.

It means engaging ourselves.

Voting, even though there is no perfect candidate.

Volunteering, even if the task seems huge and our contribution thankless.

Joining together — to celebrate, to comfort, to study and to pray.

יִקְשְׁרוּ בָלֶם אִנְדָּה אֶחָדָה וְהָן מִבְּפָרְיוֹן אֱלֹהֵי עַל אֱלֹהֵי

Let them only band together and they will redeem one another.

Midrash Rabbah on Leviticus 30:12

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