



Jewish animals
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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

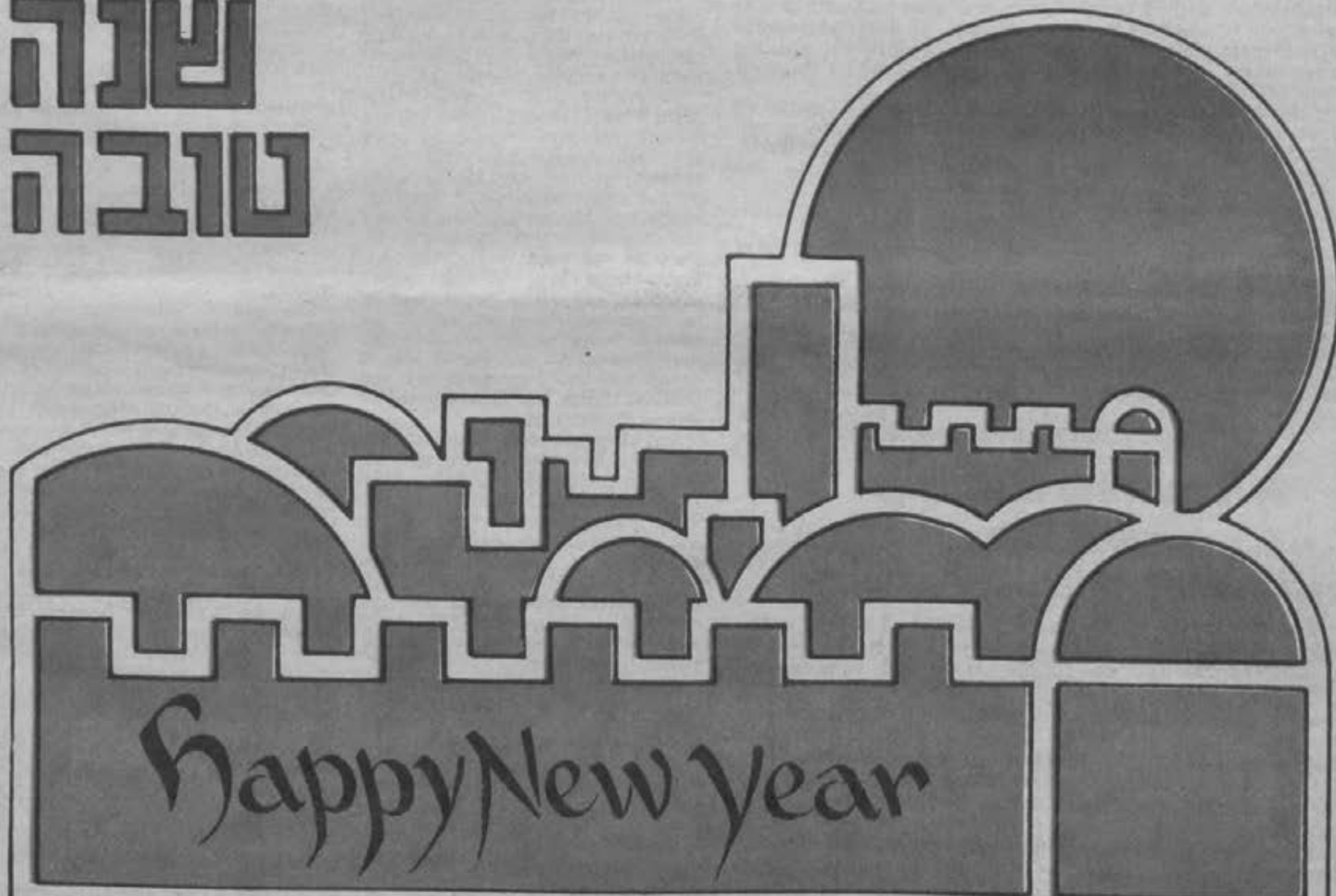
Vol. 20, No. 1

Rosh Hashana 5747

September 19, 1985

72 Pages

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SAMPLE

Guest Editorial

Take A Moment To Reorder Priorities

Life becomes more difficult for all of us as the society we live in becomes smaller and smaller. The days of isolationism are over and the world's problems are unavoidably our problems. The cocoon of security America used to provide us with is no longer. Accompanying all of these changes are added pressures in our daily lives which affect all age groups, making more important than ever before our spiritual selves.

What more appropriate time for Jews to take stock of their lives than at Rosh Hashana/Yom Kippur? Rather than thinking of this time as an interruption of our busy lives, consider thinking of it as an opportunity to revive ourselves - "to stop the world and get off," if you will, even if just for a day. Re-examine what is really important in life. Why is it so often we need to suffer a personal tragedy to be reminded of the brevity and preciousness of life and how really unimportant much of its daily trappings are?

Take some quality time this holiday season, and honestly examine your lifestyle. Think what you would do differently if you only had six months to live. Recognize how many of the things you now do would not change your life a bit if you didn't do them. Re-establish your priorities. Re-emphasize the intangible values in your life and de-emphasize the tangible ones!

Be grateful for how well off you really are, and make a commitment to spend more of your time helping those less fortunate. Whatever happened to ideals of patriotism, family, charity, fairness, brotherhood and the humanitarian values Jews have always held sacred? Rekindle the spirit that made the Jewish people special.

No longer can we afford to take for granted the freedom and security we have enjoyed in the past. We American Jews have had so much for so long that we have become lackadaisical. Our world operates at such a fast pace that we tend to forget that there are things that haven't changed much - and which continue to threaten our very existence on earth:

People's inhumanity to each other.

The endless struggle for power.

The continued subservience of those groups who have been the victims of power.

The seemingly endless proliferation of nuclear weaponry.

The growing number of poor and homeless.

Take the time this holiday season - not because you feel obligated, but because you want to, and think about the priorities in your life. Resolve to set aside a little time each week to "give some back." This time make a commitment to do something about it now, before it's too late!

Stanley W. Balick

Member, Jewish Voice Editorial Committee

A New Year Message From The Jewish Federation Of Delaware

On behalf of the Jewish Federation of Delaware, I extend to the community very best wishes for the year 5747. May it be a year of good health, peace, freedom and fulfillment for you, your family, and for all people.

The Jewish community of Delaware, because of its size and diversity, needs active participation by all community members to assure its present and future vitality. Each person is important; each point of view necessary; and everyone's involvement imperative so that the highest quality of Jewish life for ourselves and for Jews everywhere can be guaranteed.

I strongly urge your personal participation in the various facets of our Jewish community life whether it be in synagogues, Jewish organizations, our social agencies, or the Federation, so that we can help achieve our common goals and perpetuate our tradition as a caring community.

L'Shana Tova Tikatevu

Martin G. Mand
President

Jewish Federation of Delaware

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, OCTOBER 3. The deadline for stories and photos is noon, MONDAY, SEPTEMBER 22. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

THE JEWISH VOICE (USPS-704160)

Second class postage paid at Wilmington, De. Published semi-monthly, and monthly in July and August, by the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, De., 19803. Subscription price \$7.50. Mailed to subscribers who are contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, De. 19803. (302) 478-6200.

Open Forum

Open Forum, a new Jewish Voice feature, provides an opportunity for members of the public to express their opinions to our readers.

The Women's Movement... One Woman's View

By YVETTE RUDNITZKY

The women's movement...what's it all about? The women's movement...what does it want? By way of answering this very fundamental question I refer the reader back to the famous statement by Sigmund Freud who also asked "What do women want?" I find it peculiar at best, that for all Freud's brilliance, this man who uncovered and expounded on the nature of the human unconscious, could not find the answer to this simple mystery. What do women want! So let a 20th century woman try.

They want to be treated as fully human, not as someone's doll baby or a mere reproductive vessel, or beast of burden, or high priced prostitute or servant in their own homes. They wanted and I believe still want full rights and opportunities to achieve and maintain individual personhood. They do not want to be oppressed economically, socially or psychologically. The female half of the human race wants equality; to be viewed, accepted and supported as multidimensional and worthy human beings with equal access to civil and political rights. Not to be treated as second class citizens.

And the current wave of the women's movement has put its energies into translating this more inclusive definition of womanhood into social policy, asking for meaningful institutional change. This means the elimination of sexual discrimination in education, in business, in church life and in all the structures that support life in community. The movement is about real and meaningful change!

What is being challenged is man's version, man's projected image of what women are supposed to be and the place assigned to her by 5,000 years of rule by male dominated culture. Women want empowerment

over their own lives, not power over the lives of others. What we do not want is what social critic, Herbert Marcuse, labeled repressive tolerance, "the strategy by which a man's world expands to make room for women and merely proceeds upon its powerful way." Women want self-empowerment which means increased freedoms. Freedom from economic dependency. An early 20th century feminist once declared, "Most women are one man away from welfare." Unfortunately, this is still true. We want freedom from spouse abuse, marital rape, forced motherhood, street rape, forced sterilization and sexual harassment in the work place. And we want freedom from early and profound gender socialization that cripples our intellect and our spirit souls. We want radical change; we want to change the way the male half of the species relates to the female half of the species.

The political dimensions of the larger women's movement wants this way of relating to be carried forward through new laws and social policy. A new valuing of women would find expression in the following ways: instituting comparable worth and adequate childcare services, maintaining reproductive freedoms, creating and passing more equitable domestic legislation, developing more shelters and community support for battered wives. It is a fact that every 18 seconds in this country a woman is beaten by her husband or lover on whom she is probably economically dependent. It is ever so clear to me that the personal is the political. If women do not organize in order to gain their rights, but believe they can succeed one on one, it will be like trying to end slavery by freeing the slaves plantation by plantation.

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Jewish Federation of Delaware, 101 Garden of Eden Road
Wilmington, De. 19803. (302) 478-6200.

Subscription Price: \$5.00

Mailed to subscribers who are contributors to
Jewish Federation of Delaware
Second Class Postage paid at Wilm., Del.

Circulation 3,000

Edwin Golin, Chairman

Editorial Committee: Stanley W. Balick, Cecel Ehrlich, Nisson Finkelstein, William P. Frank, Edwin Golin, Mike Lazarus, Toni Young.

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



Positive New Trend: Importance Of Volunteer Experience Recognized In The Workplace

The recent hiring of two Wilmington women, Harriet Wolfson and Constance Kreshtool, for professional staff positions at the Jewish Federation of Delaware, is indicative of a growing trend toward recognizing the importance of skills gained through volunteer work as well as professional training.

In many instances, women who have been part of the work force take time off to raise children and become increasingly involved with volunteer activities. More and more these volunteer experiences are being viewed by employers as valuable training for paid positions. Volunteer experience develops leadership ability and affords exposure to a wide range of areas that might not be available to an individual with little or no prior training in that particular arena. Developing and reviewing budgets provides insight into the world of business; editing an organizational newsletter provides valuable writing and editing experience; chairing committees develops leadership potential; working as a catalyst to effect change affords a glimpse into the American and Jewish political process.

Volunteers serve as an invaluable source of energy, ideas, enthusiasm, dedication and hard work directed toward bettering the community. The Jewish Federation is among the growing group of employers who recognizes the important contribution of volunteers to society, and utilizes their previously untapped talent in the business world.

Harriet Wolfson Is New JCRC Director

Harriet Wolfson assumed the responsibility for directing the Jewish Community Relations Committee of the Jewish Federation of Delaware last month. In addition to staffing the JCRC Steering Committee chaired by Jack Blumenfeld, she will also coordinate the five JCRC task forces: Soviet Jewry, Church-State Relations, Interfaith, Israel and Holocaust Education.

Her new position directly parallels her extensive volunteer activity, and she brings considerable background and expertise to this position.

Wolfson is a board member of the Jewish Community Center, and has chaired the Center's Holocaust Education Committee for several years. She was responsible, during her chairmanship, for commissioning and erecting a monument to the one million children who perished in the Holocaust. The dramatic and evocative sculpture stands to the right of the entrance to the Jewish Community Center. She also brought to fruition a project begun by Halina Wind Preston: the establishment of a Garden of the Righteous Gentiles at the Delaware JCC, the first such memorial outside of Yad Vashem in Israel. The garden bears witness to the many courageous gentiles who risked their own lives to save the lives of eastern European Jews threatened by certain annihilation.

She is a member of the League of Women Voters, the National Council of Christians and Jews, the National Council of Jewish Women, Hadassah and the Sisterhood of Congregation Beth Shalom.

Harriet Wolfson recently completed her final term on the Governor's State Housing Council.

She recently stepped down as first vice president of Family Service of Delaware, Inc., where she served on no fewer than six committees. She chaired the agency Self Study Committee, and was a member of the Management, Advocacy, Public Relations Personnel and Finance committees.

Other previous volunteer activities



Harriet Wolfson

include involvement with the Delaware Art Museum, the Mental Health Association, the Church Home Foundation, Inc., Brandywine Council of Congregations and the Governor's Committee on School Consolidation.

A graduate of Hunter College High School in New York City and the University of Michigan in Ann Arbor, Wolfson began her career teaching in the Mt. Pleasant school district in the 1950s. Shortly after, she left the job market to raise a family. When she returned to paid employment, she worked in a variety of positions related to housing. She served as associate director of Citizens Housing Alliance of Delaware, as housing technician for New Castle County's Department of Community Development and Housing and as housing specialist for the New Castle County Department of Community Development and Housing. Her most recent position, in 1981, was as a program analyst for the New Castle County Department of Community Development and Housing.

Constance Kreshtool Is Endowment Fund Director



Constance Kreshtool

Constance Kreshtool joined the staff of the Jewish Federation of Delaware this month as endowment director. As the professional involved with endowments, her primary responsibility will be education. This education will take the form of helping financial institutions, trust companies, attorneys and accountants understand the role of Federation's endowment funds so they can be considered when meeting with their clients. Most important, this education will involve explaining the importance of endowment funds to the community. People of modest income can become involved in the endowment fund, and there are various ways gifts can be made, including an arrangement providing donors with a lifetime income. "The purpose of the endowment fund is to ensure the vitality of the Delaware Jewish community in perpetuity," explains Kreshtool.

Before coming on staff, she was a dedicated Endowment Fund board member who demonstrated her own

commitment.

Constance Kreshtool has an impressive record of community leadership and achievement. She recently presided over the National Federation of Temple Sisterhoods, one of the largest Jewish women's organizations in the world. Her previous involvement with the national organization has included the vice presidency of NFTS, vice presidency of the Departments of Human Relations, Membership and Administrative Services and serving as treasurer. She has served on the major standing committees including Membership, Constitution and Bylaws, Budget and Finance, Resolutions and Biennial Program and the Special Committees on Communications, Outreach and Or Ami Awards.

Kreshtool is a member of the board of trustees of the Union of American Hebrew Congregations and of the board of overseers of the Hebrew Union College-Jewish Institute of Religion. She is a member of the North American Board and of the governing body of the World Union for Progressive Judaism. She is a trustee of the Jewish Braille Institute of America.

In the Delaware community, Kreshtool is a past president of Congregation Beth Emeth and its Sisterhood, of the Jewish Community Center and of the Kutz Foundation. She has been involved with the Jewish Federation of Delaware since she first came to town over 30 years ago. She has served as vice president of the Federation, chairman of its Jewish Community Relations Committee and Campaign chairman of the Women's Division. She has held directorships in the Jewish Family Service, Urban Coalition of Greater Wilmington and Pacem in Terris. She also chaired the Delaware Inter-religious Committee, a statewide program related to upgrading benefits for welfare recipients. Her involvement with the United Way of Delaware, which has spanned two decades, has revolved around plann-

(Continued to Page 8)

Sept. 28 Telethon To Open Community Campaign 1000 Families To Be Asked To 'Answer The Call'

In response to the many inquiries from members of the community interested in contributing to the Jewish Family Campus Capital Campaign, Irving and Doris Morris, chairpersons of the Campaign have organized a community wide telethon on Sept. 28 when more than 1000 families will be called and provided the opportunity to make their pledges to the Campaign.

Nan Lipstein and Pat Chalpin, coordinators of the telethon have enlisted the aid of over 50 couples, who as a family unit will join in making the calls to the thousand families on Sunday, Sept. 28. Patterson-Schwartz has graciously provided their Central Real Estate Office on Delaware Avenue for use by the campus telethon volunteers.

In announcing the telethon, the Morriszes emphasized that the new Jewish Family Campus would become a community facility to serve not only Center members but the entire Jewish community in Delaware. "Many people have asked us when they would have a chance to contribute to the Campus Campaign. The telethon will provide the opportunity for our entire community to share in the building of our Family Campus, when the telephone rings on Sept. 28,

answer the call with your pledge and commitment."

The following families and individuals have already made their pledge to the Family Campus Campaign:

Herbert and Shirley Adelman
Colin and Liz Anolick
Joel and Janice Antinoph
Richard and Elayne Arshat
Jack and Eleanor Barsha
Steven and Sonia Bernhardt
Herme and Judy Bloom
Jack and Jean Blumenfeld
Frank and Yetta Chaiken
James and Eddi Chaiken
Robert and Pat Chalpin
Michael and Eileen Conner
Steven and Linda Cook
Robert and Arlene Davis
Phillip and Roz Decktor
David and Niki Ehrenfeld
Dora Eisenstat
Miriam Esptein
Paul and Gloria Fine
Nisson and Rona Finkelstein
Errol and Ruth Ann Ger
Marvin and Muriel Gilman
Steven and Susan Gleich
Frances Glenn
Sarah Goldstein
Alfred and Florence Green
Kevin and Lolly Gross

Irving and Danielle Grossman
Jerome and Debbie Grossman
Howard and Jeanne Handelman
Albert and Doris Heisler
Chief Justice Daniel and Mitzi Herrmann
Stephen and Susan Herrmann
David and Susie Heffer
Paul and Cindy Imber
Arthur and Sheila Inden
Ruth Inden
B.B. and Sis Isaacson
Lawrence and Francia Isakoff
Harry and Esther Jacobs
Richard and Cynthia Kane
Barry and Reiko Kayne
Charles and Naomi Klein
Garth and Ellen Koniver
Constance Kreshtool
Daniel and Kathy Kristol
Irv and Louise Kursh
Sidney and Bea Laub
Richard D. and Marilyn Levin
Richard and Marjory Levine
Alan and Judy Levy
Roger and Dana Levy
Efrem and Denyse Lieber
Leonard and Nan Lipstein
Richard and Barbara Longwill
Martin and Sandy Lubaroff
Herbert and Joan Lubitz
Stanley and Ceil Lukoff
Martin and Shelly Mand
Harold and Margaret May
David and Judy Mellen

George and Judy Melman
Robert and Ellen Meyer
Andrew and Barbara Miller
Irving and Doris Morris
Sol and Bev Peltz
Peter and Rosalie Popper
William and Shirley Resnick
Leonard and Ruth Rosenbaum
Joseph and Joan Rosenthal
Steven J. and Carol Rothschild
Alan and Barbara Schoenberg
Norman and Helen Schutzman
Irving and Charlotte Shapiro
Marvin and Marcia Shepard
David and Joanne Singer
Martin and Pat Sloan
Harold and Bea Snyder
Steven and Renee Spiller
Lewis and Millie Stat
Richard and Linda Stat
Jack and Susan Stoltz
Sylvan and Sandy Taub
Joel and Leah Tenenbaum
Ralph and Bernice Tomases
William and Judy Topkis
Marcia Tucker
Charles and Bea Twer
Richard and Karen Venezky
Eugene and Toby Weiner
Jeffrey M. Weiner
Herbert and Harriet Wolfson
Melvyn and Roberta Woloshin
Leo and Sybil Zeftel

JEWISH FAMILY CAMPUS INFORMATION

Have some questions about the new campus?

Would you like to discuss your gift?

Stop in at the JCC between 12 to 3 p.m. - or 7 to 9 p.m.
starting Monday, Sept. 29
through Thursday, Oct. 2.

A member of the committee will be there to
to answer all your questions.

Campus Question Box

We invite you to send your questions to the Voice.

Q - I understand that pledges to the Jewish Family Campus Campaign may be paid over a five year period, but if the tax situation changes, it might be more advantageous to pay a greater portion of the pledge this year. Can that be done?

A - Pledges to the Family Campus may be paid off at a faster rate than the stipulated five year period. The changing tax situation might indeed make it more advantageous to consider an earlier schedule of payments.

Q - A few of us recently lost a good friend, and wanted to set up a memorial in his name. All of us plan to make a gift to the Jewish Family Campus and wonder whether we can combine our gifts to name a suitable portion of the Campus honoring our friend?

A - Of course you can. Within days we will be mailing our Family Campus Brochure to the entire community. The brochure will list the many opportunities for honorial and memorial gifts available to those giving gifts to the Campus. I am sure that your friends and you can find a suitable choice within the listing to honor your friends memory at the campus.

Q - I have recently moved here from a community that had a Family Campus at the same location with a Community Center. It was a great place for the entire family and we had many enjoyable days at the Campus, but it lacked one facility - a toddler pool where mothers could let their youngest children play with complete safety. Are you planning that kind of facilities here in Wilmington?

A - Our contact with other Jewish community's confirm what you have reported about Campus programs. They are great places for families, and ours will be just as fabulous. Yes, we are planning a toddler pool for our youngest family members, and a place where mothers can feel their children are safe.

To All Our
Customers & Friends,
Our Best Wishes
for a
Happy, Healthy and
Prosperous
New Year

MAXIME'S BOOKS

★ Fairfax Shopping Ctr.
656-0013

★ Nylon Capital Shopping
(Seaford)
629-6626

★ Blue Hen Mall
674-3044

★ Shops of Hockessin
239-3909

★ Rehoboth Mall
645-7668



WE'RE HALF WAY THERE

**BUT WE CAN'T BUILD HALF WAY
We need you to complete the picture**

What's missing now are people . . . the thousands of individuals and families who will be able to enjoy the recreational facilities of the Jewish Family Campus. People are needed *now* to convert the dream of the Jewish Family Campus into a reality.

Time grows short! Please make your gift today. Your gift, payable over five years, will benefit our Community now and for years to come.

**Build the Dream . . .
Share the Reality of
the Jewish Family Campus**



You will be called during the week of September 28-October 3 asking you for your gift to complete the dream of a new Jewish Family Campus.

Please help make the dream come true.

Jewish Federation of Delaware

ON THE OTHER HAND N. Even-Or



To Pray Or Not To Pray

That time of year has come around again when most Jews will spend at least two more-or-less lengthy sessions in their synagogues holding a forebodingly thick book of prayers. For many the experience will be, once again, trying, breeding boredom and not a little resentment. Just what am I doing here, reading words that I did not write, expressing sentiments that I don't feel, in metaphors that have no meaning for me, in seemingly endless repetition of praise to a God who never tires of this hollow adulation?

The choir sings, the organ (if there is one) plays, the mind of the trapped worshipper wanders, the eyes become heavy as he struggles to concentrate on a hat, a pew back, some architectural feature of the sanctuary, in a desperate attempt to avoid dropping off. Why am I here? What am I trying to do?

If, on reading these lines, the shoe fits, don't wear it! Get another pair of shoes. It needn't be this way!

Prayer does not come easily in our time, in our society. We seem to resort to it only at times when all else fails, when we feel totally lost and alone in misery and terror. And yet, prayer can fill one of our basic needs, one for which our society so often seeks fulfillment in every manner of pseudo-scientific and exotic mystical technique.

Prayer in our Jewish tradition looks in two directions: It looks outward toward God and it looks inward to our own souls, or, for those who find that word embarrassing, to our own minds and spirits. The Hebrew word for praying conveys particularly well this second aspect, that of looking inward. The root *pilel* means to judge, to differentiate. In one form it means to incriminate. In its reflexive form, it means to pray. Prayer, then, is a self-examination; it should be an activity in which we try to differentiate between what we have done, what we are doing, and what we, in our heart-of-hearts think we *should* be doing. It may even be, in part, an exercise in private self-incrimination, in which we determine to do better.

Wondrously, this introspection, when approached with purity and fullness of intent, merges with our reaching outward toward God. I shall always remember the answer I was given when asking, as a boy, why God no longer talked to man as he did to so many of the figures in our Bible: Perhaps, I was told, it is because we no longer listen to hear His voice.

Our lives are so filled with the clamor of getting and enjoying and fighting to hold on to what we get, so engulfed with the visual and aural noise of television and newspaper and radio, cocktail party and concert, movie and meeting, that we are no longer able to hear the still small

voice that announces the presence of God.

This is the problem we face when we enter the synagogue on Rosh Hashana and Yom Kippur after so many long months of absence. How do we cleanse our minds, our spirits of the soil of day-to-day living? How do we turn from examining stock and commodity prices, automobiles and carpets, to examining the meaning of our lives? This is the awesome task undertaken by the prayer book and those who try to hold our attention and lead us through it. It requires our cooperation and our advance preparation.

There are so many opportunities today to prepare for our encounter with the high holiday prayer book: courses, lectures, sermons given in our own community, and wonderful books like the classic *Justice and Mercy*, by the late Max Arzt, which leads us paragraph by paragraph through the Rosh Hashana and Yom Kippur liturgies in easily understood terms. If one could find time to read nothing else before entering the synagogue, the 18 page introduction to this small volume alone would serve as a good beginning.

What we can't do with any hope for a spiritual experience is to march reluctantly into the sanctuary, sink into the seat, and virtually dare rabbi, cantor and God to penetrate the secular shell that encloses us. Nostalgic memory of childhood experience, of mother and father that are no longer with us, won't do the job for us. As Solomon Schechter taught, it is not possible to love God with your father's heart. He might have added that it is not possible either to pray to Him with your father's lips.

Praying in congregation with our fellow Jews can be a warm and rewarding experience. "In the synagogue," wrote scholar Philip Birnbaum, "the individual ego is merged in the united chorus of Israel.... As each worshipper adds his fervor to that of his neighbor, he receives in turn the inspiration of his neighbor to add to his own devotion. There is that devotional give and take between him and every member of the congregation, that unending sense of intimate brotherhood."

May each of you and each of those you love be inscribed for a good and sweet new year 5747, and may you strive to listen to the word of God.

THE RABBI WRITES

Kenneth S. Cohen
Chairman, Rabbinical Association of Delaware



High Holiday Message For 5747

A story is told of Professor Max Arzt, of blessed memory, the late vice chancellor of the Jewish Theological Seminary of America, concerning a trip he once made by rail from Italy to Switzerland. On arriving at the station, he went to the ticket agent and requested a seat in a second-class compartment. Without looking at the ticket, Professor Arzt boarded the train. When the conductor came along, he examined his ticket and said, "I'm sorry, but you must leave. You are in the wrong car; you have a first-class ticket." Professor Arzt remonstrated, "No, you must be mistaken, I specifically purchased a second-class ticket." The conductor wouldn't hear of it. He took the good rabbi by the arm and literally pushed him into a first-class compartment! Once he sat down and looked at the ticket himself, he noticed that the conductor was right. The agent had sold him a first-class ticket, and he hadn't been aware of it. And since he was a rabbi, and rabbis are always on the lookout for sermon material, he concluded that here was an excellent message for us all: "We Jews have a first-class ticket, but how many of us know it?"

We have a first-class heritage, a history, a culture, a faith that takes a back seat to no one. We belong to a people that have an ancient and distinguished lineage, a tradition of ethical teaching and behavior that has often been the envy of others.

When Prime Minister Benjamin Disraeli was assailed in the British Parliament by an anti-Semitic colleague, he retorted, "Yes, I am a Jew, but when your ancestors were still roaming naked in the woods, my ancestors were prophets and seers and sages; my ancestors stood at Sinai and received the Ten Commandments." We have cause to be proud to be Jews, a pride that transcends chauvinism, a pride that is merited by the many contributions our people have made to civilization and the betterment of mankind.

But all too often, we travel on life's journey unaware of our first-class status. We look longingly at what others have, and presuming that what they have is better than what we possess, we imitate them. We adopt their mores and manners uncritically; some of us even embrace other religious philosophies and practices as though Judaism itself can not provide meaningful answers to our spiritual questions.

All this is born out of an unawareness of the treasure we possess. Like Professor Arzt, we have to take the time and the effort to examine our ticket more closely, to carefully investigate what Judaism and Jewishness have to offer. Let us resolve in this coming year of 5747 to enter the first-class compartment to which we're entitled. Let us live proudly, knowledgeably, authentically as Jews.

Open Forum —

(Continued from Page 3)

A statement from the National Organization For Women captures this concern of the movement when it states, "We organize to break through the silken screen of prejudice and discrimination against women in government, industry, the professions, the churches, the political parties, the judiciary, the labor unions, in education, science, medicine, law, religion and every other field of importance in American society. In the interest of the human dignity of women we will protest and endeavor to change the false and limiting image of women that remains prevalent in the mass media, in the texts,

ceremonies, laws and practices of our major social institutions. Our purpose is to take action to bring women into full participation in the mainstream of American society exercising all privileges and responsibilities thereof in truly equal partnership with men." It's about the struggle to overcome and transcend patriarchy; the social, political, ideological system that keeps women in her place. The women's movement is about liberation. Its about bringing feminine values and the female experience into a full and equal joining with the masculine realm. It is an act of reclaiming and asserting our integrity as proud and passionate women. There is an Ethiopian proverb that says, "When spider webs unite they can halt a lion." When women united dream a new dream we will transform the world.

The author, Yvette Rudnitzky, a licensed clinical social worker in private practice, has been actively involved in the feminist movement for many years.



Shalom

The Truth Of Terror

Immediately after the slaughter on Pan Am flight 073, after the massacre in Istanbul's Neve Shalom Synagogue, people who should know better began repeating cant.

On the Sept. 5 CBS Evening News, only hours after terrorists had herded the Pan Am passengers together and opened fire, commentator Bill Moyers implied that this new outrage demonstrated the failure of America's Apr. 15 raid on Libya. Moyers seems not to understand that the fight against terrorism is long, not to be won by a single battle. But at the core of Moyers' remarks was the observation that "thousands, tens of thousands" of young men in the Middle East "are eager to kill Americans." What we need, according to Moyers, are "serious efforts to find out why" the homicidal masses hate us so.

Moyers danced around the "root cause" explanation of Middle East terrorism. But former President Jimmy Carter embraced it. The "root cause" argument holds that Americans are targets of Arab terrorists because this country supports Israel and that somehow Israel could, under U.S. pressure, unilaterally resolve the terrorist's grievances. Carter was quoted by *The New York Times* as saying that "the origins of this terrorism...is the lack of progress in the Middle East. It will not improve until the question of the rights of Palestinians are addressed."

From Moyers to Carter to the leader of the terrorists on the plane in Pakistan. A survivor quoted him as saying, "I'm sorry. I don't like to do this, but I have no country." Simple, neat and false.

After a little more reflection, some analysts began to compare the Karachi and Istanbul attacks to the Rome and Vienna airport massacres last December. Then the prime suspect was Abu Nidal's PLO offshoot. These latest assaults also displayed fairly sophisticated planning and timing, also used Russian and Communist-bloc weapons.

Accepting the "root cause" argument instead of seeing it as an alibi causes people to miss the underlying reality. We face not armies of Arab terrorists but small, well-organized groups backed by a handful of governments - Syria, Libya, Iran, South Yemen and, standing behind them, the Soviet Union and its Eastern-block allies. We find - at the command levels - not a psychopathic urge to kill Americans but the enduring goal of sabotaging American

foreign policy to intimidate U.S. allies and demoralize Western publics. Not a cry for peace - those who sent the terrorists probably hoped to derail the anticipated summit conference between Israeli Prime Minister Shimon Peres and Egyptian President Hosni Mubarak. From the same fear of progress toward peace they assassinate Palestinian Arabs who seek compromise.

The Karachi terrorist's disclaimer - he does not like to do what he does - collapses at first glance. He was not drafted, he volunteered, probably after years of propaganda telling him that

Israel is the source of all evil. No one forces him to shed blood. He does it because he believes it is good politics. If we make concessions to those like him and, more importantly, those who dispatch him, we will prove that terrorism makes good politics...and get more of it.

The self-justification that he has to murder because he is a homeless Palestinian Arab also collapses. As an Arab he has more than 20 countries; as a Palestinian he has Jordan, a country with a majority of Palestinian Arabs and made up of a majority of the old Palestine Mandate. The terrorists demand all of

old Palestine. They insist on an end to the rights of the Jewish people in Israel. The answer to that, no doubt even

from Moyers and Carter, is no.

Reprinted from the Near East Report.

Recent Terrorist Attacks Against Jews

The following is a list of recent Arab terrorist attacks against Jewish religious and cultural institutions in the Diaspora. (Compiled by the Consulate General of Israel):

July 22, 1985
Twenty-seven people are wounded in Copenhagen as bombs explode at several targets, including Scandinavia's oldest synagogue.

March 29, 1985
Eighteen people are wounded when a bomb explodes at a Paris theater during a Jewish film festival.

Jan. 3, 1984
Argentinian synagogues in Buenos Aires and Rosario are firebombed.

Aug. 7, 1983
Several mines explode in a Johannesburg synagogue.

Oct. 9, 1982
A two-year-old boy is killed and 34 people are wounded in a machine-gun attack on Rome's central synagogue as worshipers depart after Simhat Torah services.

Oct. 20, 1981
Three people are killed and 106 are wounded when a truck-bomb explodes outside a synagogue in Antwerp, Belgium.

Aug. 29, 1981
Two people are killed and twenty are wounded as Arab terrorists, armed with automatic pistols and hand grenades, attack a crowded synagogue in downtown Vienna, just as a crowd of 200 worshipers begin to leave following a bar mitzvah ceremony.

Oct. 3, 1980
Four people are killed and nine are wounded when a bomb explodes outside the rue Copernic synagogue in Paris.



TERRORIST VICTIM BURIED

JERUSALEM - The shroud-covered body of Rafael Nesim is lowered into the grave Sept. 9. Nesim was one of two Israelis killed in an Istanbul synagogue during a terrorist attack Sept. 6. RNS PHOTO/Wide World

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Candidates Air Their Views At Jewish Community Center

The election campaigns of state-wide candidates and seekers of line offices in the County swung into full gear on Sept. 8, at the candidates forum jointly sponsored by Hadassah and the JCRC of the Jewish Federation of Delaware. The Jewish Community Center auditorium was filled to capacity to listen to the presentations of what Leslie Balick, who served as moderator, termed a group of impressively, well-qualified candidates.

Sharing the platform were Tom Carper and Tom Neuberger seeking Delaware's lone Congressional seat; Charles M. Oberly, III and Dallas Winslow vy-



Congressman Tom Carper ing for the office of attorney general; Dennis E. Greenhouse and R. Thomas

Wagner aspiring to be state auditor; and Janet C. Rzewnicki and Bonnie Benson facing off for the state treasurer's post.

Oberly and Winslow presented a definite contrast in style. The incumbent, Oberly, exuded confidence in the role he has played in successfully dealing with violent crime and victim input in Delaware courts. Winslow's more measured approach stressed the need to deal aggressively with problems of drug abuse and juvenile crime.

During the question and answer period the differences between Tom Carper and Tom Neuberger came into



Tom Neuberger

sharp focus. Neuberger is committed to following President Reagan's lead in his willingness to vote for an amendment barring abortion, supporting the President's "Star Wars" and down playing the importance of the United Nations and the World Court. Carper, on the other hand, spoke of a woman's right with the advice of family physician and clergy to make a free choice about abortion. He saw no role for government in this decision. Carper

would also prefer to see energy spent on achieving agreements on disarmament with the Russians rather than huge sums spent on star wars which is an imperfect defense system, useful in a limited fashion as a bargaining chip.

Carper and Neuberger found one area of agreement. They both rejected prayer in the schools, relegating it more properly to home and houses of worship.

The competent but more technical presentations of the candidates for treasurer and auditor, unfortunately, drew few questions.

Greeting members of the audience at the door were County candidates Charles Fitzpatrick and Deborah Capano running for Prothonotary; Gene Reed and Joe Flickinger with an eye on becoming register of wills; Ken Bottom running for sheriff and Bill Honey who wants to be recorder of deeds.

Hadassah president Linda Harwitz and her committee are to be congratulated on providing an informative evening for the community.



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Kreshtool—

(Continued from Page 3)

ing and budgeting. In June, 1973, Kreshtool was selected as one of Delaware's "Thirty Most Important Women" by Delaware Today; in 1976 she was included in the bicentennial publication, "Delaware Women Remembered," a review of the role of women in Delaware since the Revolution; and in 1981 she was cited for "Outstanding Community Service" by the Delaware Region, National Conference of Christians and Jews. In 1982 she was presented with the Harry Cohen Leadership

Award by the Jewish Community Center.

Kreshtool holds a bachelor of science in chemistry from the University of Illinois and a master of science from Cornell University. In the 1950s she worked for the Textile Fibers Department of E.I. duPont. She returned to the job market briefly in the late 1970s to do technical editing and chemical patent work.

Commenting on her lifetime commitment to community service she said, "This position is another opportunity for me to serve the Jewish community of Delaware."

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David Preston Addresses Gathering In New York City

David Preston spoke about his mother, Halina Wind Preston, to a group of about 2,000 people at the Waldorf Astoria in New York last week. The group was assembled for a "liberty dinner" co-sponsored by the American Gathering and Federation of Jewish Holocaust Survivors and the Hebrew Immigrant Aid Society.

Dear Zipporah: it's evening now, in New York City. And you are a little girl in a town called Turka, in the Carpathian Mountains of Galicia, gazing serenely upon your father, the chasidic watchmaker, as he works in his shop. The clocks on the wall are ticking.

It's been a long time, and a long journey from there, but it was the promise of New York City, that helped you make that journey. For your father instructed you to keep one thing in mind: 3080 Broadway, New York, City. The address of the Jewish Theological Seminary of America, where your brother was.

When you left the watchmaker's shop you wore a scarf over the yellow armband. Your mother placed a Virgin Mary medallion around your neck. "From now on," your father said as you walked out the door in the darkness, "your name is Halina Naszkiewicz."

The clocks on the wall are ticking, Zipporah. It's November 10, 1942, and you are 20 years old, and you are the last hope of the last Jews of Turka.

You never saw them again,

but you did not let them down, Zipporah. From tiny Turka you took a train to Lvov — Lemberg — and you found a room in the home of a Polish woman. And you passed well as a Catholic, while the Jews were being led to their deaths on the street below, but then one day the woman figured you out, and she betrayed you, and you found yourself in a room with Ukrainian police, who beat you, and took you to the police station, where a portrait of Hitler hung on the wall, and a man in shiny boots whipped you and ordered you to sign your own death sentence.

They took you to a prison in the ghetto. But you escaped. A small group of Jews took you in, and gave you new identification papers: Now you were Halina Dienstag, and you worked in a factory, cleaning and delousing the murdered Jews' clothes, to be sent to Germany.

And then came the liquidation of the ghetto, on June 1st, 1943, and the Jews who had befriended you brought you down into the sewers. They had a special hiding place, and they had help. Three Christian sewer workers had promised to hide your group in this special place. Under Lvov you stayed, in the sewer. Weeks went by, and turned to months. Fourteen months, yes, 14 months, you lived in the wet, stinking sewer under Lvov, never able to stand, never able to see the sunlight. And above you, the Jews were being shot dead on the streets of Lvov, and at the Sands in the Janowska camp, and gassed at Belzec. And

you were the last Jewish girl from Turka. And you did not let them down. For you remembered: 3080 Broadway, New York City.

Yes, that is where you came when it was all over, Zipporah, to start a new life. You got your degree at the teacher's institute of the seminary, and you toured the United States speaking about your experiences, and one woman who heard you speak in Camden, New Jersey, introduced you to her cousin George, an engineer, a survivor of Auschwitz and Buchenwald, and you married him and moved to Wilmington, Delaware, where he took a job with Du Pont, and he found jobs for a dozen Soviet Jews referred to him by HIAS. You raised two children, and devoted more than three decades to teaching the Jewish students of Wilmington, enthusiastically teaching them Hebrew grammar, Jewish history, ethics and the Holocaust. You spoke eloquently to audiences in schools, colleges, churches and synagogues. For many years, you were the ONLY person in Delaware speaking about the Holocaust. And you did so, you said, "not to blame, but to forewarn."

You saw to it that the sewer workers who saved you were honored at Yad Vashem, and then you established a Garden of the Righteous Gentiles in Wilmington, to honor them and others like them, the first such monument in the United States.

A lot of things would sur-
(Continued to Page 10)

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David Preston Talks About His Mother, Halina —

(Continued from Page 9)
prise you now, Zipporah, almost four years after you left us to stumble through life without you.

It would surprise you to know that when you died after heart surgery on the first day of Daddy's voluntary retirement, Du Pont asked him to return, and that he's working harder than ever now, traveling often, continuing his valuable contribution to his company and to American industry, and that he began accepting invitations to speak about the Holocaust, invitations that used to come to you, and he even brought the Delaware General Assembly

to a tearful, standing ovation.

It would surprise you to visit 3080 Broadway, and find your 25-year-old daughter there, my sister Shari, a graduate student in the teacher's institute at the Jewish Theological Seminary, and to know that she also has been admitted to the cantor's institute.

It would surprise you that I have taken a leave of absence from my job to write a book about you and the nine other Jews who lived for 14 months in the sewers under Lvov, and about the heroic Poles who saved you.

It would surprise you to know that the Holocaust

Education Committee you founded in Wilmington is now called the Halina Wind Preston Holocaust Education Committee, and that Wilmington's Jewish Community Center now has a Halina Wind Preston Holocaust Education Resource Center.

It's evening now, in New York City. There are no Jews in Turka tonight. But somewhere there is a watchmaker's shop and a little girl is gazing up at her father. The clocks on the wall are ticking. Let them tick for every little boy who never got to New York City. And let them tick for every Zipporah Wind among us tonight, getting older and dying, year after year, leaving fewer and fewer witnesses.

"Honor your father and your mother."

You can sleep well tonight, Zipporah. You did not let them down.

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Yom Kippur Sermons Reflect Changing Times

Jack Markell of Chicago, Ill. is manager of strategic planning for the Retail Banking Services Group of the First National Bank of Chicago. He has been published in the Wall Street Journal, the Chicago Sun-Times and the Chicago Tribune. Markell's parents, Bill and Leni, reside in Newark Del.

By JACK MARKELL

I have always regarded Yom Kippur sermons as a reflection of the key issues facing American Jews. As I listened to last year's sermon, I thought back to those of the last decade and discovered some striking similarities as well as some frightening differences.

In each case, sermons have invoked the presence of forces threatening to divide the Jewish people as a way to call for positive action - philanthropic, educative, or inward soul searching. The change in these "evil forces" reveals a lot about the changing agenda of American Jews.

Only 13 years ago, the year of my own bar mitzvah, my rabbi spoke eloquently about the need for Jews to unite in view of the Arab threat. The invasion of Israel by Arab armies was only a few hours old as he asked us to support Israel. The importance of Israel to American Jewry was stressed - and the threat to Israel - hence, to us - was tangible as we heard war updates interspersed with the rest of the Yom Kippur service.

The Israel-Arab conflict has been a popular sermon subject for years, but in the late 1970's, the problems of assimilation began to emerge as a new favorite. In this case, the enemy was not the Arabs, but rather the way we let "American" become dominant over "Jew" in our own self-descriptions. The precedence of health clubs and Levis over synagogues and youth groups reflected a seeming irrelevance of Jewry and of Israel to young and old alike. Again, the rabbi's point was tangible. Stories about friends and relatives leaving Judaism through intermarriage made us take careful stock of our own situation.

In this case, again, there

was a call for action. For parents, to explain to their children why it was important to the Jewish. For children, to at least listen to their parents' concerns and to give Judaism a chance.

Like the Arab threat, assimilation continues to be a critical issue to American Jews. But this year at the high holidays, they both took a back seat to a different type of force - the divisiveness among Jews ourselves.

At Rosh Hashanah services in New Jersey and Yom Kippur services in Illinois, I heard conservative rabbis speak strongly about the danger to all Jews of orthodox radicalism and unilateral maneuvering by the reform movement.

Many anecdotes were cited: the Connecticut boy recently bar mitzvahed in Cracow, Poland, whose ceremony was disrupted by an orthodox rabbi condemning the congregation for allowing the boy's female rabbi to address them; the unilateral decision by reform synagogues to recognize the children of Jewish fathers and non-Jewish mothers as Jews; the inevitable increasing number of people who will not be able to live as Jews in Israel as a result of Orthodox recognition of neither non-Orthodox conversions nor "mixed" children.

As in other sermons, the rabbis called this year for action, in the form of cooperative education and interchange between the various branches. Given the apparent intransigence of the orthodox and the extreme degree of emotion attached to these issues by all, I worry about their resolution. But I also recognize that if we don't successfully apply our collective efforts to help ourselves, then the Arabs and assimilation will have been successful, by default.

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An Answer To International Terrorism

Yesterday, 32 Americans boarded an El Al jet at Kennedy Airport-destination-Israel. These volunteers, demonstrating their confidence in Israel's ability to protect both her citizens and tourists, are members of VFI. When interviewed prior to take-off all agreed that travel to Israel is the best way to fight international terrorism.

Volunteers for Israel, with offices at 40 Worth Street, Manhattan and throughout the U.S., is an international organization. It was first organized on a very modest and impromptu basis in July of 1982. The idea for such a program took shape in response to the heightened manpower shortage in Israel due to the Peace for Galilee campaign in Lebanon. The idea was to create a channel for volunteers from abroad to come to Israel to perform needed tasks here for four weeks, the amount of time a reservist spends in the service each year. In addition, this plan seemed a way to increase moral support for Israel abroad at a time when its image in the world press and media was at a particularly low ebb. In the three and half years that the program has been in existence, it has already moved beyond the confines of the particular circumstance that prompted its inception.

VFI, a completely non-political and non-denominational organization seeks to symbolize, strengthen, and make tangible the unity of *Am Yisrael* (the people of Israel) in the Land of Israel and the Diaspora. The program has created means for large numbers of Diaspora Jews to actually come to Israel to experience directly what life is like in Israel, to know more about its people, its problems as well as its glories. We believe there is no substitute for this kind of first hand knowledge of Israel, especially as it creates and develops friendships between Israelis and Diaspora Jews through working together and being

invited to Israeli homes.

The program can become the catalyst for greater involvement in Jewish affairs and Jewish life on the part of the volunteers when they return home because of their strengthened and reinforced sense of Jewish identity and close identification with their Israeli brethren. For young people especially, it can provide a counter force to the strong pressures of assimilation that prevail everywhere, but particularly in the United States.

In the first days of the program, the immediate and practical benefit for Israel was the labor contributed by volunteers, but as the program, the immediate and practical benefit for Israel was the labor contributed by volunteers, but as the program developed the cultural aspect of it began to prevail.

The presence of volunteers from abroad has proven to be a great morale booster. The Israelis are deeply impressed and heartened to see volunteers who have gone to substantial expense and trouble to come to Israel to work beside them. They have paid

money out of their own pockets to cover the cost of the flight, have given up vacation time, and have left their work responsibilities at home in order to come to share the life of an Israeli, to live in the same conditions, and to work side by side with him at the same kinds of tasks. Under these conditions, it is easy to see that friendships, warm comradeship, and spirits can flourish, as they have.

The volunteers are men and women in good health who range in age from 18-65. They have been predominantly Jewish with a very small mixture of non-Jews. They have come mainly from the United States, France and since 1985, from Great Britain and South Africa with a sprinkling from other countries as well. Their backgrounds, like their ages, have a very wide range with regard to social, economic and educational level, political conviction, and type of religious belief. There have been doctors, teachers, housewives, lawyers, nurses, students, business people, writers. Mother and son, husband and wife, father and

daughter have come together. They have covered the religious spectrum from Orthodox to Conservative to Reform to totally unaffiliated.

One of the unique and exceptionally valuable features of this program which has surfaced is its ability to attract and harmoniously integrate widely disparate kinds of people. Its potential, therefore, for creating goodwill and bonds of allegiance in many directions, as it were, has been demonstrably impressive. Not only do volunteers develop lasting friendships with Israelis, but also with each other.

Religious, social and other differences are noticeably diminished as obstacles to the establishment of enduring and meaningful friendships. We have seen many volunteers, on return to their home countries, maintain contact with fellow leave volunteers through correspondence with each other. They socialize together when geographically feasible. Interest in annual meetings is spurred by the opportunity for happy reunions. The positive effects of the volunteer experience has been enhanced in another unanticipated way. A

(Continued to Page 15)

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Annual Kutz Home Gala Set For Oct. 19

Members of the Auxiliary of the Milton and Hattie Kutz Home have worked hard throughout the long hot summer to ensure that their upcoming gala celebration — on

Sunday, Oct. 19 — will be one of the Kutz Home's best!

Proceeds from this year's Forget-Me-Not Ball will be used to continue the refurbishing of the Kutz Home

building — now 30 years old. Planned improvements include structural modifications and an up-dated interior design, which will provide a more comfortable home environment for residents.

If you have not yet subscribed to the gala, there is still time to do so. If you have misplaced your invitation, you can contact Faith Goldman (652-4498) for another.

The Kutz Home Gala is an

annual event sponsored by the Home's auxiliary. This year, it will be held on Sunday, Oct. 19 in the Gold Ballroom of the Hotel DuPont. The order of events for the evening will be cocktails, beginning at 6:30 p.m., and dinner and dancing from 7:30 p.m.

Members of the auxiliary and the Kutz Home residents hope each of you will join co-chairwomen Arlene Simon and Wendy Berkover, and other members of the gala,

Gala Committee, for dining and dancing (to the tunes of Shir Chardash) on Oct. 19.

The cost of the Forget-Me-Not Ball is \$150 per couple for sponsors, \$200 per couple for patrons, and \$250 per couple for benefactors.

Participation on this special occasion will enable the auxiliary to improve the Kutz Home facilities, and assist them and the staff in bringing about needed changes designed to enhance the lives of the residents.



Also working on the mailing are, (L-R): Shelly Mand, Renee Spiller and Phyllis Kazinoff.



Mailing invitations for the Kutz Home Gala are, (L-R): Roberta Woloshin, Phyllis Kazinoff and Sandy Lubaroff.



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GREETINGS AND BEST WISHES FOR A PROSPEROUS NEW YEAR

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Terrorism —

(Continued from Page 13)

substantial number of volunteers, have signed up for one or more additional tours of service. Also it is not uncommon for volunteers to request to stay beyond the time scheduled for their group, once they are in Israel.

Aside from payment for his partially subsidized airfare and application fee, a volunteer can manage his stay in Israel with very little additional expenditure of money. Room and board are provided and almost all cultural and recreational events under the auspices of the volunteer program are free of charge to the volunteer. Usually, a volunteer spends his own money for personal sundries and for whatever private trips or purchases he wishes to make.

When the volunteer reaches Israel, he is in the care of the Israeli division of the program from the time he touches down in Israel. Air tickets, bought through the program, allow every volunteer to stay in Israel for up to six months. An additional \$50 extends the return ticket up to one year. The volunteer serves two to three weeks, the duration of time depending on the season. When a volunteer's service is completed, the program carries no official responsibility for the remainder of time the volunteer spends in Israel. In actuality, many volunteers receive a great deal of assistance in making and im-

plementing post-program plans. When the volunteer arrives in Israel, he is met at the airport by representatives of the program and escorted to the base at which his group is to be stationed. In most instances, he will have made his journey with his group and will have received an intensive briefing session at the airport in his home country. The volunteers live on IDF bases. They are issued a standard work uniform which they can, sometimes, wear off base as well as on, and are given a work schedule of five and one-half days a week. One day a week is given for guided tour to historical sites. The volunteers work alongside their Israeli cohorts. Very often, they are intensely motivated to achieve a high level of productivity and may even raise the prevailing standard in this respect. They show satisfaction in performing physical labor for the good of Israel and their enthusiasm frequently proves contagious.

The work is never so strenuous that any person in reasonably good physical condition cannot manage it. The assignments that are given to volunteers are largely in maintenance, repair, renovation and light manufacturing work, though other types of work may be assigned, depending on the needs of a particular base. Only rarely is it possible to match a volunteer's work placement with the type of

work he may ordinarily do in his home country.

The after work program for the volunteers has assumed equal importance to the work program and has undergone considerable amplification already. This part of the program conceived as the enrichment portion, has three main parts: 1. the day long tours, 2. the arranged mid-week evening activities and 3. the hospitality segment where opportunities to be a personal guest of an Israel family for a Shabbat is made available. The day tour occurs on a work day on the average of once a week. The places visited are chosen from among the major attractions for visitors in Israeli that are relevant to Jewish history and Jewish life. Volunteers will be taken to the Old City in Jerusalem with stops at the Kotel, the Knesset and Yad Vashem, to Masada, to the Diaspora Museum in Tel Aviv and other places. These trips have become high points for the enlightenment of the volunteers and have served well to enlarge the volunteers' understanding of Israel. Evening plans have emphasized cultural, recreational and social types of activities, such as folk dancing, Israeli songs, lectures and Hebrew language lessons.

Volunteers are strongly encouraged to take advantage of the opportunity to enjoy the hospitality of an Israeli family for shabbat. They are also warmly welcomed to be guests at those *kibbutzim*, *moshavim*, and development towns that have been enlisted by the program for this purpose. Volunteers are frequently invited to the homes of their Israeli co-workers who have become special friends. All of these contacts are invaluable for enhancing the volunteers' bond to Israel.

Toward the end of his tour of service, the volunteer is strongly urged to assist the program on his return home by generating publicity via articles in the press, word of mouth, appearances at meetings, and so forth. Most volunteers have gladly undertaken to do this and have done an outstanding job of it. Former volunteers are a vital resource for the future growth of the program. A final comment on the volunteers as a group: a surprising number of volunteers have spontaneously reported a significant change in themselves with regard to increased commitment to Jewish affairs.

Several Delawareans have participated in the Volunteers for Israel program, including Brad Jacobson, Rose Greenberg and Deena Panitz of Wilmington and Carolina Gar-el of Newark. For further information, contact VFI, 40 Worth St., Room 710, New York, N.Y. 10013, (212) 608-4848.

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Boarding an EL AL plane to New York. WZPS photo by David Brauner.

Warsaw, Risen From The Ashes



By ZIGGY GORSON

I flew to Warsaw, Poland via LOT, Polish Airlines from JFK on Saturday, May 31, 1986. The direct flight from New York to Warsaw takes a little less than eight hours. We arrived the next morning that Okecie, that's the Warsaw International Airport.

I had with me my two American Jewish partners and the special invitation from the Polish government to participate in a business conference about the possibility of exporting certain Polish manufactured items to the United States.

Warsaw, risen from the ashes once again! Warsaw the jewel of Poland, the proud capital of this brave and yet, suffering nation. During the early years of the Second World War, her pride was brutally crushed, her many cultural treasures were plundered and more than 80 percent of her beautiful buildings were reduced to rubble.

Her people suffered horribly under the German oc-

cupation and between 600,000 and 800,000 Warsaw citizens perished from September 1939 until the end of 1944. The vast majority of those who perished were innocent Jews.

From the ashes and ruins of devastation and wholesale extermination of a new city has been meticulously and artistically recreated and modern Warsaw, where I was brought up, has indeed, recaptured much of her old charm.

It is painfully true, that she harbors many bitter memories of a horrible past and lives in an uncertain today. The old town, known in Polish as Rynek Starego Miasta, is most reminiscent of Warsaw's sophisticated and romantic yesterdays. Its many open air restaurants sport multi colored umbrellas, its active courtyard setting is bordered by beautifully reconstructed narrow pastel buildings that house restaurants, shops and apartments.

Here food vendors compete with talented sidewalk artists who paint skillfully beautiful

portraits for the attention of the passerby and itinerant musicians stroll the narrow cobblestone streets. (The area is off limits to cars.) After the Nazis had completely destroyed Warsaw, all of the area of the old town section was reconstructed from old paintings by the celebrated master Belotto Canaletto, and also from blue prints of Warsaw hidden in the sewers before the Nazi attack.

Near our Victoria hotel is the Tomb Of The Unknown Soldier. Polish soldiers goose-step in unison and, on the hour, when the changing of the guard occurs, crowds gather to observe the spectacle and to lay wreaths for the war dead.

Throughout Warsaw memorials and monuments commemorate the deaths of innocent Poles and Jews who were slain by the Nazis on the streets. Visitors of all religious persuasions come to see the nearby Warsaw Ghetto site, located at Mila 18 or ulica Mordechaja Anielewicz. It was to this closed Ghet-

REMNANTS
WARSAW, POLAND - Two photos from a remarkable record of the handful of Jews remaining in Poland, "Remnants: The Last Jews of Poland," published by Friendly Press. Right pg., Zygmunt-Srul Warszawer, the only kosher butcher left in Poland, stayed in his native land after World War II because "I couldn't go away from here and leave those people who saved me." At left, Matusz Kos, wearing the tefilin for morning prayers, was the first boy to become Bar Mitzvah in the Warsaw synagogue in 30 years on May 18, 1985. Writer Malgorzata Niezabitowska and photographer Tomasz Tomaszewski prepared "Remnants." RELIGIOUS NEWS SERVICE PHOTO/Courtesy Friendly Press.

to that the city's 400,000 Jews were forced by Nazis in 1940 to "live" in sub-human conditions. In 1942 alone, some 312,000 Warsaw Jews perished in the infamous Nazi gas chambers of Auschwitz and Treblinka, where my entire 58 member family perished. The following year, in the tragic and mind defying heroic Ghetto revolt, 60,000 more of our people were brutally killed by SS General Stroop's murderers.

A sobering, yet perhaps inadequate monument to those who perished stands nearby. One can really sense and feel the terrible anguish of the annihilated victims pleading with the visitors for justice which was denied to them.

At ulica (Street) Grzybowska 12-14, is the world famous Jewish Theater named after the great Polish-Jewish actress Estera Kaminska. A dear friend of mine Szymon Szurmiej, is the director general of this Jewish Theater of Warsaw, the only one in Poland, which is fully supplemented by the Polish Ministry of Culture.

Szymon Szurmiej is also its leading actor, about 60% of the performing actors are of the Jewish faith, the rest are Polish Catholics who with the patience of an enduring saint were taught by Szymon the Jewish language and the famous Jewish plays and the inexhaustible treasury of Jewish folklore. Recently was the anniversary of 42 years of the Jewish State Theatre in the Polish People's Republic.

World famous Jewish plays which are presented three times each week in Warsaw are: Chaim Sloves "Baruch Of Amsterdam, Jacob Zonszajn's "Herszele Of Ostropol" Alter Kacyzne's "Jewish Opera" Eliza Orzeszkowa's "Meir Ezofowicz" Sholem Aleichem's "Great Fortune" Isaac Leib Peretz's "Night In The Old Market" Simon Halkin's "Bar Kochba" Arthur Miller's "Death Of A Salesman" Emmanuel Robles's "Montserrat" Frederick Wolf's "Professor Mamlock" Bertold Brecht's "Mother Courage And Her

(Continued to Page 19)

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Poles Preserve The Memories Of Their Vanished Jewish Culture

Reprinted from Philadelphia Inquirer
By DONALD KIMELMAN

WARSAW — One Sunday morning last spring, more than 200 Poles assembled in the vast cemetery on Okopowa Street for a guided tour of the burial grounds of a vanished race that had been part of Polish history for nine centuries — the country's Jews.

The group's volunteer leader, a 48-year-old university teacher named Jan Jagielski, translated the Hebrew and Yiddish inscriptions on the tombstones and explained the pictorial symbolism of bas reliefs that depicted the loss of the head of a family, for example, by showing wandering sheep or a fallen crown.

The size of the crowd surprised Jagielski, who is used to having the cemetery to himself. It was further proof that four decades after the Nazis virtually eradicated Judaism in Poland, the Polish intelligentsia is growing increasingly interested in the nation's Jewish past.

Their interest is somewhat ironic: the Polish people have been widely accused of anti-Semitism during and after World War II.

"I can't say that we are especially motivated by sorrow," said Marek Mindek, a 36-year-old physicist who took part in the tour. "After all, millions of Polish Christians died in the war as well. But well-educated people certainly feel we were deprived of something, like a limb that was cut from the body."

Among the signs that Poles are trying to rediscover the nation's lost diversity are the recent popularity of a book of Jewish jokes and folk tales, the avid interest in the work of the Polish-born Jewish writer Isaac Bashevis Singer, and the growing number of articles in Catholic journals on Jewish history.

Another participant in the cemetery tour, a member of the local historic society, said that Poles in the post-Solidarity period had been swept up in nostalgia for

Polish life before the communist takeover. The vanished Jews, who were hardly beloved when they inhabited Poland in the flesh, have become tied in with the larger yearning.

For Monika and Stanislaw Krajewski, this awakening interest will be most welcome if it translates into volunteers and funds for the monumental task of keeping monuments of Jewish culture from falling further into ruin.

The Krajewskis, who are both 36, and Jagielski have been leading a lonely, decade-long campaign to restore abandoned synagogues and maintain hundreds of cemeteries that have fallen prey to nature and vandals now that there are virtually no descendants around to tend the graves.

The 3,750,000 Jews who were living in Poland on the eve of World War II — the largest Jewish population in Europe at the time — left an enormous legacy. There are 250,000 graves in the Okopowa Street cemetery alone, though most are memorials to those who died before the three million that perished in Nazi death camps.

But virtually all of the 250,000 Jews who survived the war eventually emigrated. Many who returned to Poland were driven out again by post war pogroms in Polish villages. In 1968, thousands more left in the wake of a government purge of Jewish intellectuals and academics.

The 5,000 to 10,000 Jews who have remained, many out of dedication to communism, are largely assimilated.

Stanislaw, a mathematician, is of Jewish descent, but his parents, who are both Communist, provided him with no sense of his religious or cultural heritage. Monika, an editor for a publishing house, was born Catholic.

A decade ago, along with a few friends, they began learning Hebrew and studying the Bible, and now they keep a traditional, though not orthodox, Jewish home. Monika formally converted to Judaism during a trip to New

York several years ago.

During their summer holidays in the 1970s, a period when Stanislaw had been denied permission to go abroad, they traveled the back roads of Poland in search of Jewish historical remains. Monika's haunting photographs of abandoned Jewish graveyards have been published in a book that makes a compelling advertisement for their cause.

A citizens' committee formed with official approval in 1981 and reactivated after martial law ended in 1983 receives an annual budget from the state as well as thousands of small private contributions, but the funds — about \$60,000 last year — are woefully inadequate to the task. An effort is now being mounted to raise money from Jews living abroad.

With only 10 active members and 60 to 80 occasional volunteers, the group concentrates on restoring tombstones in the Warsaw cemetery, identifying priority projects in other parts of the country and responding to the increasing demand for lectures and exhibitions on Judaism in Poland.

The group recognizes that there is no need for more synagogues in Poland — a synagogue in Cracow recently closed when the old man who led the services died, and the nation's three remaining active synagogues are under-subscribed.

So, the group is only insisting that the buildings, many of which have been turned into warehouses, be restored and converted into centers of culture or education. Memorial plaques would pay tribute to their former use.

The authorities, while supporting the concept, have noted that Poland is full of decaying historic monuments, all competing for limited funds allocated to preservation.

In response, Monika said, "We make the point that this is a special case because what happened to the Jews of Poland — the destruction of a whole nation — is so special."



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Warsaw Risen —

(Continued from Page 16)
 Children" Ben Jonson's "Volpone" Halper Leiwik's "Golem" Leon Kruczkowski's "Julius And Ethel (Rosenberg) Michael Szwajlich's and Szymon Szurmiej' "The Song Of My People" Jacob Gordin's "Mirele Efros" Aleksander Fredro's "Pan Jowialski" Dawid Bergelson's "The Mill" Karl Gutzkov's "Uriel Acosta" and the ever popular "The Dybuk" by Szymon Anski.
 Speaking of the play "Dybuk," the lovely Swedish

star, Liv Ullman and Broadway producer Jack Garfain were sitting and enjoying this immortal Jewish classic alongside of me. Jack Garfain was together with me in the German Death Camps during the Nazi inferno, he was once married to the movie star Carol Baker of Baby Doll fame. It is a beautiful theater, built mainly of wonderfully fresh smelling pine wood and built by the Polish Government.
 The earphones which every seat is equipped with,

translate for the guests the ongoing plays from Yiddish into Polish, into English, German and Russian. On the first floor of this theater is a renowned kosher style Jewish restaurant where delicious typical Jewish food is being served to a vast variety of visitors.
 Liv Ullman is a wonderful and compassionate human being who really loves the Jewish people. While visiting my old Auschwitz Alma-Mater, she broke down and cried uncontrollably for a long painful time.

Szymon Szurmiej was kind enough to give me several dozens of beautifully painted huge posters of the Jewish plays presented in his theater and written in Yiddish and Polish which I will proudly display on my TV Shows.

He is also a *posel do seimu*, which means that he holds the post similar to our U.S. Congressmen and holds a Polish diplomatic passport. He frequently presents together with his actors and actresses famous Jewish plays on Broadway. All that I can truthfully say about him is that he indeed, is a very proud and good Jew. He also gave me and my two partners each, a large heavy volume of the entire history of the Jewish theatre of Poland, written in Yiddish, Polish and English. It has dozens of great pictures of the plays and the stars, and the print and the quality of the paper is just fantastic.

The synagogue almost next door to the theater is beautifully restored by the Polish government. A handful of sweet elderly Jewish people congregate here, and at the Jewish community center located next door. They very much love to greet American visitors and are very eager to converse with them. They are especially moved by young faces. When asked what we could send from America for them, they replied: "Young People!"

Very close to the synagogue is the almost completed Jewish Museum. Housed here are the tragic exhibits chronicling how the Jewish people suffered and died in the German operated death camps and ghettos of Poland. Oddly, the Jewish Cemetery was undisturbed by the Germans and lies in quiet repose. The elderly Jewish caretaker there serves as guide and will gladly show visitors the holy grounds of our persecuted people.

In all my visits to Poland I have never encountered any signs of anti-Semitism. If such cancerous disease exist, it is certainly isolated and irresponsible cases. When discovered, it is swiftly punished to the full extent of Polish law.

I would be foolish saying that there was no wide spread Anti-Semitism in pre-war Poland. There was and it

flourished throughout Poland before World War II. The anti-Semitic pre-war Polish privately owned weekly *Oredownik* newspaper was just like the Nazi printed *Der Sturmer*, but there is absolutely no anti-Semitism in the Polish People's Republic. The new generation of Poles throughout Poland are indeed, wonderful and warm and compassionate people, a brave people who suffered the wounds of the Nazi occupation together with their Jewish brethren. Many thousands of these heroic Poles paid with their lives and the lives of their entire families for sheltering and feeding the martyred Jewish people. Thousands of Polish Jews (over 125,000) survived German incomprehensible atrocities because of these gallant Poles. I'm one of these survivors and I will pay tribute to these magnificent Poles for the rest of my life. To do less, would be a terrible betrayal of Jewish honor.
 If you wish to visit Poland

where Americans are loved and respected, please fly in absolute comfort and safety the LOT, Polish National Airlines. You can obtain easily a Polish Visa from the Polish Consulate General, at 233 Madison Avenue, New York, N.Y. 10016, (212) 889-8360. I'm certain that you will enjoy everything that Poland has to offer and you will see for yourself that everything I have written about brave Poland is the truth based on facts and not fiction.

The many rivers of blood flowing throughout Poland during the bestial German occupation of World War II, are mixed with Polish and Jewish blood and tears.

I receive a few anonymous letters from time to time prompted by my defending the good name of Poland and the Polish people on my TV show. All that I can say is this: anonymity shields cowardice and breeds disregard and contempt for all the unjustified hate against the Polish Nation.

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Person-To-Person With

By TRUDE B. FELDMAN

Vice president George Bush — sitting in his White House office — was in a relaxed and expansive mood as he reflected on his recent 10-day trip to Israel, Jordan and Egypt. He had just come from the Oval Office where he briefed President Reagan on the details of his private meetings with Prime Minister Shimon Peres, King Hussein and President Hosni Mubarak.

During an exclusive interview, the vice president related that Reagan had closely followed his (Bush's) trip and was interested in any new recommendations. Having sensed the areas on which the three foreign leaders agree, Bush recommended specific steps that could advance the peace process.

Since Bush's first stop was in Israel, he later acted as a conduit to the Jordanians and Egyptians in explaining his findings there. Bush also found much more of a positive attitude than he had expected, particularly in view of earlier events — including Yassir Arafat's abandonment of Hussein, the murder of the Mayor of Nablus and the cold peace between Egypt and Israel.

He said that one of the misconceptions of the

Mideast is that the U.S. can snap its finger — and that will bring peace to the region. He emphasized: "That's not true, as we've seen over the years..."

Displaying an impressive grasp of both the subtleties and the complexities of the Mideast scene, as well as the unique implications, George Bush responded — in the 50-minute interview — to the following questions:

TRUDE FELDMAN: If you suddenly became president of the United States, what would you do differently in the Mideast — in view of our visit there?

GEORGE BUSH: I would support the President's 1982 peace initiative. (which calls for revitalizing the Camp David peace process by broadening the number of parties to direct negotiations.) It is still the underpinning of our policy in that part of the world. There are ingredients which all sides find compatible. It is not a plan that will be fully endorsed by any of the parties. But the big point is that after my visit I'm convinced that the president's initiative, with possible modifications, offers the best hope for peace.

I'd also press for as many direct negotiations as possible with Israel, recognizing

that our role should never be the imposition of a peace plan.

Q. Why are you still supportive of that peace initiative when, after four years, there is little progress?

A. Because it addresses itself to the need to do something about the West Bank. It does not go the controversial Palestinian-state-route, one that gets a lot of lip service in the area, but a route that has some quiet support. And it does encompass the important principle of peace for territory.

Q. Did your trip result in anything like a new "Bush initiative"?

A. No. I'm not setting U.S. foreign policy. I hope I'm making a positive contribution to that policy. The purpose of my trip was to advance our policy and I believe I did so. I discussed my findings with the president and with secretary of state (George) Shultz — and out of my visit, there may be other things the U.S. will do. The president said he considers my talks to be most meaningful and constructive.

Q. What are the results of your visit to the three countries?

A. I'm pleased that my presence turned out to be

catalytic for what now looks like a solution to the four-year-old dispute about Taba (a small resort area on the Gulf of Aqaba, and the only Sinai land not re-returned to Egypt under the terms of the 1979 Israeli-Egyptian Peace treaty).

I give much credit to Richard W. Murphy (assistant secretary of state for Near Eastern Affairs) and Dennis Ross (of the National Security Council) for helping to speed up the solution.

(Murphy, a former ambassador to Saudi Arabia, stayed in Cairo a few days longer than Bush to help bring about the agreement. Upon his return, Ambassador Murphy told me that Bush's presence did, indeed, energize both Egypt and Israel to reach the understanding to start arbitration of the Taba problem.)

Q. With the solution of Taba, how will relations between Egypt and Israel change?

A. I hope it will lead to a return of the Egyptian ambassador to Israel, and eventually, to more high-level meetings so that other agreements might be reached.

Q. Were there any other concrete results?

A. We did draw up a list of principles held in common

among Egypt, Jordan and Israel. It is encouraging that in the wake of the Hassan-Peres meeting there was agreement by the three countries on these principles, and that is a rather unique accomplishment.

When you can develop a statement on a common approach to the peace process with the three countries who aren't in the habit of working out agreed statements... that's a contribution to peace.

Here again, Assistant Secretary Murphy's expertise was most helpful.

Q. How would you define our policy in the Mideast today?

A. Our policy is not to impose a settlement, but to try to be a catalyst for peace. We support an Israel with a qualitative edge in terms of armament, thus guaranteeing the perpetuation of its democracy. We also favor efforts to swell the ranks of the more moderate Arab countries and to isolate the radicals. We're concerned about radical Islam — the Khomeinis and the Qadaffis (Col. Muammar of Libya), and people of that nature.

Our policy is to find a just and lasting peace. It has to be built on an Israel living behind secure and recognized boundaries. And there has to

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The Vice President

be a solution to the Palestinian question, as well as follow-on talks as outlined in the Camp David process (which calls for self-government by the Palestinians of the West Bank and Gaza in association with Jordan).

Q. Do you think the U.S. should have an "evenhanded" policy?

A. "Evenhanded" is a code word for something many people did not feel was evenhanded. Years ago, when (Gov. William) Scranton used the word, I think he was talk-

give lip service to it are not really for it. I think we must find something more in line with the Reagan initiative.

Q. You have said there can be no peace in the Mideast until the Palestinian problem is solved. How do you believe it can be solved?

A. By getting more progress toward the Reagan initiative, and by getting people to sit down and talk in direct negotiations. As one example, King Hussein now has a formulation that Israel's Labor Party agrees with, that would eventually get him across the

like to see King Hussein at the peace table.

Q. What will it take to bring Hussein to the table?

A. Just what I've outlined — something of that nature. That's what the Labor Party understands. Abba Eban (Chairman, Knesset Foreign Affairs and Security Committee) read a resolution to me in a Knesset (Israel's Parliament) committee meeting supporting that concept. That's a matter for Israel and King Hussein.

Q. What is the result of your private meeting (— during

A. It can't be settled without Jordan.

Q. Why not?

A. Because Jordan is such an active participant. It has many friends on the West Bank and so much of its history is involved there.

Q. How will Hussein's \$150 million development plan for the West Bank help toward a peace settlement?

A. Improving the quality of

life on the West Bank is important in itself. Only in an environment of peace and hope for a better future can you expect people to take risks for peace. King Hussein's plan and the ambitious regional development plan of Prime Minister Peres would supplement each other in terms of creating a tranquil and hopeful environment.

(Continued to Page 24)



Vice President George Bush talks in detail about his recent Mideast trip during an exclusive interview with White House writer Trude B. Feldman. Photo by J. Wilkens.

ing about a balanced policy. But some thought he was suggesting an anti-Israel policy. So I'd be careful about code words. Since 1971, when I began dealing with such problems, I learned to be careful about code words.

But if one defines "evenhanded" as wanting to have more Sadats (Egypt's late president) and fewer Qadaffis, or more people wanting to sign peace agreements with Israel, and wanting a solution to the West Bank problem — the answer is Yes.

Q. Would you support an independent Palestinian state?

A. No. It's not part of our policy and it's not part of what I think the solution is. I know that many people who

table with an Israeli leader.

Q. How much involvement should the Soviet Union have in the Mideast?

A. In my view, the Soviets don't have a useful role to play in terms of bringing peace to the area. I don't see a big hand for them. I do see that if King Hussein can get agreement with Israel on an international framework, for example, involving permanent members of the Security Council to get negotiations started, that would be agreeable to the U.S. if it is agreeable to the Parties.

Q. How can we recapture the spirit of Camp David?

A. If a solution to Taba is finalized, that would be a step towards recapturing that spirit. As a follow-on step, I'd

the trip —) with a group of Palestinians?

A. It was a fruitful session and gave me an understanding of the day-to-day problems they face. There were different cross currents. Some favored a Palestinian state, some favored the homeland concept in affiliation with Jordan. Some were more extreme in terms of the Palestine Liberation Organization (PLO). Some were more wary of the PLO. But the meeting gave me a good feeling of the diversity in the Palestinian community. I gained respect for some of the leaders and got a sense of their desire for progress toward peace.

Q. How can the West Bank be settled without Jordan?

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Person-To-Person —

(Continued from Page 23)

Q. Why is the U.S. prepared to provide Stinger missiles to Angola, the Fadayeen and others, yet we don't trust Jordan or Saudi Arabia with such missiles?

A. Our policy of providing defensive weapons to Jordan is correct. I'm disappointed that Congress doesn't agree with that policy. On the Saudi sales, our position is well known. We did prevail on AWACs and on some defensive weapons for the Saudis.

We want more Sadats and fewer radicals, and we want to keep the moderate Arabs in our corner. There is safety to the whole Gulf area in that, and it is a good thing for our friends in the Mideast, par-

ticularly Israel.

Q. Why are we friendly with Saudi Arabia?

A. Because the Saudis have demonstrated over and over again they want to be friendly to us, and when they stand up and protect their territory with their weapons against Iranian airplanes coming in there — that is in our national interest.

Q. What's our policy on the Iran-Iraq war?

A. We're not taking sides. But what I don't want to see is radicalism like in Iran today spread down through the Gulf coast countries.

Q. What would the U.S. do if Iran won the war?

A. I don't know. We'd be concerned if it resulted in expansion of their kind of extremism, but I don't want to

buy into hypothesis.

Q. What's the difference between our unofficial and official policy toward Syria?

A. I don't think there is any difference. We recognize that Syria has a stake in the peace process. But we're also concerned when Syria — before the landing gear is up on Mr. Peres' plane returning from Morocco — blasts Israel, blasts King Hassan and cuts its diplomatic ties with Morocco. So we have big differences with Syria on how to approach peace.

Q. Does the Reagan Administration view Syria as Israel does — a haven for terrorism and a Soviet proxy?

A. We have diplomatic relations with Syria and Israel does not. We'd like to see Syria join in the peace pro-

cess. Syria is dependent for a lot of its armaments on the Soviet Union and we're concerned about that. I'd love to be able to devise a formula under which Syria would no longer be subservient to the Soviet Union.

Q. Why didn't you go to Syria on this trip?

A. There was no reason to go, and after Syria blasted the Peres-Hassan meeting, it made it even more difficult.

Q. If you went to Syria, couldn't you have tried to help in the release of our hostages?

A. No.

Q. Why not?

A. This Administration is doing absolutely everything we can, and if I thought there was one ounce of light that would have been shed on the hostage situation by my going to Syria, I'd have gone. That's how strongly I feel about the hostages.

Q. What was the significance of the Reverend Martin Laurence Jenco's release while you were in that region?

A. I can't discuss why he was released. We thanked Syria for facilitating the transfer of Rev. Jenco from Syrian custody to the U.S., but in terms of crediting Syria with the actual release of Rev. Jenco from his captors... I won't comment on that.

Q. Do you take seriously recent threats about killing the other hostages?

A. Yes. We're always concerned about the lives of hostages. We hope the others will also be released, but I have no late information I can shed on that.

Q. Why don't we encourage Syria to become neutral?

A. We have a very competent ambassador (William Eagleton) there and he is trying to do exactly that. But when you're dealing with the factions and problems in Syria, it is extraordinarily difficult.

Q. How can we move Syria away from Russia?

A. We have a long way to go before that happens. One way to get Syria away from Russia is peace in the Mideast. Then, nations wouldn't have to spend as much of their money on armaments.

Q. Isn't Syria a key player?

A. Yes, Syria is a key player, and is very important in the peace process. I wish Syria would be in any evolving of that process, and would be more forthcoming with a willingness to talk.

Q. How would you describe the three leaders you just met in their own countries?

A. I have a personal relationship with each one. Shimon Peres is a very strong and courageous leader. His recent trip to see Morocco's King

Hassan got tremendous support.

I've always had great respect for King Hussein. I believe he does want to come to the peace table, one way or another. His life has been at risk since the day he was born, and yet he continues to lead his country in a courageous way.

President Mubarak is a man who I think wants to continue in the tradition of Sadat. Egypt has enormous economic problems and Mr. Mubarak is determined to better the lives of his people. To do that, he needs financial support. He has received a substantial amount from the U.S. but he needs further financial relief.

Egypt is a very, very important country in the region. There is no way one can discuss a stable and peaceful Mideast without having a strong, and I'd say, a pro-United States Egypt. It is in our interest to do what we can to be sure Egypt remains the kind of friend it is under President Mubarak.

Q. How would you sum up?

A. This trip has strengthened my views and perceptions. My knowledge of the Mideast issues has been enhanced. I've been there several times, and each time I understand better the diversity of the area and the different ways the issues are perceived.

I think I have a clear picture of the Middle East. The United States has an important catalytic role in bringing peace there. I do worry about Soviet expansionism. I am convinced Israel is our strongest and closest friend in that region. I'm also convinced that we need close relations with Jordan, Egypt, the G.C.C. countries and others in that area.

Q. And, finally, how do you reply to critics who say you traveled to the Mideast only for political gain?

A. I think I'll let the results of my trip stand on their own merits. I know that a number of Mideast experts and the three chiefs of state with whom I met, said the trip was useful from a substantive standpoint.

It is disturbing to read about political "cheap shots" taken at me, but I can't control what people say.



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Irving Berlin Composes As Easily As Other People Breathe

By GERRY MORRIS
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Who doesn't know at least one song by Irving Berlin? The great American songwriter, 98, composes music and lyrics as easily as other people breathe. His songs encompass the panorama of popular music — ragtime, blues, ballads and patriotic tunes.

His astonishing productivity includes 1,000 published tunes embodying 20 Broadway musicals and reviews and 17 feature films. Those pieces include: "A Pretty Girl Is Like a Melody," "Say It Aint' So," "There's No Business Like Show Business," "How Deep Is the Ocean?" and "Puttin' On the Ritz." Two of his songs — "White Christmas" and "Easter Parade" — now represent the major Christian holidays. His "God Bless America," written for the late Kate Smith, rivals the national anthem.

He enjoys the admiration of his colleagues. Harold Arlen said Berlin's "songs sound as though they were born that way, not written." Cole Porter, asked if he could write a hit song any time he wished, replied, "No, only Irving Berlin can do that." Jerome Kern said, "Irving Berlin has no place in American music — he is American music."

All this from a man who couldn't learn to read or write music. Berlin can't even play it correctly. That never deterred him. Asked how an education would affect his music,

he immediately replied, "Ruin it." His compositional gifts were instinctive. His harmony, melody and sentimentality reveal the influence of his Jewish heritage.

Berlin was born Israel Baline, one of eight children in a poor family living in a Siberian village. In 1892, the family emigrated to the racially mosaic ghetto on the Lower East Side of Manhattan.

Young Berlin grew up around music. He sang in the synagogue with his cantor father (who died when Irving was 8). As a schoolboy he led a blind singer around Bowery saloons. When he left school after the second grade to help support the family, he performed on the streets for pennies.

At age 16, he worked as a singing waiter in the smoky saloons of the Bowery and Chinatown, fantasizing about a personal success that would emulate his idols, composer Stephen Foster and performer George M. Cohan.

At 19, he entered the music mill that was tin Pan Alley. His first published song, "Marie from Sunny Italy," garnered him 17 cents. He sang his subsequent compositions and others on Broadway in 1910.

The following year he struck paydirt. His "Alexander's Ragtime Band" swept the world and Berlin became a wealthy man.

In his late 30s, he fell in love with Ellin Mackay, a Catholic socialite whose father disap-

proved of the romance. The couple eloped. "It was his songs that won me," she explained. The Berlins live hap-



ply in Manhattan. They have three children and nine grandchildren.

One of the songs that won Ellin's heart was the ballad "Always," which Berlin presented her wrapped in a bow as a wedding gift. He later referred to such songs as "sob ballads." He theoriz-

ed that people would rather buy a tear than a smile. Apparently he was right: "Always" virtually has become a wedding anthem.

Berlin lists eight favorites, spanning 36 years, among his stage shows. He starts with "Watch Your Step" (1914), followed by "Yip, Yip, Yaphank," a World War One army review in which he stopped the show with his "Oh How I Hate To Get Up in the Morning."

He also prefers his "Ziegfeld Follies" of 1919-20, "The Music Box Review" (1921) and "As Thousands Cheer" (1933). "This Is the Army" (1942) sent the spirit of a nation soaring and featured two hit songs; "This Is the Army Mr. Jones" and "I Left My Heart at the Stagedoor Canteen." Following its Broadway run, Berlin performed in the production for more than two years in the European and South Pacific theaters.

Other favorites are his score for "Annie Get Your Gun" (1946), his biggest hit,

and "Call Me Madam" (1950). Both shows starred Ethel Merman.

His own favorite movie score is that of "Top Hat" with its standards such as "Isn't This a Lovely Day?" and "Cheek to Cheek."

Successful beyond his fantasies, Berlin claims more than financial reasons for his composing. "The writing of songs was not just a business with me," he recently said. "It was everything."

Gerry Morris of Toronto profiles the giants of show business. Caricature is by Al Hirschfield.

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Anatoly Natan Shcharansky:

By WENDY ELLIMAN

From the moment of Anatoly Shcharansky's arrival in Israel in February 1986 after nine years in Soviet prison camps, he has been inundated with requests for interviews.

World Zionist Press Service correspondent Wendy Elliman was recently granted a private meeting with the charismatic Shcharansky. (The interview was conducted prior to the arrival of Shcharansky's family in Israel.)

(WZPS) — "Being a Prisoner of Zion is something I wouldn't wish on anyone," says Anatoly Natan Shcharansky. "Yet in certain ways, living through something like that gives you a great deal. When you come in *aliyah* after such an experience, you truly know what it means for a Jew to live in a Jewish state."

“Everyone I meet is a personality. That in itself is wonderfully refreshing after living within a system where being different is against the law.”

★ *Happy New Year*

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**HAPPY
HARRY**

Coming Home

On Feb. 11, 1986, after 3,255 days in the Soviet Gulag — 430 of them in isolation in icy punishment cells — Shcharansky, 5'2" tall and 38 years old, reached Israel. One of the Soviet Union's best-known political prisoners, and a symbol for Soviet Jews and human rights dissidents everywhere, he was no ordinary newcomer.

Prime Minister Shimon Peres embraced the *oleh hadash* (new immigrant) as he stepped off the plane. Cabinet ministers, members of Knesset and both chief rabbis were assembled on the tarmac, and tens of thousands of wellwishers gathered outside the airport to welcome him home.

"My first impressions of Israel are stronger than anything I'd thought in my dreams," said Shcharansky on his first morning in Israel. "My wife Avital once wrote to me in prison: 'You can't even imagine what waits for you in Israel!' Now I see she was right. I'm still too tired to take it all in. It will take many months."

Six months later, Shcharansky "enjoys every day of living in Israel. Everyone I meet is a personality — and that in itself is wonderfully refreshing after living within a system where being different is against the law."

Intense public interest in everything he does, and recuperation from the years of imprisonment, are settling-in difficulties unique to Shcharansky. But in other ways the absorption path has been smoothed for him — largely by his wife, Avital.

Absorption

"I came to a home in Israel, to my wife and to many friends — some of whom I knew, and others who only knew me," he says. "I speak Hebrew although not well enough, and I was offered a contract for a book almost immediately. And we're ex-



Anatoly Natan Shcharansky. WZPS photo by Richard Nowitz.

pecting a baby by the end of the year. So although my *aliyah* was very hard, my absorption is easier than for many new immigrants."

During the time he has been in Israel, Shcharansky has broadened and deepened his perception of his new home. "For Avital, Israel is one bright paradise," he says. "She accepted it all immediately, and, for her, disputes and divisions within Israel are non-existent. For myself, I see the problems as well. But they are healthy problems — problems of living."

Political divisions between Israel's Left and Right, religious conflicts between orthodox and secular, and social tensions between Ashkenazi and Sephardi are, for Shcharansky, the vital signs of democracy alive.

"Arguments like these aren't dangerous," he says, "as long as we all remember that our first and shared *mitzvah* is to live in Israel and build our country — to defend the rights of those who live here, and those still struggling to come."

In the Public Eye

His activist years in Moscow prepared Shcharansky well for the conflicts of

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opinion he has encountered in Israel. "Even those of us united by the common goal of wanting to leave the USSR for Israel were often fiercely divided among ourselves," he recalls. "And, of course, in Moscow I came in contact with a whole range of Jews and Jewish organizations from the free world — all of whom had different ideas about how to campaign for the release of Soviet Jews."

Even so, the intensity of passions in Israel took Shcharansky by surprise. "I could never have imagined that whether or not I wear a *kipah* (yarmulke) on my head would become a national issue, with journalists writing about whether I had 'fallen into the hands of Avital's extremist friends!' The only ones who didn't seem concerned were the so-called 'extremists' themselves."

One of the first things he noticed about Israel, says Shcharansky, is that "wherever you go, people switch on the news every hour. In the Soviet Union, there's no need to listen more than once in three days. But in Israel, there's always something happening!"

The constant spotlight focused on the Shcharanskys themselves is something they accept with resignation. "All through the years that Avital fought for my freedom, she lived in the public eye," says Shcharansky. "And although I didn't meet too many people in prison, I was constantly watched — even in the

punishment cell. When I first reached Israel, we thought: 'At last! We'll lead private lives again.' But we haven't been able to do that yet."

In early July, the couple accepted an invitation from a *kibbutz* to take a short holiday there. They had turned down similar invitations in the past, in the belief that *kibbutz* would prove more of a goldfish bowl than the city. "But this *kibbutz* promised us privacy, and we decided to go," relates Shcharansky. "They were as good as their word. We'd walk around, and people would say, 'Shalom' and move on. We thought: 'What's happened! Is it over? But it turned out that the *kibbutz* members had simply disciplined themselves to leave us alone, on condition that I talk to them on the last night."

Soviet Jewry

Shcharansky is in constant demand as a speaker. He limits his subject matter to the plight of Jews still trapped in the Soviet Union, because "I prefer to speak of the future, and to concentrate urgently on the struggle for Soviet Jewry. Time is against us. The Jews of Russia are in great danger. None of us can be satisfied with the fact of my release as a solution to the problems of Soviet Jews. I'm not satisfied. Why should you be?"

In the morning hours, he works on his book describing his prison experiences. He

writes in Russian, but an American collaborator will shortly begin the translation into English from which other languages will be prepared. In the afternoons and evenings, he meets with families of Prisoners of Zion, with a steady stream of journalists, and with representatives of a range of international Soviet Jewry organizations, trying to develop strategies that will force open the locked gates of Soviet Russia.

"The campaign to free Soviet Jews has become the strongest movement in Jewish life in many years," he says. "We must think how to turn a strong movement into something stronger still. We're discussing how to reach (Soviet leader Mikhail) Gorbachev — how to get the Jews out."

The book, the meetings and the fight for those left behind inundate Shcharansky's days. "These are the urgent things to be done this first year in Israel," he says. "At the same time, I'm slowly entering into the everyday life of my country — although with all the English I speak, my Hebrew has scarcely improved at all. There'll be time to think about a profession later — whether to try and catch up in mathematics and computer technology, or to do something else."

The Man and the Myth

When Anatoly Shcharansky arrived in Israel to a hero's welcome last month, an Israeli journalist wrote: "The man emerged from the myth...unbroken and unembittered... By the time he left the airport an hour later, he was larger than the myth."

Unprepared by anything that had gone before his 13

year struggle with the KGB, Anatoly Shcharansky drew strength and dignity from his sense of belonging to the Jewish people. Through the years of imprisonment, illness and isolation, he never lost sight of the Zionist dream.

And when he realized that dream, he reminded Jews everywhere of the special meeting of the Jewish State.

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New Year Delicacies

Cooking In Delaware

By SYLVIA F. PANITZ

The holiday of Rosh Hashana (Jewish New Year) takes place on the first and second days of the Hebrew month of Tishri. This year the holiday begins on Friday, Oct. 3 and continues on Saturday, Oct. 4 and Sunday, Oct. 5. The 10 days from Rosh Hashana until Yom Kippur are called The Day of Repentance. It is during that time that we all think over the good and bad things we've done during the past year. If we've been on bad terms with family or friends, it's the time to

make amends with these people.

Legends tell us that a huge book containing every person's name is in heaven during the Rosh Hashana holiday. Our past deeds are judged and our fate for the next year is decided on Yom Kippur.

At the evening meal, after the *Kiddush* is recited, a blessing for the bread is said and then the *challah* is dipped in a dish of honey. Then the blessing for fruit is said and pieces of apple are dipped into the honey. This is to hope

that all will have a sweet year.

Another favorite food is carrot *tzimmes*. The Yiddish for carrots is *mehren* which means to increase. The carrots are sliced into circles resembling coins. This alludes to a yearning for a prosperous year. Honey cake and *teiglach* are also popular in this holiday. Sour or bitter foods are not eaten on Rosh Hashana. On the second evening of the holiday a fruit which had not been eaten yet this season is served.

LE SHANAH TOVA
TIKATEVU
MAY YOU BE INSCRIBED
FOR A GOOD AND
SWEET YEAR

For this holiday column Irwin Levy has been kind enough to share *challah* and *teiglach* recipes with us. Mr. Levy, a baker by trade, is the husband of Rabbi Sue Levy of Beth Sholom of Dover, Delaware. My sincere thanks and appreciation to Mr. Levy.

Challah

The *challah* for this time of the year is spiral. Different brands of flour have different water absorbing capacities. The same brand can vary over the course of the year. Because of this quantities are approximate.

- 2 packages dry yeast
- 1 3/4 cups warm water
- 1 Tbsp. salt
- 1/2 cup honey
- 1/4 cup melted room temperature sweet parve margarine
- 7 to 8 cups flour
- 4 medium eggs
- 1/2 cup yellow raisins or currants

Melt a whole stick of margarine in a small sauce pan over a low heat, cool to room temperature, do not let it boil. Dissolve the yeast in 1 3/4 cups warm water in a large bowl. If the water is too cool the yeast cells will take longer to grow. If the water is too hot the yeast will die. A teaspoon of sugar will help the reaction along. When the yeast proofs (give evidence that it is alive and growing) add the honey, salt and 1/4 cup margarine (wisk melted margarine before pouring into measuring cup). Stir with a wooden spoon. Add eggs and 3 cups of flour. Blend until almost smooth. Add 2 cups of flour and raisins and blend in. Add additional 2 cups of flour and mix in with your hands. Turn out onto a floured board and knead until you get a dough that is smooth, elastic and does not stick to your hands or the board.

Use some of the remaining

margarine and a 1 inch brush to oil a medium sized bowl, place the dough in the bowl and brush with margarine. Cover with plastic wrap, keep warm and let rise until doubled in bulk, about 1 hour in a warm kitchen or 2 hours if kitchen is cool.

Punch dough and turn out onto a floured board. Divide in thirds. Shape into smooth round loaves and space on large oiled cookie sheet. Brush with margarine and loosely cover with plastic wrap. Let rise a second time. Do not let the bread get too long or over rise, only about 1 hour.

Some people like to decorate the loaves with special symbols such as a ladder so that our prayers may ascend to heaven or a bird so that our prayers fly up to God. To hold them to the surface use a wet finger tip to moisten areas to be glued together. Stick symbols to surface before brushing with margarine. One rabbi I know well, prefers the turban style of a small round on top of a larger round. This is tricky but fun to try keeping the top from leaning over.

Bake at 350° and be careful not to bake the bread too fast. If you are baking a turban, you have to cover the top round with foil after 10 to 15 minutes to keep it from browning too fast. The same will be true for ladder and birds. Lay foil loosely over loaves. If your oven bakes hot, and many do, set your dial at 300°. Bake too fast and you will end up with a dark loaf and a doughy center. Let

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the loaves cook at least 25 to 35 minutes. A little longer is better, so feel free to adjust the temperature and control the cooking time. If you are making a turban the crease between the top and bottom loaf should show a little white. Toward the end of the baking remove the foil and finish darkening the top. Cool on racks. May be wrapped in plastic and frozen. Never freeze bread more than six weeks.

Teiglach

Dough

- 2 eggs slightly beaten
- 2 Tbsp. corn oil
- 1 1/2 to 2 cups flour
- 1/2 tsp. salt
- 1/2 tsp. baking powder

Wisk eggs and oil together. Mix the dry ingredients and add to eggs and oil. You want to make a soft but not sticky dough. You may need more

flour. Knead until smooth. Roll out rope 3/8 inch thick and cut pieces 3/4 inch long. Bake at 350° in well greased pan until they are light brown, about 10 minutes, stir and shake pan to brown dough evenly.

Syrup

- 1 cup honey
- 1/2 cup sugar
- 1/2 tsp. ground ginger (from a freshly purchased bottle.
- Nuts — 1 cup coarsely chopped

Bring the honey, sugar and ginger to a gentle boil. Add the cooked dough and nuts. Stir gently over low heat until mixture is a deep golden brown. Pour out on wet board. Shape into 3 or 4 dozen balls. Use caution because mixture will be hot. You can use a spoon and knife to help with the shaping. As the balls cook, the confection firms up

a little and the *teiglach* can be put into individual foil cups.

Gefilte Fish

Faye Markowitz has been kind enough to share with us her recipe for gefilte fish and for that I thank her very much. Mrs. Markowitz is the wife of Cantor Morris Markowitz of Adas Kodesch Shel Emeth Congregation, and they have six sons.

- 10 slices fresh white fish
- 1 1/2 tsp. salt
- 1 tsp. sugar
- dash of white pepper
- 2 carrots
- 3 stalks of a celery bunch
- 1 complete bunch of curly parsley
- 1 onion

Put all the ingredients in an enamel pot. Cover over the top with water and cook until it boils. Skim the top; cover

and simmer for two hours. With a spoon stir the juice gently. Let the pot sit out over night; then refrigerate. When you are ready to serve discard all vegetables except carrots. Serve the juice and carrots separately.

Carrot Tzimmes

Another favorite on Rosh Hashana are *tzimmes*. Below is a very simple recipe that will serve about four.

- 1 lb. carrots
- 1/2 cup margarine
- 1/2 cup brown sugar
- salt to taste
- 1 tsp. powdered ginger
- orange juice

Scrape the carrots and slice into pieces. Place the carrots in a pot with the margarine,

brown sugar, salt and ginger. Add orange to cover and bring to a boil. Lower the heat and continue to cook until the carrots are soft and glazed.

Meat Tzimmes

- 1 lb. chuck meat, cubed
- 3 lbs. carrots, peeled and sliced
- 2 large sweet potatoes, peeled and sliced
- 1 cup honey
- Dash of salt
- 1/2 cup sugar
- Water

Place meat, carrots and sweet potatoes in large pot filled three-fourths full of water. Add honey, salt and sugar. Cook on low heat 2 hours. Makes 4 servings.

ENJOY!



COOKIE KING

JERUSALEM — Muli Levine offers a sample from Cookie Craze, Israel's first fast food cookie store. The Cookie Monster is featured in the store's window. RNS photo/Richard Nowitz

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Judaica Preserved In Japan

WOODBIDGE, CT. — The largest assortment of Judaica in the Far East has been established amid the Shinto shrines and Buddhist temples in the old Japanese capital of Kyoto by a world-famous calligrapher, Kampo Harada.

Mr. and Mrs. Ronald G. Shaw of Woodbridge, CT, visited Harada in Kyoto while on a recent business trip for the Pilot Pen Corporation of America, which is headquartered in Trumbull, CT. Mr. Shaw is the president of Pilot Pen, which is the U.S. subsidiary of The Pilot Pen Company, Ltd., Japan's oldest and largest manufacturer of writing instruments.

The 75-year-old Harada has assembled the Judaica collection at the Kampo Kaikan Museum to encourage cultural exchange and to express his personal interest in Judaism and Israel. Born in Japan in 1911, Harada began the study of calligraphy and ancient Chinese literature in his youth.

Harada gave the Shaws a warm welcome and a personal tour of the museum. He also created stunning works of calligraphy while his visitors watched and then presented one to the Shaws as a memento of their visit.

"Mr. Harada, who is believed of Jewish ancestry, is the

driving force behind this expression of intercultural interest in Japan," Mr. Shaw commented. "The museum is

in a serene garden and holds 300,000 documents, including 3,000 volumes of Hebrew literature and Judaica and a

dozen Torah scrolls housed in a small ark. Famed 17th and 18th century Eastern European Talmuds and artifacts

from everyday Jewish life are dispersed among the intercultural exhibit."

"Mr. Harada's interest in Judaism stems in part from his belief that his ancestors were Jewish and may be part of the 10 lost tribes of Israel. He sensed the Jewish people's deep respect for the Torah and education, and he believes there are similarities between Shinto and Jewish religious rituals," Shaw related.

"After World War II, Harada feared the growing secularism in his country and the decline of traditional crafts and customs," Shaw said. "So he founded the Nippon Shuji Educational Federation to teach orthodox calligraphy and the traditional spiritual nature of brush writing. The private schools now have 800,000 students in 18,000 branches."

"During the Chinese cultural revolution in the late 1960's, thousands of ancient manuscripts were rescued from China and brought to Japan. These manuscripts formed the core of the World Study Library, a multilingual treasury of world culture open to the public," Shaw noted. Visitors are free to browse through books in the collection of Judaism, Israel and Jews in the Far East.



WORLD-FAMOUS JAPANESE CALLIGRAPHER, Kampo Harada (center), recently gave Mr. and Mrs. Ronald G. Shaw of Woodbridge, CT, a personal tour of the largest assortment of Judaica in the Far East, which he has assembled in a museum in Kyoto, Japan. Harada, who is believed of Jewish ancestry, is the driving force behind the expression of intercultural interest in Japan.

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The Diplomatic Year 5746

By WALTER EYTAN

In the field of diplomacy, Israel has had quite a successful year. The meeting between Prime Minister Shimon Peres and King Hassan of Morocco raised hopes but has yet to result in concrete progress toward peace. Besides this development, however, the free trade agreement with the United States, the establishment of diplomatic ties with Spain, the renewal of relations with the Ivory Coast and Cameroon and British Prime

Minister Thatcher's historic visit have emphasized all the more the lack of diplomatic progress with Israel's immediate neighbors.

(WZPS) — The most dramatic event of 5746 was the meeting between Prime Minister Shimon Peres and King Hassan of Morocco, which polarized attitudes in the Arab world. It remains to be seen what long-range effects it may have on Israel's relations with its neighbors: no modification of policies is discernible yet on either side.

The year's achievements have been mainly in other fields.

U.S. and Europe

Israel concluded a free trade agreement with the United States whose implementation, as always in such cases, will be spread over several years. The agreement is similar to that which was signed, and is being implemented, with the European Economic Community (EEC), a market as populous as that of the United States. These agreements provide for the exchange of goods "freely," that is, without tariff barriers or customs dues. They are designed to make Israel, in effect, an integral partner in the European and American economies.

In the sphere of bilateral relations, diplomatic ties have, at last, been established between Israel and Spain. Apart from the anomaly of Spain having been for years the only West European country to hold out against such ties, this move had a special significance, coming as it did within weeks of Spain's admission to membership of the EEC. At the same time the Ivory Coast became, after Zaire and Liberia, the third African country to resume diplomatic relations with Israel after their disruption in the wake of the Yom Kippur

War. More recently, Cameroon reestablished ties with Israel. The breach with Africa, which resulted from Arab pressure and the oil embargo of 1973, is gradually being healed.

One of the year's outstanding events was the official visit to Israel of Margaret Thatcher, the first ever by a Prime Minister of Great Britain. It marked something like an effective reconciliation between the two countries, effacing the last bitter memories of the Palestine Mandate. Other noteworthy "firsts" were the reception accorded to an Israeli President in Ireland, when Chaim Herzog returned on a state visit to the land of his birth,

and to an Israeli Foreign Minister, Yitzhak Shamir, in Japan.

Arab Neighbors

While all this was going on, Israel's relations with its Arab neighbors remained, by and large at a standstill. The peace treaty with Egypt was maintained, and in some sectors attempts were made on both sides to lend it more practical content. The Taba issue, however, blocked the development of normal relations: a whole year was spent (one can only hope, not wasted) on seeking an agreed formula for arbitration procedures to determine whether this tiny strip of land near the

(Continued to Page 32)



Prime Minister Shimon Peres with King Hassan of Morocco in the king's palace at Ifrane, July 1986. WZPS photo.

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The Diplomatic Year 5746 —

(Continued from Page 31)
head of the Gulf of Eilat; was to belong to Israel or to Egypt. It seems likely this will now be achieved in the very near future.

The supposed "peace process" between Israel and Jordan hardly crawled forward an inch. Jordan deemed it could make no move except in partnership with the PLO. King Hussein's repeated efforts to pin down Yasser Arafat ended in failure. As the year went on, it became clear that the king had despaired totally of the Jordanian-Palestinian understanding, which for him was the precondition of negotiations with Israel. In the end he took active steps against the PLO, by closing down their offices in his kingdom, hoping perhaps to find alternative partners among other Arab notables in Judea and Samaria.

As things stand, the ball is in the Arab court, but if ever King Hussein agreed to negotiate, problems would clearly arise on the Israeli side. The present national unity government can achieve no consensus on what the terms of peace with Jordan should be. Indeed, the coalition agreement of

September 1984 between Labor and Likud stated explicitly that if Jordan accepted Israel's call to negotiate, new Knesset elections would be held - a virtual referendum on whose policy, Likud's or Labor's, the public decided to endorse.

A formal treaty of peace between the two countries is unlikely in any event. Such a treaty could not evade the problem of Jerusalem, on which neither side will yield. The most, probably, that can be hoped for is a wide-ranging, formalized *modus vivendi*, based on that which in practice rules today. It would reflect the vital interest of Israel and Jordan in each other's independent existence and strength.

The menace to both comes from Syria, which is aiming to call the shots in the Middle East as a whole as it has been doing in Lebanon. It has never abandoned its dream of a Greater Syria to encompass not only Lebanon but the whole of Jordan and what was Palestine. King Hussein has been trying to appease Syria's President Hafez al-Assad - but with his eyes wide open.

Syria, at this point, is the only Arab state that threatens

Israel with war. For the past year, with sustained supplies from the Soviet Union, it has quite openly been building up its military strength, and not for defense purposes alone. The year has been marked, too, by an intensification of terrorist activity, one of whose main sources is Syria. Side by side with the Syrian government's own part in this campaign, the leading Arab terror groups all have their base in Damascus. If terrorist activities continue in 5747, it is clear where the finger should be pointed.

Bush Visit

U.S. Vice President George Bush arrived in Israel, late July, for a four-day visit, during which he announced that the U.S. is ready in principle to grant "most-favored nation" status to Israel in the field of security. The move will allow Israel to purchase U.S. weaponry under improved terms and will facilitate Israel access to U.S. research and development programs.

Bush also signed a memorandum of understanding between the U.S. and Israel affirming the importance of two-way tourist traffic between the two countries.



LET'S TRY NONVIOLENCE
HEBRON, OCCUPIED WEST BANK — Elias Awad, left, and Frank Collins, right, confer at the Palestinian Center for the Study of Nonviolence. Mr. Awad, an Israeli, and Mr. Collins, an American, are volunteers at the Center, which advocates peaceful protest and civil disobedience as alternatives to terrorism in service to the Palestinian cause. RNS photo/Wide World

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Jewish Pride Vital To Intellectual Development Of Children

Jewish pride and a sense of belonging are crucial to mental health and cognitive development, according to Dr. Reuven Feuerstein, professor of psychology at Bar-Ilan University in Israel, whose emphasis on acculturation has won him international renown in the field of developmental psychology.

Feuerstein, who studied with child development pioneer Jean Piaget, took his teacher's theories a step farther. According to Piaget, every child goes through stages of development. But Feuerstein then asked why some people are smarter than others. Unlike many child

development psychologists, he was unwilling to attribute differences in intelligence to heredity. Instead, he said, he believes the differences are in what he calls "mediated experience."

According to Feuerstein, a family's strong ethnic identification provides children with a framework for understanding experiences. Parents "mediate" the child's experiences by offering explanations and a historical context.

Without this framework, he said, children develop what he calls an "episodic understanding" of the world — there are no connections,

no sense of time or cause-and-effect.

People who have been denied this background are not lost, however. The psychologist believes that intelligence is not immutable, and he has developed techniques to provide "mediated experiences" that give such people the tools with which to learn.

Feuerstein developed his theories and techniques as director of psychological services of Youth Aliyah, a position he held for 35 years.

I.Q. Tests Rejected

One of his most important decisions in dealing with the severely traumatized children pouring into pre-state Israel was to reject standard I.Q. tests (according to which thousands of youngsters were severely retarded) and develop measuring instruments of his own. Based on the assumption that people can change, Feuerstein's approach assesses the capacity to learn.

"I had my bias," he says about Israel's young immigrants. "I just didn't want to give up on any one of the children, and I could not accept them the way they were."

Asked if his Orthodox religious beliefs has had an impact on his theories, Feuerstein laughed and said, "If I try not to recognize it, there are many non-Jews who come up to me and say, 'Your psychology is deeply religious and Jewish.' I cannot deny it."

Jewish Pride

Feuerstein seems to glory in the fact that his discovery about the importance of Jewish pride — which provides the framework for Jewish parents transmitting the world to their children — is being used by all other cultures as well, especially those of minority groups.

The Navaho and Cherokee Indians, he reported, "have adopted this training experience as a way to support their fight to revive their cultures and languages, and to give legitimacy to the development of ethical norms of education."

According to the Bar-Ilan professor, being part of a minority group can be a positive experience.

"Minorities, because they have to fight for their identity, often have a stronger awareness of the need to ensure their cohesiveness and identity by preserving their culture, their mores, and their values," he observed. "We can see a good number of groups like this who, because of this fight, have fared better than those who have tried to run away from

themselves, to assimilate."

One of Feuerstein's former students, Judi Hirsch, is now a bilingual resource specialist with the Oakland (Calif.) public schools.

She explained his theory that a culturally distinctive background provides a filter through which the world becomes understandable to children. "Instead of saying 'Set the table,' the parent says, 'Set the table because it's Shabbat.' And then there's usually a talk about Shabbat. The culture is transmitted, and children get a sense of time, history culture, belonging, cause and effect."

"If the child gets the bare minimum — 'Set the table,' without any elaboration — what happens is that the child sees each thing as a self-contained unit and, as a result, kids have an episodic

grasp of reality." Thus, minority parents who don't transmit their culture rob their children of their own history.

The Parents' Role

Despite Feuerstein's international standing, he considers parents the real experts.

"Over the centuries, parents were the mediators without having to read my book in order to do it," he noted. "I had to read them in order to write my book."

The Israeli psychologist added that the most important message he could convey is that schools, technology, television and experts are no substitute for a parent's historic role.

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Taslich: A Fascinating Ritual

By CAROL GREEN

Rooted in five hundred years of tradition, the Taslich ceremony symbolizes the "casting of all sins into the depths of the sea." (Micah 7:19)

Much introspection and soul searching is involved in the ceremony in order to arouse God's "mercy that we may be cleansed from all forms of impurity."

(WZPS) — Toward late afternoon on the first day of the new year, Jews customarily gather alongside the banks of a river, ocean, stream or other body of water to utter praises to God and "cast all their sins into the depths of the sea." (Micah 7:19) This ceremony, known as *Taslich*, from the Hebrew "to cast," is performed by observant Jews all over the world. Jews can be spotted casting breadcrumbs, symbolic of their sins, along the shores of the Atlantic, Pacific and Mediterranean seas, at the Sea of Galilee and in landlocked Jerusalem at the Shiloah or Silwan tunnel, through which the Gihon spring flows.

Legend

The origins of this symbolic ritual, however, remain a

mystery. It is not mentioned in either the Bible or the Talmud, or by the early rabbinic authorities. The earliest reference is found in the writings of the 15th century German sage Rabbi Jacob Moellin in the *Sefer Maharvil*, but though he acknowledges the existence of the practice he doesn't explain how and why it developed.

Several commentators link the idea of going to a body of water on the new year to a legend about our father Abraham. According to the legend, after God ordered Abraham to sacrifice Isaac, Satan came to God claiming, "this is too much. I can't believe that your servant Abraham will bring his only son — the son he has waited for his entire life — to the slaughter." So confident was the Almighty in Abraham that He made a bet with Satan. The legend explains that God allowed Satan to do everything in his power to tempt Abraham and divert him from his path.

To frighten Abraham, Satan disguised himself as a mighty river. When the aged patriarch and his son saw the river they were puzzled. "I have passed this place many times before and never have I seen this river," said

Abraham. Determined to reach his destination — Mount Moriah, the hill designated for the sacrifice — Abraham and his son waded into the river. Soon the water reached their necks. Abraham called out to God asking Him for the strength and clarity to help him do His will. When Satan saw this, he caused the waters to recede, allowing Abraham and Isaac to pass.

Serving God

In Jewish tradition, the new year is the time man takes stock of himself and asks himself how well he is serving God. By going to the banks of a river or other body of water, we recall the legend of our father Abraham who stood prepared to fight any obstacle, no matter how great, that stood in the way of his divine service. As we ask God to forgive our sins and

grant us another year of life, we pray that we too will be able to overcome any obstacles.

In Jewish tradition Torah is called a "well of living waters." Our sages teach that only by cleansing ourselves in the living waters of Torah can we overcome our weakness and serve God properly. To illustrate this, at *Taslich*, Kurdish Jews literally jump into the water to observe the ceremony. In the *Taslich* prayers we say to God "arouse your mercy that we may be cleansed from all forms of impurity."

Divine Perfection

The Code of Jewish Law, or Shulhan Arukh, states that *Taslich* should be recited alongside a body of water containing fish. This is because fish are vulnerable. They are constantly prey to hooks, nets and other larger fish. So, too, is man

vulnerable, to his impulses and destructive tendencies and must constantly be aware of his feelings and actions so as not to fall prey to sin.

In this *Taslich* service, we recite the 13 attributes of divine perfection, recalling that God is compassionate, forgiving, slow to anger, etc. Judaism teaches that man must strive to imitate divine perfection and incorporate these attributes into his personality. Abraham, more than any Jew in history, succeeded in this.

The Torah also teaches that man was created out of the dust of the earth and that before man was created the earth was covered with water. Standing along the waterside, on the first day of the new year, we recall where we came from, where we are going and the great task we have ahead of us. The *Taslich* ceremony reminds us both of how small we are, and how great we can be.



Taslich on a Tel Aviv beach. WZPS photo by Richard Nowitz.

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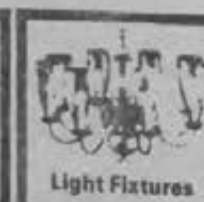
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The Economic Year

By ZE'EV FISHER

Economic growth has been high on the government's agenda, particularly during the last year. To put a stop to runaway inflation, the national unity government introduced its new economic policy in July 1985, thus bringing prices under control.

Critics and supporters alike commented favorably on the prime minister-sponsored economic program, which the public views as one of the government's major achievements.

This and the success of Operation Independence, which has brought millions of dollars of investment to various Israeli enterprises, are vital steps in the promotion and renewal of economic growth in Israel.

(WZPS) — During the past year Israelis have swallowed some bitter economic medicine, though they have had the satisfaction of seeing their economy stage a significant recovery. Most conspicuously, inflation has dropped dramatically, but equally as important, the national debt has been reduced, the balance of payments deficit has narrowed and the country's foreign currency reserves have increased.

Fighting Inflation

For years Israel's most notorious problem has been three-digit inflation. In 1984, consumer prices rose by a record 445%, resulting in general economic chaos. Towards the end of 1985, the

national unity government's new economic policy began to take effect and during the first five months of 1986 inflation slowed to a (for Israel) remarkably low 6.9%. Finance ministry officials hope to build on this success and lower inflation to bet-

ween 5-10% annually, though they warn that it is too early to declare victory in the battle against inflation.

In a related development the last year saw the currency changeover to the new shekel and Israelis have a new-found confidence in their

own banknotes. Nevertheless, there is still a tendency when dealing with large sums, to talk in dollars. However, daily devaluations are a thing of the past, as the new shekel was frozen at approximately 1.50 per U.S. dollar from July 1985 until this past August 1, when the government linked the shekel to a basket of world currencies.

Most encouragingly, the dramatic decline in inflation has not been achieved at the cost of mass unemployment, although the statistics are still worrying. Ministry of Labor and Social Welfare figures indicate that nearly 8% of the workforce is currently out of work, totalling over 100,000 people. Unemployment is particularly acute in Negev and Galilee development towns and some southern cities like Yeroham claim that their very existence is threatened.

Achievements and Developments

It is of little comfort to the unemployed that Israel's national debt has been cut from \$23.4 billion in 1984 to under \$20 billion today. Or that imports decreased by 4.5% in 1985 while exports increased (Continued to Page 38)



Twenty old 50 shekel notes equal one new shekel note. Israel's currency changeover in September 1985 made life easier for all. WZPS photo by Shuki Kook.

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A Jewish Bestiary

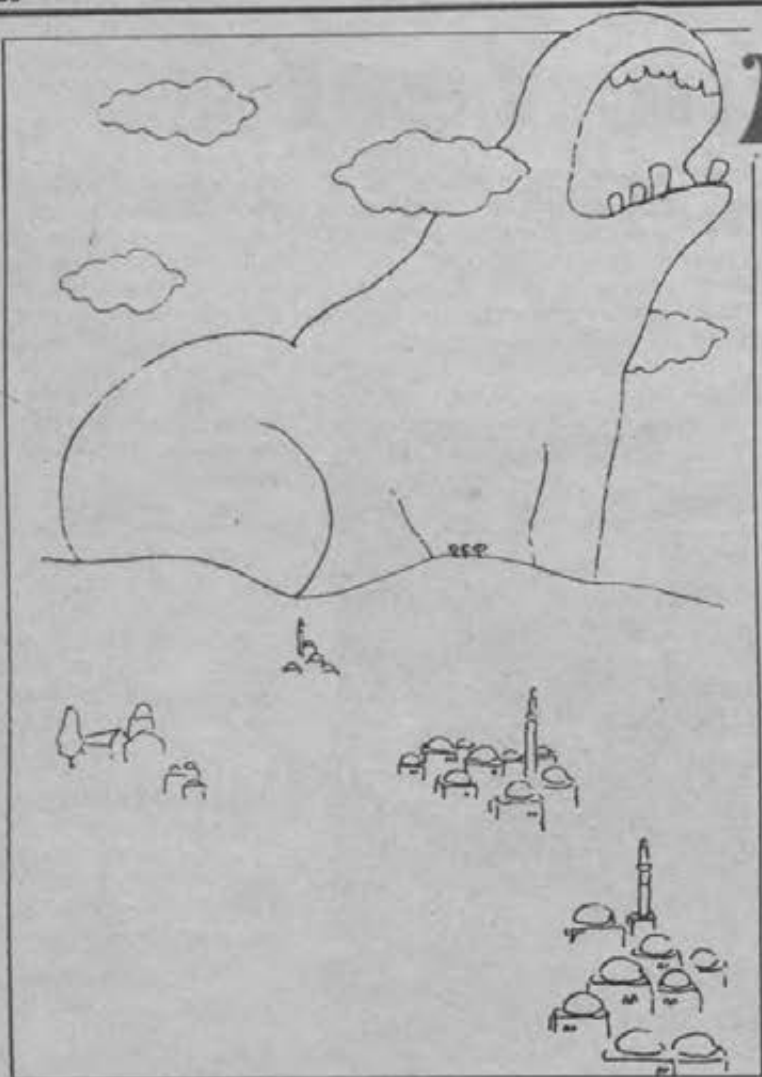
Creatures from Hebraic Legend and Lore

By Mark Podwal

Artist and author Mark Podwal has taken words from the Talmud and given it life in a delightful new book that provides a refreshingly modern interpretation of some "fabulous creatures" from Hebraic legend and lore.

'A Jewish Bestiary' (The Jewish Publication Society, \$10.95) contains 25 of Podwal's creatively original drawings each accompanied by a clever and instructive text. Creatures from the ant to the ziz, real and fanciful, are included, drawn from a variety of traditional Jewish sources.

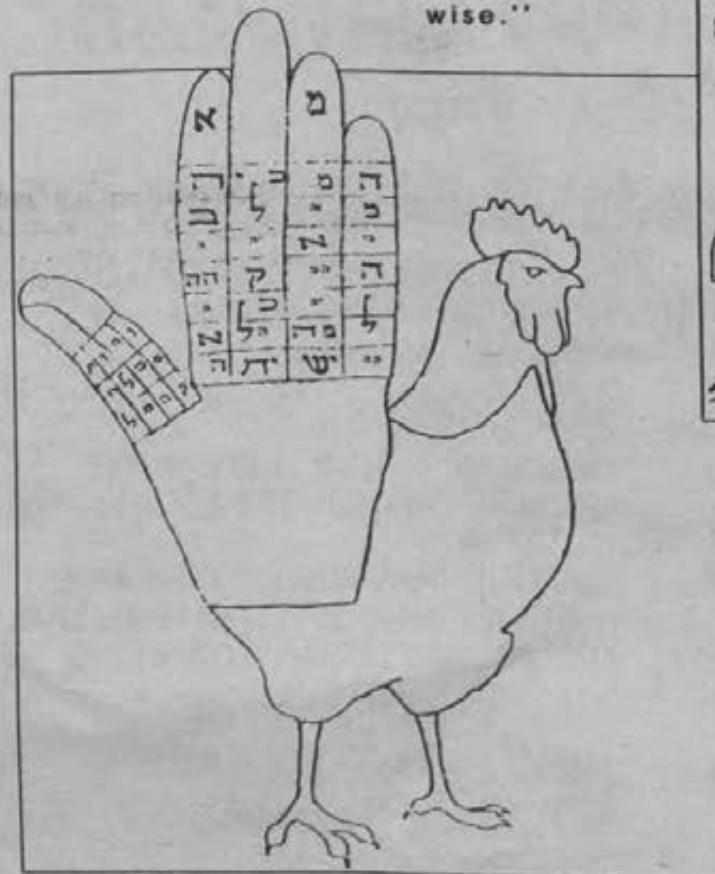
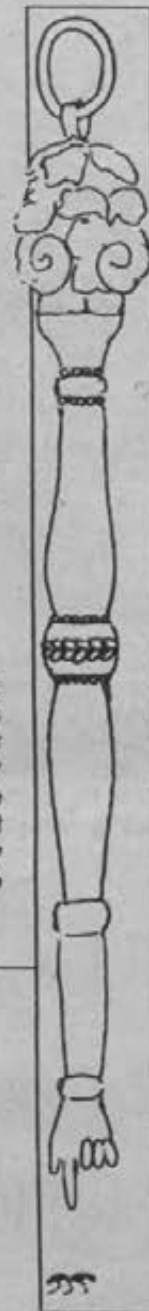
Here, a look at some of those creatures.



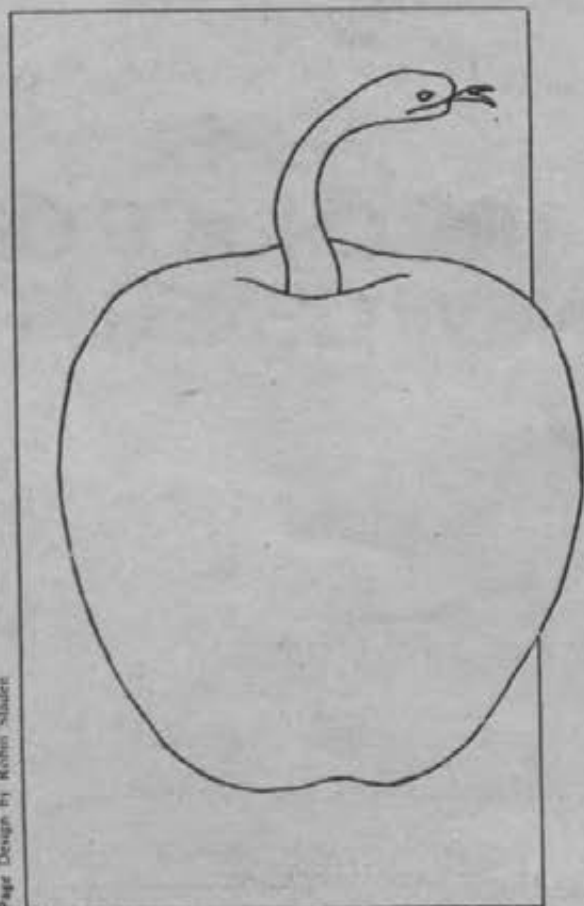
Behemoth, the largest animal that lives on land, was fashioned from clay, so Jewish legend asserts, by the Holy One, blessed be He, on the sixth day of creation. It was created solely to be served at the end of days as one of the delicacies of the messianic banquet.

Serpent Of all the animals in Paradise, the serpent was truly the most remarkable. According to legend, only the serpent spoke Hebrew, whereas the rest of the animals conversed in their own special tongues. Resembling man in many ways, the serpent stood erect on two feet. His height was equal to that of the camel. Had it not been for the fall of Adam and Eve, one pair of serpents, it was said, would have been able to perform all of man's labors on earth.

Ant The Book of Proverbs describes the ant as one of the four creatures that are "among the tiniest on earth, yet they are the wisest of the wise."

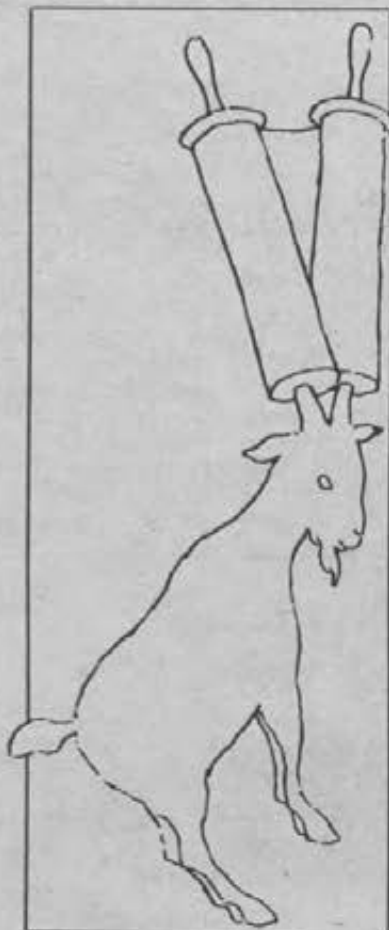


Cock The Talmud bids us to pronounce the following blessing upon hearing the cock crow each morning: "Praised be Thou, O G-d, Lord of the world, that gavest understanding to the cock to distinguish between day and night." According to the Zohar, when G-d visits Paradise each midnight to confer with the souls of the pious, all the trees break out in adoration and their song awakens the cock, which in turn begins to praise G-d, at the same time calling upon men to praise the Lord.



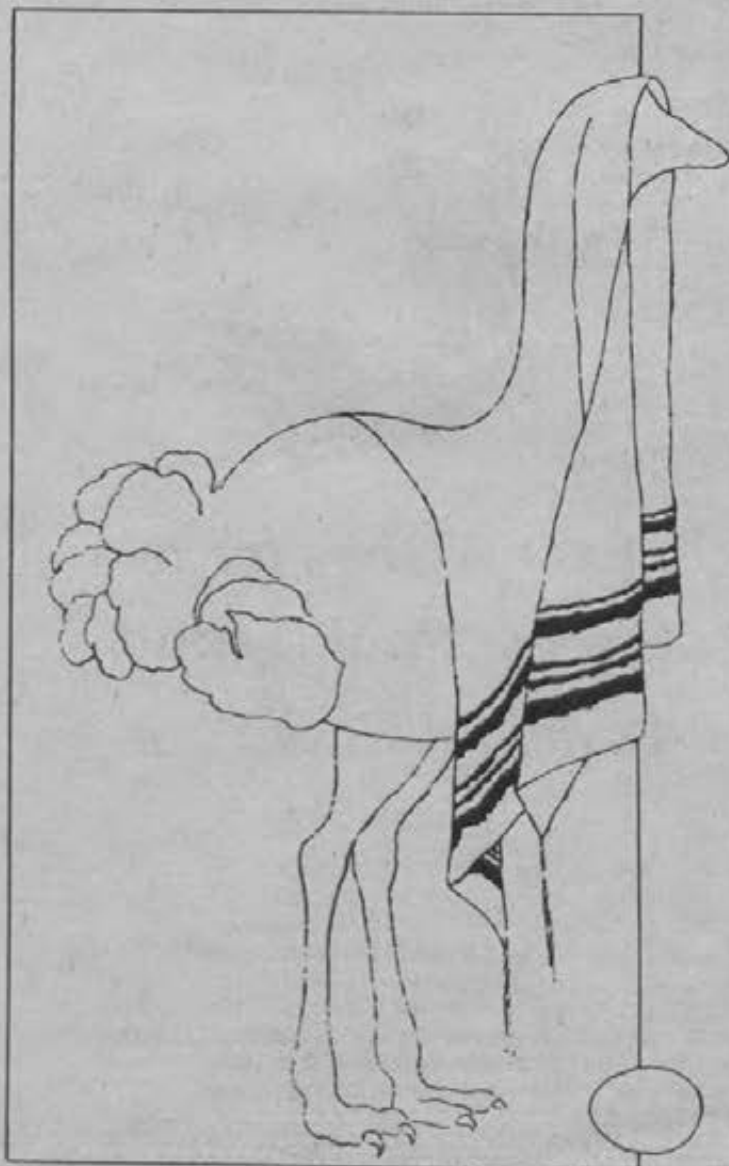
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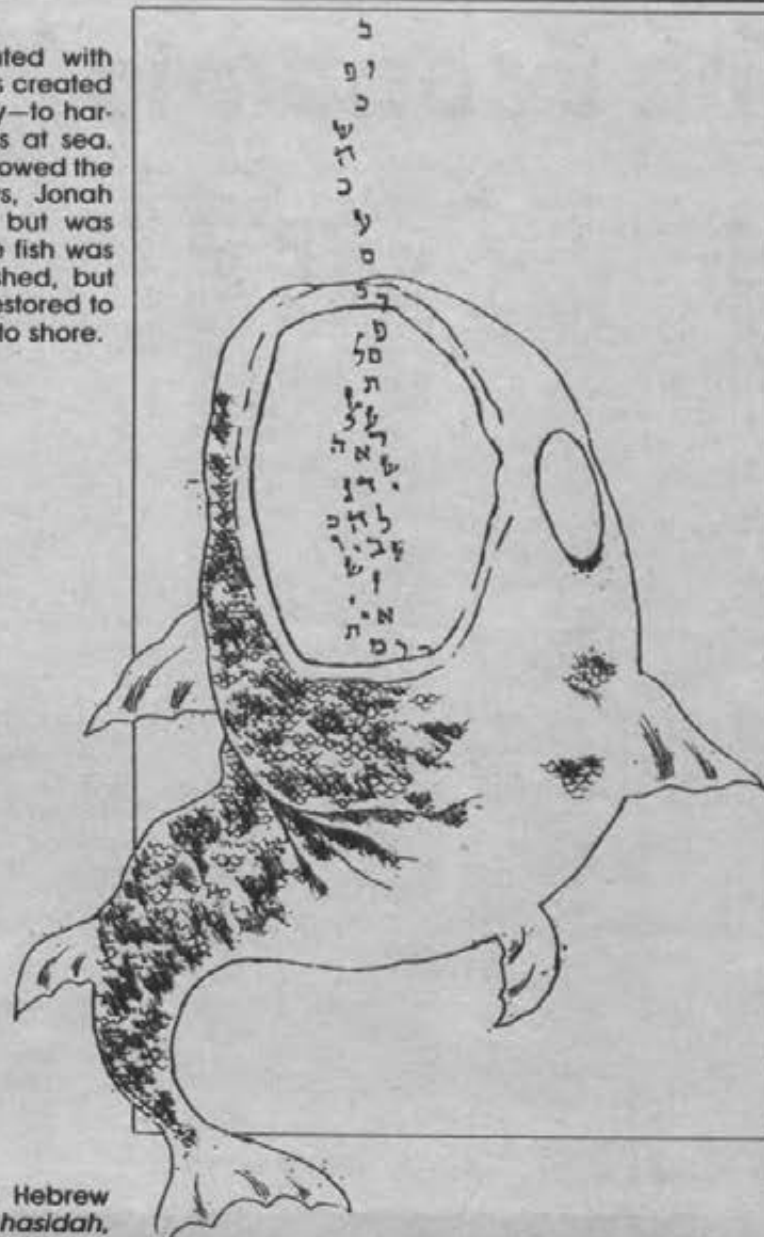


Azazel-Goat In accordance with the biblical injunction, every year on the Day of Atonement, two male goats, selected as if twins, would be brought to the Temple in Jerusalem for the special ministrations of the High Priest. The fate of each would be decided by the casting of lots. On one lot would be written, "For the Lord"; on the other, "For Azazel." The goat chosen for the Lord would be slaughtered as a sin-offering. The Azazel-goat would have a crimson thread twisted around its horns, and the High Priest would press his hands upon the head of the goat, confessing over it the iniquities of the people.

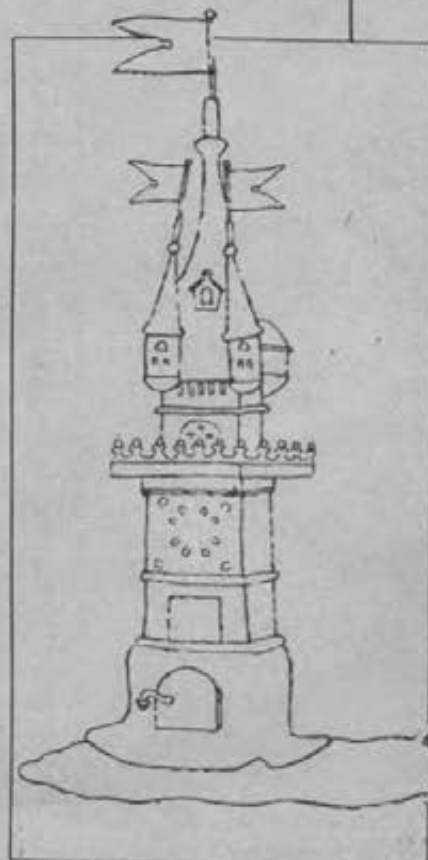
Ostrich With wings, but unable to fly, the ostrich in its bodily structure and habits so resembles a camel that there are some who believe that it originated as a cross between a bird and a camel. Its ability to swallow any object is described in the Talmud in an account of an ostrich that devoured a pair of phylacteries.



Great fish Associated with Jonah, the great fish was created to fulfill a special destiny—to harbor Jonah in his distress at sea. When the great fish swallowed the prophet, the Zohar says, Jonah actually died of fright but was brought back to life. The fish was also said to have perished, but three days later it was restored to life and returned Jonah to shore.



Stork The Hebrew word for stork, *hasidah*, is derived from the term *hasid*, meaning "pious one." According to the Talmud, the bird received its name on account of its compassion and mercy. Then why is the stork listed in the Bible among the unclean birds? A Hasidic saying supplies the answer—it is because the stork's compassion is reserved only for its own kind.



Snail "Let them (the wicked)... be like a snail that melts away as it moves." This denunciation from the Book of Psalms takes its imagery from the ancient belief that the moist streak left by a snail as it crawls along is subtracted from the substance of its body; the farther it creeps, the smaller it becomes, until it wastes away entirely.

The Economic Year

(Continued from Page 35) by 7%, thus reducing the balance of payments deficit by more than 17%. Or that the Bank of Israel's foreign currency reserves have increased by 50% from \$2 billion to \$3 billion.

The positive trends have come about in part due to the fall of world oil prices and the strengthening of European currencies (most of Israel's exports go to Europe). But every Israeli has also paid a heavy price. The standard of living has dropped by 10% since 1984, while consumption of consumer durables has fallen sharply (by 31%), although there are currently signs of a significant increase in the purchase of imported cars, videos and other luxury goods.

Credit for recent achievements should also go to the Histadrut Trade Union Federation, whose members have foregone wage increases for the sake of the national interest. Manufacturers, too, adhered to stringent price restrictions. The politicians finally came to realize that the nation actually wanted to solve the economic crisis and that it was their own weakness in giving in to interest groups

that was aggravating the crisis.

Ironically, Yitzhak Modai, the most successful Finance Minister in recent years, was replaced during February by Moshe Nissim because Prime Minister Peres alleged that Modai's uncontrolled outbursts were undermining his authority. Modai's supporters claimed that Peres victimized Modai in a failed attempt to sabotage the rotation agreement.

Nor was Modai the only senior casualty of 5746. The Bejski Report, which emanated from a commission of inquiry into the collapse of the bank shares three years ago, recommended the resignation of Israel's entire banking establishment. Bank of Israel governor Moshe Mandelbaum was replaced by Professor Michael Bruno while the heads of the country's four largest banks were asked to step down, which they did. Hopefully, the Bejski Report will also herald the end of a troubled age and the beginning of a more ordered Israeli economy.

Operation Independence

Another new trend was the emergence of Operation In-

dependence. This comprises a task force of 100 leading businessmen from Israel and the Diaspora who plan to breathe new life into this country's industry by exploiting the commercial acumen, management skills and technological expertise of World Jewry. The task force is chaired by veteran American Jewish leader Max Fisher and includes businessmen from North America, Europe, South Africa and Australia.

Diaspora businessmen have already invested millions of dollars in Israeli fashion, food and tourist enterprises and most importantly these endeavors are undertaken due to business practicality rather than sentiment. Operation Independence has suffered a setback in its attempt to bring two million tourists to Israel because of the reluctance of Americans to travel anywhere abroad due to a fear of terrorism. Thus, although a record 1.5 million tourists visited Israel in 1985, 1986 has seen a 22% drop in holidaymakers.

Until Operation Independence takes effect, Israelis must rely on the generosity of world Jewry,

who donated \$600 million in the last year, and the US government, which granted Israel over \$3 billion in aid. Many Israelis are unhappy with their dependent status, though Foreign Office sources like to point out that as America spends \$10 billion per year defending South Korea, \$40 billion per year in South East Asia and \$140 billion per year defending Western Europe, Uncle Sam

has purchased, in Israel, a strategic, efficient and highly reliable ally on the cheap.

But it is too early to be certain that the economic crisis is over. The political uncertainties surrounding the rotation agreement make that impossible. Nevertheless, there is a determination to see that the economic sacrifices made in the current recession will not be rendered useless by political opportunities.



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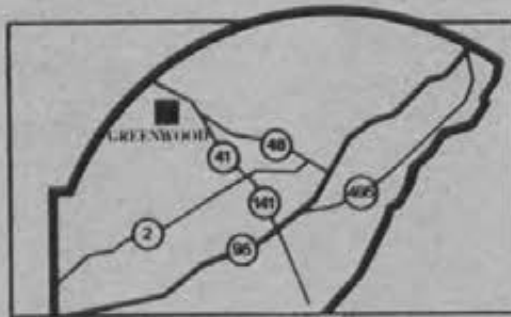
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Catskill Hotels Changing Their Approach

By **ARNOLD AGES**
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KIAMESHA LAKE, N.Y. — It's as though Macy's told Gimbels. Resort owners in the fabled Catskill Mountains of New York State have coproduced a public relations leaflet which collectively lauds their Jewish-oriented hotels. The leaflet even mentions Grossinger's, the major hotel that is closed for renovations.

This unprecedented cooperation reflects the desire to promote a community of hotels, not isolated units, according to Milton Kutcher, owner of Kutcher's Hotel, and Gordon Winarick, owner of the Concord Hotel, the largest in the Catskills.

Otherwise, the advertising stresses the perennial themes of the resorts, begun in the early part of this century: their informality compared to urban hotels; and food, entertainment and camaraderie.

But the "Borscht Belt" resort business is changing. Irving Cohen, the maitre d' at the Concord, said that year-round operations have changed the nature of the dining room. Fewer college students are available to wait on and bus tables, making it necessary to engage fulltime help, and attracting good service personnel is difficult, he added.

Also new is the dichotomy between the kosher hotel and the kosher-dining hotel. Cohen put it this way: "We have kosher dining facilities that are impeccable. We are inspected, moreover, regularly by New York State agents from the Department of Agriculture.

"We are not, however, a kosher hotel in the sense that we do not control the atmosphere outside of the dining hall. The Concord and several of the other Catskill resorts employ *mashgichim* to supervise their dining halls

and kitchens, but they do not enforce religious regulations beyond this."

Some people here claim that Grossinger's closed its doors primarily because it went "further than was wise from the business point of view" to attract Jewish clients who were religiously observant. As one hotel owner put it: "There simply aren't enough of that segment of Jewish society to sustain a hotel of Grossinger's size."

Another change is the guests. Twenty-five years ago, the majority was Jewish and from New York or New Jersey. Today, as much as 30 percent are non-Jews. In addition, they come from all over North America and Europe. Winarick of the Concord said this is an important development. The presence of non-Jewish guests at the Concord and other Catskill resorts is due to attempts in recent years to attract convention business. At the Concord, for example, an international chess convention recently was sharing space with the Pennsylvania-based Brit Shalom fraternal order.

Winarick developed a new family encounter and reunion program at his hotel called *Le-Chaim*. Hebrew for "to life." He indicated that one reunion would soon gather

more than 40 people from all over the United States.

Whether they come for family reunions, conventions or personal respites, the Catskill hotels still offer an array of entertainment. It's passe by now to list the prominent Hollywood personalities who began their careers as stand-up comics in the "Borscht Belt." The fledgling would-be comedians are still making the rounds, but they are being eclipsed, especially on weekends, by mega-stars such as

Paul Anka, Harry Belafonte, Joan Rivers, Tom Jones and Julio Iglesias, all of whom were scheduled to perform at the Concord this summer.

Intellectual entertainment also attracts respectable audience. Kutcher's has a resident expert on the Middle East who discourses regularly about Israel and Arab politics. The Concord invites highly qualified experts on taxes and investment strategy to lecture on a regular basis.

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Israel's Sabbatical Year 5747

By DVORA WAYSMAN

The Jewish year 5747 is a *shmitta* or sabbatical year, wherein, according to Jewish law, a year of rest must be given to the soil. *Shmitta* literally means renunciation, as we renounce the right to work the land and let it lie fallow.

As opposed to the Jews in the Second Temple period who suffered great hardships due to their rigid adherence to *Shmitta*, Jews in modern Israel bear no such burden. Although a difficult time for all, many crops are now grown by hydroponics, a soil-less system of cultivation.

(WZPS) — *Shmitta* happens every seven years, beginning on Rosh Hashana, and although for most of

world Jewry it is just a theological concept with no practical application, for Israel's observant Jews it has profound significance. "The seventh year shall be a Sabbath of solemn rest for the land," we are commanded (Lev. 25:4).

The *shmitta* year was largely forgotten by Jews who were not obliged to observe it, i.e. if they lived outside of Eretz Yisrael. Even those who lived in Palestine and were persecuted had reason to waive its observance. But since the birth of the State of Israel, it has become a voluntary act of piety for observant Jews and is again a lively issue in the conscience of Israelis.

Past Transgressions

During the First Commonwealth — the settlement of Canaan under Joshua — the Jewish people were lax in observing *shmitta* and many lapsed into idolatry. Ezra ruefully observed in the epilogue to Chronicles: "And they burnt the house of God...and those that escaped from the sword did Nebuchadnezzar carry into exile into Babylon...until the kingdom of Persia came to the government to fulfill the word of the Lord until the land has been paid its (unobserved) Sabbaths; all the days of its desolation it rested until 70 years were completed."

Neglect of *shmitta* brought exile, and for more than four

of the nine centuries of the First Commonwealth, *shmitta* was not observed properly. When the exiles returned under Ezra and Nehemia, they solemnly vowed to keep it.

It required great self-sacrifice to refrain from cultivating the land when the Romans levied a heavy annual crop tax. Yet even with the fields lying fallow and vineyards untended, most Jews managed somehow to satisfy the Romans' demands. The Rabbis dealt leniently with Jews who could not observe *shmitta* — in fact Rabbi Yanni ruled: "Go forth and sow in the seventh year on account of the *arnona* (crop tax)." (Sanhedrin 26a).

Modern Israel

Jewish farmers abroad are not obliged to leave their fields fallow, as the obligation begins "...when ye come into the Land which I give you..." (Lev. 25:2).

For many generations both Jews and gentiles saw the logic of letting the land rest periodically and voluntarily practiced crop rotation. Israel today is still largely an agricultural land, and *shmitta* brings with it a very heavy economic burden. Learned rabbis (including the late Rabbi Abraham Kook) agreed to a *heter* (special dispensation) to sell the land to non-Jews during the sabbatical, to permit the land to be worked. Other methods have also been devised...an early sowing of vegetables before the New Year (relying on the view of Rabbi Shimeon from Sens) and the growing of crops by hydroponics or soil-less systems as is practiced at the Poalei Agudat Yisrael *kibbutzim*. They are helped with government subsidies and fund-raising; but the full biblical observance of

shmitta is impossible for the public as a whole.

How does *shmitta* affect the religious community in Israel? Throughout the year, lists of shops appear in newspapers from whom it is permissible to buy fruit and vegetables. For many ultra-Orthodox Jews who do not accept the *heter* of selling the land, there are certain shops that market only Arab or imported produce; and the Arab markets in East Jerusalem, Jericho and Bethlehem are thronged throughout the *shmitta* year by those Jews who will only buy produce not grown on Jewish soil.

"Until the Time is Ripe..."

We don't always understand the reasons for the commandments, but *shmitta* teaches us that the earth belongs to God. It also gives man freedom just to study Torah, for he is not preoccupied with working the land. In the words of Rabbi Kook, "We today are charged with preserving the memory of the commandment until the time is ripe for it to be carried out with all its minutiae."



A stallholder in a Tel Aviv market sells fruit and vegetables during a *Shmitta* year. The sign reads: "Shmitta Committee - this shop, which belongs to Yitzhak Cohen, is under the supervision of the ultra-orthodox haredi court in matters of *Shmitta*." WZPS photo by Richard Nowtiz.

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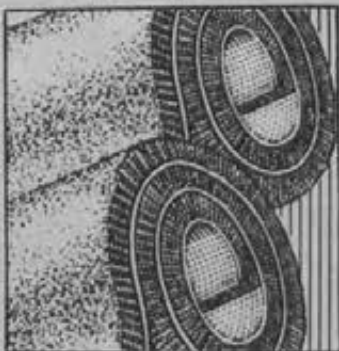
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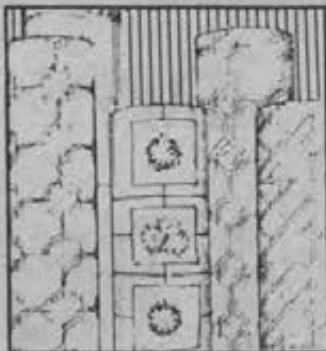
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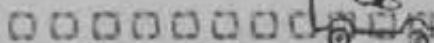


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Israel's National Unity Government Nears Rotation

By SIMON GRIVER

In spite of a number of crises within the National Unity government during the past year, which have threatened the rotation agreement, rotation seems likely to be implemented in October 1986.

Assuming the agreement stays intact, which most Israelis are hoping for, Yitzhak Shamir will shortly become Prime Minister and Shimon Peres Deputy Prime Minister.

By SIMON GRIVER

(WZPS) - Prime Minister Shimon Peres spent the past year caught between the proverbial devil and the deep blue sea. Some observers believe he tried on several occasions to rock Israel's political boat in the hope of sinking his Likud political partners in the National Unity government but seemed to pull back for fear that he might inadvertently drown. As it happens, there often seemed a greater likelihood that Vice Prime Minister Yitzhak Shamir would be thrown overboard by colleagues from within his own Herut party.

Israeli politics were dominated during 5746 by the rotation agreement. This unique political accord, signed in September, 1984, stated that Peres would serve as Prime Minister for 25 months upon which he would be succeeded by Shamir for the following 25 months. It was an innovative



Shimon Peres (L) and Yitzhak Shamir at Minouna celebrations earlier this year. WZPS photo by Laurence Agron.

agreement, unheard of in the annals of parliamentary democracy anywhere in the world, between two parliamentary blocs (Labor and Likud) who are bitterly divided over many issues, but especially that of Israel's future borders.

The agreement came about because neither bloc could form a government after the inclusive elections of July, 1984. Labor was in a marginally stronger position and Peres opted to take first strike as prime minister. The rotation agreement was not constitutionally binding. Whoever, however, chose to annul the agreement would have to explain the act to the electorate.

This has been at the heart of Peres' dilemma. He has enjoyed his stint as prime minister but rotation has threatened him despite his

successes in stabilizing the economy, withdrawing the IDF from Lebanon and strengthening the country's international profile and foreign relations. Furthermore, he has overcome his own demonic image within certain sectors of Israel's oriental population. With this increased stature in mind, many of Peres' supporters have urged him to call early elections, despite the credibility risk involved in breaking the rotation agreement.


Few people, at the start of 5746, saw any likelihood of rotation being implemented. The Likud was cynical, seeing Peres as an unreliable megalomaniac. "It would be extremely naive to believe that the Labor Alignment will keep the arrangement," said Likud MK Eliahu Ben Elissar (Continued to Page 43)

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Israeli's National Unity —

(Continued from Page 42)
last October.

"The rotation agreement is intolerable," declared MK Rafi Edri, chairman of the Labor Alignment Caucus in a speech last October. "The Likud's hard line on the possibility of peace talks is paralyzing the government's foreign policy." Yet the rotation agreement survived. There were three distinct crises, though none of them ever looked likely to provide Peres with a strong enough reason for appealing to the electorate.

The first crisis came in November when Peres fired Industry and Commerce Minister Ariel Sharon after he had been insulted by him. He retreated from the brink, however, by accepting a lukewarm apology. The second crisis came in March when then Finance Minister Yitzhak Modai also strongly criticized Peres. A conciliatory Likud, determined not to scuttle the rotation agreement, allowed Modai to change positions with Justice Minister Moshe Nissim. By the third crisis, over whether

there would be an enquiry into the conduct of the head of the Shin Bet (General Security Service), nobody believed that the rotation agreement would be violated, especially as Peres and Shamir appeared to see eye to eye on the issue.

This fatalistic attitude towards rotation greatly angers many Labor people, for they fear that with the economy on the road to recovery, the Likud will now take the credit for Peres' achievements.

Assuming that rotation is implemented, Peres will have more power as Deputy Prime Minister and Foreign Minister than did Shamir.

Just as Shamir did not want to rock the rotation boat while Peres was in power lest he lose his opportunity to become prime minister, so he will have to accede to Peres' maneuverings after rotation, if he wants to remain in power. The results of the 1988 elections could depend on whether Shamir or Peres proves to be the shrewder politician.

But while Peres leads a Labor party that seems relatively united, Shamir faces a continuing challenge to his leadership from Housing Minister David Levy and Industry Minister Ariel Sharon. Indeed, during the Herut convention in February, there were attempts to depose Shamir despite the fact that the rotation agreement is personal and is only valid if Shamir remains at the helm of his party.

The Herut convention which was marked by rowdiness and even fist fights, also saw the reappearance of the name Begin, in the form of Dr. Binyamin Zeev Begin, a geologist, tyro politician and son of the former prime minister. Begin and Deputy Foreign Minister Ronnie Milo (Begin's nephew) put their full support behind Shamir charging that Sharon had not served in Herut during its long years in opposition. Eli Landau the Mayor of Herzliya and a Sharon supporter, says in an attempt to slight Begin junior and Milo, "there should be no princes in a democratic party."

If Shamir is successful as prime minister he could quell attempts to oust him. Otherwise it is not only Peres and the Labor party who are out to exploit any weaknesses.

A further threat to the National Unity government could come from overseas. Labor has always hoped to launch a peace initiative, preferably trading land for

peace with Jordan. Such a deal would be anathema to the Likud, which adheres to the concept of an Israel including Judea, Samaria and Gaza even though the territories contain 1.3 million Arabs. King Hussein still seems reluctant to embark on a Sadat-style peace initiative but, if he were to do so, he would certainly divide the National Unity government.

Should the rotation agreement remain intact it would

undermine the belief that Israel is a country hopelessly polarized between left and right. And with the pollsters predicting that elections would once again produce a stalemate between Labor and Likud, rotation could even create a precedent for a further compromise in 1988. Opinion polls, however, also show that the majority of Israelis on both left and right do not want new elections before 1988.

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Homosexual Congregation Develops Liturgy

By BEN GALLOB
(Copyright 1986, JTA Inc.)

A Jewish prayerbook for homosexuals has been prepared by Congregation Sha'ar Zahav in San Francisco, one of 20 such congregations in the United States.

Members Dr. Michael Rankin and Garry Koenigsberg describe the new liturgy for lesbian and gay worshippers in the cur-

rent *Journal of Reform Judaism*.

They describe their approach to preparing the prayerbook as based on such goals as "providing faithful and poetic translations of traditional prayers, removing gender references to God, recognizing the contribution of women as well as men to Jewish history and tradition, and adding prayers and readings which would reflect the experiences of gay and

lesbian Jews."

They commented that "there are, of course, no 'gay prayers,' only prayers which contain themes common to all people: wonder, loneliness, joy, the need to be comforted, to challenge and protest, to express awe and thankfulness."

Adding that "these are universal impulses — but within the universal, there are particulars," the two congregants declared that "like

Marranos, gay people have often been forced to pretend and to hide. Other gay people have been driven from their families, written out of the bonds of *mishpacha* (family) during their lives, and even after their deaths."

These feelings, they said, are contained in their Yizkor service, which reads in part: "Sister that I never held near/comrade that I never embraced/your memory is almost lost/The ones we don't

talk about/the loving one who never married/the one for whom no Kaddish was said/Your loneliness calls out to me/I know of your struggles/we are not strangers/and if my path is easier/I will not forget who walked it first."

They suggested that "perhaps a million" people were killed in the Holocaust "because they were gay or perhaps they were Jewish as well. In the end it didn't matter."

Citing the passage from Ecclesiastes that "there is a time to weep and a time to rejoice," the two men reported that "services at Sha'ar Zahav are much more rejoicing than weeping. We begin almost every service, for example, by linking arms, standing and singing *Hinei Ma Tov* (Behold, How Good)."

But at their synagogue, they reported that the song's next phrase — *shevet achim gam yachad* — is alternated with *shevet achayot gam yachad* — "How good it is for brothers and sisters to live together, in harmony and in peace."

They also reported that services and business meetings "always close with the joyous singing of *Oseh Shalom* and that "arms again linked, the whole congregation swaying with the music and the prayer — May the One Who makes peace on high help us to make peace, for us and for all the world."

They suggested that "there may come a time when 'gay synagogues' are no more needed than tailors' or shoemakers' synagogues. There may come a day when in any synagogue in any city two women can be called to the Torah in honor of their 20th anniversary as lovers, when two men can bring the infant they have adopted to the synagogue to be given a Jewish name and welcomed into the household of Israel."

Declaring that "no one prays more earnestly than gay and lesbian Jews for that day to arrive, the two men cited the congregation's liturgy for that hope:

"Let the day come which is all Shabbat, when all people, all religions, all sexualities will rejoice as one family, all children of Your creation."

"Help us bring near the time of Redemption — when violence gives way to gentleness, when oppression gives way to freedom, when force gives way to love. Then will Your presence be manifest in a world deserving of a God of peace."

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High Holiday Services At Kutz Home

The public is cordially invited to join residents of the Milton & Hattie Kutz Home in high holiday services which will be held in the Synagogue of the Home at 704 River Road, Wilmington.

Services will be conducted by Reverend Samuel Mendelberg, the Home's spiritual leader. Reverend Mandelberg has announced the following schedule for services:

Friday, Oct. 3 6:30 p.m.
 Saturday, Oct. 4 8:30 a.m.
 Saturday evening, Oct. 4 6:30 p.m.
 Sunday, Oct. 5 8:30 a.m.
 Sunday, Oct. 12 6:30 p.m.
 Monday, Oct. 13 8:30 a.m.
 YISKOR 10:30 a.m.

In addition to high holiday observances, services are held each Saturday at 8:30 a.m. As always, everyone is welcome to worship at the Home.



Rev. Samuel Mandelberg

Joan Rivers Endorses Campaign To Combat Political Anti-Semitism

(Washington, D.C.) — Noted comedienne and talk show hostess Joan Rivers will lead a major political fundraising campaign aimed at combatting political anti-Semitism.

Political anti-Semitism, while not a new phenomenon, has recently crept into the American political scene with the emergence of such figures as Lyndon LaRouche, Minister Louis Farrakhan and others who openly preach hatred of Jews.

Ms. Rivers authored a letter mailed to hundreds of thousands of households throughout the United States. She points out the need to support candidates for Congress who believe in American support for a strong Israel, and oppose organized campaigns of hate directed against the American Jewish community disguised as anti-Zionism.

In her letter, she cites anti-Semitic religious leaders who travel the hard-hit farm communities of the American midwest and south and blame "the big city Jews running the banks" for the farm crisis.

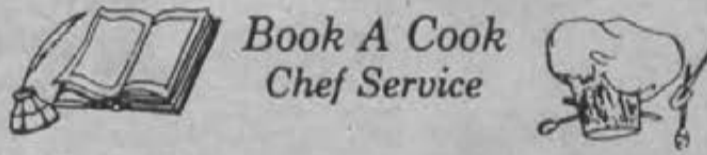
The essence of political anti-Semitism lies with individuals who, in their thirst for power, use and abuse the American political system's guarantee of free speech to spread hatred of Jews.

Ms. Rivers urges support of members of Congress through contributions to The National PAC (NatPAC), a political action committee that since its founding in 1982 has contributed more than \$1.3 million to Senators and Representatives currently serving in the U.S. Congress.

NatPAC is the top contributor to congressional candidates among all unaffiliated PACs in the United States. NatPAC, and its executive director Richard Altman, are located at Suite

718, 555 New Jersey Ave., NW, Washington, DC 20001. Phone (202) 879-7710.

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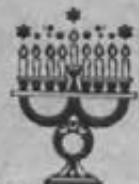
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U Of D B'nai B'rith Hillel Report

We at Hillel are happy to report the beginning of another successful school year. Our summer membership mailing has yielded 150 members and the beginning of the semester has brought in additional membership cards. We are confident our membership will exceed the 300 members we reported last year. We are growing with vigor!

Our traditional opening activity, the Welcoming Barbeque, was held on Sept. 7 in the field behind the Hartshorn Gym on campus. As always, it was well attended and a lot of fun. It is always a pleasant surprise that no matter what the weather, our members will enjoy this event.

We are currently holding several activities a week for our students. We are trying to provide a mix of social, cultural, religious and educational programs for our students; including bagel & lox brunches, Shabbat dinners, weekly Kabbalat Shabbat services, movie nights, trip to nearby cities, and Israel nights, among others. We are striving to provide a home-like atmosphere for our members, as well.

In addition to our regular events and programs, this year the Hillel membership,

as well as all interested students, will be able to attend services for Rosh Hashana and Yom Kippur on campus. This is the first time Hillel has been able to offer services to students on campus. In the past, all services were held at Temple Beth El. With the move of Temple Beth El to their new location, it was necessary to provide bus transportation to the temple for services. It is hoped that with services being held on campus, more Jewish students will avail

themselves to this important facet of Jewish life.

Our growth is such that we have outgrown our current facility. It is important to keep this organization healthy. A larger facility would enable us to maintain a kosher kitchen, offer a greater variety of programs and continue to be a focal point for all Jewish students at the University of Delaware. It is the hope, here at Hillel, that just such a facility will be in our near future.

Program Offered For Potential Converts

Once again those interested in becoming "Jews-by-Choice" will have the opportunity to learn about Judaism through classes offered beginning after the high holidays. Rabbis Kenneth S. Cohen, Peter H. Grumbacher, and Ira J. Schiffer will be teaching "Introduction to Judaism" with an orientation meeting scheduled for Oct. 21 at 8 p.m. at Temple Beth El in Newark, Delaware.

This class is open to anyone considering conversion to Judaism in the near or distant future. Please note that those

who register for the "Introduction to Judaism" program must have a sponsoring rabbi. You are encouraged to call any one of the instructors prior to the orientation meeting. Registration for the course is \$75 in addition to the cost of the books.

Please contact Rabbi Cohen (Congregation Beth Shalom, Conservative, 654-4462); Rabbi Grumbacher (Congregation Beth Emeth, Reform, 764-2393), or Rabbi Schiffer (Temple Beth El, Reconstructionist, 366-8330) for more information.



Apples and honey, traditionally eaten at Rosh Hashana. WZPS photo by Shuki Kook.



A HAPPY NEW YEAR

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New York Jewish Book Festival To Offer Lectures, Poetry Readings, Musical Performances

The first annual New York Jewish Heritage Book Festival — for the general public — will be held on Sunday, Nov. 9 and Monday, Nov. 10, 1986, at the Seventh Regiment New York State Armory, Park Avenue at 67th Street, New York City. The

festival will run morning through evening on Sunday and all day Monday.

The festival is organized by the Associated YM-YWHA of Greater New York, which is working closely with a wide variety of Jewish organizations to make this first Jewish

book fair in New York a major literary and cultural success. Plans call for the festival to be held annually each November, during Jewish Book Month. The Associated Y is an agency of UJA-Federation.

All types of publishers —

general interest houses with books by Jewish authors or works of Jewish interest, small special interest companies, academic presses, bookstores and publishers of magazines, newspapers and cassettes of interest to the 2 million plus Jewish community in the tri-state area — have been invited to participate.

New and backlist works in English, Hebrew and Yiddish, children's books, antiquarian books, young adult and adult works of fiction and non fiction will be exhibited and offered for direct sale to the public.

In addition, the festival will offer continuous literary, artistic and cultural events and entertainment that will draw visitors. In addition to a

musical program by Theodore Bikel, other events planned are: talks by noted authors, prose and poetry readings, lectures and symposia, authors autographings, children's plays, mimes and puppet shows, a unique archival display of Judaic manuscripts, courtesy of YIVO and the Jewish Theological Seminary, exhibitions of rare and unusual books, debut of a new Jewish Media Center, musical and dance performances and other entertainment.

A nominal fee will be charged for admission. Educational, religious and charitable groups will be offered rates and students and senior citizens will be admitted for a reduced fee.

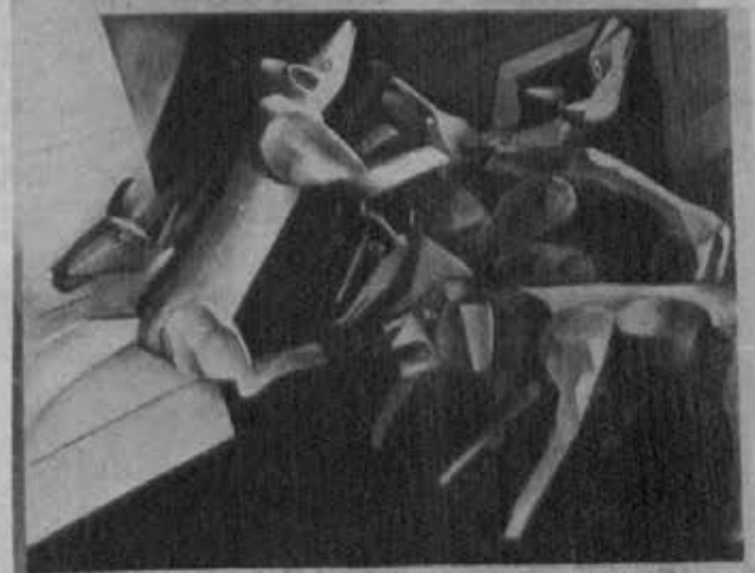


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JEWISH THEMES IN ART

NEW YORK — In recent years the number of American artists addressing Jewish subjects has increased dramatically. At top is Audrey Flack's "World War II," a study of the destruction of European Jewish culture by the Holocaust. At bottom is Ora Lerman's "My Family Needed to Talk Loud, in Several Languages and All at Once." The two works are part of an exhibition running at New York's Jewish Museum until Nov. 16 on Jewish themes in American art. RNS Photo.

Cantor Norman P. Swerling Named Cantor At Congregation Beth Shalom

Cantor Norman P. Swerling has been named cantor of Congregation Beth Shalom in Wilmington. Cantor Swerling was born and raised in Revere, Mass. He studied theater at Boston College and Tufts University and has appeared in many repertoire, summer stock, off-Broadway, radio and television productions. He served as a Chaplain's assistant during the Korean War. He has held the position of cantor/educator/youth director for Temple B'nai Israel of Oklahoma City.

He has also held positions as *hazzan* at Congregation Nikve Israel-Emanuel on the island of Curacao and North Shore Synagogue in Syosset, N.Y. He was appointed director of the UAHC Eisner Camp-Institute in Great Barrington, Mass. in 1976 and held that position until joining the UAHC office in Miami as director of New Congregation Development, from where he is coming to Wilmington and Beth Shalom.

Cantor Swerling is married to the former Naomi Miller, who is a registered dental hygienist.

He is the author of many articles and essays among which are "Judaism and the Theater" and "Teaching Jewish Values in a Summer Camp." He is currently at work on a novel about the Jews of Spain and Portugal.

Cantor and Mrs. Swerling will be formally introduced to the Congregation at a reception to be held prior to Selichot services on Saturday evening, Sept. 27.



Cantor Norman P. Swerling



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

Confidentiality

By Arnold Lieberman,
Executive Director



There are some things that cannot be said too often or stressed too much. These are generally important announcements that for some reason people do not accept.

Two such examples that relate to Jewish Family Service are "We are here to help and you should make use of our services," and "Your contact with us will be held confidential."

Along with professional competence, confidentiality is the backbone of an agency such as ours. As social workers, we are bound by a "code of ethics" that stresses the requirement to honor the client's right to confidentiality.

As an accredited agency, we must fulfill the requirement to assure confidentiality. Our case records must be stored in such a manner that only staff have access to them, and we cannot share information about a client without the client's written consent. (The only exception would be a life threatening situation. This has not occurred in the nine years I have been at JFS, and it is possible that the situation has never arisen.)

We are also well aware that some people do truly worry that some very personal

aspect of their lives will become public knowledge. This would certainly be an embarrassment to anyone. We are also well aware that seeking help can be very difficult for some people, and they may resort to putting up resistance which could take various forms, including the fear of a lack of confidentiality.

It is also true that some clients who have received counseling will describe it in detail to people who may then pass on the information to others. Eventually the origin of the disclosure may be falsely blamed on a lack of confidentiality by the agency.

A concern that is voiced occasionally is that the members of the board of directors have access to agency records. This is not true. Not only do they not see records, but any case that is even described to the board is carefully disguised and the actual names of clients are never disclosed.

Both clients and staff are people, and anyone who works with people knows better than to make absolute statements and assurances. However, you may be certain that the client's confidentiality is of the highest priority at JFS and everything is done to protect it.

Please remember the two statements worth repeating: "We are here to help and you should make use of our services" and "Your contact with us will be held confidential." Our phone number is 478-9411.

Dear Rachel

Dear Rachel,

It's time for the annual High Holiday Hypocrisy Hassle. I saw the look on my mother's face yesterday — she is trying to find the best time and the best way to get me to go with her to Temple for the holidays. I don't see any point in going. I'm a good human being and I'm proud of being Jewish, and I don't see that saying a bunch of meaningless words about sins I never heard of, together with a bunch of phonies and hypocrites, will make me or anyone else a better person. For instance, all those insider trading crooks on Wall Street were religious. And so are the Hassids who get arrested for nursing home abuses. Their religion didn't make them into good people, and none of these other hypocrites in Temple are going to be any different. I figure you'll take my mother's side in this, but I'd like to know if your arguments are as pathetic as hers.

agine why. After all, there are Jews who are crooks and hypocrites. Using the same type of generalization you used about ritual, I could conclude that there is no point in being Jewish either.

Since you say you are proud of being Jewish, I think you owe it to yourself to find out a little more about the rituals of the High Holidays. The fasting, the confession of sins and other rituals provide a structure around which phonies, hypocrites and just plain ordinary people can examine their lives with an eye toward improvement. You do all the work, and you improve your life in direct proportion to the energy you invest in self-examination and self-improvement. Many people, including phonies and hypocrites, put in their four or five hours a year and leave unchanged. But twice a year,

every year, they are exposed to the opportunity for self-examination and growth.

You cared enough to write this letter. Why not invest a few hours of study and self-examination in temple this year and next? If the rituals don't provide a good structure for self-improvement, or remain meaningless to you, explain this to your mother. Because you are a young adult who is sensitive to issues of honesty and human kindness, I'm betting your self-examination will result in worthwhile growth, in something meaningful to you.

Tikatev le'shana tova.
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.

Hassled but not
Hypocritical

Dear Hassled,

Whether you are at home or in temple, it makes little sense to say prayers you don't believe in. I'm not convinced, however, that you really know enough about what you are rejecting.

You say you are proud of being Jewish, but I can't im-

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Organizations in the News

AKSE Sisterhood

The Sisterhood of AKSE will hold its first general meeting at Adas Kodesch Shel Emeth Synagogue, Washington Blvd. & Torah Drive, on Oct. 6 at 8 p.m.

Paul Cohen, a gemologist at Continental Jewelers in Graylyn Crest, will conduct a short seminar on what the consumer should know before purchasing diamonds. He will bring diamonds to the meeting and explain how to recognize good and poor quality. Furthermore, Cohen has agreed to answer individual questions about diamonds and other precious gems.

Paul Cohen was recently

recognized for his expertise when he was asked by WCAU-TV Channel 10 News Team to examine diamonds purchased from the well-known Philadelphia "Diamond King" to assess their true quality and value. Following Cohen's presentation, there will be a Jewelry Raffle and refreshments will be served.

For reservations contact Edith Vyth at 658-6281 or Robin Goldstein at 478-5433 by Sept. 29.

Mid-Life Singles

The Mid-Life Singles of Congregation Beth Shalom will hold a continental breakfast, followed by a planning session, for paid-up members only on Sunday morning, Sept. 21 at 11 a.m. in the Beth Shalom library, 18th

and Baynard Boulevard, Wilmington.

New members are cordially invited to attend. Dues are \$10 a year, and will be accepted at this meeting. For further information, please call 478-5838 or 762-2408 in the evening.

Wilmington Hadassah

The Wilmington Chapter of Hadassah will hold its paid-up membership meeting on Monday, Oct. 6, at 7:30 p.m. in the JCC auditorium.

New members will be honored and are especially invited. Anyone who has already paid her dues or who wishes to pay them that evening is welcome. Any potential members are invited.

Marion Zimmerman will be

the M.C. for an entertaining skit/"fashion" show.

Refreshments will be served, which include desserts and cheese and fruit. Also, there will be door prizes.

For more information, contact any of the membership vice-presidents: Karen Rovine (764-3097), Susan Goodhart (475-4032), or Elaine Morganstein (478-3667).

Beth Emeth Open Houses

The congregation Beth Emeth membership committee invites all newcomers to the area and anyone considering synagogue membership to an open house on Friday, Sept. 26 following 8 p.m. services and the Oneg Shabbat.

Rabbi Grumbacher and the

membership committee will be present to answer questions and give tours of the building.

For additional information, contact Verna Schenker, chairman, at 478-6673 or congregation Beth Emeth, 300 Lea Blvd. at 764-2393.

Congressman Carper At Beth Emeth

Tom Carper, currently serving Delaware in the U.S. House of Representatives, will appear at Congregation Beth Emeth as an invited speaker. Congressman Carper will be seeking reelection this November. This event, open to the general public, will take place at the Temple at 300 W. Lea Blvd. on Sunday, Sept. 28.

Minyan service will be at 9:15 a.m., breakfast (\$2.50) is at 9:30 a.m. and speaker (no charge) is at 10 a.m.

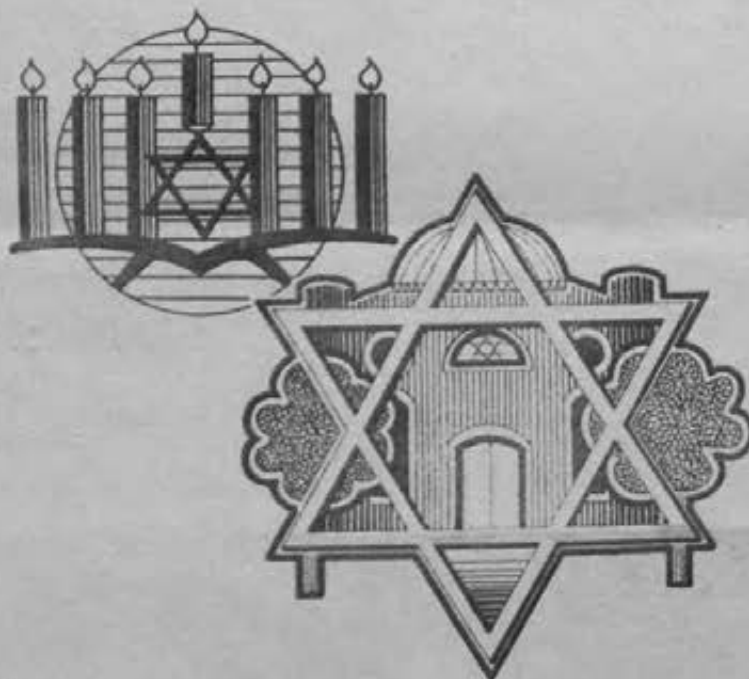
Green Circle Needs You

NCCJ's STRIVE Elementary School Program, featuring Green Circle, continues to search for volunteers interested in being trained to present this valuable program in Delaware public school classrooms.

Our skills and energy are used to help children discuss their feelings and experiences of being left out and being included. We also help them develop empathy, an understanding of human similarities, and an appreciation and acceptance of human differences.

Enthusiastic persons, who want to learn new and exciting ways of working with children and how to conduct this popular program, are urgently needed. Anyone wishing more information about this unique volunteer opportunity, please attend the Green Circle information meeting Thursday, Sept. 25, 9:15 a.m. to 11:15 a.m. at Trinity Episcopal Church, 11th and N. Adams Street, Wilmington, (at the Delaware Avenue exit of I-95). Green Circle is a non-profit, non-sectarian educational part of the STRIVE Youth Programs of the Delaware Region NCCJ (National Conference of Christians and Jews).

For additional information or babysitting reservations, please call Kathie Stamm, youth program director at 655-1061. Volunteers are currently reimbursed for mileage and babysitting expenses.



happy new year



WILMINGTON
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Organizations in the News

Wilmington To Host B'nai B'rith Council Meeting

Wilmington Lodge #470 will host the fall meeting of the B'nai B'rith Sepadel Council with a breakfast program on Sunday, Sept. 21 at 10 a.m.

The location of the meeting is the B'nai B'rith Senior Citizens House, 8000 Society Drive in Claymont. David Mallach, director for international concerns at the Jewish Community Relations Council of Greater Philadelphia, will speak on "Real and Imaginary Issues of the Jewish Agenda in American Politics Today."

Mallach is recognized as a leading speaker of Jews and

American politics. He has degrees in Political Science and International Relations. He lived in Israel for six years as a child and returned there from 1973 to 1976 to direct the rehabilitation center for the blind and to teach at Haifa University. In addition to his work with the Philadelphia JCRC, Mallach is a member of the Philadelphia volunteers for Israel and the American Political Science Association and is a frequent contributor to the *Jewish Exponent*.

The program is open to the public with donations of \$5 per person.

Terrorists And Terrorism

"Terrorists and Terrorism," an update on the problem and the actions being taken, will be presented by Col. Barry Newstadt, a native Wilmingtonian on active duty at McGuire AFB.

This talk, sponsored by the JCC Dynamics Chavurah, will be at 8 p.m., Wednesday Oct. 15 and is open to the public. For further information contact Gal Schiffon at 478-5660.

Beth El Men's Club

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

Martin G. Mand, president of the Jewish Federation of Delaware, will speak on Sept. 28, at Temple Beth El 301 Possum Park Rd. in Newark. Breakfast of bagels, lox, scrambled eggs, salad, donuts and beverages is from 9:30-10:25 a.m. Program with speaker and question/answer discussion is from 10:35-11:30 a.m.

Mand is comptroller of the Du Pont Company. He will be speaking at Beth El a few days after returning from a tour of Israel on behalf of the Jewish Federation of Delaware.

Mand will address the topic:

"Why do we need the Federation?" He will share his innovative vision of the

future of our community. This is an opportunity to get an overview of how the Federation's financial and human resources benefit the wider Jewish Community of Delaware.

The perception in Newark has been that the Federation is run by Wilmingtonians and that they ignore our needs. Is this true today? Does Newark need the Federation? How do the Federation's social ser-

vice agencies and its volunteer staffed committees affect us? How can you get more involved? Where does the money go when we donate to Federation?

If you have wondered about these things, this is your chance to learn what is going on now and what is planned for the future. During the discussion period you can air your views directly to the Federation president.

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GO FOR THE GREEN IN CLASSIFIED

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GO FOR THE GREEN IN CLASSIFIED

The illustration shows a man on the right holding a newspaper and a shopping bag, and a woman on the left holding a newspaper. The newspaper pages contain various classified advertisements, including real estate listings (Florida Gallery, Rare Coins, Antiques Auction) and other services.

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Classified ads are available at \$1.00 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

AUTOMOBILES

VOLVO - Moving - regretably -- selling my 1977 Volvo 242 DL which has been maintained with TLC! Power assisted steering and brakes, A/C, AM/FM cassette stereo, 4 brand new tires (purchased 9/86), new brakes, much more! Interior in A-1 condition and exterior not bad either! Tagged till March 1987. \$2750 negotiable. Call Sue, 6:30 p.m. - 9:30 p.m., 652-2325, or leave message. n/c.

VW RABBIT for sale - 1976, 4 door hatchback, manual trans., priced to sell \$450. Call 478-0713. n/c.

VW RABBIT for sale. Moving to Israel. HELP! I can't take my 1983 VW Rabbit with me. Low mileage, 2 door, 4 speed. Excellent running condition and looks brand new. \$3500 s.b.o. Call Zary at 738-1600 or 378-3860. n/c.

BUSINESS OPPORTUNITIES

CLIP NEWSPAPER ARTICLES, \$2-\$25 each. Rush self-addressed stamped envelope; Kelley, 804 Old Thorsby Road, Clanton, Alabama 35045-2459.

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NEW FALL SWEATERS - Woodland Knits, call Suzanne Grumbacher 764-8050. n/c.

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THE ULTIMATE BABY GIFT is a limited edition print personalized with Hebrew and English calligraphy to commemorate the date and place of birth. Personalized certificates also available for bar and bat mitzvah. Call Simcha Designs, 478-4991. n/c.

GENERAL MERCHANDISE

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NEON Light Wanted - New or Old, any condition. Call Mark at 478-6200 from 9 a.m.-5 p.m. n/c.



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BUS DRIVER - 26 passenger, 6 hours/day in the Newark area. Apply: Newark Senior Center, Inc. Margaret Catts - 737-2336. n/c.

LIGHT HOUSEKEEPING & babysitting from noon to 5 p.m. Mon.-Fri. -- Hours are flexible. Needs own transportation. Call 995-7501. n/c.

RECEPTIONIST NEEDED: Jewish Community Center - Health & Fitness Dept. - p/t, Tuesday & Thursday, 1:30 p.m.-5:15 p.m. Contact Susan Parcels at 478-5660. n/c.

SECRETARY-TYPIST - 20 hours/week, flexible schedule, downtown location. Min. 55 wpm., accuracy essential. Call Child Care 573-2716. n/c.

PERSONALS

MENSCH WANTED! DJW, Philly woman, mid 40's, very attractive, slim, intelligent, creative, independent. Enjoys classical music, fine dining, long walks, swimming, ice cream. Let's meet; who knows the possibilities? VERY MUCH worth the trip! Respond: Jewish Voice, Box MSB, 101 Garden of Eden Rd., Wilm., DE 19803. n/c.

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From Battle To Bottle

Israelis Harvesting Prize Winning Wine From Former Battlefield

MEROM GOLAN, GOLAN HEIGHTS, ISRAEL - In and around the Valley of Tears, the scene of one of the fiercest tank battles ever, hundreds of rusting Israeli and Syrian tank carcasses have been cleared away and replaced with thriving vineyards producing a wine which rivals the best French and California products.

The quality of the new kosher wine has been confirmed by judges in the 1985 International Wine and Spirit Competition in London, which this November awarded Yarden Sauvignon Blanc, 1983, a bronze medal.

"This is only the beginning," said Shimshon Welner, the energetic manager of the project, who complains that winemaking in Israel until now has been "old fashioned" and likens the excellent grape-growing conditions of the Golan Heights to those of California's Napa Valley.

"A grape grown under the right conditions is the basis of a good wine," he says. Next comes sophisticated winery equipment from Italy, oak barrels from France for aging and an authentic vintner from California. These are



A label from a wine bottle of the new prize-winning Israeli wine - Yarden.

the ingredients which are making wine experts take notice of the new Israeli sauvignon blanc; until now when experts and wine lovers thought of kosher Israeli wines only the sweet products made for religious ceremonial use came to mind.

Making a Better Wine

Back in 1972, California wine expert Cornelius Ough

saw how well Shimshon Welner's apple orchards were doing in the Golan Heights, an area Israel had taken over from Syria in the 1967 Six Day War. He advised that grapes be planted there. The rocky, volcanic soil combined with the cool summers and plentiful sunshine provided perfect conditions for an excellent wine grape, he said. Welner, together with a group of kibbutzim (communal

farms) took the advice.

By 1981, using sophisticated agricultural technology including drip irrigation, they started looking around for a way to turn their bountiful crops into wine.

The first efforts were discouraging, if not disastrous. Large Israeli wine consortiums refused to pay a premium price for the grapes and so Welner attempted to have the grapes made into wine by a little-known vintner here. The result? It tasted pretty bad. Some professional tasters doubted if it was wine at all.

It was then that professional California wine consultant, Peter Stern, entered the picture. He was hired by the group of collective farms in the Golan area who also sunk \$100,000 and a \$1 million Israeli government grant into the best Italian wine-making equipment and the salary of a Fresno-trained winemaker Philip Steinschreiber.

The Yarden Sauvignon Blanc was blended with 23% semillon grapes and aged briefly in French oak barrels. The almost colorless wine was packaged attractively in

a clear bottle with a simple and elegant white and gold label displaying an ancient oil lamp in colored mosaic tile. The label on the back tells the drinker that the wine is pressed from grapes early in the morning and cold-fermented to add complexity but to retain the "elegance of fruit," and aged briefly in French oak barrels. The results this time were more than encouraging. Reviews were enthusiastic. Yarden, they said, could compete with the best California and European wines. Said Los Angeles wine writer Nathan Chroman, "What makes this wine exciting is its clean fruit character with solid sauvignon blanc aroma that are uncharacteristic for Israel and reminiscent of better European and California bottles. There is virtually no trace of the heavy, lackluster tastes associated with wines from some of Israel's hot and arid growing regions."

Going Concern

Today 230 acres of vineyards supply the raw material for Yarden and several other wines appear. (Continued to Page 59)



HAPPY NEW YEAR

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from Mitch & Frann Safran

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The Ship Is Leaking

Drive To Train New Generation of Hazzanim

By HOWARD POUSNER

HELP WANTED: CANTORS - Immediate openings in ancient yet rapidly-growing profession. No experience necessary. Will train. Scholarships available. Must have good singing voice, leadership potential and aptitude for Jewish liturgy, prayers and history. Ample spiritual rewards, immediately and in the hereafter. Rush resume to: Cantors Assembly, 150 Fifth Avenue, New York, NY 10011.

Jewish officials have not yet resorted to such classified ads, but they are so concerned about the shortage of cantors to conduct services in synagogues across the United States that such a plea may soon become a reality.

So glaring is the shortage of candidates for the cantorate that the Cantors Assembly - the world's large body of *hazzanim* - recently launched a drive for \$1 million to underwrite scholarships that would help train at least 150 new cantors in the next decade. In announcing the campaign, leaders of the 400-member body termed the shortage of *hazzanim* "critical."

Only one student was graduated this year from the Cantors Institute of the Jewish Theological Seminary (Conservative). At the same time, 60 Conservative synagogues are seeking full-time cantors.

"We're very intent on this recruitment campaign," said Cantor Samuel Rosenbaum, executive vice president of the Cantors Assembly, adding:

"We want to alert all the rabbis, cantors and congregations that the ship is leaking and we need to do something about it."

Legacy of the Holocaust

Reasons for the dearth of cantors are many, says Cantor Isaac Goodfriend of Ahavath Achim Synagogue in Atlanta - that community's only full-time *hazzan*. In 1980, Cantor Goodfriend sang the national anthem at President Carter's inauguration - the only *hazzan* ever to be so honored.

Before World War II, Cantor Goodfriend noted, America's chief source of cantors was Eastern Europe, a situation altered irrevocably by the Holocaust.

The remarkable growth of Judaism in the U.S. after the war and the number of new congregations that emerged created a demand for cantors far exceeding the supply.

Often, he continued, the best candidates "seek better horizons in other professions." For example, a spiritually-minded young Jew may opt to become a rabbi instead of a cantor. One musically inclined may choose a career in classical music.

Complicating the drive to recruit student cantors is the fact that it's no longer enough for the contemporary cantor to have a beautiful singing voice and a deep understanding of Judaism.

A Many-Splendored Task

"Today the task of the cantor is not only to conduct services but to help in every facet of congregational life - officiating at weddings and funerals, teaching barmitzvah students, counseling, organizing the choir, etc.," Cantor Goodfriend said. "It's a full-time job."

To make do, many

synagogues today must either resort to part-time cantors or knowledgeable laymen to lead the services. But Cantor Rosenbaum, professional head of the Cantors Assembly, believes that every congregation should be served by a full-time cantor.

"There is a trivialization of prayer when an inexperienced person leads a service," he said. "Prayer, as Jews have understood it through the

ages, requires the skillful use of the traditional modes required for a particular service and the exegesis - interpretation - that only a true cantor can provide.

"If the rabbi represents the intellect of Judaism, the cantor is most certainly its heart and soul."

(Reprinted with permission from the Atlanta, Ga. Constitution).

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To mark this most holy period, and in honor of all our friends, Pathmark has planted trees in Israel. As these trees grow, it is Pathmark's wish that peace, prosperity and happiness continue to flourish in the land of Israel for all days to come. A happy and healthy New Year to you from your friends at Pathmark.

Sex And The Modern Jewish Woman

Sex And The Modern Jewish Woman, Annotated Bibliography by Joan Scherer Brewer, with Essays by Lynn Davidman and Evelyn Avery [ISBN 0-930395-01-8] 8 1/4"x11" 128 pgs \$9.25 pap. only.

Sex And The Modern Jewish Woman, is a unique work applicable to women's

studies, literature, sexuality, sociology and religion.

Joan Scherer Brewer was for 12 years the information officer of Indiana University's Kinsey Institute for Research in Sex, Gender and Reproduction. She has gathered 60 pages of citations on a variety of works, all beyond the 1960s (excluding

women of Israel), on sexual stereotypes, halakhic views, *niddah*, *mikveh*, contraception and reproduction orthodoxy and sexuality, pre-marital, non-marital, marital and extramarital sexuality, dysfunction, aging and also adolescent Jewish sexuality.

Lynn Davidman, Ph.D., of

Brandeis University, Dept. of Sociology, provides an overview and critique of the work, while Evelyn M. Avery, Ph.D., Dept. of English, of Towson State University, writes on "Sex and the Jewish Woman in 20th Century Fiction." Each essay offers additional bibliographies, as does Joan Scherer Brewer, with additional information sources.

As Lynn Davidman states in her essay, "This... constitutes a beginning of presenting current information available in the multidisciplinary field of Jewish sexuality applied to Jewish women today... also highlights gaps in our present knowledge... one aim at this time is to focus on questions which need to be examined.

and thus to encourage and stimulate further research, especially by women investigators."

Sex And The Modern Jewish Woman will be the 10th publication of Biblio Press — founded in 1979 as "The Jewish Woman's Publisher" and its fourth bibliography/guide. Its publications list is available by writing Biblio at P.O. Box 22, Fresh Meadows, NY 11365-0022, or by phoning (718) 361-3141.



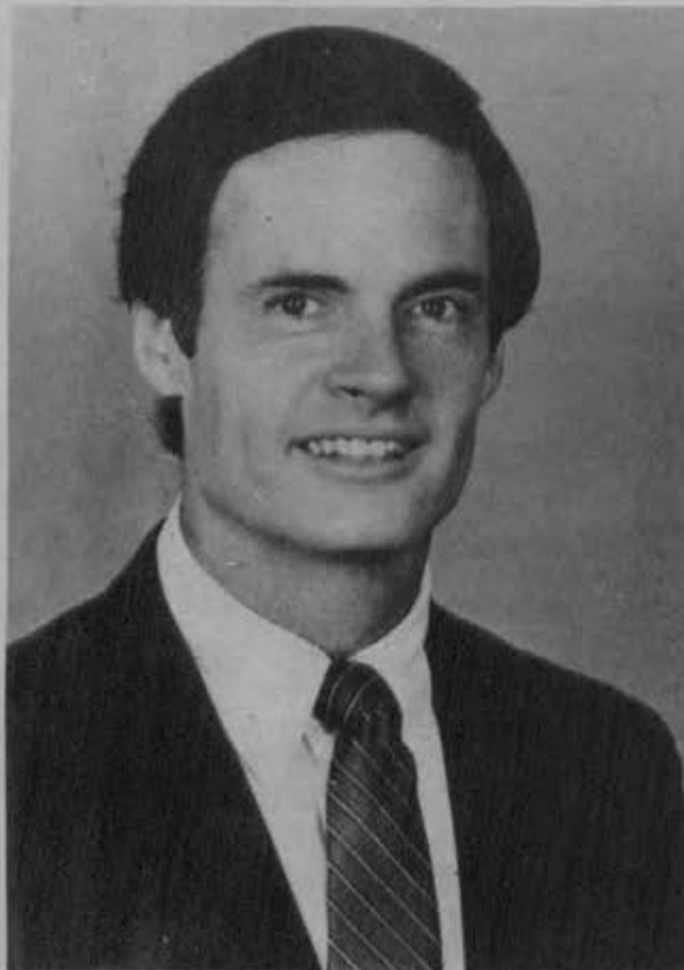
Rosh Hashana at the Kotel. WZPS photo by Richard Nowitz.

Happy New Year

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Best Wishes For A Joyful, Healthful and Peaceful New Year 5747

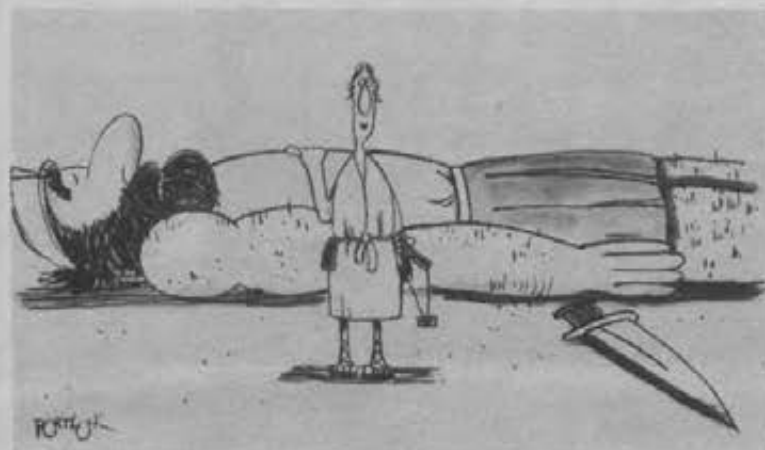
Tom Carper Delaware's Congressman

Paid for by the Carper for Congress Committee.

Ethnic Images In The Comics

A new ADL-sponsored project is about to make its debut in Philadelphia, the City of Brotherly Love. A new exhibit, "Ethnic Images in the Comics," which co-sponsored with the Balch Institute of Ethnic Studies, opened on Sept. 16, 1986 at the Institute to run through Dec. 20.

This will be the third such museum exhibit to be sponsored by the Anti-Defamation League. As you know, we launched Jewish Life in



RNS CARTOON
NEW YORK - "Please kids, don't try this at home." RNS CARTOON/Rob Portlock

America three years ago. This has been running so successfully that it has required two full-time exhibits to be traveling constantly. One exhibit opened in Jerusalem this summer to rave notices.

A second exhibit, Ethnic Images in Advertising, was launched by the Balch Institute two years ago in Philadelphia. We co-sponsored that one and a year ago, that oo, became a traveling exhibit. once again, this exhibit has been receiving excellent notices throughout the country.



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From Battle To Bottle —

(Continued from Page 54)

ing under the name Yarden and Gamla. Welner manages the operation, consultant Peter Stern, who visits the Israeli winery three times a year, also develops promotion and sales abroad. The current in-residence vintner is 24-year-old Andrew Starr, who received his degree in enology (winemaking) from the University of California at Davis. Starr was hired by a persuasive Peter Stern last year. "We needed a Jewish winemaker," says Stern, who himself isn't Jewish; Starr is. "In order for the wine to be strictly kosher, it must be overseen by a Jew. And since there are only about 10 Jewish vintners known to us, it wasn't easy."

Starr was at first put off by the prospect of managing an unproved winery located in the rough and rocky Golan Heights on Israel's Syrian border. But after Stern convinced the young vintner to taste the new sauvignon blanc, "it started to sound interesting," says Starr.

Andrew Starr, however, must be the only winemaker who is not allowed to touch his own winemaking equipment or wine before bottling. He may be a Jew, but he is not religiously observant, and so he gives orders to religious orthodox Jewish winery workers, many times in sign language since he is not fluent in Hebrew.

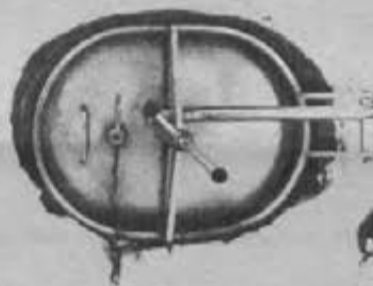
"Temporarily it's great," says Starr, who lives on a nearby kibbutz, "but it's not an easy place," he adds, quipping that he misses Mexican food and cheeseburgers.

Starr's kosher diet in Israel hasn't seemed to affect the efficiency of his professional palate, which he exercises some days as many as 74 times to taste wines in various stages of fermentation (poured from the fermentation tanks for him, of course, by a religious worker.) He leaves in June, 1987 and so a new search for another Jewish winemaker has already begun, now that the new Golan winery, by all appearances, is here to stay.



A brand new vineyard of sauvignon blanc grapes tended by kibbutz workers nestles against the sloping hills of the Golan Heights. (Photo: J. Fishman)

23



Andrew Starr, vintner of the new Israeli winery in the Golan Heights, pauses next to a fermentation tank while making his tasting rounds. (Photo: J. Fishman)

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No Waiting For Tables

By JEAN WEISS
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When the hosts and hostesses at C.B. Rye, a New York Jewish-style delicatessen in Tuscon, Ariz., say, "Your table is ready," that is exactly what they mean. For \$500 anyone could buy their own table. By the time the deli opened in February, 28 or 40 tables already were sold.

What began as a joke caught on quickly, says part-owner and co-manager Aaron B. Fox. Several months prior to the restaurant's opening, a friend of Fox's complained about delicatessens not accepting reservations. The friend objected to waiting in line for a table. Jokingly, Fox replied, "Well, why don't you buy your own table?" His friend asked the price and Fox responded, "\$500." The man immediately pulled out his checkbook and wrote a check, telling Fox to fill in the establishment's name when one was selected. His only stipulation was that he be allowed to choose his table before the deli opened, Fox says. Within weeks, the friend telephoned to say he had two checks from other people who wanted to buy tables, Fox says.

The first table picked is near the center of the rear wall with a full view of the entrance and entire L-shaped dining area, which is decorated in shades of peach and purple. Part-owner and co-manager Robert Loren says it was selected because "The people wanted to sit and watch who comes in and they wanted to be seen."

A small brass plaque engraved with the names of the owners or their business and the words "charter member" is embedded in the center of each table sold. Table owners include doctors, lawyers and entrepreneurs.

With the exception of private clubs, Fox and Loren say they do not know of another restaurant where tables can be purchased. The mauve tables, flanked by peach colored chairs or raspberry sherbert colored booths, humorously are referred to as "lavender condos," says Fox, who has been in the restaurant business 34 years.

"It is a nice way to start up capital when you're starting a business," says Elaine M. Trost, who with her husband, Charles A., purchased a table in the smoking section. The name of their business, Trost Bake Shop, also is engraved on the plaque. Trost says she

has received more feedback from the plaque than from newspaper and magazine advertising. Bakery customers come in and say, "I sat at your table," she says.

Owners purchase the table for their lifetime. The joke at the restaurant is that when a table owner dies, C.B. Rye will provide a "corned beef sandwich, a container of pickles, potato salad and a chocolate phosphate (egg cream) to go right into the casket...like the Egyptians used to do with the Pharaohs so they wouldn't be hungry on their long journey to heaven," Fox says.

Owning a table ensures that by giving one hour advance notice on weekdays and two hours on weekends, the table will be waiting when its owner arrives, Fox says. Otherwise, tables are occupied by the general public.

Table owners do not get special treatment, Fox says. "We try to bend over backwards to satisfy all our clientele," he says, but admits that owners are "a little closer to us than are some of our other customers. They frequent us more so we know them better and our staff might cater to them a little more because they are a fre-

quent customer."

C.B. Rye, which takes its name from the way corned beef on rye orders traditionally are called to the chef, is an attempt to bring a New York, kosher-style delicatessen to the desert. "We really want people to understand what a New York style deli is," says Loren, a former New Yorker. To help re-create the atmosphere, the tables are set with bowls of pickles and sauerkraut.

But Fox, a former Chicagoan, says he and Loren bring in items from the Midwest as well as the East because many people living in Tuscon have relocated from other parts of the country. Fox cites smoked fish products, which are flown in every three days from New York and Chicago. The pickle bowl contains two kinds - well-done to suit Chicago and Midwestern tastes and half sours, preferred by those from New York and the East, Fox says.

The restaurant also has a take-out deli section.

"We're not an everyday type of restaurant chain," Fox says. "Most people know each other from the community." The setting is informal, relaxed and noisy. "We treat everybody as if

they were in a big home," says Fox as diners linger and socialize at 9 p.m. one recent weeknight.

The restaurant, while not kosher, has a wide variety of ethnic food on the menu. The market for a kosher restaurant is very limited, Fox says.

It was difficult teaching the approximately 105 mainly non-Jewish employees about the Jewish items on the menu, Fox says. Training classes were held and pictures of various foods were used to familiarize the staff with such food at Kishka, Knishes, Kasha, matzah balls and the deli meats, Fox says.

Of the 37 tables sold, most people who purchased them are Jewish. But a number of tables were sold to Hispanics and blacks, including Denver Broncos linebacker Ricky Hunley.

Hunley says he bought the table because "I thought it would be a nice thing for myself and my brothers and my friends because we have a bad habit of not liking to wait in line." Hunley's name appears on the plaque along with that of his brothers Kevin and LaMonte, a linebacker with the Indianapolis Colts, and

(Continued to Page 67)

HAPPY NEW YEAR

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新年快樂

Lieutenant Governor
S.B. Woo



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Rosh Hashanah**

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Come welcome the Sabbath with us on Friday at 8 p.m., with an Oneg Shabbat following Saturday services at 9 a.m.

Machzikey Hadas is located at the B'nai B'rith Building, 8000 Society Drive, Claymont. For additional information, call 478-0454 or 792-2637.

Holiday Services Schedule

Sept. 27 — Selicoth	10 p.m.
(Refreshments)	
Oct. 3 — Erev Rosh Hashana	8 p.m.
Oct. 4 — 1st Day Rosh Hashana	9 a.m.
Oct. 5 — 2nd Day Rosh Hashana	9 a.m.
Your Officers, Board of Directors and those who help to publish the Menorah, WISH YOU and YOURS "L'Shana Tovah Ticosayvoo"	
May you be inscribed in the book of life with a good year.	
Shana Shel Bri-Yute Tova — A Year of Good Health	
Shana Shel Parnusah — A Year of Plenty	
Shana Shel Simsha — A Year of Happiness	
Shana Shel Shalom — A Year of Peace	
Oct. 12 — Erev Yom Kippur (Kol Nidre)	5:45 p.m.
Oct. 13 — Yom Kipur Regular Service	9 a.m.
Yiskor	1 p.m.
Oct. 17 — Erev Succoth	8 p.m.
Oct. 18 — 1st Day Succoth	9 a.m.
Oct. 19 — 2nd Day Succoth	9 a.m.
Oct. 24 — Hoshanah Rabbah	9 a.m.
Oct. 25 — Shmini Atzeres	9 a.m.
Yiskor	11 a.m.

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Rosh Hashana 5747

By LOUISE F. WEALTH

Once in a while during a year:
 After our guests have gone:
 We ponder on what was said and done,
 And sadly we find we made errors,
 And we who believe there's one God:
 When time of Rosh Hashona draws near:
 Ponder both fearfully and in hope,
 Wondering if in the passed year:
 Have we done the best we could?
 And realize that we could have done better,
 Yet as our Lord oft' forgives:
 We humbly ask to forgive: judge for good,
 And make resolution: that
 When we know that something has aided us:
 To let our friends know: never forget:
 To pass on: what could make someone happy
 It is much pleasanter to please folks
 Than be envious of others possessions,
 And resolve to share: not as a duty
 Yet because we are able,
 And thank Lord God for every day
 And be a well wisher
 To all every day.

My Wish For Jews

My wish for Jews everywhere:
 Everything good as we
 and they want,
 Especially health and freedom,
 And if there be schemes
 by our enemies for
 another holocaust:
 I ask our Lord God
 To remove them from
 this our world.



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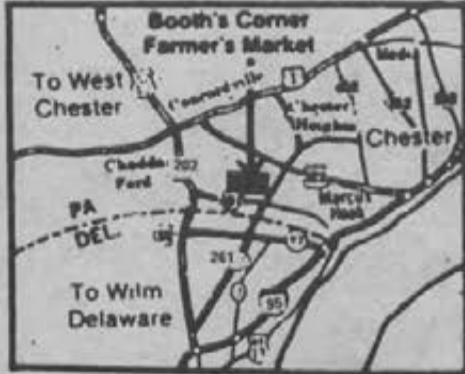
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A Funny Thing Happened On The Way To The Forum

By **BLANCHE SCHLESSINGER**

At least one half the passengers who flew U.S. Air Flight 50Y from New Orleans to Philadelphia that day were made up of booksellers, publishers and others who had attended the 1986 American Booksellers Association convention. There could be no question that the wrinkled lady with grayish blue hair, travelling alone, seated in a bulkhead seat, was not one of the book people. She was about 90 and so her convention days were over.

She sat quietly, expressionless, and faced the rear of the plane and the three passengers across from her.

When the stewardess approached this group, the last to be served, and asked the passengers to make a dinner choice between manicotti or

minstrone soup with corned beef sandwich, the lady raised her cataract eyes and said, in an accent and with firm voice, "I want to have a kosher meal."

The stewardess seemed to remember something and replied, "I'll see if I have one in the back. I'll be right back." Barely lifting her head, the woman nodded and waited.

The stewardess returned a few moments later with the news that there had been only one kosher meal ordered and that that one was for a "Mr. Barnett." Couldn't the old woman have the vegetable soup and eat only the cheese and bread from the corned beef sandwich?

Undaunted, the lady reiterated in a voice which carried several rows back, "I'd like to have a kosher meal."

Two stewardesses now looked at each other as if to say, "What do we do now?" just as another sped down the aisle, tray in hand, announcing to our lady that the gentleman who had ordered the kosher meal had not touched it and would like her to have it.

A broad smile which showed all of her teeth flashed across her face. For a moment she looked as though she were feeling young again and had been sent a bouquet of flowers by an admirer.

Without a word she began eating the chicken set before her and did not look up until it had disappeared. When the stewardess came to collect the tray she said with a smile, "It was delicious! Thank the man who gave it to me."

Her voice which earlier had carried the distance of a few rows surely must once again have reached the ears of the executive vice-president of the Jewish Publication Society of America. Who else could it have been?

Nathan Barnett, executive vice president of the Jewish Publication Society of America, was executive director of the Jewish Federation of Delaware in the 1970s.

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To neighbors and friends, hearty greetings and sincere wishes for a happy and prosperous New Year. May the year just beginning be fruitful of great accomplishments.

Obituaries

Sidney B. Maerov

Sidney B. Maerov, 59, of 513 SpringLake Ave., Woodside Hills died Saturday, Aug. 30 while vacationing in Paris, France.

Dr. Maerov was a graduate of the University of Alberta and earned his PhD in organic chemistry at the University of Washington in Seattle. He was employed in the Central Research Department of the Du Pont Co. at the time of his death; and had been a research associate in that company's Textile Fibers Department in Wilmington and Kinston, N.C. He was a member of the American Chemical Society.

Fulfilling a lifelong commitment to Jewish education, Dr. Maerov served as teacher and principal of the Sunday School, Temple Israel in Kinston, N.C. He also chaired a B'nai B'rith Adult Education Institute at Wildacres, N.C. After transferring to Wilmington in 1973, he served a term as vice president of religious education of Congregation Beth Emeth and co-chaired the education committee. He also served as president of the Delaware Branch of Gratz College from 1976-1981, and in recent years, was a member of the Hillel Board of the University of Delaware.

He is survived by his wife, Marge; daughters Lauri of Los Angeles, Joslyn of Bucks County, Pa., and Rena at home; his mother, Bertha Maerov of Calgary, Alberta, Canada; and a brother, Dr. Arnold Maerov of Scarsdale, NY.

Services were at Congregation Beth Emeth with interment at Beth Emeth Memorial park.

In memoriam, the family suggests contributions to the Bernard Kreshtool Fund, Congregation Beth Emeth, 300 W. Lea Blvd., Wilmington, 19802.

Gilbert Henick

Gilbert Henick, 73, of 117 Forsythia Dr., Meadowood, Newark, died Aug. 30 in Christiana Hospital.

Mr. Henick was the owner of several businesses in Delaware including the Bellefonte News Shop, Triangle Liquors Co. and most recently, a sandwich shop in Newark. He retired in 1983.

He is survived by his wife, Sally Margolin; two daughters, Wilma Clymer at home and Anita Kempksi of Wilmington; two sisters, Anna Glenwick and Ceclia Beberman, both of Miami, Fla.; four grandchildren; and one great granddaughter.

Graveside services were at

Beth Emeth Memorial Park.

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

Louis R. Cramer

Louis R. Cramer, 87, of Brandywine Convalescent Home, 505 Greenbank Road, died Sept. 8, in Riverside Hospital.

Mr. Cramer was a retired railroad technician at Pullman Co., formerly in Wilmington.

He leaves no immediate survivors.

Graveside services were in Beth Emeth Memorial Park, Faulkland Road.

Contributions may be made to the Paul Cramer Audio-visual Fund, Congregation Beth Emeth 300 W. Lea Blvd., Wilmington 19802.

Arrangements were by the Schoenberg Memorial Chapel.

Fannie G. Baylin

Fannie G. Baylin, 78, of 2010 Baynard Blvd., died Tuesday Sept. 9 in Wilmington Hospital.

Mrs. Baylin and her husband, Abraham, who died in 1979, operated Richardson Park Hardware on Maryland Avenue until 1976.

She was a member of Congregation Beth Shalom, and was a former president of its

Sisterhood. She was a member of Hadassah, and was a former president of its Sisterhood. She was a member of Hadassah, and was a former president of Junior Hadassah.

She was a member of the Five Points Chapter of the Order of the Eastern Star.

She is survived by a brother, Louis Goldstein of Ridgewood.

Services were in Schoenberg Memorial Chapel, 519 Philadelphia Pike. Interment was in the Beth Shalom section of the Jewish Community Cemetery on Foulk Road.

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

Murray Krinsky

Murray Krinsky, 78, of 82nd Way Sunrise, Fla. died Friday Sept. 12 in Doctors General Hospital, Fla.

Mr. Krinsky's wife, Sally, died in 1982. He is survived by two sons, Burt of Newark, Del., and Kenneth of Lauderhill, Fla., and five grandchildren.

Services were in Fort Lauderdale.

Instead of flowers, the

family suggests contributions to charity.

Sarah S.K. Menkes

Sarah Shapiro Kauffman Menkes, of the Kutz Home, 704 River Road, died Monday, Sept. 15 in St. Francis Hospital.

Mrs. Menkes was a homemaker and a member of Adas Kodesch Shel Emeth Congregation. She moved to Wilmington six years ago from Atlantic City, N.J.

Her first husband, Maurice Kauffman, died in 1936. Her second husband, Joel Menkes, died in 1978.

She is survived by a son, Edward Kauffman of Pennington; a daughter, Harriet Pinsky of Mount Laurel, N.J.; a brother, Maurice Shapiro of Philadelphia; a sister, Dora Inden of Atlantic City; and nine grandchildren and nine great-grandchildren.

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

Interment was in Haym Salomon Memorial Park, Frazer, Pa.

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

An Ethical Will

'A HEALTHY AND HAPPY NEW YEAR'

Dearest. . . .

Weep not and dry your tears. At least in my behalf. The years that God has allotted to me have been good, and I have no *tayneh* to our Maker. Death is the final state of all human beings, and a few years more or less do not matter. I have drunk fully of the cup of life, and a few remaining drops left unsipped need cause no grief or regrets.

To my children - In material things I have seen to it that you will not want. These are the least important things, although the lawyer has prepared a megillah to safeguard them. Remember to be Jews, and the rest will follow as day follows night. Our religion is not ritual but a way of life. To us as Jews, life is its own *raison d'etre*, its own self-justification; we await neither heaven nor hell. Ritual is only a tool to remind us who we are and of the divine commandments. Jews do not lie, steal or bear false witness—*past nisht*, as our parents used to say—such things are simply unbecoming for a Jew. Take care of one another, and in honoring your mother, honor yourselves. I know the love she has lavished on you without thought of self.

Marry within your faith. Not to please me but so that you may be happy. Not because Gentiles are inferior—they are not—but because marriage is

complex enough without the complicating variables of different viewpoints. You are the bearers of a proud tradition of four thousand years. Do not let the torch drop in your generation.

I lived as a Jew and would like to be buried as a Jew, by those of my faith.

Turn not away anyone who comes to you for help. We Jews have seen more suffering than any other people. That which you give away, whether of money or of yourselves, is your only permanent possession.

Forget not Israel. You can be a builder of the homeland for the remnants of our people. There is no conflict between your obligation as a citizen of our country and your concern for Israel. Your duties to your community and to America need not suffer because of love of Zion. On the contrary, a good Jew is a better citizen and a better American.

Say Kaddish *after* me but not *for* me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave hears not the Kaddish, but the speaker does, and the words will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people.

God bless you all and keep you.

Lehayyim.—To LIFE. . . .

Schoenberg Memorial Chapel

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The Schoenberg Memorial Chapel serves all segments of the Jewish Community following traditional customs with compassionate service to all during their time of greatest need.

IN MEMORIAM

The Officers and Board of Directors of Delaware Gratz Hebrew High School are greatly saddened by the passing of their esteemed colleague and friend

Dr. Sidney Maerov

who served as President of the Board for 5 years and whose dedication to Gratz and to Jewish education will be long remembered.

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HANK GREENBERG DIES

BEVERLY HILLS, CALIF. — Hank Greenberg, the first Jewish player elected to the Baseball Hall of Fame, died Sept. 4 of cancer. Mr. Greenberg, 75, played most of his career with the Detroit Tigers. He had a lifetime batting average of .313 and hit 331 homers; he was elected to the Hall of Fame in 1956. Mr. Greenberg is shown here at Tiger Stadium in 1983 when the Tigers retired his uniform number. RNS PHOTO/Wide World.

No Waiting —

(Continued from Page 60)
Hunley's roommate, Randy Robbins, defensive back for the Broncos. In addition to the food, which Hunley enjoys, he and his friends were attracted to the deli because it is one of the few places in Tuscon open until 3 a.m. on Friday and Saturday nights.

Gerald A. Tumarkin, an investor in C.B. Rye, says initially he was unsure how the idea of table ownership would be received. "The restaurant would have to be an exceptional success," with many people waiting for seats before reservations would even be needed, says Tumarkin, who eats there about five or six times weekly. Tumarkin says his father was an investor in Pumpernik's, the well-known Miami Beach, Fla., delicatessen.

For lunch or dinner, the average wait at C.B. Rye's is 10 to 15 minutes, says Loren. While standing in line, people are given chopped liver hor d'oeuvres, he adds.

All investors received a table, but one, Edward E. Rogoff, a physician, says he prefers waiting in line. "When you invest in something and you're standing in line it makes you feel good. That means a lot of people are there," and the business is doing well, he says.



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Animated Bible Stories On Video Cassette

Six animated adaptations of biblical stories on video cassette for home use were made available recently by the Union of American Hebrew Congregations, central body of Reform Judaism in the United States and Canada.

The 30-minute tapes, each an original production made especially for home video use, are titled, "The Greatest Adventure: Stories from the Bible." They are a program-

ming venture of Hanna-Barbera, the world's leading producer of animated entertainment.

The first six titles in this home-video series are "Moses," "Joshua and the Battle of Jericho," "David and Goliath," "Noah's Ark," "Daniel and the Lion's Den," and "Samson and Delilah."

Each biblical episode is seen through the eyes of three young visitors from the 20th

century. To ensure the authenticity of each of the adaptations, the series was overseen by an independent panel of religious advisors, including rabbinical leaders of the Reform and Conservative Jewish movements.

Each video cassette - produced on half-inch VHS and priced at \$19.95 plus \$1 for shipping and handling - is available from the UAHC Video Library, 838 Fifth

Avenue, New York, NY 10021.

"The Greatest Adventure: Stories from the Bible" was created and produced directly for the video cassette market, at a cost of \$2.5 million, by William Hanna and Joseph Barbera, a team

that has won seven Oscars and seven Emmy Awards.

Among their many animated characters are Tom and Jerry, The Flintstones, Yogi Bear, Huckleberry Hound, The Smurfs, Scooby Doo, and The Jetsons.



JOSHUA'S SHOUTS OF TRIUMPH echo over the sounds of destruction as the walled city of Jericho falls to his army without bloodshed, in "Joshua and the Walls of Jericho," one of six half-hour animated biblical stories on video cassette for home use, now available from the Union of American Hebrew Congregations for \$20.95 each, postpaid. The series, titled "The Greatest Adventure: Stories from the Bible," is the largest original programming venture in the history of home video, according to Hanna-Barbera Productions, which conceived the idea and produced the videocassettes. UAHC is at 838 5th Ave., NY 10021.

Martins Run Community Celebrates Sixth Anniversary

Martins Run, the only Jewish-oriented life care community in the United States, will celebrate its sixth anniversary on Sept. 12 and 13.

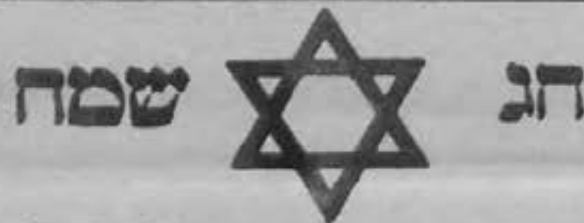
On Friday evening, there will be an anniversary Shabbat followed by a special Oneg Shabbat in honor of the marriage of Rabbi Theodore Gordon and Florence Baskin.

Rabbi Gordon is a founder and a resident of Martins Run and also served as president of the board of trustees.

The celebration will continue on Saturday evening with an anniversary dinner followed by an evening of entertainment by the Darlington Chamber Orchestra and a reception. Families and friends of Martins Run

residents have been invited to share in Saturday evening's activities.

Martins Run, located on 22 acres in suburban Marple Township outside of Philadelphia, has 200 garden apartments and features independent leisure living, lifetime health care security, a 60-bed on-site medical center, restaurant-style Kosher dining, and a full schedule of social, cultural and religious activities.



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HADASSAH COMMUNITY COLLEGE STUDENT AWARDED PRIZE

Jerusalem...Yoram Bouzaglo, a second year student in photography at the Hadassah Community College, was awarded the 1986 prize for Outstanding Student of the Year by the Israel Professional Photographers Association.

The award, which carries a \$600 cash prize, was open to students throughout Israel.

A 25-year-old sabra and a veteran of the war in Lebanon, Bouzaglo won for photographs selected from two of his series: "the world of the earth and the unreality of the sky;" and a second series illustrating "togetherness." He says that the choice of his themes might be a reaction to his experience in Lebanon.

After graduation this year he hopes to combine work in a commercial studio with producing artistic photographs for display.

Hadassah Community College has trained hundreds of students in all forms of photography since it inaugurated Israel's first training course in photography in 1970.





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Brief Film And Theater Reviews

Films

Not Quite Paradise. The British stage play, Not Quite Jerusalem, about foreign volunteers in an Israeli kibbutz, has been made into a vulgar and cliché film that revels in the worst of Jewish jokes. The film insults American tourists, Orthodox Jews and idealistic Zionists in its straining for laughs. Authentic settings and a realistic terrorist attack are

assets. Released by New World Pictures.

Wise Guys. No longer afraid to present minorities unfavorably, Brian de Palma's comedy shows the misadventures of two bumbling crooks, an Italian and a Jew. It unabashedly offers ethnic jokes and stereotypes—but it is funny.

Liberty Celebration. In connection with the Statue of Liberty's centennial, the current issue of Medium, published by the Jewish Media Service, lists and reviews 14 films and videocassettes on the Jewish immigrant experience. you can reach them at 15 E. 26 Street, New York, N.Y. 10010; (212) 532-4949.

Theater

Social Security: The new Broadway hit by Andrew Bergman is a comedy about a sophisticated Jewish couple in Manhattan with a "mother problem." The mother solves the problem in her own way, shocking her family and providing two hours of nonstop hilarity. Lots of fun plus an upbeat statement on aging. At the Ethel Barrymore Theater.

Lies My Father Told Me. Adapted by screenwriter Ted Allen from his 1973 film of the same name, this play-with-music received its world

premiere at the Jewish Repertory Theater in June. The story of a small boy's efforts to understand the adult world and of his relationship to his grandfather in 1920's Canada is told with tenderness and honesty. At the Emanu-El Midtown Y, off-Broadway.

The Chopin Playoffs. In the third play in Israel Horowitz's trilogy about growing up Jewish in Canada, the Yanover and Rosen youths, now 17, compete not only for a music prize but for the affections of one Fern Phipps. The American Jewish Theater's world premiere met the high standards of the other segments, but the play itself didn't quite measure up. At the 92nd Street Y, off-Broadway.

Today I Am a Fountain Pen. The American Jewish Theater's highly successful production of the first play in Israel Horowitz's trilogy has been picked up by producer Ken Waussman for a commercial run, bringing the Anglo-Jewish play to a general audience. Transferred off-Broadway, in toto, it retains its warmth and charm. At Theater 890, 890 Broadway.

—HANNAH GRAD
GOODMAN

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Rabbi Levy Represents Rabbinical Association In 'Call To Conscience'

Rabbi Sue E. Levy represented the Rabbinical Association of Delaware and Congregation Beth Shalom of Dover Sept. 17 when she joined American rabbis from across the United States in a "Call to Conscience" in Washington, D.C. on behalf of Ethiopian Jews languishing in Ethiopia. As many as ten

thousand Jews, the remnants of an ancient community, seek to be reunited with their families. Following the successful airlift, Operation Moses 1984-1985, in which over 8,000 people were flown to safety and new homes in Israel, there remain in Ethiopia the old, young, and the infirm. Many Ethiopian

Jews suffer from the residual problems of famine, malnutrition, extreme poverty, religious intolerance, abysmal medical care and possible forced relocation.

Rabbi Levy stated that some 16,000 Ethiopian Jews have already settled in Israel. A "Call To Conscience" focused attention on plans for family reunification programs.

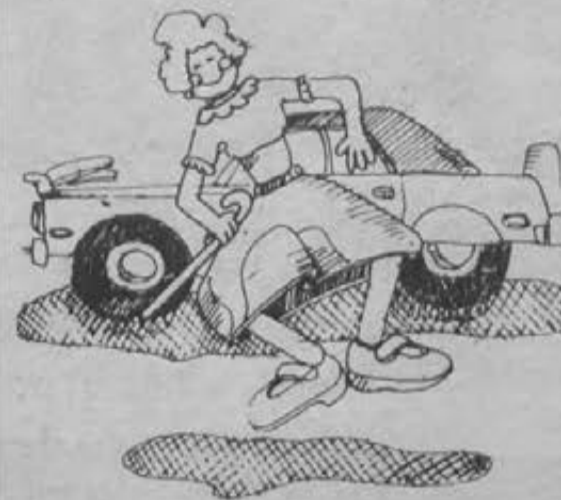
The Rabbinical Association of Delaware and Congregation Beth Shalom have initiated a program to correspond with Congressman Carper and Senators Biden and Roth. During the upcoming high holidays special prayers will be offered in Delaware's synagogues. Those wishing to receive more information are invited to contact Rabbis Kenneth Cohen, Leonard Gewirtz or Peter Grumbacher in Wilmington; Rabbi Ira Schiffer of Newark, or Rabbi Sue Levy in Dover.



An 18th century, Austrian prayer book binding in hammered and engraved silver, depicting Jacob's dream and the sacrifice of Isaac. WZPS photo by Shuki Kook, courtesy Hechal Shlomo.



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