



From High School To Holocaust Sites To Eretz Yitzrael

By DAN WEINTRAUB
Editor Of The Jewish Voice

Delaware's Allyson Rappaport joined 6,500 Jewish teenagers from 35 countries for a trip to the dreary concentration camps of Poland and on to the sun-filled streets of Israel. The "March of the Living" is a biennial event which began in 1988. The teens visited the Nazi death camps of Majdanek, Treblinka and Plaszow. They also traveled to the site of the Warsaw Ghetto. The Jewish Federation of Delaware (JFD) sponsored one-third of the cost of Rappaport's participation in the March.

Ellen Koniver of Delaware, went on a Council of Jewish Federations (CJF) Women's Division mission which accompanied the teens for a portion of their stay in Poland and then the women went on to Israel. She described the contrast of going from Poland to Israel as moving "out of darkness, into the light."

According to Ms. Rappaport, the Majdanek death camp was not destroyed at the end of

the War, as others were, therefore evidence of the atrocities still stand. Like other participants in the March of The Living, Allyson was asked to hold shoes of concentration camp victims. At the crematorium she was given ashes, the remains of victims of the Nazis, to hold in her hands. She and a friend buried the ashes in a nearby field and said Kaddish. The image of walls stained blue from the Zyklon B are burned into her mind.

A Holocaust survivor who accompanied Allyson Rappaport's group in Poland said her sense of humor kept her alive during the Holocaust. Allyson said this woman got the most strength from seeing the young participants in the March of The Living in lighter moments playing cards, laughing or having fun.

Ellen Koniver says that everybody who is Jewish should go to Israel. "You don't have to be religious to go to Israel" she explained, "it's your heritage."

(Ruth E. Gruber of the Jewish Telegraphic Agency contributed to this report.)

Palestinian Police Enter The Gaza Strip

By DAN WEINTRAUB
Editor Of The Jewish Voice

This week 150 Palestinian policemen entered the Gaza Strip relieving the IDF of responsibility for keeping order in much of the tense region. Israeli troops will continue to protect Jewish settlements in Gaza. Green uniforms for the new Palestinian force were provided by Norway. Clashes this week be-

tween stone-throwing Gaza residents and frustrated Israeli soldiers preceded the introduction of the Palestinian police. The arrival of the Palestinian police is to date the most tangible result for Palestinians of the Gaza-Jericho agreement signed last week in Cairo.

(This story is based on information provided by the Jewish Telegraphic Agency and NBC News)

Saperstein Calls For A Strong Wall Between Church And State

By PRISCILLA W. SIEGEL
Special To The Jewish Voice

If you can't beat them, join them — then beat them at their own game. Addressing the issue of separation of church and state at the Temple Beth El Men's Breakfast Club meeting on May 8, Rabbi David Saperstein discussed the rising threat of the Religious Right in this country and how to meet that threat.

Saperstein, who is the director of the Religious Action Center of Reform Judaism in Washington, D.C., acknowledged that the Religious Right is raising some important questions about the erosion of social and human values in our country. Disintegration of family life, violence, abuse, and drug use are common concerns which could provide a basis for dialogue with the Christian Fundamentalists.

But the rub, admitted Saperstein, is in the solutions. The Christian Fundamentalist "simplistic answers are wrong." Using the strategy of candidate infiltration of local and state offices at all levels, the Religious Right can dramatically undermine the freedom of American life we have long taken for granted. It's a challenge that must be actively met. "If

we lose this fight," warned Saperstein, "our children will one day live in a radically different world."

In the history of Judaism, Jews in the United States enjoy unprecedented religious and personal freedom. Because of the Bill of Rights clause which establishes a separation of church and state "this nation," said Saperstein, "has nurtured a religious and spiritual vitality unparalleled in human history..." Jews and Jewish communities have flourished in this climate of individual rights, and it is incumbent upon Jews to join the battle of preserving them.

As a legislative monitor, Saperstein keeps abreast of the efforts to chip away at the wall separating church and state. The issues of school prayer and the display of religious symbols on public areas periodically come before the Supreme Court.

Voluntary school prayer, which, said Saperstein, "is really not voluntary," is slated to come before Congress in connection with the Helms amendment. This amendment, which calls for the withholding of Federal funding from schools that interfere with students' right to engage in voluntary prayer, is a booby trap. To protect their funding, school

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CELEBRATION... GAZA STRIP -- An Israeli soldier waves a Palestinian flag as Palestinian youths celebrate the signing of the peace accord May 4. The accord was signed by the PLO and Israel in Cairo. CREDIT: RNS PHOTO/Reuters.

Israel and PLO Sign Self-Rule Accord Despite Arafat's Last Minute Delay

By CYNTHIA MANN

JERUSALEM (JTA) — It almost didn't happen.

After nearly seven months of tough negotiations, the long-awaited moment when Israel would cede to the Palestinians control over the Gaza Strip and part of the West Bank nearly did not come to pass.

The decorum of the signing ceremony in Cairo was shattered when Palestine Liberation Organization Chairman Yasser Arafat, who was about to sign some of the documents, balked.

He had been presented with what apparently were maps of the autonomous region around the West Bank town of Jericho. Details of the size of that region were one of

the points that had not yet been agreed to.

The principals, including U.S. Secretary of State Warren Christopher and Egyptian President Hosni Mubarak, who had carefully nursed the negotiations along for so many months, abruptly left the stage.

There, Arafat was reportedly assured that explicit reference to the need for further negotiations on certain issues, including Jericho, was included in the documents.

Within a matter of minutes, the principals returned to the stage. Arafat smilingly signed the documents, and history was made.

"Today we declare that the conflict is over," Israeli Foreign Minister Shimon Peres said, as the accord that for the first time grant the Palestinians a measure of self-rule was signed.



PEACE ACCORD SIGNED... CAIRO -- Egyptian President Hosno Mubarak watches as Israeli Prime Minister Yitzhak Rabin and PLO Chairman Yasser Arafat gesture for each other to take the podium during the May 4 signing ceremony implementing the Israeli-PLO peace accords. Arafat took Rabin's lead and went to the mike first. CREDIT: RNS PHOTO/Reuters.



Ernest Michel
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Organizer Of Largest Holocaust Survivor Reunion To Speak Here

By DAN WEINTRAUB
Editor Of The Jewish Voice

Ernest Michel, a Holocaust survivor, an author and a former UJA executive will speak June 6 at the annual meeting of The Jewish Federation of Delaware (JFD). He has a special connection to Delaware which he describes in his book *Promises To Keep*, in a chapter titled *The Lindsay Family from Wilmington, Delaware*.

In 1937 as a teenager in Mannheim, Germany, Ernest gave directions to Heidelberg to a group of American men. Delaware's Herbert Lindsay, one of the men,

suggested Ernest might want to become a pen pal with Herbert's son Bob. Mr. Lindsay provided the young German Jew with his son's name and address in Wilmington, Delaware. After months of correspondence between the young men, Ernest's father wrote Herbert Lindsay asking for the Christian American's help in bringing his son's Jewish pen pal out of an ever-worsening situation in Germany.

The older Lindsay arranged with the U.S. Department of State for an affidavit which was to bring Ernest to America. In his letter Herbert Lindsay also wrote to the Michel family "I have been in touch with people in the Wilmington Jewish Community who want to be of assistance." Unfortunately, U.S. quotas limiting the number of emigrants from Germany, and paperwork delays at the Stuttgart U.S. Consulate, prevented Ernest's emigration to Delaware.

According to Michel's book *Promises To Keep*, Breckenridge Long, an assistant secretary of State in the Roosevelt Administration issued orders to limit Jewish emigration to the United States to levels below authorized quotas. Ernest Michel writes that "despite the desperate attempts by Jews to get out of Germany, the quota for visas was never filled. Between 1933 and 1938 over 129,000 slots were available. Only 27,000 were ever issued. Thousands of Jews with valid U.S. affidavits,

including me, were thus prevented from reaching the shores of America. Most were eventually deported to the extermination camps and killed."

Speaking to a reporter with The Jewish Voice, Michel spoke about the kindness of the Lindsay family of Delaware. "There are some good people in the world regardless of their religion. There are damn good people ... good Americans. I have never forgotten the fact that Christians would try to help a Jewish boy."

Ernest Michel survived a stay in Auschwitz and finally came to the United States in 1946. In 1947 he reestablished contact with the Lind-

say family and Ernest is friendly with Bob Lindsay to this day. In 1970 Ernest Michel was named Executive Vice President of UJA-Federation New York. In 1981, along with Benjamin Meed, then President of the Warsaw ghetto Resistance Organization, organized "The World Gathering of Holocaust Survivors" which brought 6,000 survivors and their families from 23 countries to Jerusa-

lem "in an outburst of remembrance and emotion."

Joining Ernest Michel in Delaware will be Bob MacCloskey who knew Herbert Lindsay. Also Leo Brenner, a Holocaust survivor who knew Ernest Michel, will attend the annual meeting. An invitation to the JFD annual meeting appears on page 2 of this issue.



Ernest Michel



Professor Raymond Cohen to speak Friday, May 13 at Congregation Beth Shalom at 8:00 p.m.

Hillel To Receive A Torah From Congregation Beth Shalom

As a fitting observance of Shavuot which celebrates the giving of the Torah, Congregation Beth Shalom will, at its annual Congregation meeting on June 8, present a Torah to the Hillel Student Center of the University of Delaware.

The Torah scroll which, since 1923, was in the possession of the Shari Tzadek Synagogue of Penns Grove, New Jersey was presented to Beth Shalom in 1991, when Shari Tzadek closed.

Jeffrey Drowos, president of Congregation Beth Shalom, will transfer the Torah, which is to be on perma-

nent loan to Hillel, to both Ariane Mamberg, president of Hillel's student board and Staci Levin, student board member and a Beth Shalom congregant.

The public is invited to witness this exciting event for Hillel which, until now, has been without a Torah. The meeting at Beth Shalom, 18th & Bayard Streets, Wilmington starts at 7:30 p.m.

According to Rabbi Stephen Booth, director of Hillel, the Torah will be dedicated in a celebratory ceremony at Hillel during Simchas Torah.

Six Women Inducted To B'nai B'rith Lodge

Wilmington Lodge 470 held a Brunch on April 17th at the Claymont Hilton where six women were honored at the First co-ed new member induction of the formerly all male lodge.

An Induction Team and Candlelight Ceremony of the Lodge and participants in the induction were: Asher Rubin, Bert Braunstein and Gerald Barsha. Inducted in the Lodge were the following women: Sandy Korr, Sandy Scheinberg, Kathryn Samuelsohn, Maris Laurence, Judy Seltzer and Faye Blatnick.

Opening and closing Rituals of the Lodge were performed by officers of the lodge and the ceremony was meaningful to those present.

Beth Buxbaum, B'nai B'rith Dis-

trict Three, Regional Director for Southeast Pennsylvania and Delaware spoke on the benefits of building the future as a mixed group. She indicated that lifestyle places separation and stresses on family and social life which tends to reduce organizational participation. This trend is alleviated when men and women work as a team; a future direction which is expected to benefit regrowth of community service.

The following officers were nominated and elected for 1994-95 for the Lodge: Arthur Samuelsohn, President, Vice-President: Dr. Leonard Seltzer, Treasurer: Michael Laurence And Recording Secretary: Abraham Lubin.



Left to right: Maris Laurence, Judy Seltzer, Kathryn Samuelsohn, Faye Blatnick, Sandy Scheinberg, Sandy Korr.

The Jewish Federation of Delaware invites you to join us on a very special evening:



ERNEST MICHEL

Author, humanitarian, Holocaust survivor and Executive Vice President Emeritus of the United Jewish Appeal - Federation of New York will speak at

The Jewish Federation of Delaware
Annual Meeting
June 6, 1994
7:30 p.m.

Congregation Beth Emeth
Open to the community.

Born in Germany, Mr. Michel was sent to his first labor camp as a young boy in 1939. After almost six years in concentration camps, he escaped just before the end of World War II. Michel is a spokesman for the survivors of the Holocaust, organizing and serving as the chairman of the highly publicized World Gathering of Jewish Holocaust Survivors in Jerusalem in 1989. Mr. Michel will be available to autograph his book, *Promises To Keep*.

BRIEFS

Israel and PLO Resolve Issue Of Water Supply To Gaza and Jericho

By DVORAH GETZLER

JERUSALEM (JTA) — Israel's national water company, Mekorot, will continue to supply water to the Gaza Strip and the West Bank of Jericho after the Palestinians assume authority there, negotiators meeting in Cairo announced last month.

The Palestinians agreed to pay for Mekorot's services and have also undertaken to cooperate in safeguarding precious water resources in the region.

The water issue was one of the most serious challenges facing the committee negotiating the transfer of civilian authority to Palestinians in the self-rule areas.

Germany's Highest Court Rules That Holocaust Denial Is A Punishable Crime

By DAVID KANTOR

BONN (JTA) — Overturning a previous decision by Germany's highest appeals court, the Federal Constitutional Court ruled this week that Holocaust denial is a punishable offense.

The ruling by the constitutional court will make it possible for local and regional authorities to ban assemblies whose organizers clearly plan to use the occasion to engage in Holocaust denial.

The ruling will also enable the prosecution of individuals who espouse the Auschwitz lie in public.

Mandela Reassures South African Jews While Visiting Capetown Shul

By SUZANNE BELLING

JOHANNESBURG (JTA) — The largest synagogue in the Southern hemisphere — Cape Town's Green and Sea Point Hebrew Congregation — was packed to capacity last Saturday to welcome South African President-elect Nelson Mandela to a Shabbat service there.

As Mandela addressed the congregation on the first Saturday after his election, cheering crowds of all races lined the street outside.

And inside, some members of the congregation were sporting yarmulkes in the black, green and gold colors of the African National Congress.

The congregants heard Mandela make an appeal from the pulpit for Jewish expatriates to return to South Africa.

Pointedly excluding aliyah by saying he understands the Jewish community's commitment to Israel, Mandela said: "We want those who left (for other countries) because of insecurity to come back and to help us to build our country."

He added that those who do not return should contribute their money and skills to South Africa.

Mandela thanked the Jewish community for its contribution toward the development of South Africa and assured Jews they have nothing to fear from a government of national unity.

He said he felt an affinity with the Jewish community, since it was a Jewish firm that gave him an apprenticeship in the early days of his law career, when discrimination was rife.

He also said that he had befriended his Jewish defense counsel during the treason trial which led to his imprisonment in the 1950s and that he was still in contact with the lawyer.

He said he recognizes the right to existence of the State of Israel, along with the right of Palestinians to their own homeland.



VICTORY DANCE... JOHANNESBURG, AFRICA — ANC Leader Nelson Mandela smiles and dances during victory celebrations in South Africa's historic all-race elections. The 75-year-old hero of the black struggle against apartheid hailed an overwhelming triumph for his African National Congress before thousands of cheering supporters. REUTERS CREDIT: RNS PHOTO/Reuters.

Conservative Rabbis Issue Report Setting Guidelines For Sexual Relations

By LARRY YUDELSON

KIAMESHA LAKE, N.Y. (JTA) — A committee of Conservative rabbis issued a draft pastoral letter on sexuality this week by the Commission on Human Sexuality of the Conservative Rabbinical Assembly. It was released in conjunction with the rabbinical group's annual convention, last week.

The letter was given to the Rabbinical Assembly's authoritative Committee on Jewish Law and Standards, which must approve it for it to become official Conservative policy.

The 35-page letter strongly advocates marriage and calls on Jews to have three or four children.

But it also asserts that even without marriage, committed and loving relationships "can embody a measure of holiness."

The letter also discusses Jewish sexual values within marriage, analyzes Jewish teachings on contraception and delicately sums up the debate over homosexuality that has rocked the movement since 1990.

Also included in the report is what is believed to be the first call on Conservative Jews to consider observing the laws of family purity. These include the biblical prohibition forbidding sex during a woman's menstrual period, followed by the woman immersing herself in the mikvah.

Rabbi Elliott Dorff, who drafted the pastoral letter on behalf of the commission, said that the discussion of non-marital sex should not be seen as liberalizing the Jewish ideal of marriage.

Instead, he said, it actually en-

dorses a conservative approach, since it applies traditional values to the situation where many American Jews find themselves.

"Even if they are disobeying the Jewish tradition by having sex outside of marriage, they still have to abide by Jewish moral norms. It's not all or nothing," Dorff said in an interview with the Jewish Telegraphic Agency.

The moral norms spelled out in the letter — which apply to marital relations as well — include respect for others, modesty, honesty, fidelity, health and safety and maintaining the Jewish quality of the relationship.

The difficulty of following these demands in a non-marital relationship, according to the letter, "is a major reason why Judaism understands marriage to be the proper venue for sex in the first place."

In keeping with Jewish law, under which "saving a life is a value of the highest order," the letter requires AIDS prevention measures, including "full disclosure of each partner's sexual history from 1980 to the present;" "HIV testing for both partners before genital sex is considered;" and "careful and consistent use of condoms until the risk of infection has been definitely ruled out."

The letter condemns forthrightly adultery and incest, as well as "casual and promiscuous sexual encounters, since they involve little or no love or commitment."

Dorff said the letter reflected the commission's two years of information-gathering and deliberations.

"This whole notion of degrees of acceptability in non-marital relations

is something I never thought about as carefully as I have over the last two years. That in part was due to some members of the commission who are divorced and single, and have a lot of singles in their congregations," he said.

While the pastoral letter set out guidelines for those in non-marital sexual relationships, the commission posed a series of questions to the Law Committee, asking that committee to address the gap between current practice and halachah, or traditional Jewish law.

Issues raised include the traditional prohibitions on masturbation and on physical contact between unmarried members of the opposite sex, laws central to Orthodox discussions of sexuality but until now little noticed by Conservative Jews, as well as mikvah and family purity.

The report also raised the question of whether synagogue benefits of marital status should be extended to unmarried couples and whether the Conservative movement advocate distribution of condoms to high school students.

The report also suggested that the Law Committee consider "establishing national standards of premarital counseling to be required of couples" before a Conservative rabbi can consecrate their marriage.

And regarding homosexuality, it asked the Law Committee to explain how to balance the biblical description of homosexuality as a toevah, or abomination, and the calls by the R.A. and the United Synagogue for

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Much Ado About Water

By DOV HOCH

(WZPS) — With water so inextricably tied to territory in the Middle East peace talks and the water sources in the administered territories and on the Golan Heights so vital for the country's survival, Israel is beginning to seek alternative ways to help solve its water problems.

Dov Hoch takes a look at some of the possibilities presently being explored.

At the Paris peace talks in 1919, the World Zionist Organization submitted a territorial plan for a Jewish State. The area it proposed included all of the Jordan River basin; the headwaters that feed it and part of the Litani River in southern Lebanon. The borders overlapped the British and French mandates and didn't regard major population centers. However, what they did demonstrate was Israel's acute understanding of hydro-politics.

Today those same water sources flow through Judea and Samaria and link the four countries involved in the bilateral Middle East peace talks, thus creating a source of conflict. "Water is inextricably tied to territory and for that reason cannot be separated from the bilateral peace talks, says Marwan Haddad, head of the Palestinian delegation to the water talks.

In fact, some 33% of Israel's water is from rain that falls in Judea and Samaria and an additional 15% originates on the Golan Heights and in

tributaries of the Jordan River in Lebanon.

So important is the water issue that the subject is being dealt with independently in the multilateral talks, where 40 states (12 of them Arab) meet biannually to discuss the potential for regional management of water resources.

Meanwhile, academics and entrepreneurs are increasingly considering water to be like every other commodity — producible or importable: it can be produced through desalination or imported from water-rich countries like Turkey.

But, according to Ora Tamir, legal advisor to the Israeli water commissioner and a participant in the regional water negotiations, "Water is money." It can be boundlessly produced through desalination, but the process requires tremendous amounts of energy, which currently renders it too expensive for Israel.

The cost of desalinating one cubic meter (CM) of sea water to the point that renders it drinkable, is between \$1 - \$1.25. The current cost of household water in Israel is about \$0.30 per CM, although this price reflects substantial government subsidies.

However, according to Minister of Agriculture Yaakov Tsur, about 60% of the water consumed in Israel goes to agriculture, which costs much less to process than potable water. There are desalination plants in Eilat and

Ashdod, the latter being able to produce 20,000 CM per day, sufficient for 40,000 people.

According to Tamir and former water commissioner Dan Zaslasky, within the next several years, more efficient desalination technologies will be developed. Meanwhile, the Israeli government will probably continue to subsidize water costs to the tune of \$200 million annually.

At the First International Israeli-Palestinian Conference on Water in 1992, Boaz Wachtel, a former assistant military attache at the Israeli Embassy in Washington, presented a plan called the "Peace Canal." Simultaneously addressing both water and security concerns, it suggested the building of a pipeline to carry water from the elevated Ataturk Baraji Lake (800 meters above sea level) in eastern Turkey to Lake Tiberias (200 meters below sea level) and the Yarmouk River on the Syrian/Jordanian border. The pipeline would open up into an open canal on the Golan Heights along the Israeli-Syrian border and serve as an anti-tank ditch.

In addition to conveying water to Syria, Jordan, Israel and the Palestinians, Wachtel's plan called for generating hydroelectric power which, Wachtel said, could be sold to Syria. The money, in turn, would go toward paying Turkey for the imported water.

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EDITORIAL

More Time Needed To Evaluate Board Candidates

Thirty days is the average time in Delaware between Delaware school board candidate declarations and school board elections. A lunar cycle is not enough time for the electorate to fully evaluate candidates credentials, posi-

tions and goals.

Over the past few years many moderates have grown increasingly concerned over the stealth campaigns waged nationally over local elective offices by the religious right. The move-

ment seeks to quietly elect to school boards officials who agree with such tenets of the religious right's agenda as the imposition of mandatory school prayer, adding so-called creation science to the curriculum, and banning certain books.

For the first time this year, election issue surveys were given to candidates by an ad-hoc committee composed of such groups as the League of Women Voters, the American Civil Liberties Union and the Jewish Community Relations Committee (JCRC) of the Jewish Federation of Delaware (JFD). The surveys are designed to provide insight into candidates' ideas, positions and plans. Most significantly, the surveys are designed to discover if candidates have controversial positions with regard to religious freedom, separation of church and state, civil rights or other issues of concern to many in our community.

Experience has shown that 30 days provides enough time for the ad-hoc committee to create the candidate surveys, to distribute the surveys to the candidates, to receive and to calculate the candidates' responses. Unfortunately it does not seem to be enough time to widely disseminate this information to Delaware voters. It also seems to be too little time to effectively educate members of our community about candidates' positions on issues. The Jew-

ish Voice, which is published approximately every two weeks, often goes to press before comprehensive, thoughtful analysis can synthesize candidate survey results. Other media in the state may be disinclined or poorly suited to focus on issues of concern to many in our fold.

By extending the period between when candidates have to declare and when the election is held this problem may be overcome. Most reasonable people believe the best electorate is an informed electorate. Many people of good will who agree with the agenda of the religious right would support informing voters or candidates' views. The Editorial Committee of The Jewish Voice advocates an organized campaign to roll back candidate declaration dates to create a 90 day pre-election period. The goal of such a campaign is a revision of the Delaware Code to move back the candidate declaration date. Supporters of this effort should contact their state representatives.

What other steps should be considered besides revising the election time-table? Candidate forums can be instituted so that citizens will know more about candidates. The questionnaire process may be made more expedient. Or we can roll over and let the religious right's stealth candidates march on in and take control of our children's future.



YOU WALK OUT OF THE ROOM AND EVERYTHING'S IN DOUBT

YOU TRY TO RENEGOTIATE BUT EVERYBODY SHOUTS

THURSDAY NOON DEADLINE

DEADLINE	FOCUS	ISSUE
May 19	Beach Preview	May 27
June 2	June Bridal	June 10
June 16	Summer Weddings	June 24

All submissions due 12 noon *downstairs* at JFD front desk.



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THE VOICE BOX

"If I'd been nicer to him, I could have been the first real Jewish princess - Princess Bab."
 -Barbara Streisand, in England recalling a 1972 meeting with Prince Charles

"I hope that given the right environment, one can use (the internet) as a great way of deepening and developing one's Jewish identity."
 -David Fishman, managing director, the North American Jewish Information Network

"How could you make out during 'Schindler's List?'"
 -Jerry Seinfeld's TV mother questioning her son's behavior with his date

"Only Godly Christians can truly qualify for this critically important position."
 -concerning school board positions from the handbook 'How To Elect Christians for Public Office' (We) "are only talking about living together, not getting married."
 -an official of the Council of Jewish Federations (CJF) on plans to have the National Jewish Community Relations Advisory Council (NJCRAC) move into CJF offices

Delaware Jewish Community Hails Israel-PLO Agreement

The Jewish community of Delaware welcomes the agreement between Israel and the PLO regarding implementation of Palestinian self-rule in the Gaza Strip and Jericho. According to Judy Wortman, Executive Vice President of the Jewish Federation of Delaware, "This is an historic moment for our two peoples. Completing the initial phase of the Declaration of Principles signed on the White House lawn last September transforms the relationship between Israel and the Palestinian people. It marks the first time in history Palestinians are gaining control over their own affairs and destiny."

Toni Young, President of the Jewish Federation of Delaware, commended the Israeli and Palestinian leaders who continue to pur-

sue peace despite extremists' attempts to derail the peace process through terrorism and high-pitched rhetoric. She added, "Terrorism will have no place in the Middle East when leaders throughout the region commit themselves to peaceful resolution of their differences. Prime Minister Rabin acted swiftly and decisively in the face of Israeli extremism. We hope that Chairman Arafat will provide similar leadership to end terrorism by Hamas and other radical Palestinian groups as the PLO assumes responsibility for Jericho and the Gaza Strip."

Ms. Young also noted the crucial role played by officials of the Clinton Administration in providing ongoing support and encouragement to the negotiating parties.

LETTERS TO THE EDITOR

The Jewish Voice welcomes signed letters from its readers on subjects of interest to the Jewish Community. For verification purposes, include home address and phone number (day and evening). The more concise a letter is, the less likely it will need to be condensed. A name will be withheld upon request. Send letters typed and double spaced, to The Jewish Voice, 101 Garden of Eden Road, Wilmington, DE 19803.

OPINION

Remarks By Foreign Minister Shimon Peres At The Signing Ceremony Of The Gaza-Jericho Accord/Cairo May 4, 1994

Your Excellencies, distinguished guests, ladies and gentlemen,

The reason for the conflict in the Middle East was the unhappy encounter between the Jewish and Arab renaissance — at the same time, in the same place. Thus, for almost half a century, we experienced blood and hatred, terror and war. Today we declare that the conflict is over. Today we have agreed to promise mothers and children, Arab and Jewish, that no finger will pull a trigger to endanger who lives or to affect the dignity or happiness of their children.

Less than a year has passed since the night in Oslo, where Israelis and Palestinians gathered secretly to initial a dramatic turning point in the history of their people. What seemed in the eyes of many to be utopian, becomes today a reality. I record the strenuous days and endless nights needed to cross the valleys of misery and suffering. And again, we did it. We referred to a dual commitment — the moral history of our nation and the need of the people in the region. Our position stems from a moral pose: govern yourself; don't rule others.

So the agreement today is not a submis-

sion to the threat of weapons. It is in reality a return to the values of our heritage. We do not want to be the governor, the judges, or the police of the Palestinian people. It is for the Palestinians to elect their leaders, nominate their judges, appoint their policemen. All we wish is to become their friendly neighbors. All we hope is to see them as our good neighbors. Today we welcome you, the Palestinian people, as neighbors.

We must look ahead. We state earnestly to the Arab people that you and we need a Middle East, a geography of peace, a territory of prosperity, a community based on market economy, responsible diplomacy and a land that will regain its fertility.

I assure you that we shall not stop here — that we shall reach peace with Syria, Jordan, Lebanon, and make it comprehensive and durable. We shall continue to negotiate with the Palestinians for a permanent solution. Relations are more telling than borders. We are making today our relations, so that we shall be able to make borders in the future.

With the exception of war, the greatest menace is poverty. Nobody should pay for

folly and belligerence. We can put to the right use our available resources — the water we possess, the land we own, the knowledge we acquire — for the benefit of our people. A Middle East for the people and by the people. The story of modern society is not a national separation, but an economic cooperation. No nation can dominate, and yet every nation must compete — and ably so. We know already that computers are mightier than guns. We know that the new opportunities reside in the competence of the scientists, rather than in the camps of the army.

Ladies and gentlemen, the future is inevitable, just as peace is inevitable — and for all of us. A year ago, a meeting like that of today would have been perceived as unreal. Yet today, it is a reality. Alongside the magic river that held the cradle of Moses, at the foot of the pyramid that withstood the test of time, to see such a distinguished and unique gathering, like you and us here today, carries a new promise. The President of Egypt, the Foreign Ministers of the co-

sponsors — the United States and the Russian Republic — as well as the Foreign Minister of Norway, respected delegates of Arab countries and Europe, sponsors and donors from all continents — we thank you for a fresh beginning, for a new image and a new era for the people of our region.

Much work still lies before us. Many are the enemies, and many are the obstacles on the road of peace. Yet, if we do all we must, we can make this concrete beginning into a brilliant future. Then, looking upon the horizon, we shall know that the reddish lining is not of blood, but of a rising dawn.

In the words of the prophet Isaiah:

תחת נחשת אביא זהב, ותחת הברזל אביא כסף. לא ישמע עוד חמס בארצך, עוד ושובר כגבולך.

In place of brass, I will bring gold. In place of iron, I will bring silver. Violence shall no more be heard in your land. No desolation, no destruction within your borders. (Isaiah 60:17-18).

Long live peace for all of us.



JERUSALEM — Foreign Minister Shimon Peres (R) listens to U.S. Secretary of State Warren Christopher as they make statements to the press after Christopher's meeting with the Israeli leadership May 2. CREDIT: RNS PHOTO/Reuters.

Earth and Eco - Kosher

By ARTHUR WASKOW*

Special To The Jewish Voice

Has the time come for contemporary Jews to think about *kashrut* in a totally new way?

When Jews sought to create a Judaism appropriate to modernity, many — indeed, most — decided that the elaborate code of kosher food made little sense.

They thought the ancient reasons for *kashrut* were no longer relevant:

•If one aim of *kashrut* was to distinguish healthy from unhealthy foods, understanding bacteria was more effective.

•If one aim of *kashrut* was to mark the differences between Jews and other people, many modern Jews wanted to shatter such formal separations.

•If one aim of *kashrut* was to make a spiritual path by meticulous observance of the sacred commands of a Divinely revealed Torah, many Jews saw *kashrut* as more obsessive-compulsive than sacred.

But now many Jews, like people from other communities, are wrestling with what it means to move beyond modernity. For it turns out that modernity brings dangers as well as benefits — especially the danger that modern technology, unrestrained, may deeply damage the web of life on earth.

Since food is one of the most important connections between *adami* and *adamah*, earthlings and the earth, our new concern with earth-as-web may raise new questions about *kashrut*. Could we see some version of *kashrut* — for some people, adding to the traditional regulations; for others, replacing them — as a way of teaching ourselves self-discipline in our relationship with the earth?

Could we shape a path that is *eco-kosher*? For example:

Are tomatoes that have been grown by drenching the earth in pesticides "eco-kosher" to eat at the synagogue's next wedding reception? Are styrofoam cups *eco-kosher* for making kiddush on Shabbat?

And what about items that are not food? Again, for example:

Is newsprint made by chopping down an ancient and irreplaceable forest "eco-kosher" to use for a synagogue newsletter?

Is it "eco-kosher" for a synagogue to treat its windows and doors so carelessly that the

warm air flows out through them and the furnace keeps burning all night, pouring carbon dioxide into the atmosphere and accelerating global warming?

Is it "eco-kosher" for the synagogue to keep its money in a bank that invests in an oil company that befools the ocean?

If the "eco-kosher" notion makes sense, it would apply not only to all Jews — both those who live by the traditional code of kosher food and those who don't — but to all human beings. Eco-kashrut would be not what separates the Jews from other peoples but the daily life-practice that addresses all peoples because it embodies a loving relationship with the earth.

What makes it Jewish? First, that it is rooted in the values of a people that still remembers itself as shepherds and farmers, a people whose holy days still echo the rhythms of earth, moon, sun. A people that carried that memory into its modern efforts to nurture the Land of Israel. And secondly, because we would make it Jewish by shaping ourselves into a social movement to encourage the practice of *eco-kashrut*.

The emerging concern with these questions is being pursued by a new committee in the Jewish world — the "Eco-Kosher Project." Its members include leaders of the Conservative, Orthodox, Reconstructionist, and Reform organizations, as well as Jews involved in independent havurot of Jewish renewal and Jews involved in secular consumer and environmental organizations.

The Project is beginning by focusing on institutions that have buildings and sizable purchasing/investing patterns — for example, synagogues, schools, camps, Hillel houses, Jewish Community Centers, nursing homes, hospitals, day-care and other social service centers, Jewish journals and publishing houses.

Who should get involved? Both the people who are responsible for Jewish values and the people who are responsible for practical institutional effectiveness: — rabbis, school principals and teachers, social-action chairs, JCC and camp program directors, Hillel directors, chaplains, editors and reporters, and also administrators and purchasing agents who are usually responsible for making pur-

chases, choosing banks, etc.

What standards can we use to judge what is *eco-kosher*?

Many have their roots in Jewish tradition: *Bal tashchit*. Not ruining the earth.

Tza'ar ba'alei chayim. Respect for animals.

Sh'mirat haguf. The protection of one's own body.

Shmitah and *yovel* (Jubilee). The requirement that every seventh year, and again in the fiftieth year, the earth be allowed to rest from deliberate economic use of it.

And we must also draw on the findings of such secular groups as the Council on Economic Priorities, Green Seal, the Center for Corporate Responsibility, etc., which examine the environmental impact of various products, investments, and companies.

Why should we bother to do all this? Why is this a Jewish issue? For two reasons:

•Jewish commitment is one of the elements in the great mosaic of human effort that is necessary if we are to heal the earth and protect our children from environmen-

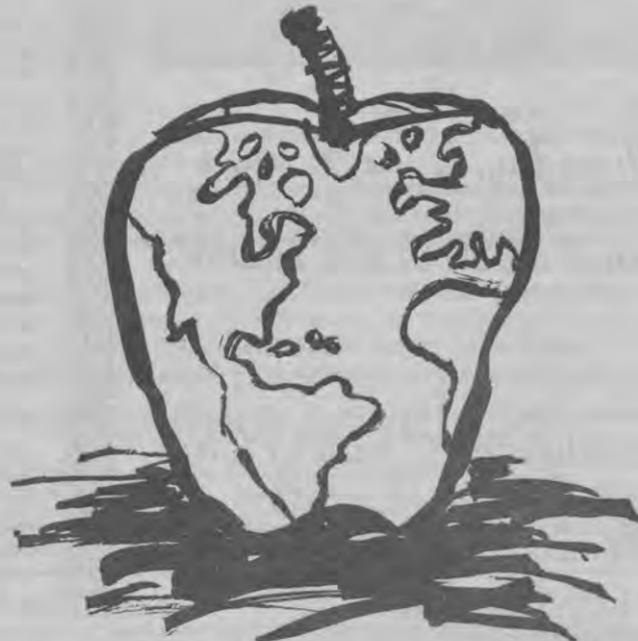
tally caused cancer, famine, and other disasters:

•Jewish commitment is one of the elements in the great mosaic of human effort that is necessary if we are to heal the earth and protect our children from environmentally caused cancer, famine, and other disasters;

•Jewish commitment is necessary if we are to involve young Jews in Jewish life — young Jews who now often see the healing of the earth as a matter of life and death for them, and who will put their active energy somewhere else if the Jewish community turns its back.

Healing the earth and renewing the Jewish people go hand in hand.

*Waskow is a Fellow of ALEPH: Alliance for Jewish Renewal; director of The Shalom Center; coordinator of the Eco-Kosher Project; and author of *Godwrestling*, *Seasons of Our Joy*, and the forthcoming book *Down-to-Earth Judaism: Food, Money, Sex, and the Rest of Life*.



OPINION

Nixon's Crimes, America's Amnesia

By MICHAEL LERNER

Special To The Jewish Voice

Those who used to self-righteously chuckle at Stalinist rewriting of history in communist lands should get off their high horses now that American government and media have joined in a similar effort to reconstitute Richard Nixon.

Take, for example, R.W. Apple's account in The New York Times (April 28), which marginalizes those who raise serious moral questions ("There have been a few primal screams of rage...but they are the exception, not the rule..."). Apple quotes none of the nationally recognized activists in the antiwar movement, none of those who were jailed by a politically motivated Justice Department (whose leadership itself later ended up in disgrace), none of those whose lives were permanently marred by having to spend the years that they might have been developing careers dedicated instead to fighting the immorality and lies that Nixon helped spread.

The New York Times and all of the electronic media gave no attention to the documented anti-Semitism that characterized Nixon's career. There is little doubt that anti-Semitic tactics were used by Nixon's first campaigns for public office in California, and that if they were not initiated directly by Nixon, he certainly did nothing to stop them. And there is no doubt that the Watergate tapes reveal a man who was reeking in vicious racism toward Jews and who saw Jewish influence in terms similar to those used by contemporary neo-Nazis or some who are propagating anti-Semitism in the African-American community.

Michael Lerner's book on Jewish theology, "Jewish Renewal," will be published by G.P. Putnam's Sons in September. He is editor of Tikkun magazine.

Among other things, the tapes reveal that Nixon didn't want his daughter entering into certain spheres of work where he imagined Jews had too much sway. The tapes reveal constant demeaning references to people who Nixon explicitly identifies as Jews. In one such incident, court Jew Henry Kissinger was forced to explain to Nixon that not all Jews should be dismissed as bad, that there are Jews and then there are other kinds of Jews. Kissinger was too interested in protecting his own position of power to dare question the general pattern of Nixon's anti-Semitism.

Some Jews argue that Nixon's belated military support for Israel in 1973 somehow compensates or obscures his larger pattern of Jew-hating. Cold warriors and American rightists of the day believed Israel to be a strategic ally in countering the spread of Soviet influence, and for this purpose they would even form an alliance with Communist China that they detested as much as they detested the Jews.

In a different historical period, Nixon might have acted on this hatred even more decisively. But instead he vented his hate and rage on others, including millions of young people who dared to question the wisdom of the Vietnam War and his dramatic escalation of that war. His role in supporting a military dictatorship in the Philippines or the active role he played in overthrowing the democratically elected regime of Salvador Allende in Chile allowed fascist forces to take power in other countries even while his campaign of dirty tricks and politically motivated indictments of political enemies sub-

verted American democracy.

The moral equivalency suggested by some commentators between Watergate and subsequent scandals (including the media-generated fantasy of Whitewater for alleged misdeeds done outside of office and not in any way directed against the civil liberties of the American people in Watergate was), helps dull the moral sensitivities of the American public. The American media celebration of Nixon shows its slavish subordination to a civic religion which distorts history so that no misdeed of American leaders can ever be seen as morally outrageous and all crimes against humanity can be dismissed with a faint "Give him a break."

We should be little surprised if the historical amnesia fostered by his approach, and the willful forgetting of more than one million civilians killed by U.S. bombings in Vietnam, Cambodia and Laos, creates the kind of mindset that allows the newly elected right wing in Italy to deny that Italian fascists were

involved in deporting Jews to concentration camps, and still others to deny that there ever was a Holocaust.

We should feel very differently had Nixon ever seriously owned up to his crimes and helped people understand the importance of avoiding these kinds of things in the future. Nixon's childhood pains and psychological distortions would then be relevant in trying to understand and forgive a repentant sinner. I myself did and said things in the '60s for which I am sorry today, and it behooves us to approach people with compassion. But not only did Nixon never seriously publicly recant, those who honor him today have rewritten history so that crimes against humanity now seem perfectly appropriate.

So this week it is appropriate to mourn the slow death of the remnants of public morality in American society, and to remind ourselves that when historical amnesia becomes public policy, Jews may be among the first to suffer the consequences.



WASHINGTON -- Former President Richard Nixon, known for his international diplomacy skills, died April 22. In this file photo from 1970, Nixon and then Israeli Prime Minister Golda Meir discuss the situation in the Middle East. CREDIT: RNS PHOTO.

Charting A Course For American Policy in Bosnia

By JOSEPH R. BIDEN JR.

United States Senate

After two years of standing idle, the world community has finally taken effective action in Bosnia. The NATO ultimatum on Gorazde is succeeding — just as an earlier ultimatum silenced Serb guns trained on Sarajevo. But the sound of silence in the U.N.-declared "safe areas" does not, by any measure, mean that the war is over or that the need for action has passed.

Working together, the United States and Russia now are seeking to take advantage of the NATO ultimatum, in order to press the Serbs forward at the negotiating table. Such creative diplomacy is a welcome contrast to the tired prescriptions of U.N. and European negotiators, who sought only the quickest means of achieving Bosnian surrender.

Yet it is a delusion to believe that calm in Sarajevo and other safe areas can provide the foundation for a stable peace. Further steps are required to shift the balance of power on the ground, and thus create conditions for an honorable, and enduring, peace.

Target all heavy weaponry. NATO should extend its ultimatum by stating that all heavy weaponry in Bosnia represents a legitimate target for Western air power. The Serbs responded to safe area "exclusion zones," where heavy weapons were explicitly targeted, by simply re-deploying their arsenal to other battle

(Continued on page 17)

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Before There Was A Kutz Home Auxiliary...

By JULIAN H. PREISLER
Jewish Historical Society of Delaware
Archivist/Staff Person

The Ladies Bichor Cholem Society traces its beginnings to the year 1897 when a group of Jewish women in Wilmington decided to collect funds and groceries for needy families. These women also helped with cooking, some cleaning, and caring for the families children. As the informal interest spread to other areas of need, formal organization of the group became evident. Sometime in 1902, Mrs. Rose Adele Topkis called a meeting in her home to form an organization to care for the sick and needy. A Rabbi Leventhal of Philadelphia suggested that the group be called the "Ladies Bichor Cholem Society." Thus the Society was formalized and its mission defined as assisting the dependent sick and others in need and visiting the sick and administering to their wants. The society's first officers were: Mrs. Hannah Roy Topkis, President; Mrs. Ida Kanofsky, Vice-President; Mrs. Rose Barsky, Secretary; and Mrs. Rose Adele Topkis, Treasurer. Because of the relatively small size of the Jewish Community in Wilmington at the time, the group functioned for a relatively short period of time. As a result of the needs of another very needy family the

group was re-activated and re-organized sometime in 1904. Mrs. Bertha Frank was elected as the Temporary Chairman of the group.

Ever increasing Jewish immigration to Wilmington, as well as a number of national and international disasters, created a renewed spirit amongst the group to help those very needy in their community as well as across the globe. The organization grew over the next ten years and in 1914 was chartered by the State of Delaware. The Society now had the right to own property. It was decided to assume responsibility for the housing and care of the Jewish aged and indigent and also to provide shelter for Jewish transients. A building was purchased at 211-213 West Street in what is now the Quaker Hill section of Wilmington for \$6,000 and was remodeled beginning in 1917. On June 30, 1920 the facility opened ready to serve the needs of the Wilmington Jewish Community. Longtime Wilmington residents happily remember the Strawberry Festivals and Linen Showers that helped raise funds and collected goods for the Home on West Street.

Another group, the Ladies Moshev Zekenim Society, was formed in 1916 and chartered in 1917. This new organization had similar aims as the Ladies Bichor Cholem Society

and also served as the Sisterhood of the Chesed Shel Emeth Synagogue. The two groups merged in 1920 through the efforts of Louis Topkis and combined their efforts to serve the community. The 1920's were years of growth for the Society as the facility was enlarged and modernized and the programs offered expanded. In 1926, 225 Jewish transients were given accommodations at the Bichor Cholem Home.

In 1929 a Junior Group was formed. In 1936 both the Junior Group and the Senior Group became member agencies of the Jewish Federation of Delaware. Both groups merged in 1941. In December of 1940, the Federation approved a resolution to purchase the former St. Michael's Day Nursery buildings for \$5,000 from the Episcopal Diocese. These buildings located at 207-211 Washington Street were just a few blocks from the old location. The newly remodeled and updated buildings were dedicated on June 23, 1942 with many community leaders present and much fanfare. The facilities provided all the necessary modern conveniences as well as a beautiful chapel for synagogue services for the residents.

The Golden Jubilee of the "Ladies Bichor Cholem Moshev Zekenim Hachnoset Orchim" was observed on May 25, 1952 at a celebration and dinner held at the YM & YWHA building then located downtown at "6th & French" (515 French Street). The Society continued to serve the community from the Washington

Street facility until 1960 when a new Home for the Aged was dedicated at 704 River Road in the Bellefont section of Wilmington. The growing need for skilled medical and nursing services for the elderly and the continued deterioration of the neighborhood on Washington Street necessitated the building of a new facility. Beginning plans for the new Home for the Jewish Aged were initiated in 1957 with Sam Eisenstat as Chair of the Building Plans Committee and Saul L. Cohen as Campaign Com-

mittee Chair. Ground was broken on August 17, 1959 with the building dedication on September 14, 1960. With the opening of the new home now named the Milton and Hattie Kutz Home for the Aged, the Ladies Bichor Cholem Society was absorbed into the Kutz Home and became its Auxiliary organization. The facility continues today to serve the needs of the areas Jewish elderly with care, dignity, and respect for age old traditions.



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Hartley And Her
'Sisters' Here In June

Emmy award winning Mariette Hartley, perhaps best known for a series of Polaroid commercials with James Garner, is heading to The Playhouse Theatre in Delaware to star in a June production of Wendy Wasserstein's play "The Sisters

Rosensweig." Pulitzer Prize winning playwright Wendy Wasserstein won a 1993 Outer Critics Circle Award for "The Sisters Rosensweig." "The Heidi Chronicles," an earlier Wasserstein work, won a Tony Award in 1989.



Brent Schwab's work above, is featured at the DCCA.

Words & Music:
Significant Matters

By STEVE COHEN

Special To The Jewish Voice

The name Siegmund Lubin, honored last week as a pioneer of filmmaking, is unknown to most Americans. But not to my family.

My father, Sigismund Cohen, was an optician who opened his own business in Philadelphia in 1933. He called it Sigismund Opticians, largely because he feared that non-Jews wouldn't patronize a shop named

"Cohen's." Remember, this was 1933, the year that Hitler barred German Jews from the professions. My father's family came from Germany and he closely followed the news from there. Anti-Semitism was powerful in America too.

There were no other Jewish opticians in Philadelphia at that time, nor for a decade to come. The one benefit from this was that many artists and musicians who happened to be

Jewish sought out my father for their visual needs, and for comradeship. His optical shop became a salon for the Delaware Valley artistic community of that era.

Fifty years before there had been another German-Jewish optician with a similar name in Philadelphia. That was Siegmund Lubin, who left the optical business to open a motion picture studio in 1899. This is the man who is now being recognized as a trailblazer in film.

My father never knew Siegmund, who died broke in 1923. But he learned about him after he started his practice as Sigismund Opticians. The similarities were interesting. Both families came from Russia. Siegmund and Sigismund are variations of the same German name. Siegmund and my dad both had shiny bald heads.

Siegmund Lubin started his optical business at 21 S. Eighth Street in 1993, exactly fifty years before my dad's. The Pennsylvania Historical Commission has just placed a marker at the site, and the Philadelphia Festival of World Cinema presented a lecture and a showing of Lubin films.

In 1896 Lubin bought a camera and a projector and made his first film in the stable behind his house at 1608 N. 15th Street. It was called *Horse Eating Hay*, and it was later lost. By the turn of the century, while Hollywood was still unknown, Lubin was making comedies, dramas and sports films at his Philadelphia home.

In 1899 Lubin moved his operations to a studio at 912 Arch Street, and later opened his own theater, the Victoria, at 926 Market Street.

In 1902 Lubin predicted: "The time will come when the moving picture machine will be part and parcel of every up-to-date home."

A decade later, Lubin built a studio complex called Lubinville in North Philadelphia and bought the Montgomery County estate of brewer John Betz and built Betzwood, where workers could farm the land to feed themselves while working on the development of movie films. This was a radical, socialistic approach for the motion picture industry, and for the arts in general.

Betzwood was located on the shores of the Schuylkill River in Valley Forge, where my family and I live today.

But in 1914 an explosion and fire destroyed the negatives of every film that Lubin had produced. Of his thousands of motion pictures, copies of only 300 have been found. Betzwood was repossessed, and Lubin spent his last years quietly in Ventnor, New Jersey.

Theatre Ariel, the organization devoted to Jewish theater in the Delaware Valley, is presenting Ber-

lin to Broadway With Kurt Weill until May 22 at the Gershman Y in Philadelphia.

The musical review presents music from four of Weill's German shows, with lyrics by Berthold Brecht, and seven of his American shows which he created between his immigration here in 1936 and his death in 1950. These have lyrics by such talents as Maxwell Anderson, Ira Gershwin, Ogden Nash, Alan Jay Lerner and Langston Hughes.

The show's director, Laurie Wessely-Baldwin, says that Weill is "the most extraordinary of songsmiths and composers on the international music theater scene in this century." This is a valid distinction if you concede that Berlin, Gershwin and Rodgers did all their composing in America and therefore are not "international" as Weill was.

I've heard Weill's music performed in the past year by such diverse groups as the Philadelphia Orches-

(Continued on page 10)

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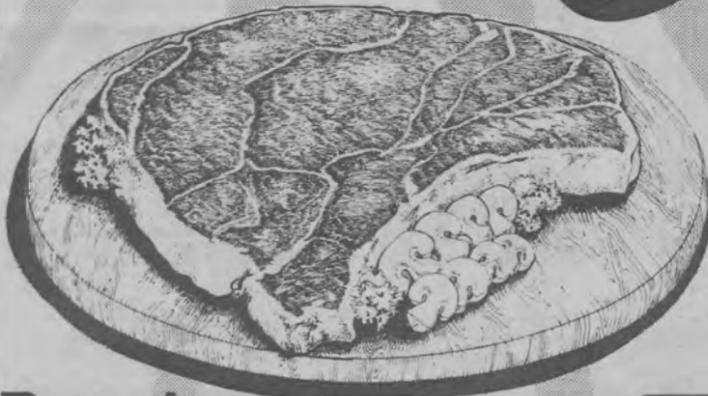
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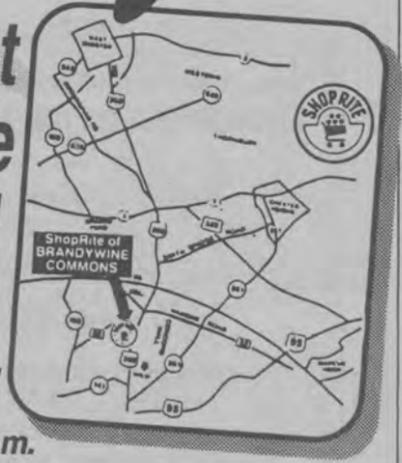
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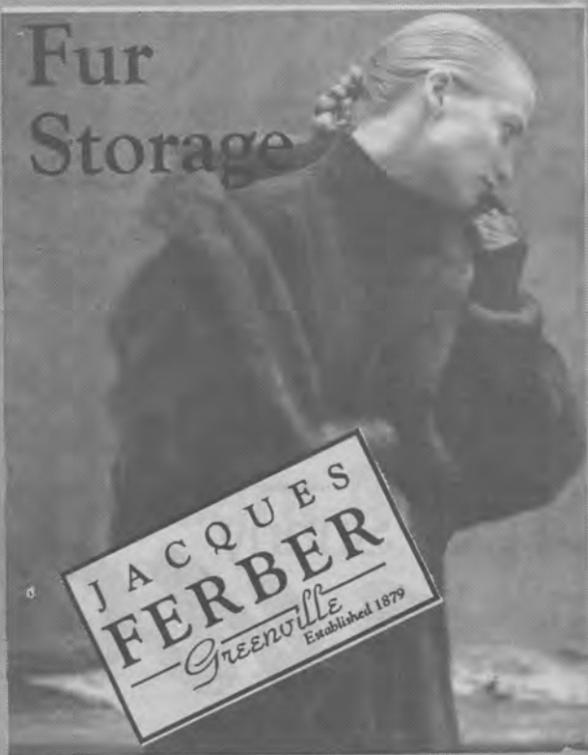
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COMPLIMENTARY MANICURE WITH BRIDAL PACKAGE

**120 Years From The
Birth Of Chayim Machman Bialik**

Translated by Dov Seidel from LAMISHPACHA, Dec., 1993, Hebrew Monthly Magazine, 47 W. 34th St., Room 609, N.Y., N.Y. 10001

Almost anyone who has studied a little Hebrew literature at least recognizes something from the works of Chayim Machman Bialik. And certainly Bialik is the most well-known Hebrew poet; he influenced three or four generations of readers of Hebrew and students of Hebrew.

Bialik was born on the fast day, the tenth of Tevet, in the year (apparently) 1873. He himself didn't know for certain the year of his birth, and thought that the year was registered incorrectly, and that he was born in 1874. It is from this that we can designate, with the month of Tevet this year, 120 (or 121) years since his birth.

Until the age of 6, Chayim Nachman grew up in the village of Radi, which was near the city of Zhitomir, in the Ukraine. When he grew up, he remembered the quiet and lovely village, and wrote about it in several of his poems:

"There is in the world a village serene, surrounded by woods

The village had a sky of blue
And on a summer day, alone, a child played there

A child left alone to his soul, tender, singular, and dreaming

I am that child:

When he was six, his family left the village and came to live in the city of Zhitomir. They lived in poverty, and his father, Rabbi Yitzchak Yosef, earned his living by opening a tavern in their home, and selling wine and liquor to the farmers who passed by.

In the poem, "My Father," which Bialik wrote many years later, he describes his father, a Talmud scholar, serving drunks... his father, who had to be found "between the gates of purity and uncleanness." When his

father holds a book of Talmud in his hand, he sees about him polluted faces of man - cursing, smoking and vomiting, his lips whispering "a prayer of Torah and T'filah."

His father died when he was seven and a half, and his widowed mother was not able to support the three fatherless children. His father's father wanted to help his widowed daughter-in-law, and took Chayim Nachman to his house. His grandfather was a learned Chasid, and in-

sisted that the child busy himself all the time with the study of Torah. When the child wanted to play occasionally, grandfather did not agree!

The child studied in a "cheder" and was very successful in the study of Gemara. When he grew up, and became a young man of 16, he traveled to Lita to study in the Volozhin Yeshiva. Two of the greatest Rabbis of the generation taught in the yeshiva: Rabbi Naphtali Tzvi Yehuda Berlin and Rabbi Chayim Soloveitchik.

Part Two of this translation will be printed in our next edition.

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Words & Music

(Continued from page 8)

tra, New York Philharmonic, Santa Fe Opera and in cabaret. Since Theatre Ariel has a more focused mission than any of these, why is this organization doing Weill?

Of course Weill was Jewish (as are almost all of the composers and writers that I've mentioned in these columns.) But he apparently was non-observant and he married a non-Jew, Lotte Lenya. So was there anything essentially Jewish about his creative work?

He did compose a Kiddush that's occasionally sung in local synagogues. As for his musicals, the theme of social injustice, a cornerstone of prophetic Judaism, recurs in many of them. *Johnny Johnson*, *Knickerbocker Holiday*, *Street Scene* and *Lost in the Stars*, and all of the earlier German shows, all speak of oppression, injustice, poverty and rebellion against those evils.

It's noteworthy that his last show in 1949 was about apartheid in South Africa. How timely that it's being sung this month!

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NACHES

Siegel-Markim

Mr. and Mrs. Alfred Markim of Piermont Landing, New York, announce the engagement of their daughter Carla to Gregg M. Siegel, son of Mr. Stanley Siegel, of Caldwell, N.J., and Mrs. Joan Siegel, of West Orange, N.J. The wedding will be held in May aboard Spirit Cruises, Lincoln Harbor Marina. The bride is an attorney with the firm of Zwerdling, Paul, Leibig, Kahn, Thompson and Driesen. The groom, a former resident of Delaware, is a marketing communications writer and consultant. The couple will reside in the Washington, D.C. area.

Marburg-Stone

Mr. and Mrs. Lewis R. Marburg of Bustleton announce the engagement of their daughter, Deborah Lori, to Andrew Todd Stone, son of Mr. and Mrs. I. Jack Stone of Wilmington, Del.

Deborah is a graduate of George Washington High School, Gratz High School and Drexel University. She is a technician communicator for a company in Wayne.

Andrew, a graduate of Newark High School and Drexel University, is a computer consultant for the Tredyffrin/Easttown School District.

A June wedding is planned.

Big Demand For Nowlan Band

By REBEKA KARRANT

Freelance Writer

The Janis Nowlan Orchestra frequently performs at the Hotel duPont. From classical to contemporary, Big Band to Broadway, Motown to Top 40, ethnic music and more, their repertoire is diverse.

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Janis Nowlan comes from a family of established, and Grammy Award winning musicians. She is an accomplished recording artist, pianist, vocalist, and composer. For more information, call 610-296-2626.

UD Professor Named Fellow Of AICE

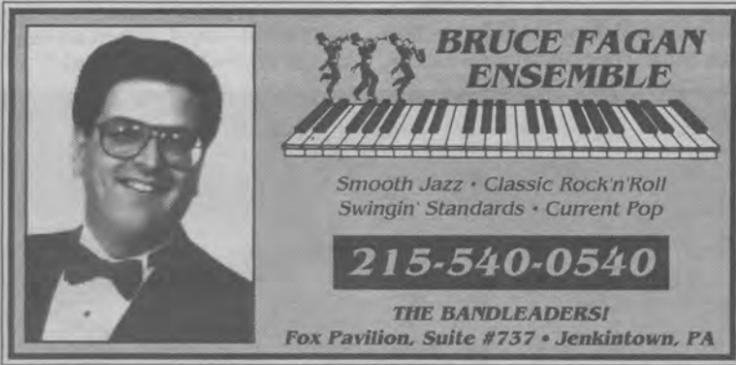
Stanley I. Sandler, Henry Belin du Pont Professor of Chemical Engineering and director of the Center for Molecular and Engineering Ther-

modynamics at the University of Delaware, has been named a fellow of the American Institute of Chemical Engineers (AIChE). Fellow status is one of the highest honors that can be conferred on a chemical engineer.

Author of 185 technical publications, Sandler is an educator and researcher in thermodynamics, separations, processes and statistical mechanics.

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Zaback To Get Ph.D.

Charlotte Zaback of Dover, will be awarded her Ph.D. in Psychoeducational Processes from Temple University at graduation ceremonies in Philadelphia on May 24th. Dr. Zaback is currently employed full-time by Delaware Guidance Services Day Treatment Program.

Always active in the Jewish Community, Dr. Zaback held a variety of state-wide positions during the 70's and 80's including Federation Board Member 1976-1983, and JCRC Vice Chairperson 1978-1980, in addition she was a contributing author to *Delaware and the Jews* published in 1979.

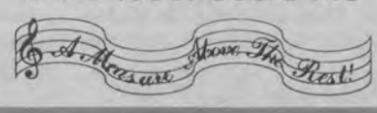


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PANIM EL PANIM

Face to Face with JFD People

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the Shteyman family brings to our community all of these talents and much, much more.

Arriving this past January, Leonid and Bronislava Shteyman, and her mother, Sarah Chernorudskaya, are three of Wilmington's newest Rus-

sian immigrants. They left their native Ukraine to join their closest living relatives, including Bronislava's sister, Vera Abram, and her family who have lived here for over two years.

When asked what they expected life to be like once they arrived in this country, Leonid says, "We did not know what life would be like in the U.S. We came here because most of our relatives live in the U.S. — our closest relatives." Adds Sarah in her native language, "Both my daughters live in this building and that's all I need."

The last survivor in her family, separation and emotional challenges are things Sarah has dealt with throughout her entire life. And Bronislava and Leonid seem to have gained from her experiences as well.

As a young woman in the Ukraine, Sarah barely escaped being killed by the Gestapo when they invaded her city. With her young daughter Vera in her arms, she was on the last train to depart for Uzbekistan before the Germans arrived. That trip, and staying in Uzbekistan for the remainder of World War II, saved her life. Three of her sisters were shot and killed by the Germans. Their children suffered even more; they were buried alive in a huge pit.

Both Bronislava and Leonid left employment positions in the Ukraine that they had held for many years. They also have Ph.D. equivalent training in their respective areas. Bronislava is a teacher for grades kindergarten through high school. Leonid is a mechanical engineer. Sarah is a retired professional cook, "of the first category" Leonid says, specializing in Jewish and Yiddish dishes.

Bronislava began her training as a teacher in college where she "received the profession of kindergarten teacher" with an emphasis in music and general studies. Upon receiving those degrees, she began working as a teacher in an orphanage.

While working, she furthered her studies in education and received the equivalent of a Ph.D. in Russian literature and language and Ukrainian literature and language. The literature books, in their native Russia, were among the few possessions Bronislava managed to bring with her to this country.

Bronislava has used every facet of her education as a teacher. She says "in kindergarten and elementary school, I taught music. To the older children, I taught Russian literature and language."

The job of teacher in the orphanage also included the tough task of creating home-like holidays for the orphans. She was responsible for creating the decorations and games that the children would use to celebrate all the holidays. When asked about their holidays, she said with great animation as if reliving the spirit of the holiday, "New Years is the most beautiful and lovely holiday." She further explained that on New Years, a gentlemanly old character named "Grandfather Frost," visited the children. Their festivities included exchanging presents and decorating a fir tree. Although similar to Christmas, this New Years celebration was without religious significance.

As a mechanical engineer, Leonid is very experienced in many areas. He has worked primarily in commercial, or non-government projects in country and state factories and plants. He says "my first and greatest direction in my field was creating new equipment and machines." He further elaborated that such equipment and machines included tools, cars, and chemical process equipment.

The list of tools and machines that Leonid has designed and created will no doubt grow in the coming months as he learns what to call the English names of the machinery he has helped build. Asked when he feels he will be ready to begin working, he says "I can work tomorrow because 95% of my profession is without language. The problem is getting beyond the language [barrier] — the interview."

Learning the English language is the greatest challenge facing the Shteymans and it is closely tied to their second greatest challenge: finding work. They came to this country

with minimal exposure to English, and are three months into a six month intensive-study program. They are currently spending the majority of their day studying English. Sarah's cooking abilities help them devote more time to their studies. Bronislava has also found a few days to volunteer at Einstein Academy.

The Shteymans and Sarah are overwhelmed by the kindness they have received from the Jewish community and Jewish Family Services Of Roberta Burman, the Russian Resettlement program's director, Bronislava gives her the highest compliment and says, "She is a saint [of a] woman." With no English necessary, Sarah points to different things in their apartment and with touching, tearful gratitude says merely "Roberta." They also shared the names of many other individuals who have been especially helpful to them.

When asked if they needed anything in particular, Leonid said, "We need a job — work. When we work, we will have all that we need."



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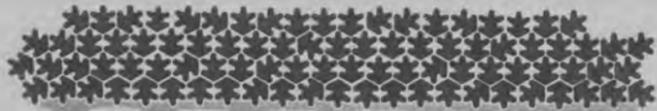
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Young Leadership Cabinet members attending the Ninth UJA Young Leadership Cabinet Conference in Washington, D.C. From left: Top: Jonathan Foreman, Aaron Gobler, Pam-Sue Schwartz, Sharon Mittelman, Henry Waxman, Julie Scher, Michael Schwartz. Bottom: Marla Feldman, Michele Shiro, Lisa Cain, Rhonda Foreman, Elizabeth Turk.

YLC Attends National Conference

By PAM-SUE SCHWARTZ

Special To The Jewish Voice

Over 2,600 young Jewish Leaders from across the United States, and several foreign countries, recently met in Washington, D.C. for the 9th UJA Young Leadership Conference. The theme of this biannual conference, held March 20-22, was entitled "Challenges to a New Generation." Participants gathered together to learn about current issues of concern to the Jewish community and to lobby members of Congress regarding specific key issues.

Attending the conference representing Delaware were: Lisa Cain, Matt Denn, Jon Foreman, Rhonda Foreman, Aaron Gobler, James Grosser, Sharon Mittelman, Julie Scher, Michael Schwartz, Pam-Sue Schwartz, Michele Shiro, Elizabeth Turk, and Henry Waxman. Marla Feldman, JCRC Director, also accompanied the Delaware contingent.

Guest speakers at the Conference included Henry Winkler, Ron Brown, Senators Barbara Boxer and Don Nickles, and Knesset members Avraham Burg and Dr. Uzi Landau. During the first two days we attended several break-out sessions (from a list of 40) dealing with topics such as the Holocaust, Israeli Economy, Interpersonal Relationships, Jewish Life in the former Soviet Union, Foreign Aid, US Role in Global Affairs,

Bosnia, Jewish Perspectives on Healthcare, Keeping Kosher, US-Israeli Relations, and Woman's Role in Judaism.

The Conference culminated on the third day with a trip to Capital Hill to lobby legislators. We urged our representatives to support the Peace Process, vote for continued Foreign Aid at current levels, continue financial support for Refugee Resettlement in the U.S., and vote against legislation regarding prayer in the schools. Our Delaware group met with the top Aides from Senator Biden, Senator Roth, and Representative Castle's offices.

The Conference also provided some social events including a dance party and a comedy night. Prior to the Conference, by special arrangement, participants were able to tour the Holocaust Museum.

During a post-Conference meeting Delaware members agreed that the Conference provided a good opportunity to meet other young Jews, to become more informed on Jewish issues, and to make our voices heard on Capital Hill.

The Washington Conference was organized by the Young Leadership Cabinets of the United Jewish Appeal. The Cabinets are composed of young Jewish men and women who are lay leaders in their local Jewish

Continued on Page 16



PANIM EL PANIM
Face to Face with JFD People

JFS Receives Prestigious Award

Jewish Family Service of Delaware was represented by President Joan Wachstein, President-Elect David Krigstein, and Executive Director Arnold Lieberman at the 22nd Annual Conference of the Association of Jewish Family and Children's Agencies.

The three day conference entitled, "Meeting the Challenges of Change" was held in Boston and attended by over 300 lay and professional leaders from over 100 agencies throughout North America.

One of the highlights of the Conference was our local agency receiving the prestigious "Kovod Award for Excellence in Promotional Materials" for the JFS Newsletter "REALITIES."

The Conference underscored the key role that Jewish Family Service agencies play regarding Jewish continuity. With the emphasis on preserving Jewish family life, these agencies are struggling to keep up with the increased demand for services in the face of dwindling financial resources. The challenge is to develop new and creative means to meet community needs. Jewish Family Services of Delaware is currently developing new programs that deal with Jewish identity; intermarriage; divorce; and spousal, elder and child abuse in the Jewish community.

The Board of Directors of the Jewish Community Center cordially invites you to the 60th Annual Meeting, Sunday, June 12, 1994, 4:00 p.m., Jewish Family Campus, 101 Garden of Eden Road, Wilmington, Delaware.

JCC Schedules 60th Annual Meeting

Program, Election of Board and Officers, President's Report, Awards Presentation.

A Celebration of Israel - Israeli Song and Dance, Children's Activities (Ages 3-10), Free Family Picnic Dinner. Bring the entire mishpachah. Free of charge!

Please respond to: Jewish Community Center, Attention: 60th Annual Meeting, 101 Garden of Eden Road, Wilmington, Delaware 19803 or (302) 478-5660. RSVP by June 4, 1994.

JCC Senior Center's Special Candlelight Dinner

Join the JCC Senior Center for this special Candlelight dinner! The Senior Center will open at 5:00 p.m. and dinner will begin at 5:45 p.m. Transportation is available. Reservations and dinner donations are requested. Following dinner, we will celebrate the Monthly Birthday Party.

At 7:00 p.m., the Upbeat Dixieland Band, under the direction of Musical Director Carol Humphrey, will present a program of Dixieland and Dixieland style music for our listening and dancing pleasure. This group of musicians is mostly retired amateurs who play because of their love of this style of music. The instrumentation consists of nine pieces: piano, drums, washboard, banjo, tuba, trumpet, clarinet, tenor saxophone and trombone. They have performed for many retirement homes and non-profit institutions.

This is definitely going to be an enjoyable and fun evening. Don't miss it! The evening is being sponsored by Rehabilitation Consultants, Inc.

Holocaust Survivor Became UJA Executive Here In Early June

The Jewish Federation of Delaware invites you to join us on a very special evening: Ernest Michel, Author, humanitarian, holocaust survivor and Executive Vice President Emeritus of the United Jewish Appeal - Federation of New York will speak at The Jewish Federation of Delaware Annual Meeting, June 6, 1994, 7:30 p.m., Congregation Beth Emeth. Open to the community.

Born in Germany, Mr. Michel was sent to his first labor camp as a young boy in 1939. After almost six years in concentration camps, he escaped just before the end of World War II. Michael is a spokesman for the survivors of the Holocaust, organizing and serving as the chairman of the highly publicized World Gathering of Jewish Holocaust Survivors in Jerusalem in 1989. Mr. Michel will be available to autograph his book, *Promises To Keep*.

Notice Of Annual Meeting Of Albert Einstein Academy Inc.

Notice of annual meeting of Albert Einstein Academy Inc., Wednesday, June 1, 1994, 7:30 p.m.

The annual meeting of the Members of Albert Einstein Academy Inc. shall be held on Wednesday, June 1, 1994 at 7:30 p.m. at the Jewish Community Center, 101 Garden of Eden Road, Wilmington, Delaware.

The Nominating Committee of the Board of Trustees has nominated the following people for two-year Board terms:

Eleanor Alexander, Jack Blumenfeld, Phyllis Fink, Harris Finkelstein, Cindy Goldstein, Leah Kraft, Michael Leviton, Michelle Margules, Hedy Mintz, Jonathan Neipris.

In addition, the Nominating Committee has nominated the following people for one-year terms as officers: Jonathan Neipris, President; Jack Blumenfeld, Vice President; Martin Karel, Vice President; Connie Sugarman, Vice President; Debbie Goodman, Treasurer; Jeff Wasserman, Recording Secretary.

The Nominating Committee consists of John Elzufon, Rami Goren and Linda Schreiber.

The names of all additional nominees must be submitted on written petitions to Sam Blumberg, Recording Secretary, no later than seven (7) days prior to the date of the meeting. Petitions should be sent to the following address: Sam Blumberg, Recording Secretary, Board of Trustees, Albert Einstein Academy Inc., 101 Garden of Eden Road, Wilmington, DE 19803.

Petitions must bear the signature of ten percent of the current members plus the signature of the nominee.

Help To Quit

If you have made the decision to become a nonsmoker, the American Lung Association of Delaware offers a Freedom From Smoking Clinic to make the transition a little easier. The program is divided into seven sessions and uses a behavior modification approach.

The next clinic begins May 17 at the ALAD office.

For information call American Lung Association of Delaware at 655-7258 or 1-800-LUNG-USA.

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SYNAGOGUE LIFE

Shavout Celebrates The Ten Commandments

By RABBI
BERNARD S. RASKAS

The Ten Commandments, which are celebrated on *Shavuot*, constitute an essential component of Judaism, Christianity and Islam. Indeed, they may be considered the bedrock of Western culture in terms of ethical norms.

One sees them in fact and in spirit

throughout our culture. When an oath is administered in the courtroom, the witness places his or her hand on a Bible symbolically affirming the ninth commandment, "You shall not bear false witness."

Recently, a well intentioned Kentucky statute required public schools to post a copy of the Ten Commandments on the wall of each classroom

of the state. At the bottom in fine print was an explanation of this practice: "The secular application of the Ten Commandments is clearly seen in its adoption as the fundamental legal code of Western Civilization and the Common Law of the United States."

In due time, the Supreme Court overturned the Kentucky law as an

unconstitutional violation of the Establishment Clause of the First Amendment. However, the state of Kentucky need not have worried because the mass media, from television to print, from thought to teachings, kept the Ten Commandments in the public eye and mind of the popular culture.

Actually, the Ten Commandments is not entirely accurate in rendering the translation of the Hebrew *ahseret hadibrot*. It is more nearly correct to speak of them as "Ten Utterances" or "Ten Words" or "Ten Phrases."

During the Second Commonwealth, The Ten Commandments were read together with the *Sh'ma* every day in conjunction with the morning service. There is clear evidence of this in the Noah papyrus and the manuscripts found at Qumran. But this practice was discontinued because there was a concern that people would tend to feel these laws alone were sacred (Y. *Berachot* 1:3).

The rabbis correctly saw that Judaism could not be reduced to a simple passage in the Bible. They wisely understood that God is in the details.

The question of the size of the tablets has always intrigued scholars. They were sculpted by Moses out of stone. Surely, they could not have been excessively heavy or he could not have carried them down Mt. Sinai by himself. We do find one reference to this issue in the Talmud. Rabbi Samuel Bar Nachman estimates they were six handbreadths long and three wide (*Taanit* 4:6).

How were they arranged? We assume they were five on one side and five on the other. Often they are depicted by the first Hebrew word of each commandment, or by the Hebrew letters from Alef to Yod, or by the Roman numerals I to X. However, the rabbis worked out a logical arrangement.

On one side was written "I am the Lord your God" and opposite it "You shall not murder," because killing diminishes the Divine image. Below that was inscribed, "You shall have no other gods" and opposite that was "You shall not commit adultery." They reasoned disloyalty to one leads to disloyalty to the other.

On one side was inscribed, "You shall not swear falsely" and across were the words, "You shall not steal." The rabbis believed that whoever steals would be forced to lie about the crime. On one side was engraved, "Remember the Sabbath day" and opposite was "You shall not bear false witness." They argued that if one did not keep the Sabbath as a sign of creation, one would and could not be trusted to keep one's word.

Finally, at the bottom of one side are the words, "Honor your father and mother" and on the next side, "You shall not covet." They felt that a person who was greedy enough to want to take something of someone else's would be a person who would not respect one's parents (*Mechilta Bachodesh* 8).

Another observation about the Ten Commandments is worth noting. The first commandment is not a commandment, but simply a statement: "I am the Lord your God." This neither proscribes nor prescribes any action or inaction. It is simply a declaration of belief or principle. It is the

expression of a conviction that underlies the authority and force of all the commandments.

Interestingly enough, the Ten Commandments do not contain the word *Hebrew, Jew*, but are simply addressed "you," as if speaking to all humankind. It is a universal statement and is correctly seen as that. Indeed, there is a passage in early rabbinic literature (*Sifre*, ed. Finkelstein, p. 395) in which we find this statement that the Ten Commandments were given in four languages; namely, Hebrew, Roman, Arabic and Aramaic. This is rather convincing evidence that Judaism always regarded the Ten Commandments as the heritage of all humankind.

One might pause to consider why the Ten Commandments were given in the bleakness of the Sinai desert. Surely, there were other mountains and high places which were more scenic. The answer might be that they were given in "no man's land," which is another way of saying "everybody's land."

The Ten Commandments belong to everybody, everywhere, in every generation.

Samuel Clemens, who went by the pseudonym Mark Twain, was once asked if he was concerned by the commandments he never performed. He replied, "I am more worried by the commandments I have broken."

Emphasizing the Ten Commandments this *Shavuot* reminds us that throughout the world and in our immediate neighborhood, the Ten Commandments have been broken again and again. Perhaps it is time to not only post them, but to keep them.

Bernard S. Raskas is Rabbi Emeritus of the Temple of Aaron, St. Paul, Minnesota and Distinguished Visiting Professor of Religious Studies at Macalester College. He is author of the trilogy, "Heart of Wisdom."

Temple Beth El Shavuot Services

Erev Shavuot services will take place at Temple Beth El on Sunday, May 15th at 7:00 p.m. The 1994 Confirmands will lead the service and be confirmed during this special festival celebration.

This year's students are: Renee Bock, Matthew Childerston, Rebekah Lopata, Keith Simmons, Amanda Stellenberg.

The community is invited to participate and enjoy the Oneg sponsored by the parents of the Confirmands following the service.



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MAY

13TH — 7:49 PM

20TH — 7:56 PM

27TH — 8:02 PM

JUNE

3RD — 8:07 PM

Elder Care Conference

"Who's Doing the Care in Elder Care?" is the focus of a conference set for May 25 at Beth Emeth synagogue, 300 W. Lea Blvd.

Speaker is Dr. Michael Creedon, internationally known expert on elder care, who will address clergy, lay leaders, social workers, therapists, agency administrators, physicians, nurses, family members and workplace caregivers.

Dr. Creedon is known to the Jewish community in Delaware. He spoke at the Wilmington Chapter of National Council of Jewish Women fundraising dinner at DuPont Country Club in October 1992.

Dr. Creedon is to elder care in the workplace what Faith Pohl, former DuPont now with the Clinton Administration, is to child care in the workplace. He wrote the first handbook for the corporate level on elder care issues for Pepsico, Inc. in 1986.

As consultant to corporations through The Creedon group of Vienna, Va., he has worked with many major corporations.

Dr. Creedon has written widely on health, retirement, older workers, family and work and on public and corporate policies. His latest book, "Managing Work and Family," co-authored with Dr. Viola Pirie-Lechner, will be published in June by Springer Press. He recognized the problem of employees juggling work and care of an elderly relative long before the issue became a front page article on Feb. 16 in The Wall Street Journal stating that elder care will be a much greater headache to corporations in the future than child care.

Mrs. Verna Schenker, a member of Beth Emeth Congregation, is conference chair. She is vice chair of Delaware Interfaith Coalition on Aging, sponsor of the conference from 8:30 a.m. to 2 p.m. on Wednesday, May 25. The \$20 fee includes lunch. Reservations may be made with Ruth Mentzer, 323-6415.

Congregation Beth Emeth To Hold Second Adult Bar/Bat Mitzvah Service

The 21 members of the second adult Bar/Bat Mitzvah class of Congregation Beth Emeth will be called to the Torah on Monday, May 30 at 10:00 a.m. The community is invited to attend the service and the kiddush that follows.

The adult students have studied

Hebrew and Judaica since September to prepare to conduct the service and read from the Torah. Rabbi Peter Grumbacher, Rabbi Laurence Malingner, Sue Paul, Myrna Pollack and Samantha Malingner taught the weekly classes.

Class members range in age from

under 30 to over 70; include Jews by birth as well as Jews by choice; those who are studying Hebrew for the first time and others who are resuming or continuing their studies; and many women who did not have the opportunity to become Bat Mitzvah when they were 13 years old. They are united by their desire to learn more about Judaism and carryout the ritual to become Bar or Bat Mitzvah.

Members of the class are: Dorothy M. Akell, Linda Akell, Leon Chambers, Susan Cherrin, Charlotte Gluckman, Suzanne Grumbacher, Ann D. Hoffman, Joan F. Karron, Ruth Chevan Kaufman, Barbara K. Levy, Elinor Miller, Jacqueline R. Paul, Frank Rohrbacher, Sue Rohrbacher, Michele Sands, Shelley Lynn Stein, Mara R. Tartack, Marilyn J. Winograd, Merrily A. Wolf, Judith Wollman, Julia Ziemecki.

Congregation Beth Emeth Confirmation Class

On Monday, May 16th at 10:30 a.m. the 1994 Confirmation Class of Congregation Beth Emeth will lead the Shavuot services. This year's confirmands and their parents are:

Mark Adato son of Marcia & Tasef Adato

Jeffrey Michael Arm son of Randy & Robert Arm

Lori R. Barr daughter of Linda & Joseph Barr

Ryan M. Barr son of Linda & Joseph Barr

Abigail B. Berman daughter of Marsha Ross & Andrew Berman

Marc Bernard Berman son of Mardian & Gil Berman

Alfie Chambers son of Ahuva & Michael Chambers

Mark J. Cicala & Joseph Cicala

Marc J. Douek son of Audrey & Elliott Katz and Maurice Douek

Daniel Jonathan Franklin son of Diane & Stephen Franklin

Janet Elizabeth-Ann Fried daughter of Daryl & Ronald Fried

Jeremiah W. Fruchtman son of Cheryl & Marc Fruchtman

Tamara Lynn Goldbaum daughter of Judy & Richard Goldbaum

Peter J. Goldberg son of Annette & Joseph Goldberg

Elizabeth Brooke Goldenberg

daughter of Leslie & Edward Goldenberg

Danielle Hope Harad daughter of Sandra & Courtney Marshall and Jackie & Gary Harad

Marc P. Hochman son of Ronna & Moses Hochman

Joshua H. Lewis son of Melanie & Jonathan Lewis

David H. Mensch son of Sheila & Abe Mensch and Mary Ann Daniels

Iris Yael Oren daughter of Rachel Mor & Moshe Oren

Valerie Rebecca Ozer daughter of

Patricia & Larry Ozer and the late Barbara Shur Ozer

Anne E. Parsons daughter of Ethel & Don Parsons

Jason Scott Shurak son of Denise S. & Norman B. Shurak

Emily Sophia Spivack daughter of Marcia & Dennis Spivack

Jessica Nicole Termonia daughter of Corine & Yves Termonia

Danna Lauren Weiler daughter of Sharon & Scott Weiler

Deborah Ellen Weiss daughter of Ginger Weiss and Daniel Weiss

Discovery Seminar Planned

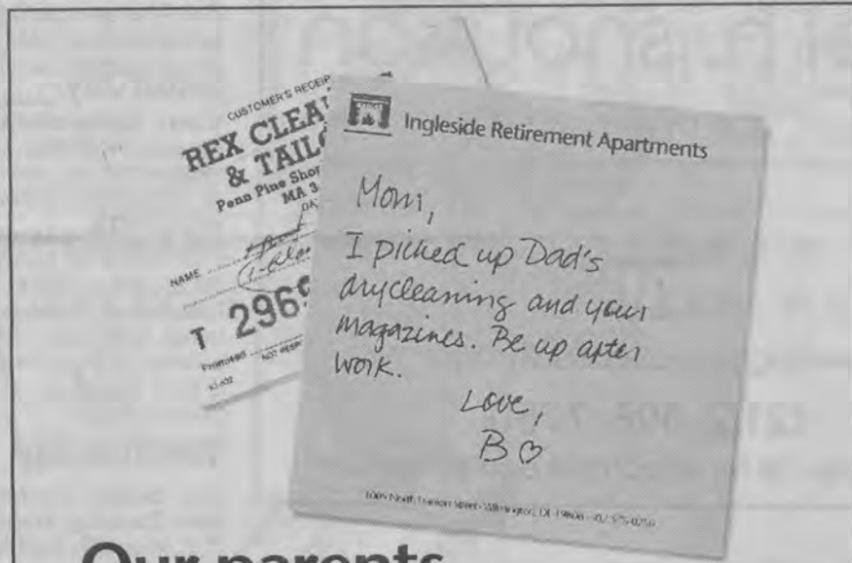
The Etz Chaim Center for Jewish Studies is sponsoring the DISCOVERY SUNDAY SEMINAR on Sunday, June 5, 1994. The seminar will be held at the Jewish Community Center located at Red Lion and Jamison Rds. in Northeast Phila.

Presented around the world to audiences of all ages and backgrounds, the Discovery Seminar gives participants the opportunity to critically analyze many of the fundamental claims of Judaism and evaluate the evidence that supports those claims.

Discovery's lecturers include scientists, lawyers and mathematicians, who take the audience on an exploration of questions such as, "What objective evidence is there for the existence of G-D?" "Who wrote the Bible?" and "How do we account for the bizarre course of events in Jewish history?" Using state of the art computer techniques, as well as investigative methodology adapted from the Israeli Mossad, Discovery is an intellectually charged yet highly entertaining presentation of "the case for Judaism."

"Discovery's rational approach has been like a breath of fresh air for today's university-educated Jew, who tends to view Judaism as a set of quaint rituals at best, and at worst, as an unwanted burden," says Eric Coopersmith, director of Discovery North America.

Discovery Sunday lasts from 9:30 a.m. until 6:30 p.m. Admission is only \$18.00 and includes lunch and refreshments during the day. For more information or to reserve a place, please call Rabbi David Wachs at the Etz Chaim Center for Jewish Studies at (215) 742-1044.



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Entries for the Calendar of Events are due on the Copy Deadline, published in each edition of *The Jewish Voice*. Copy should be typed and double spaced. Please include day and date, time, place, brief description and contact person.

MAY 1994

Friday _____ 13

Professor Raymond Cohen, visiting professor at Georgetown University and associate professor of international relations at The Hebrew University of Jerusalem, will speak on "Israel Faces the Future: Challenges of the 21st Century." He has written extensively on international politics and the Arab/Israeli dispute, served as a consultant to the Israeli government, appeared on American television, radio and in the press, and is a recipient of the prestigious Sietar Prize. 8:00 p.m. at Congregation Beth Shalom; open to the community. Sponsored by Congregation Beth Shalom and the American Friends of The Hebrew University. For information, call Congregation Beth Shalom at (302) 654-4462, or Edward Field at (215) 735-4183.

Saturday _____ 14

YJAD Movie Night at Painter's Crossing. Call Dan at (610) 444-1839.

Sunday _____ 15

P'H*A*S'E 2 (Jewish Singles 30's, 40's, 50's) Spring at Longwood Gardens. Main entrance, 1:30 p.m., look for the blue balloons. After our stroll, adjourn to a local restaurant. Call 302-654-3626 to RSVP.

Wednesday _____ 18

JCC Senior Center's Country Line Dancing, 10:30 a.m. at the JCC. Mary Wilburn of the Brad Morris Dance Studio will instruct this class. The cost is \$1.50 per session and includes lunch at the Senior Center.

Thursday _____ 19

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. Wasteland, J. Sinclair.

Friday _____ 20

JCC Senior Center's Shabbat Dinner & Services, 6:00 p.m. at the JCC. May has been designated as Older Americans Month. To celebrate this special occasion, members of the Senior Center will enjoy a traditional Shabbat Dinner at the Jewish Community Center. Following dinner, the seniors will attend Friday evening services at Adas Kodesh Shel Emeth Congregation where they will participate in the readings and prayers and co-host the Oneg Shabbat. This dinner is open to the entire community. Dinner donations and reservations are requested. Transportation is available. For more information, please contact Sara Berman.

Sunday _____ 22

National Museum of American Jewish History, 55 N. 5th St., Phila., Jewish Cooking in America with Joan Nathan, 3 p.m. — The

author will discuss her new book that presents a unique tapestry of the regional flavors brought by three centuries of immigrants from Europe, Africa and Latin America. Joan Nathan is also the author of *The Jewish Holiday Kitchen*. Free with Museum admission. Call (215) 923-0763.

YJAD Pick-Up Softball, outside the JCC, 1 p.m. to 4 p.m. Call Beth at (215) 592-5331.

Monday _____ 23

National Museum of American Jewish History, 55 N. 5th St., Phila., Senior Citizens Day at the Museum, 10 a.m. to 5 p.m. In conjunction with the city-wide celebration of Older Americans Month, coordinated by the Philadelphia Corporation for Aging, the Museum will once again offer free admission plus a 10% discount in the Museum Shop to all senior citizens with proof of age. Call (215) 923-0763.

Tuesday _____ 24

JCC Senior Center's Diabetes Support Group, 1 p.m. at the JCC. This special support group meets on the fourth Tuesday of every month in the Senior Lounge.

Solidarity Tour To Israel Added To Young Adult Trips

On Tuesday, April 26, *Israel Encounter* Project Director Lou Balcher learned at private meetings with Israel Government Tourist Office Director Uzi Gafni and his New York staff that once again, as an adverse reaction to events in Israel, American Jewish tour groups and individuals are canceling their plans to visit Israel.

In response, Balcher has declared that the first of five *Israel Encounter* departures, set for May 26 will be a solidarity Tour for young professionals, and a major effort is underway to convince young adults to show their support for Israel by personally visiting the Jewish Homeland. The May 26 program inaugurates the ninth year of the *Israel Encounter* National Young Professionals tour experience which is organized by Young Jewish Leadership Concepts, a non-profit young professionals network that sponsors trips and special events for young Jewish adults in their 20's and 30's.

Beside having a most extensive and complete tour program at a more reasonable and relaxed paced than many whirlwind tours, *Israel Encounter* is also known as being the least expensive non-subsidized tour that is geared to young professionals.

In addition to the five regular departures for 1994 of May 26, June 30, July 28, August 18 and December 15, *Israel Encounter* has planned two extra tour specialty programs. On July 28, along with the regular program, there will be a separate bus for "young" adults in the 35-49 age group. Also, on the August 18 program, there will be an additional group departure of repeat Israel travelers who will have a separate bus and itinerary on a Returnees Adventure Tour.

These programs are all part of *Israel Encounters* efforts to demon-

JUNE

Sunday _____ 12

A.K.S.E. Men's Club Breakfast program concerns "The Role of Delaware's Jewish Community's Newspaper." 9:30 a.m. The speaker will be Dan Weintraub, Editor of the Jewish Voice.

Tuesday _____ 14

P'H*A*S'E 2 (Jewish Singles 30's, 40's, 50's) Restaurant Sampler, 6:30 p.m., Gallucio's (1709 Loring Ave., Wilmington, DE, 302-655-3713. Call by June 13 to RSVP, 302-475-3376.

Sunday _____ 22

A.K.S.E. Men's Club sponsored bus trip to Veterans Stadium to see Philadelphia Phillies play Atlanta Braves. Tickets: contact A.K.S.E. office, 302-762-2705, to reserve your tickets now.

Ongoing

On Wednesdays in May, the YJAD will play coed volleyball inside the JCC Gymnasium. Games run from 6:00 p.m. to 8:00 p.m. and are noncompetitive. Cost is \$2 (\$1 for JCC members). Contact Mike Schenk at (610) 558-3781.

strate a strong link of solidarity and support for Israel, and to enhance the Jewish identity of American Jewish young adults.

For reservation information contact Israel Encounter at P.O. Box 313, Langhorne, Pennsylvania; or call (800) 223-9552.

Summer Israel Missions

The National Young Couples Mission, May 22-June 1, is for "thirtysomething" participants.

The National Summer Family Missions I, II, III and IV is scheduled for June 19-29, June 26-July 6, July 19-29 and August 14-24.

The Single Over 35 Mission will be June 26-July 5.

The National Hatikvah Summer Singles Missions I and II, July 3-14 and July 17-28 are planned for (ages 25-35).

The Grandparents' and Grandchildren's Mission will be held July 27-August 7 with a special optional pre-mission to Poland, July 24-27.

For additional information on these missions, call the UJA National Missions Department at 212-880-1313 (fax: 212-697-8795), or the Jewish Federation of Delaware (JFD) at 302-478-6200.

YLC

Continued from Page 12

community. The goal of the Cabinet is to encourage its members and other young Jews to become involved in local, national, and international issues. For more information about Delaware's Young Leadership Cabinet, contact the Jewish Federation of Delaware at (302) 478-6200.

Choose A Fine Kosher Wine For Your Special Event

By Judith Broder Sellner

"A man hath no better thing under the sun than to eat, and to drink, and to be merry," according to Ecclesiastes (8:15), and we Jews take this advice seriously in celebrating special occasions. Although we have generally been modest drinkers, wine is a pivotal element in most Jewish life-cycle rituals and enjoys a long history among the Jewish people — from the beginning, with references in Genesis.

Kosher wine production in Europe dates back to the Middle Ages when Jews, like everyone else, drank wine because the water was impure and vile tasting. In the peak periods of Jewish immigration to North America, kosher wines became characterized as sweet and sticky because our ancestors used the available tart Concord grapes, adding large amounts of sugar to make the wines palatable — even for a sip at *kiddush*. In the last dozen years, however, kosher wines have emerged as eminently drinkable, even sophisticated, winning medals and trophies — including best-of-show against their nonkosher peers in international competitions. Some attribute this turnaround to the growth of *baalei t'shuva*, formerly assimilated Jews who appreciate gourmet food and wine and want the same while observing kosher dietary laws. Whatever the cause, the result is an impressive selection of kosher wines, from the world's leading wine-producing regions, to accompany fine food at a special event.

Of the more than 400 different kosher wines now available, more than 250 are semi-dry to very dry dinner wines. How do you choose the right wines for your dinner? The most important criterion is the menu, with price and the taste and/or wine sophistication of the guests as further considerations. With so many choices, it will be fairly easy to accommodate the guests' wine sophistication and the budget while selecting wines that compliment the food.

As a guideline, think of wine as you might think of a condiment. Would you serve jelly on roast beef?

Or mustard on apple pie? Probably not. Neither would a sweet wine compliment a hearty red meat or a dry champagne, dessert. As a rule of thumb, to avoid food-and-wine clashes, match similar tastes — a knowledgeable wine merchant or caterer can offer advice specific to your menu.

Let's take a general look at some appropriate wines for each course in a typical gourmet dinner — adaptable to lunch or brunch.

To start in a festive mood, accompany hors d'oeuvres such as caviar, vegetable tarts, and gravlax (cured salmon) with a relatively dry sparkling wine (or Champagne). Among the kosher French Champagnes are Bokobsa Cuvee du Centenaire, Deutz, Royale Brut de Blancs, and Roi David. Good Israeli choices include Yarden (Brut or Blanc de Blancs), Gamla Sparkling Rose, and Carmel (Galil Sparkling Brut Reserve Cuvee or President's). Spain's Codorniu family winery introduced Parnas, its first kosher Cava in 1992. Some American options are Kedem's New York State white or pink Champagne and Baron Herzog California Brut Champagne.

Semi-dry and dry sparkling wines work well with white meat, light fish, and poultry dinners as well as hors d'oeuvres. Likewise, other wines may work with hors d'oeuvres: White Zinfandel (Baron Herzog, Weinstock) is a pleasant sipping wine, and, like Gewurztraminer (M & G, Gan Eden), it works with spicy foods — hors d'oeuvres, appetizers like sweetbreads, and entrees.

Wine with a soup course follows the rule: a hearty mushroom consommé or beef barley wit a hearty Cabernet Sauvignon (Baron Herzog, Hagafen, Gan Eden, Yarden); chicken consommé with Chardonnay (Gamla, Gan Eden, Carmel Rothschild, Baron Herzog).

Serving a white wine with a fish or chicken course is generally safe — though some fish also go well with red wine, for example, salmon with Cabernet Sauvignon or Beaujolais (Herzog French, Golan Villages Nouveau, M & G Beaujolais Villages,

Abarbanel, Weinstock, Gamay). Some good white wine choices include Sauvignon Blanc (Yarden, Gamla, Baron Herzog, Gan Eden, Carmel, Baron Wine Cellars of Israel); the "Chardonnays mentioned earlier; Italian Pinot Bianco, Soave, and Gavi (all from Leone); and premium French wines such as Chablis, Chateau de Paraza, and Macon Villages.

If a sorget is served between fish and meat courses, it may be a wine-based granite; a Vouvray is a good match and also may match a salad. Take care to keep the salad dressing and the wine from colliding.

With a rich main course of beef, lamb, venison, or duck, you have many excellent choices: the Cabernet Sauvignons mentioned (and others); Merlot (Yarden); Red Zinfandel (Baron Herzog); French super-premiums such as The Barons Edmond et Benjamin Rothschild Haut Medoc, Ste. Estephe Chateau Tours des Termes, Pomerol Chateau Grand Noyer, and Gevrey Chambertin; and a surprisingly affordable Chateau La Reze from Minervois.

At dessert time, remember sweets with sweets. Golan Muscat '91, Bartenura Moscato, Gamla and Yarden Late Harvest/Botrytised Sauvignon Blanc, Yarden Port Blanc, Chateau Piada Sauternes, and Herzog Late Harvest Johannisberg Riesling are luscious dessert wines. Sweeter sparkling wines, such as Bartenura and Rashi Asti Spumantes and Cuvee Leon Cremant d'Alsace, also compliment desserts.

One word of caution: if guests are kosher-observant, the wines used should be *mevushal* (pasteurized), as

shown on the label; to remain kosher, wines that are not *mevushal* may be served only by *shomer shabbat* Jews.

The wines specified are examples to lead you in your research. There are others in the styles mentioned as well as other styles — space doesn't permit an encyclopedia review. Try

some with other guests before the event — a blind tasting can be fun — then have a merry feast.

Judith Broder Sellner is a freelance writer living in New York. Her articles about kosher food and wine have appeared in national and regional periodicals throughout North America.

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Biden's Course For Bosnia

(Continued from page 6)

zones in Bosnia. After the Sarajevo ultimatum in February, Serb guns were shifted to Gorazde. Those same weapons may now be headed toward Brcko, in northeastern Bosnia, where the Serbs hope to widen the corridor connecting Serbia and Serb-held areas in Croatia.

Lift the arms embargo. If the ultimatum is ignored, we should renew our efforts to lift the U.N. arms embargo as it applies to the Bosnians. And this time, we should not wait for our allies to act. Instead, the President should authorize our ambassador at the U.N., Madeleine Albright, to offer a resolution unilaterally at the Security Council. Yes, we should invite the other permanent members of the Council. Yes, we should invite the other permanent members of the Council to join us, and we should make clear that they risk diplomatic consequences if they don't.

Keep the pressure on Serbia. There should be no weakening of the economic embargo against Serbia until the future of the Bosnian state

has been made fully secure. Nor should we yield to Serb demands for an abandonment of the war crimes proceedings previously mandated by the United Nations.

Engage Russia at the highest level. We should urge Russia to use its considerable influence with Belgrade and the Bosnian Serbs. Russian involvement in the crisis is welcome, but not in defense of Serb aggression. Russia must help to facilitate Serb concessions.

Move our ambassador to Sarajevo. For nearly a year, the U.S. Ambassador to Bosnia, Victor Jackovich — a very able career diplomat — has performed his job from Vienna, limited to occasional day trips to Sarajevo. The permanent dispatch of an American ambassador would provide a symbol of our commitment to the Bosnian nation, and of our solidarity with the Bosnian people.

Uphold the Bosnian position. U.S. participation in the peace pro-

Continued on Page 18

OBITUARIES

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MILDRED GONZER

Mildred Gonzer, 71, of 2101 Chelmsford Circle, Chelmsford, Ogletown, died April 30 of cancer in Christiana Hospital.

Mrs. Gonzer was a legal secretary at DuPont Co. for 18 years, retiring in 1983. She helped raise money for Deborah Heart and Lung Foundation and was involved in New Directions, a support group.

She is survived by her husband, Arthur Gonzer; a son, Steven P. of Middletown; a daughter, Ellen R. Gonzer of Paterson, N.J.; a brother, Gilbert Miller of Delray Beach, Fla.; and a sister, Henny Miller of New York City.

Instead of flowers, the family suggests contributions to Deborah Heart and Lung Foundation, care of Mary Weinstein, 8602 Society Drive, Claymont, or Alliance for the Mentally Ill in Delaware, Wilmington.

SHIRLEY MITTELMAN

Shirley Mittelman, 67, of Coffee Run, Mill Creek, died April 28 of cancer in Christiana Hospital.

Mrs. Mittelman had been an office manager for her son's Claymont company, Mittelman Dental Lab, for 11 years. She taught elementary grades in the Brandywine School District in the 1950s and in Milton School in the 1940s.

She was a member of Congregation Beth Emeth and its sisterhood, Medical Center of Delaware Junior Board and The Kutz Home Auxiliary, all in the Wilmington area, and the Jewish Federation of Delaware.

Raised in the old Ninth Ward section of Wilmington, she lived in Milton in the 1940s, where her husband, Burton C. Mittelman, owned a garment factory, Milton Manufacturing Co. After living in New York, the couple returned to the Wilmington area in the 1950s, where they both worked in a family garment factory, John Mittelman & Sons. They lived on 39th Street, Wilmington, for many years before moving to Society Hill Apartments, Brandywine Hundred, in the 1970s and to Coffee Run about nine years ago.

Besides her husband, she is survived by a son, Larry A. of Lynfield, Brandywine Hundred; a daughter, Marsha L. Klein of Aspen, Colo.; a sister, Elaine Levin of College Park, Md.; and a grandson.

Instead of flowers, the family suggests contributions to the American Cancer Society, New Castle, or other charity.

ROSEN UNVEILING: A monument in memory of Bessie Rosen, of Wilmington, who died June 20, 1993, will be unveiled at noon Sunday in Jewish Community Cemetery, Foulk Road.

LEON SAYER

Leon Sayer, 84, of Rockford Park Condominium, Wilmington, died May 8 in Riverside Extended Care Pavilion.

Mr. Sayer was an executive with

Sayer Brothers Dry Cleaners & Launderers, which was located on the Brandywine River just south of Market Street near downtown Wilmington.

He was a charter member of Brandywine Country Club, Brandywine Hundred, and Nur Temple, near New Castle, and a member of Congregation Beth Emeth, B'nai B'rith Lodge 470, and Scottish Rite, all Wilmington.

He is survived by his wife, Helen S. Sayer; two daughters, Lynda I. Freimark of Wynnwood, Brandywine Hundred, and Wendy S. Ezrailson of Washington, D.C.; two brothers, Coleman Sayer of Philadelphia and Alvin Sayer of Ridgewood, Penny Hill; and three grandchildren.

Instead of flowers, the family suggests contributions to American Heart Association, Delaware Division, or Congregation Beth Emeth, Wilmington.

Biden

Continued from Page 17

cess must in no way be perceived as "even-handed" between the aggressors and the victims. We should be not seen as neutral, but as protectors of the Bosnian interest in reaching a fair and equitable resolution of the conflict.

Some observers say that the United States has no interests at stake in Bosnia. They are simply wrong. We have a moral interest in stopping genocide and in ameliorating human suffering. Equally important, we have a strategic interest, both in preventing the spread of war in Europe and in upholding the central principle of the world order: the integrity of internationally recognized sovereign nations. Without that principle, in Europe and elsewhere, our new world "order" is likely to be no more than new world chaos.

The writer is Chairman of the Senate Subcommittee on European Affairs.

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Much Ado About Water

(Continued from page 3)

Onur Gokce, the Turkish Ambassador in Israel, says his government is willing to consider the plan as a commercial project. However, it clearly calls for full regional cooperation, and for Israel to have to rely on several transfer states for its water is highly problematic. In the past, Syria and Iraq have protested to Turkey about the reduced flow of the Euphrates river to their countries due to water exports.

Nonetheless, in March 1994, President Ezer Weizman visited Turkey and took up the issue of importing water, as did Foreign Minister Shimon Peres in April 1994.

An alternative to relying on transfer states like Syria to convey water is being promoted by a Canadian company which last year came up with a new method of importing fresh water. With Israel and Libya as its first two target countries, it has invented a huge, plastic sea-bound barge able to transfer 1.6 million cubic meters of water at a time - enough to fill about two-thirds of one

of New York's World Trade Center towers.

Called the Medusa Corporation of Calgary, the company claims it can deliver water to Israel for about \$0.20 per CM Tug boats would pull the barges from one country to the other, then the water would be pumped into loading facilities and later into the national water carrier. However, unlike locally desalinated water, imported water must be conveyed throughout the country. This would involve the same infrastructure, maintenance and energy costs that make up current water costs in Israel.

Agriculture Minister Tsur feels that this solution is impracticable. The ministry would far prefer to expand its desalination programs, which according to Energy Minister Moshe Shahal, will solve the Israeli-Palestinian water problems within the next 20 or 30 years.

Rabbi's Report

(Continued from page 3)

Conservative Judaism for equal civil rights for homosexuals.

When the Commission on Human Sexuality was established in 1992, the move was seen as an effort by the movement's liberal camp to undermine a ruling of the Commission on Jewish Law and Standards affirming traditional Jewish opposition to homosexuals and barring the ordination of gays.

For that reason, the R.A.'s sister Conservative organizations — the Jewish Theological Seminary of America and the United Synagogue of Conservative Judaism — loudly declined invitations to join the commission on sexuality.

In fact, JTA Chancellor Ismar Schorsch had ridiculed the commission, saying, "Our laity isn't asking you for advice on infidelity or premarital sex. They know what Judaism says, and they don't want Judaism to change on those issues."

This week, Schorsch was decidedly more upbeat about the commission, praising its report as "an excellent statement, filled with concern for the individual along with love for the tradition."

"It succeeded in defusing an effort that was born in a political storm and turned its energy into a very constructive pastoral letter," he told JTA.

The letter acknowledged the deep split in the Conservative movement over homosexuality and called for no radical changes in policy. It repeated the history of the movement's debate, as well as the consensus of the



Sharon I. Mittleman of the Young Leadership Cabinet of JDF will receive the Gilbert J. Speigel Young Leadership Award for 1994-1994 at the JFD Annual Meeting June 6, 7:30 p.m. at Beth Emeth.

expert testimony it heard that a person's sexual orientation is not a matter of choice.

It also presented ways for synagogues to implement Conservative policy welcoming gays and lesbians into the movement's congregations.

It suggested that "Synagogue groups might meet with gay and lesbian Jews to put a face to this issue and to learn how the synagogue can be more welcoming."

And it advised that "Jewish homosexuals, like Jewish heterosexuals, should not be seen narrowly as people who engage in certain kinds of sexual practices, but rather as people and as Jews, with the full range of interactions that people and Jews have with each other."

The letter did not make any direct statement about the possibility of holiness in homosexual relationships.

But it wrote that the concepts and values that Judaism demands for relationships "apply to homosexuals as well."

In addition to this most recent debate over homosexuality, issues of sex and gender have been central to other controversies that have torn at the Conservative movement in recent years, including the questions of ordaining women and rejecting patrilineal descent.

But while there were concerns over different aspects of the sexually commission's report and its accompanying pastoral letter, it seemed unlikely to open further wounds in the movement.

A Whole Lot Of Shaking Going On At Casablanca

Casablanca Moroccan Restaurant, 4010 North DuPont Highway in New Castle, Delaware features authentic decor, distinctive food and traditional belly dancers. A food critic for the Sunday News Journal said, "It's fun for a couple but positively decadent for a larger group - and definitely unlike anything else in Delaware." Morocco has been described

as "an exotic blend of Berber, Arabic, Jewish and European cultures." Such diversity is reflected in the menu which features a variety of vegetarian dishes in addition to traditional favorites. Seven course dinners come priced at \$20 per person. Reservations are recommended. To find out what's shaking at Casablanca call (302) 652-5344.

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Strong Wall

(Continued from page 1)

principals could well be tempted to institute "voluntary" school prayer to ensure compliance.

Saperstein's suggested response to Helms would be a bill which would also cut funding from schools that introduce prayer. If the Helms amendment comes before Congress, Rabbi Saperstein urged the audience to register opposition with Senator Biden's office, especially in light of Biden's hazy position on this issue.

The controversy over the display of religious symbols on public property is one which Saperstein believes can be resolved if a distinction is drawn between symbols displayed in isolation, and symbols physically identified with the groups or individuals promoting the symbols. In Saperstein's opinion, it should be considered legal for persons to occupy public property with their symbols, but when the people leave, the symbols should leave. "The religious message needs to be attached to people so that there is no confusion about government being a purveyor of those symbols."

Reiterating his commitment to the United States Constitution, Saperstein indicated that all minority religions, including Jews, have a vested interest in keeping the Constitution intact, and in firmly maintaining the wall between church and state.

Map Walk For Housing On May 21st

There's still time to register for the 5th Annual M.A.P. Walk for Housing coming up on Saturday, May 21st at 9 a.m. with sign-up at 8 a.m. The WALK begins in Wilmington's Brandywine Park across from the zoo. The 15K/9 mile route takes you through parkland, past scenic homes, and past several homes and homeless shelters, examples of how the money you raise makes a difference! Sponsored by Methodist Action Program and PNC Bank, the WALK promises to be a lot of fun for everyone. To register call the WALK hotline at 654-3101.

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