

The JEWISH VOICE

"You heard it in
The Jewish Voice"

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

Vol. 19, No. 1

Rosh Hashanah 5746

September 8, 1985

72 Pages

Apartheid:

**Where Do
Jews Stand?**

See page 16

**Newark Resident
Returns From
South Africa**

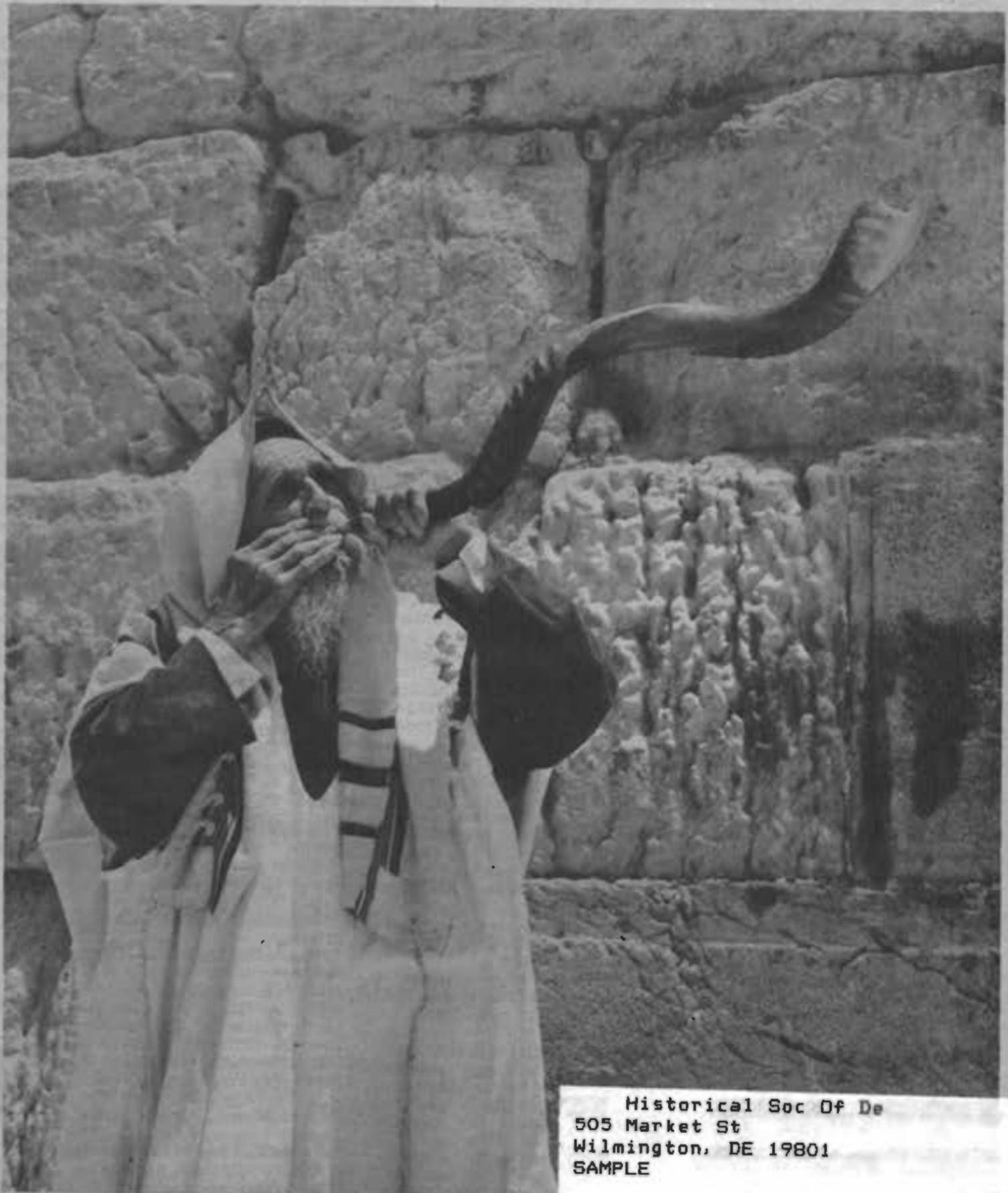
See page 14

**Will There Be
One Jewish
People In The
Year 2000?**

*Part three,
See page 54*

**All The
Prime Minister's
Men**

See page 48



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

A New Year Message From The Jewish Federation Of Delaware

On behalf of the Jewish Federation of Delaware, I extend to the community very best wishes for the year 5746. May it be a year of good health, peace, freedom and fulfillment for you, your family, and for all people.

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

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

L'Shanah Tovah Tikatevu

Martin G. Mand
President
Jewish Federation of Delaware

Stephen Herrmann To Chair 1985-86 Campaign

Martin G. Mand, president of the Jewish Federation of Delaware, recently appointed Stephen E. Herrmann to serve as 1985-86 Campaign chairman.

Herrmann's community activities are unusually varied and numerous.

Professionally, he serves on the boards of Delaware Volunteer Legal services and Community Legal Aid Society. He has chaired both the Jewish Federation and the United Way Lawyer's Divisions. He also serves as adjunct professor at the Delaware Law School. A partner in the law firm of Richards, Layton and Finger, Herrmann has published many articles on environmental law. He received his LLB from the University of Virginia in 1969 and is a member of the American Bar Association and the Delaware Bar Association.

Herrmann is a vice president of the Jewish Community Center and sits on their executive committee. He had headed the Jewish Federation's Super Sunday, and has served on the



Stephen Herrmann

Federation Jewish Education Task Force. He has been chairman of the Wilmington Housing Authority, a board member of Congregation Beth Emeth, and an officer in the Delaware Princeton Club. He currently serves on the board of Jobs for Delaware Graduates and presides over the Delaware Lincoln Club.

Jack Jacobs To Chair Budget & Planning Steering Committee



Jack Jacobs

Martin G. Mand, Jewish Federation of Delaware president, recently appointed Jack B. Jacobs to serve as 1985-86 Budget and Planning Steering Committee chairman.

Jacobs, a 1979 recipient of the Braunstein Young Leadership Award, has held numerous leadership positions in the Jewish community. Since

1978 he has served on the Jewish Federation board of directors, serving in such key roles as assistant secretary, secretary, assistant treasurer and treasurer. After heading the local Jewish Community Relations Committee, Jacobs moved up to the national level. From 1982-84 he served on the Executive Committee of the National Jewish Community Relations Council, and currently is an NJCRAC vice chairman.

Other activities of his include involvement with the Milton and Hattie Kutz Home where he has served on the board of directors since 1981, and membership on the Government Relations Committee of the United Way. He has also served as vice president of Congregation Beth Shalom.

Jacobs, a partner in the law firm of Young, Conaway, Stargatt and Taylor, has published many articles on corporation and securities law. He received his law degree from Harvard Law School in 1967.

Jack Blumenfeld To Head JCRC

Jack Blumenfeld, who has been active in the Jewish Federation since 1981, has recently been appointed by Jewish Federation President Martin G. Mand to serve as chairman of the Jewish Community Relations Committee.

Blumenfeld began his JCRC commitment with the chairmanship of the JCRC Interfaith Committee which he held from 1981 to 1983. Last year he participated in the Federation Lawyers' Division and served as section cochairman of the United Way of Delaware's Professional Division.

An attorney with the Wilmington firm of Morris, Nichols, Arshat and Tunnell, Blumenfeld is a member of the American Bar Association and the Delaware State Bar Association. He received his law degree from Yale Law School in 1977.



Jack Blumenfeld

Blumenfeld and his family are members of Congregation Beth Emeth.

Endowment Fund: Charity Begins At Home

"As my parents planted for me, so do I plant for my children."

Talmud Ta'anit

Gerald S. Frim, Esq.
JFD Endowment Director

We have all heard the phrase, "Charity begins at home." Have you ever thought that this phrase could also be a simple way to help gain a tax break while assuring a wonderful and appreciated gift to our community's Endowment Fund?

When most people hear words like "endowment" or "remainder interest," they usually think it would be too complicated and costly to set up, and that it is just for those who have a lot of money. The following facts may change your mind.

For most people, the biggest investment they will ever make is in their home. In Delaware, the equity is locked into that home. If the home is paid off, or in the last years of mortgage payments, there are little or no tax deductions for interest payments. Maintenance, utilities and the mortgage are all non-deductible payments, yet payments must be made, or the use and/or enjoyment of the home would be lost.

Assume that you have no heirs to leave your home to, or you have enough other property to insure their financial security, or that it might be disadvantageous for them to inherit your home.

By donating your residence or other property to the Endowment Fund and retaining a lifetime interest in it, you

will get a current favorable tax deduction on the residual value that the Endowment Fund will receive. The residual value is determined according to IRS tables. You will have solved your estate problems about your home, saved on taxes, and, most important, you will have the satisfaction of donating a substantial, worthwhile gift to the Jewish community. Since the Endowment Fund would then own the home, it would be responsible for maintenance, taxes, insurance and expenses on that home. Each year, you would make the payments you were already making on the home and its maintenance, etc., but some of these would be in the form of a tax-deductible donation to the Endowment Fund, which now owns your home. If you retain responsibility for the house yourself, many of your non-deductible expenses would become tax deductions.

Further benefits are that your heirs, or estate, would not have to pay estate taxes, if any, on the net value of the home, and appreciation of the home would enhance the value of the gift. There is also no problem of dividing the home among your heirs, or of selling it in a depressed real estate market.

With the Charitable Remainder Interest, you can enjoy your own home for life and get a current tax advantage, while helping the Delaware Jewish community. For more information about Charitable Remainder Interests or the Endowment Fund of the Jewish Federation of Delaware in general, please call me at 478-6200. *Shana Tova Umetuka.*

ISRAEL ISSUES Ze'ev Golin



The Rise Of Meir Kahane

RISHON LE ZION — A man whose career and ideology show striking parallels with the Nazis sits in the Knesset. His name is Rabbi Meir Kahane, and he unfortunately is becoming a force to reckon with in Israeli politics.

I do not use the term "Fascist" lightly, let alone "Nazi," but it is hard to think otherwise about a man who proposes the following:

- to strip Israel's minorities of all their civil rights and drive them out of the country.

- to limit contacts of any kind between Jews and non-Jews.

- to ban any literature with "un-Jewish" content.

- to limit the rights of labor.

In addition to this, Kahane surrounds himself with an army of thugs who seek to intimidate and silence the opposition.

That's not all, apparently. In his book *Heil Kahane*, Yair Kotler has documented evidence indicating that:

- Kahane had ties to organized crime, including the Mafia.

- Kahane surrounded himself with known criminals in the United States and Israel.

- Kahane had several non-Jewish mistresses, one of whom apparently committed suicide.

The racial and other anti-democratic legislation, the army of thugs, the association with base criminals, and even the mistress's suicide are haunting reminders of the careers of prominent German Nazis. So, of course, is the hypocritical sexual morality. Alas, these revelations do not appear to be swaying Kahane's loyalists.

In addition to the 25,000 misguided souls who voted for Kahane in 1984 are thousands more who share his views. Opinion surveys of high school students are worrisome: They indicate that a large percentage support Kahane's ideas, and feel that the Israeli political system ought to be less democratic. Those who belittle school polls should remember that in one to three years, these youth will be voting, and it is young voters who put Kahane into the Knesset.

The basis of Kahane's support is similar to Hitler's and Wallace's. He received his largest vote - 5 to 8% - in

the development towns and working class neighborhoods of the major cities. Here we find the "blue collar" Israeli, whose income level, traditionalist views, and feelings of frustration are similar to the German small farmer of the 1930s, or the American factory worker of the 1970s. They feel "squeezed" between two groups: the Arabs, who threaten their livelihood with cheap labor and the upper income "socialists," who ignore the worker's needs and mock his values.

The rise in Arab terrorism has been a boon to Kahane. After every outrage, he does his best to stir up trouble. When two teachers were murdered by terrorists near Afula, his followers very nearly closed down the town.

Watching the way the world treats Israel, I can understand the people's mounting anger and frustration. Why should we shoulder all the blame for Lebanon while Syria, the great manipulator, is called a peacemaker? Why should we be expected to let 1,100 terrorists roam freely in Lebanon, Judea, and Samaria, while the Jewish "underground" are put away for life? Why do we have to justify our existence at every international forum?

We cannot, however, consider the violent racism of Kahane to be a solution. It would unite our Arab enemies - politically or militarily - as never before. It would cause our erstwhile allies to break all economic, diplomatic, and strategic ties. In short, we would be faced with total disaster.

Fortunately, many Israelis are trying to combat the Kahane menace. The secretary-general of B'nei Akiva, the Orthodox youth movement, has mounted an educational campaign against extremists such as Kahane and Rabbi Moshe Levenger. When Kiryat Arba, a suburb of Hebron, brought Kahane's party into its governing coalition, the Knesset voted to cut off funding. Even leaders of the ultra-conservative nationalist parties have denounced Kahanism.

Kahane has already poisoned too many minds. He must be stopped before he makes a mockery out of Israeli democracy.

A New Year Message For 5746 From The President Of Israel

The centrality of Israel and Jerusalem was emphasized during these summer months by the numerous international scientific, professional and communal gatherings of utmost distinction which have converged on our country. The World Congress of Jewish Studies has brought many hundreds of scholars from many lands to the Mount Scopus campus of Hebrew University. Thousands of young Jewish athletes

came to participate in the Maccabiah Games. The 850th anniversary of the birth of Maimonides was celebrated in an international gathering which discussed Maimonides as a Jurist. The 50th Anniversary of the passing of the revered Chief Rabbi Avraham Hachohen Kook has been the occasion for an international gathering devoted to his teachings and philosophy.

(Continued to Page 4)

ON THE OTHER HAND N. Even-Or



A Prayer For 'Achdut'

We pray for many things at Rosh Hashanah: that the new year should be a year of "good"; that the designs of those who hate us should be annulled; that pestilence, sword, famine, captivity, destruction and plague should be removed from us; that our Father, our King should send a perfect healing to the sick among us. We pray that we may be inscribed in the book of happy life, in the book of freedom and salvation, in the book of sustenance. We pray for pity, for mercy, for compassion.

But we do not pray for *achdut*, for unity. We should. Because we are tearing ourselves apart as a people, doing what our worst enemies have not been able to do, dividing ourselves, brother against brother.

The four-part series of articles by Irving Greenberg, now appearing in this newspaper should be deeply disturbing to all of us. It is to me. Not because what the articles say is new, but because it is true. Rabbi Greenberg, the distinguished president of the National Jewish Resource Center, asks if there will be one Jewish people by the year 2000. The question is rhetorical, because the answer is clearly, "No," unless trends that appear to be irreversible are reversed.

That is why, on this Rosh Hashanah, we should focus our prayers on the need for unity among our people, and focus our efforts in the year ahead on bringing about such unity:

"Our Father, our King, be Thou gracious unto us and answer us; for lo, we are unworthy; **bring us together in unity**; deal Thou with us in charity and loving-kindness and save us."

Greenberg focuses on three major problem areas.

- CONVERSION: At the current rate of conversion into Judaism, there will be as many as 400,000 converts in the American Jewish community by the year 2000, of whom 90% or more will have undergone a Reform conversion, unacceptable to Orthodox and most Conservative Jews because it does not conform to the requirements of *halacha*, Jewish law.

- PATRILINEAL DESCENT: The decision of the Reform rabbinate to recognize as Jews the children of marriages in which either parent is in conflict with the *halachic* requirement that the mother be Jewish. There will be several hundred thousand people considered as Jewish by part of the community and not so by the rest.

- DIVORCE: For a marriage to be dissolved under Jewish law, a *halachic* divorce document (the *get*) must be obtained. A woman who

remarries and has children after a divorce without a *get*, has produced *mamzerim*, illegitimate children under Jewish law.

Greenberg's conclusion is that "by the turn of the century, there will be between 750,000 and 1,000,000 people whose Jewishness is contested or whose marriageability is denied by a large group of other Jews. ... Easily 50% of the Jewish people could be, in some way, allied with this group against the traditional Jews who challenge their status."

There have been fiery recriminations on both sides of the argument concerning *halachic* requirements, each charging the other with being divisive and ruinous. We do well to remember that our tradition teaches that the Temple was destroyed by *sin'at hinam*, hatred without cause, between one group and another. If it destroyed our Temple, could it also, *has v'halillah*, destroy our people?

But *sin'at hinam* is not, perhaps, the worst of it. We appear to be writing each other off, deciding to ignore the other side and go it alone. As Greenberg says,

"In the past, anti-Semites built their plans on the expectation and hope that the Jews will disappear. We have come to a tragic situation where good and committed Jews are predicating their survival strategies on the disappearance of other Jews."

What can you and I do at this season of repentance and judgment and renewal, to change the disastrous direction in which we are moving? To begin with, we have all been guilty of the disparaging throw-away remark toward the side with which we disagree: Reform toward Orthodox, Orthodox toward Reform, liberal Conservative toward traditional Conservative, and on and on. Let's stop it, and let's stop it right now! We use a slogan for fund raising — We Are One. Let's believe it! Let's act that way! Constructive discussion of issues is always beneficial; we are, after all, a disputative people. But there is a limit beyond which criticism becomes heinous.

And let us, in the greatness of our tradition, pray: "Our Father our King, **bring us together in unity**; deal Thou with us in charity and loving kindness and save us."

Amen

About The Cover Photo

A Sephardic Jew blows the shofar during the High Holy days at Jerusalem's Western Wall.
WZPS Photo by Werner Braun.

Editorial

On The Question Of Jewish Unity

By RABBI IRA J. SCHIFFER
Temple Beth El, Newark, Del

Over the past several weeks we have read the articles by Rabbi Irving Greenberg raising the question "Will there be one Jewish people by the year 2000?" His description of the demographics and politics of separation are troubling. The divisions among Jewish groups do seem to be hardening and a gulf may be opening between Orthodox and non-Orthodox camps.

Rabbi Greenberg's call for intra-Jewish dialogue with the same commitment the Jewish community brought to inter-religious dialogue is an interesting and provocative challenge.

Dr. Esra Shereshevsky, professor emeritus at Temple University, focuses on some of the potential difficulties of dialogue in his comments on the Greenberg article written for the *Jewish Exponent*, "Orthodoxy neither wants nor needs any dialogue. Its demands are clear and non-negotiable, but its hands are outstretched to anyone who wants to embrace its tenets."

Rabbi Richard Steinbrink of Rodeph Shalom in Philadelphia, a Reform congregation, correctly points out that the innovations of liberal Judaism such as the resolution on patrilineality (the view that a child of a Jewish father, raised and educated as a Jew through bar or bat mitzvah is considered a Jew) are responses to the social/religious needs of the liberal Jewish community. Steinbrink criticizes Greenberg for suggesting that the positions of both the Orthodox and non-Orthodox camps are based on the view that the other group will not survive more than a generation or two and therefore their positions ultimately are not important.

In fact, throughout Jewish history, the unity of our people has been maintained in diversity. The splits and factions within Judaism are part of our heritage. The wonder of *Klal Yisrael*, the principle of the fundamental unity of the Jewish People, is that as an ongoing religious civilization we have weathered divergencies over the ages. The differences and hostility between the Pharisees and the Sadducees, the Karaites and the Rabbinites, the Hasidim and the Mitnagdim were no less serious than the differences we see today between Orthodox and non-Orthodox, and between the "religious" and "secular" Israel.

Rabbi Mordecai Kaplan, writing as early as the 1920s, called for a commitment to pluralism within the Jewish community. As we approach the *Yamin Noraim*, the Days of Awe of the High Holy Day season, we may feel pride in the accomplishment of our small Jewish community. Our Reform, Traditional, Conservative and Reconstructionist rabbis meet regularly as friends and colleagues. We discuss not only the business of Jewish communal organization, but also the differences we have in questions of ritual practice.

With a base of mutual respect for the differences among us, dialogue has allowed us to build a strong Jewish community which transcends the divisions within it. In fact, there is strength in our divisions, as more individuals searching for a place in Judaism are given the opportunity to express themselves.

May we continue to build from strength to strength as we enter the new year, and find our strength in our diversity.



Message —

(Continued from Page 3)

These vivid manifestations of the role of Israel in Jewish life have been a fore-taste of the peaceful and inspiring future we hope to build. They may well serve as a corrective for the concern induced by so many negative factors in these troubled days and notably in Israel, beset by a difficult economic struggle, political uncertainties, the sporadic occurrences of terrorist attack and the dilemmas posed by counter-violence.

In the past year Israel has been ruled by a Government of National Unity combining the two main political elements in the country. There has been a tendency to focus on certain negative aspects in the functioning of the Government and to ignore the very positive results of the activity of such a Government. The very existence of the Government has tended to blunt the sharpness of the political debate in Israel and to create a greater measure of political tolerance than we have known in the past. Moreover, the Government has succeeded in completing the withdrawal of the Israel Defense Forces from Lebanon, while taking measures necessary to guarantee the security of the towns and villages in the Galilee.

In the crucial field of economics, the Government has taken the necessary drastic steps to embark upon an austerity program designed to extricate the country from the

crisis affecting it. Israel has the necessary industrial and agricultural infrastructure and the economic strength and resilience to overcome the current difficulties. With the whole population mobilized to meet the economic challenge, we should - if not easily and certainly not painlessly - be able to overcome it.

The past year has seen an alarming tendency on the fringes of our society to indulge in racist incitement which defies our tradition and our history. World Jewry will, we trust, rally behind the vast majority of our society in its struggle to maintain the democratic values on which the State of Israel is based. Without absolute deference to the rule of law and the rule of the courts, anarchy will prevail, mortally threatening our open democratic society, our spirit and our future.

Israel is being tried in the balance, and so, too, Jewish communities everywhere. Their problems are basic - the problems of identity and assimilation; demographic survival; the transmission of Jewish education and tradition to younger generations.

5746 is a year to be met with determination and intelligence and with gratitude for what has been achieved in the forty years since the new post-Nazi chapter of world and Jewish history opened.

In the light of the overpowering contrast between the devastation of forty years ago and the energies of today, we place our trust in the Rock of Israel and face 5746 with faith and hope.

The Jewish Voice

Published semimonthly, and monthly in July and August, by the Jewish Federation of Delaware.

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

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

Subscription Price: \$5.00

Circulation 3,000

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

Yetta Chaiken, Newspaper Chairman

Editorial Committee: Yetta Chaiken, chairman; Cecell Ehrich, Nissan Finkelstein, Ann Jaffe, Arnold Kneitel, Boer Kraut, Mike Lazarus, Leonard Lipstein, Priscilla Siegel, Gail Tolpin.

Administrative Committee: Yetta Chaiken, chairman; Marjory Balick, Sam Berman, Irving Levitt, Ann Marcus, Charles Twer, Sam Wenzel.

Karen G. Moss, Editor

Devera Goodman, Advertising Manager

Morris Lapidus, Executive Vice President

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



DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, SEPT. 20. The deadline for stories and photos is noon, WEDNESDAY, SEPT. 11. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

THE JEWISH VOICE (USPS-704160)

Second class postage paid at Wilmington, De. Published semi-monthly, and monthly in July and August, by the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, De., 19803. Subscription price \$5.00. Mailed to subscribers who are contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, De. 19803. (302) 478-6200.

No Kidnapping In Beirut Today

Beirut — An American official driving by car from the U.S. Embassy in West Beirut to his residence in East Beirut arrived home today without incident. Political observers were unable to explain the event or to speculate on what provoked the phenomenon.

"You mean no one was shot or bombed or even kidnapped?" asked an incredulous Western analyst when apprised of the occurrence.

None of the radical

Shi'ite groups claimed credit for the non-event, nor did any of the dozens of Palestinian organizations, all of whom were embarrassed and at a loss for words.

Dozens of warring factions took to the airwaves, however, to urge anxious citizens not to be alarmed, promising that "things will return to normal tomorrow."

Gary Rosenblatt
Baltimore Jewish News

Pope Calls For Debate On Jerusalem

VATICAN CITY (JTA) — Pope John Paul II called recently for a review of the status of Jerusalem. The pontiff made the remark in response to questions from reporters during a state visit to Casablanca, Morocco.

"The problem of Jerusalem should be reviewed," the pope said. "The Moslems are convinced that Jerusalem should have a special status as a central point, the capital, of three monotheistic religions. That is also the view of the Holy See."

The pope also stressed Israel's right to exist. When asked how the question of Jerusalem can be resolved, he replied, "it's a difficult question. Of course, we cannot deny to Israel the right to be a state. But the problem of Jerusalem should be reviewed."

The Vatican has repeatedly called for making Jerusalem an "international city," with the holy sites of Jerusalem under joint Jewish, Islamic and Christian control. The Vatican does not recognize Israel and does not have diplomatic ties with the Jewish state.

"We are still working for the solution of the very complex problem of the Middle East," the pope said Monday, pointing out that "the pro-

blem of Jerusalem is one element. There are other problems, very important, difficult Palestinian problems, the Lebanon problem."

Observers here said the pope's statement on

Jerusalem was significant, in view of the fact that it was made in Morocco, a Moslem country. His visit was the first by a pope to a Moslem country at the direct invitation of its leader.

MODERN KOSHER

1708 Naamans Rd. • 9300

Kiska 1.89 lb. Midget salami 3.09lb.
Beaver Roast 3.39 lb. New York Strip Steaks 3.49lb.
Chuck Roast 3.09lb. Knockwurst or Franks 3.19lb.

We will have a FULL LINE OF COOKED & prepared food especially made to insure your satisfaction.

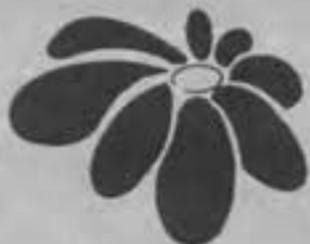
Holiday Cakes - By ORDER ONLY

Let us cater your Break the Fast

Happy Holiday

The Cohen Family

Invitations - Announcements
Stationery - Business & Social
Party Accessories
Personalized Items, Etc.



"The Finest Selection of Exclusive Papers and Gifts"

Charlotte Fischer 656-8604

FROM OUR FAMILY TO YOURS ALL THE BEST IN 5746



Manischewitz

QUALITY JEWISH FOODS SINCE 5649

Produced under the strict supervision of Board of Rabbis
Rabbi Chaim Karlinsky Rabbi Emanuel Gettinger
Rabbi David L. Silver Rabbi Maurice L. Schwartz
Certificate on Request

THE B. MANISCHWITZ COMPANY • ONE MANISCHWITZ PLAZA, JERSEY CITY, NJ 07305 0214

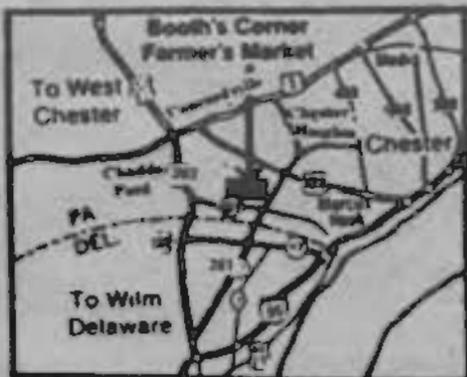
58 Merchants
To Serve You

Delaware County's Original

Fri. 10 a.m. - 11 p.m.
Sat. 10 a.m. - 10 p.m.

BOOTH'S CORNER

FARMER'S MARKET & AUCTION



ENJOY A UNIQUE "COUNTRY STYLE" SHOPPING EXPERIENCE



Route 261 & 491
FOULK & NAAMANS CREEK ROAD,
BOOTH'S CORNER, PA.

Featuring the area's largest selection of authentic homemade Amish baked goods, produce, meats, cheeses and poultry. Ten restaurants, gourmet shops, and eat-in stands, amid nine antique, jewelry and gift shops. Plus dozens of shops featuring a wide range of quality brand merchandise at low discounted prices.

Fresh Fruits, Vegetables, Honey, and Nuts of all Kinds Available For Your Special Holiday Needs.

Have A Happy and Healthy New Year

215-485-0774

SUPER FRESH

FOOD MARKETS

SUPER FRESH BONUS COUPON

25° OFF Any Brand
64-oz. Jars
Gefilte Fish

WITH YOUR PURCHASE OF \$7.50 OR MORE AND THIS COUPON
GOOD FRI SEPT 6 THRU SEPT 25 LIMIT ONE PER
SHOPPING FAMILY

SUPER FRESH

S.F.695

FINE, MEDIUM, BROAD

Goodman's Egg Noodles 16-oz. pkg. **79¢**

HOROWITZ & MARGARETEN
MANISCHEWITZ OR STREITS

Matzo Meal 12-oz. pkg. **69¢**

ROKEACH

Memorial Tumblers 39¢ ea.

MANISCHEWITZ,
ROCKEACH OR MOTHER'S
REGULAR OR SWEET

Gefilte Fish 5.59 64-OZ. JAR

MANISCHEWITZ, STREITS
OR HOROWITZ & MARGARETEN

Plain Matzo 10-oz. pkg. **99¢**

DELICIOUS

Rokeach Gefilte Fish 2.19 27-oz. can

MANISCHEWITZ OR

Mother's Gefilte Fish 1.99 21-oz. can

All Associates at Super Fresh Wish Our
Friends and Customers A Happy New Year

ABOVE MERCHANDISE AVAILABLE AT SUPER FRESH STORES
• 3600 Miller Road • Marsh & Silverside Rds.
WILMINGTON

Getting Out The Voice

By KAREN MOSS, Editor

The tradition goes way back. No one can remember exactly when it began. The residents of the Milton and Hattie Kutz Home have been preparing the *Jewish Voice* to be mailed for as long as anyone can recall.

Taking on the mailing responsibility predates Kutz Home Executive Director Daniel Thurman. Dietary Director Ruth Seidel has been with the Home for 16 years — and the residents were already doing the *Voice* mailing when she arrived on the scene.

A bit of research unearthed the date 1967. It was in that year that the late Rabbi Krinsky took the newspaper he had established and run singlehandedly for over 20 years, and

sold it to the Jewish Federation of Delaware. Since then, the residents of the Kutz Home had been placing nearly 3000 labels on the *Voice*, every other week in preparation for the newspaper's bulk mailing. In the five years that I have been with the *Voice*, some of the faces have changed from week to week, but a central core of diehard "labellers" remained constant. By doing the work they do, they made a considerable contribution to the *Jewish Voice*, the Jewish Federation and the Jewish community in general. And they took their contribution very seriously. The "mail crew" worked steadily until the job was finished, and absolutely refused to take breaks. "I get paid by the piece, that's why I work so hard," Kutz

(Continued to Page 7)



Resident Esther Slutz couldn't make it to the party, but was honored nevertheless.



Daniel Thurman, Kutz Home executive director, addresses the gathering. Seated around the table are, (L-R): Jennie Ozer (back to viewer), Sidney Gerber, Rose Zimmerman, Ida Sugarman, Harry Shore, Marie Jacoby. Walter Baer watches the proceedings from the doorway.

Kutz Home Residents Honored

The residents of the Milton and Hattie Kutz Home were honored by the *Jewish Voice* last month for almost 20 years of service to the *Voice* which drew to a close this summer. Since 1967 when the *Jewish Voice* was acquired by the Federation, Kutz Home residents have been labelling and preparing the newspaper to be mailed every other Friday.

Daniel Thurman, executive director of the Home and Robert Kerbel, acting executive director of the

Jewish Federation, addressed the residents, acknowledging the significance of their contribution and thanking them for their dedicated efforts. Kerbel also extended greetings from Martin G. Mand, president of the Jewish Federation of Delaware.

Karen Moss, *Jewish Voice* editor, presented a plaque "in grateful appreciation to the residents of the Milton and Hattie Kutz Home for two decades of outstanding service to the

(Continued to Page 7)

— The End Of An Era

(Continued from Page 6)

Home resident, Jennie Aronoff, used to joke.

The mail crew always eagerly looked forward to "Jewish Voice Fridays." So did I. Over the years I got to know many of the residents. Most had led very interesting lives and were still alert and vital. Several had wonderfully optimistic outlooks on life.

The mail crew saw me through my pregnancy.

"Don't lift that mail sack. Don't you know you're eight months pregnant?" one of the residents chided me.

"I'm not lifting, I'm dragging," I responded.

"I don't care what you call it, don't do it."

When my daughter, Jessica, was born 10½ months ago, I took her with me to the Kutz Home. She gloried in a room full of adoring grandmothers (and a few grandfathers, too).

The core group has dwindled. Work that more than a dozen residents used to do now falls on the shoulders of fewer than six. The lure of the computer age beckons. So, with many memories and with much ambivalence, we realize that it is time for the Jewish Voice to employ a mailing service as all the other Jewish newspapers and periodicals across the country do. This change went into effect last month, signifying the end of an era, but an era that will not soon be forgotten by those of us who were privileged to participate in it.



Robert Kerbel, Federation acting executive director, addresses the gathering. Also pictured are, (foreground, L-R): Sidney Gerber, Rose Zimmerman, Ida Sugarman and Harry Shore. Standing are, (L-R): Resident Louis Levy, Jewish Voice Advertising Manager Devara Goodman, Jewish Voice Editor Karen Moss and Kutz Home Executive Director Daniel Thurman. See additional photos next page.



Karen Moss, Jewish Voice editor, presents a plaque to Ida Sugarman (seated, center), president of the Residents' Council. Seated to her left is Rose Zimmerman. In the background are (L-R): Daniel Thurman, executive director of the Kutz Home and Robert Kerbel, Federation acting executive director.

For Work With Jewish Voice

(Continued from Page 6)

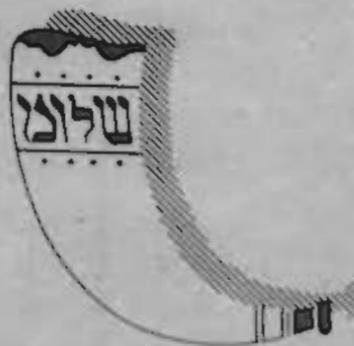
Jewish community of Delaware." Ida Sugarman, president of the Resident's Council, accepted this award as well as a framed article about the Kutz Home "mail crew" which appeared in the Jewish Voice several years ago.

Also present from the Jewish Federation staff were Devara Goodman, advertising manager of the Voice and Gerald Frim, JFD endowment director.

In addition to thanking the residents for their years of dedicated service, special thanks were also extended to Walter Bartusiak, Voice pickup and delivery person and Mary Tompkins, Kutz Home activities coordinator. Tompkins has been participating in and smoothly organizing the mailing effort for over six years.

The party, held in the newly decorated dining room, was planned by Ruth Seidel, Kutz Home dietary director.

☆ ☆ ☆ ☆
HAPPY
 ☆
NEW
 ☆ ☆ ☆ ☆
YEAR
 1985 ☆ 5746



In the spirit and tradition of Rosh Hashanah, may the triumphant sounds of the great shofar fill all with joy, as The Dry Goods wishes health and happiness in the New Year to all our customers and their families Shalom

The dry Goods

CLAYMONT DE • ELSMERE DE • DOVER DE
SPRINGFIELD PA • NORTHEAST PHILA • VINELAND NJ • CHERRY HILL NJ

'Night Of Awe' Selichot Service On ABC Sept. 15

"The Night of Awe," centering on the Selichot service conducted at the Park Avenue Synagogue in New York City, will be an ABC News Special Sunday, Sept. 15 (12:30-1:30 p.m., EDT) on the ABC Television Network.

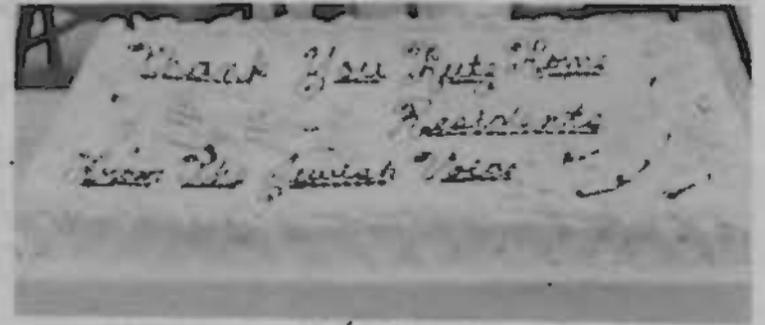
The Selichot observance prepares worshippers for the approaching High Holy Days and is traditionally held on the Saturday preceding Rosh Hashanah. "The Night of Awe" records the liturgy celebrated on Sept. 7 at the synagogue.

The service will be con-

ducted by Rabbi Judah Nadich, who during World War II served as Army chaplain, spending three-and-a-half years in the European Theater of Operations as senior Jewish chaplain with the American Army and deputy to the theater chaplain. After the first German concentration camps were captured, General Eisenhower appointed him his advisor on Jewish affairs. He received several American decorations, the French Croix de Guerre, the Order of the British Empire, and the Ittur Lohamei Hamedinah from the government of Israel for his services during wartime in the creation of the State of Israel.

Moorish in architecture, the Park Avenue Synagogue has a Conservative congregation of 1,100. The synagogue itself is dedicated to the more than one million Jewish children who were killed during the Holocaust, a theme borne out in the artifacts and artwork which embellish the temple. Throughout the synagogue, an abundance of sculptures and bronze reliefs recreate the horror of the Holocaust and the return to the Jewish homeland, evincing the congregation's desire for Jewish life and its art to

(Continued to Page 11)



The thank you cake



Walter Bartusiak, Jewish Voice pickup and delivery person sits with his wife, Sophie.



Mary Tompkins, activities coordinator at the Kutz Home.



Karen Moss, Jewish Voice editor, chats with Sarah Menkes (left) and Jennie Abramowitz (right).

MIRIAM G. CABNET
"Catering With a Personal Touch"
 Esther Shaw
 (609) 546-7744
 109 W. Merchant Street
 Audubon, NJ 08106
 Supervised by Va'ad Hakashruth

L'Shana Tova
ZABACK FAMILY
DOVER ARMY
NAVY STORE, INC.
 736-1959
 222 W. LOOCKERMAN DOVER

WE THANK YOU FOR YOUR PATRONAGE AND WE WISH YOU A GLORIOUS NEW YEAR!

WE URGE YOU TO CONSIDER SERIOUSLY THE RENTAL OF A POSTAL BOX...

IT GIVES YOU...

- PRIVACY
- SECURITY - from vandalism
- ENABLES YOU TO RECIEVE UPS and other packages knowing that they will be safe.
- GIVES YOU A BUSINESS STREET ADDRESS if you run a business from home.
- FORWARDING and/or HOLDING OF MAIL when away from home.

All This For Less Than The Cost Of Your Daily Newspaper.

OTHER SERVICES:

- UPS SHIPPING
- COPIES
- WESTERN UNION RAPID MONEY ORDERS
- CUSTOM PACKAGING
- TELEPHONE ANSWERING SERVICE.

MAIL & BUSINESS CENTER
Talleyville Towne Shoppes
 Hours: 9:00-5:30 M-F; Sat. 9-12
 479-0170

MEASURE - UP OF DELAWARE INC.

EFFORTLESS EXERCISE

Flat Tummy...
 Firm Thighs...
 Tight Tush...
 No More Love Handles...
 No Exercise - No Diet!

THE PROGRAM IS DESIGNED FOR MEN & WOMEN

Call for complimentary treatment and consultation.
429-0300

623 DELAWARE AVENUE
 WILMINGTON, DELAWARE 19801

Make Less of Yourself -

A 30 Minute Treatment on the Abdominal Area Has the Same Toning Effect As 1,500 Situps.

CULTURAL CARAVANS

LOWER EAST SIDE OR UPTOWN NEW YORK:
WHEELS ONLY WEDNESDAY, OCT. 9

The lower East side of Manhattan is Hong Kong, the Casbah and Tel Aviv all rolled into one. If you have never been there ... this is your opportunity! — and, if you're in the mood, SoHo is not too far away.

If, on the other hand, you are an "Uptown Girl" — the bus will drop you at 57th and 5th Avenue.

"Wheels Only" — \$25/members, \$50/non-members.

Depart 8 a.m. Leave N.Y. — Uptown 4:30 p.m., East Side 5 p.m.

SUNDAY AT THE OPERA:

**MOZART'S 'THE MAGIC FLUTE'
 AT THE LINCOLN CENTER
 SUNDAY, OCT. 13 —
 MATINEE PERFORMANCE**

New York City Opera at Lincoln Center ... Enjoy an exciting performance of "The Magic Flute" in English. Matinee at 1 p.m. After theater, dinner will be offered at Arpeggio — an elegant restaurant featuring excellent cuisine. A full course dinner is available for \$24. The menu can be seen at the JCC desk. If you prefer you can dine elsewhere.

Orchestra seat and bus fare:

\$60/members — \$90/non-members

Depart JCC 9:30 a.m. Return to Wilmington 9 p.m. B'nai B'rith House pickup available.

THE FORBES GALLERIES:

**FABERGE EGGS COLLECTION
 NEW YORK THURSDAY, DEC. 5**

The Forbes Galleries at 12 and Fifth Ave. houses the largest collection of jeweled Easter eggs in the world. The history of this collection will be given in a brief lecture on the bus to New York.

A one hour tour of the Galleries will take place upon arrival in New York at 11:15 a.m. At 12:30 the bus will depart for uptown "Wheels Only," where you can spend the afternoon on your own ... or, if you would like to visit the Metropolitan Museum of Art, the bus will take you there. We will leave the city at 5 p.m.

Departure 8 a.m. Return 7:30 p.m.

Price \$25/members. \$50/non-members

JCC Art Gallery Committee presents...
ARTISTS OF ISRAEL: 1920-1985
Opening on Sunday, Sept. 8, 1985
2-4 p.m.

Refreshments will be served; free and open to the public.

Works by AGAM, BAK, BERGNER, CASTEL, JANCO, RUBEN, STEMATSKY, STREICHMAN, TICHO, and ZARITSKY will be on display and for sale.

ARTISTS OF ISRAEL: 1920-1985 will be on display in the Center Art Gallery through Oct. 13, 1985.

WARDROBE WORKSHOP

THURSDAY, OCT., 24, 1985 7-10 p.m.
FEE: \$35 Members, \$70 Non-members

Revitalize your image and select styles that fit your taste and figure. Determine your individual style while adapting the capsule concept to your personal life style. Learn to use versatile accessories. Find out the language and art of shopping to maximize your "look" and minimize your budget. Individual tips will be given to each participant.

Instructor is Lillian Storrer-Brown, "wardrobe engineer" from France. Alice Cabell will also be present to help with colors.

Register early; space is limited to six participants.

JACKIE DEITCH NEW DIRECTOR OF EARLY CHILDHOOD SERVICES

The Jewish Community Center is very pleased to announce that Jackie Deitch has joined the professional staff as the director of Early Childhood Services. She is supervising all pre-school and day care programs.

Deitch has been on the Jewish Community Center staff since 1982 as a pre-school teacher. After receiving her B.A. degree from Hunter College of the City University of New York, she also taught at Jewish Community Centers in Houston and Corpus



Jackie Deitch

Christi, Texas, in Allison Park, Pa., and for the A.I. duPont School District in Wilmington.

Jackie, her husband Steve and their three children live in suburban Pennsylvania.

Jane Goldberg, chairwoman of the Jewish Community Center Early Childhood Services Committee, invites the community to welcome Jackie Deitch to her new position.

PROFESSIONAL WOMEN'S CLOTHING SEMINAR

Thursday, Sept. 26, 1985 7-10 p.m.

Fee: \$25 Members; \$50 Non-members

Learn about new trends in fashions and techniques toward a sharper image! Every woman can compliment her existing wardrobe to get the maximum value from her clothing: build upon, and organize, what you already own; add flexibility to your wardrobe for day and evening wear; learn to mix/match jackets, skirts, blouses, sweaters, dresses, etc; see how to coordinate colors, fabrics and shapes. In this workshop we'll also discuss clothing philosophy, color theory, wardrobe planning, shopping techniques, the art of accessorizing and how to stretch your clothes budget.

Instructors: Alice Cabell, color consultant and Lillian Storrer-Brown, wardrobe engineer, from France.

Register by Sept. 23.

SHADES OF BEAUTY: COLOR CONSULTATION

Thursday, Oct. 10, 1985 7-10 p.m.

FEE: \$35 Members; \$70 Non-members

Bring out your natural best in this class which gives you a personalized color analysis plus make-up tips. A personal packet of color and fabric swatches will be given to each participant. Color yourself beautiful!

Instructor is Alice Cabell, professional color consultant.

Register early; space is limited to six participants!



'the Center
 of Life'

478 5660

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

ISRAELI FOLK DANCING

Following the successful summer session of Israeli Folk Dancing, led by Faith Brown, the JCC will gladly host Israeli dancing in the Fall/Winter, if there is sufficient interest expressed. Please call Sue Shaffer at the JCC, 478-5660, to let us know you'd like to participate.

JCC and Gratz Institute For Adult Continuing Education in Delaware

Mondays, Oct. 21-Dec. 2, (7 sessions)

God, Torah and Israel in the Biblical World

7 p.m.-8:20 p.m.

The course will concern the development of pagan religions in Biblical times and the emergence of monotheism. The tribal structure of the Israelite nation will be analyzed and compared with the rise of the national conscience. The survey will be conducted through the readings of selections for the Torah and the Prophets.

Hebrew Literature in Translation

8:40 p.m.-10 p.m.

The study of short stories and poems by modern Jewish and Israeli authors. Themes will include traditionalism vs. secularism, the Eastern European and the Israeli experience and the literature of war. Some of the authors will include Agnon, Hazaz, Bailik, Tchernichovsky, Shamir, Rabel, and Yizhar.

Dr. David Rabeeya will teach both classes. Rabeeya, professor of Hebrew language and literature and coordinator of the Sephardic Studies Program of Gratz College, is an author of eight novels and plays about Sephardic Jewry and a lecturer on Jews from Arab lands.

FEE: JCC Members and Parents of Gratz students
 \$35 - one class /\$60 - both classes (7 sessions per class)

Non-Members

\$50 - one class/\$90 both classes (7 sessions per class)

These courses are jointly sponsored by the Jewish Community Center and the autonomous Gratz Board in Wilmington, under the general supervision of the Office of Continuing Education of Gratz College, Philadelphia. Academic credit can be earned for Gratz classes at the JCC through special arrangements, which must be made in advance by calling Elaine Friedberg, principal of Delaware Gratz, at 762-2892.

SINGLES

YPG, YOUNG PROFESSIONALS GROUP, is the program for Jewish singles in their 20s and 30s. A wide variety of activities are offered throughout the year. For the membership fee of \$10 per year, payable at any event, you will be entitled to discounts at all activities. Your input is valuable in determining the kinds of activities the group does, so to get involved in planning and/or to join and/or to get your name placed on the mailing list, call: Amy Strauss (215) 565-0740/Enid Slotoff (215) 328-2528/ Phil Gross (302) 762-4440/ Mike Stape (302) 764-6088/ or Sue Shaffer at the JCC (302) 478-5660.

Singles in your late 30s and up: if you are interested in planning activities with the JCC, call Sue Shaffer (302) 478-5660.

Hadassah Convention 1985

By CECEIL EHRLICH

The 71st Hadassah National Convention, Aug. 18-21, 1985 was held at the New York Hilton. Approximately 2800 women from the U.S., as well as representatives of overseas chapters attended. The New York area hosts planned and executed this exciting convention efficiently and with style. Some of the Delaware delegates who attended the convention were: Judy Arenson, Ceceil Ehrlich, Selma Goldstein, Mollie Lipschultz, Lelaine Nemser, Zelda Rich, Sandye Turnauer, Karen Venezky, president of the Northern Seaboard Region, and Marion Zimmerman.

Meetings were scheduled throughout the day and were stimulating and thought-provoking. Topics of discussion included women and career achievements of Hadassah Medical Organizations, technological advances in Israel, leadership training, political briefings, fund raising and communications. The plight of Soviet Jewry was movingly expressed by Morris Abram, chairman of the National Conference on Soviet Jewry. Reports were given by representatives to the U.N. End of Decade Women's Conference in Nairobi.

Many outstanding public figures addressed the Hadassah delegates at the plenary sessions including Mayor Edward I. Koch, Senator Arlen Specter, Israeli Ambassador to the U.S. Meir Rosenne, Governor Mario Cuomo of N.Y., and Elie Wiesel. They spoke with deep conviction and support for Israel and the work and dedication of Hadassah on behalf of Israel.

At the banquet Elie Wiesel was given the Henrietta Szold Award for 1985 for distinguished humanitarian service. The Henrietta Szold Award is presented annually to an individual or individuals whose lives and work reflect the humanitarian values of Hadassah's founder. Wiesel's address was entitled "The Duties and Privileges of Being Jewish Today." He spoke softly and eloquently as a witness for the Jewish people in their quest for morality. He stated that we as a "people of witnesses" should oppose suffering of all mankind. He also felt we should bear witness to our joys, hopes and faith as well. "Being Jewish is an adventure and a privilege... Jewish history is a totality with sorrows and ecstasy, and we must learn from memories to bring hope to ourselves and to the world."

Elie Wiesel has become the conscience of a generation and speaks for the millions of Jewish men, women and children whose voices have been stifled by prejudice and injustice for all time.

Wiesel's work includes nine novels, 10 collections of essays, stories and profiles of historical Jewish figures, two plays, a memoir, and a cantata. A survivor of the Nazi death camps in Europe during World War II, he is chairman of both the President's Commission on the Holocaust and the United States Holocaust Memorial Council.

Forums were conducted by experts in the field and offered the opportunity to ask questions and discuss problems of Jewish concerns. "Assault on Pluralism in America" was led by Dr. Norman Redlich, dean of New York University Law School. Hyman Bookbinder, Washington representative for the American Jewish Committee discussed "Politics and the American Jewish Community."

Many outstanding people participated in this vibrant and motivating convention. The Statue of Liberty was an apt symbol and the slogan, "I lift my lamp" truly symbolized the theme of the conven-

(Continued to Page 11)



New York... Standing before the symbol which is synonymous with New York are Hadassah leaders from around the country who were here attending the 71st annual National Convention meeting at the New York Hilton Hotel, Aug. 18-21, 1985. They represent 385,000 members in more than 1,700 chapters and groups throughout the United States and Puerto Rico. Hadassah is the largest Jewish women's volunteer organization in the United States and the largest Zionist organization in the world. Pictured here: Karen Venezky of Newark, president of the Northern Seaboard Region of Hadassah.



**GREETINGS AND BEST WISHES
FOR A
PROSPEROUS NEW YEAR**

CITIBANK  DELAWARE

Hadassah Convention 1985 —

(Continued from Page 10) enthusiasm generated was contagious. Ruth Popkin, national president, stated that Hadassah has grown to

385,000 members, making it the largest Jewish organization.

Hadassah is the Zionist organization that supports medical research and the Hadassah-Hebrew University Medical Centers in Kiryat Hadassah and Ein Karem in Israel. Youth Aliyah is a child rescue branch that has integrated 225,000 children into the land of Israel. In addition, Hadassah HIES runs a vocational program in Israel. Educationally, the American Affairs and Zionist Affairs keeps members abreast of the constantly changing world scene. Young Judea (and Hasachar) is a youth movement offering leadership training, Israel programs, and year round clubs for Jewish youth.

In 1987 Hadassah will celebrate its 75th anniversary. A national convention will be held in Baltimore, Maryland, the birthplace of Henrietta Szold, the founder of Hadassah.

'Night of Awe' —

(Continued from Page 8)
 is blended into one entity. "The Night of Awe" is presented in cooperation with the Jewish Theological Seminary of America.

everything but
The Kitchen Sink

"Where Brides Are Special"

Gorham Sterling Flatware Sale
\$24.95 each on most pieces in most patterns

Hockessin Corner 302-239-7066
 Mon.-Fri. 9:30-5; Sat. 10-4 Visa, MC, WSFS

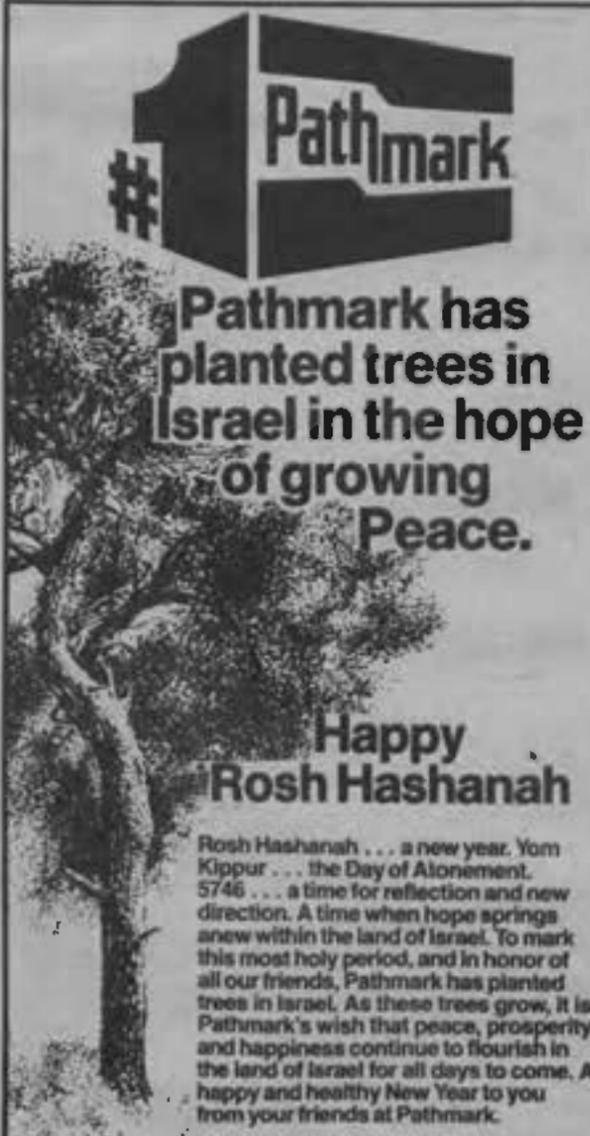
SID GOLDSTEIN

Pen Del Real Estate
 3605 CONCORD PIKE
478-1575

Annie Golden's

Wishing You A Happy, Healthy, and Prosperous New Year
 Breakfast, Lunch, Dinner
 Weekdays 7 a.m.-9 p.m.; Sat. 8-9; Sun. 9-5
 500 Greenhill Ave., Wawaset Plaza, Wilm., DE
 658-2194 658-6078
 Takeout Available

Pathmark
 #1
 Pathmark has planted trees in Israel in the hope of growing Peace.
 Happy Rosh Hashanah
 Rosh Hashanah . . . a new year. Yom Kippur . . . the Day of Atonement. 5746 . . . a time for reflection and new direction. A time when hope springs anew within the land of Israel. To mark this most holy period, and in honor of all our friends, Pathmark has planted trees in Israel. As these trees grow, it is Pathmark's wish that peace, prosperity and happiness continue to flourish in the land of Israel for all days to come. A happy and healthy New Year to you from your friends at Pathmark.



Penn Dutch Noodles
 Egg, lb. bag **69¢**

Rokeach Candle
 Memorial, 1 ct. tumbler **29¢**

Goodman Noodles Fine, Medium or Wide lb. box **69¢**
 Rokeach Sauce Tomato Mushroom 10 1/2 oz. can **69¢**
 Mother's (Dairy) Margarine, Regular or Unsalted lb. quarters **79¢**
 Horseradish Gold's 6 oz. jar **69¢**
 Empire Turkey Kosher, Frozen, 10-12 lbs. avg. **89¢**
 Empire Chickens Kosher, 4 lbs. Roasting, Frozen **\$1.29**

Pumpemickel Bread
 Pathmark, or Jewish Rye 2 lbs. loaf **\$1.09**

Mrs. Adlers Gefilte Fish
 Old Jerusalem or Regular 1 lb. 8 oz. jar **\$1.69**

Prices good thru Sept. 21, 1985 at any Pathmark Supermarket.

Some artwork herein is used for design purposes only and does not necessarily represent items on sale. Do that we may serve all our customers, we reserve the right to limit sales to three packages of any item. Items offered for sale not available in case lots. Certain items not available where prohibited by law. Not responsible for typographical errors. Items and prices valid only at Pathmark Supermarkets. *Some N.Y., Conn. and N.J. Pathmarks closed Sundays. Most stores not open Sunday close midnight Saturday and open Sunday at midnight. Check your local Pathmark for exact Store Hours. During the late hours some departments may be closed. Health Aids and General Merchandise available in Pathmark Supermarkets with Pharmacy Dept. and at Pathmark Free Standing Drug Stores.

"Personally Yours,"
Lorraine
 247777 247777
 -302-475-4665- unique gifts-
 2 Hydrogen clock with, de. 19810

Jacobs Oil
 Wishes Everyone
 A Happy, Healthy
 New Year
 302-858-6503
 118 S. Market
 Wilmington, De 19801

What Is 'Volunteers For Israel'?

"Volunteers for Israel" is a stimulating work and cultural program enabling all participants to meet and work shoulder-to-shoulder with many Israelis... to get to know them, their culture and customs while they get to know you too.

The work is primarily warehousing, sorting, cleaning, packing or repairing equipment. The work week is an 8-hour day, Sunday to Friday... except for Friday, which is shortened to allow preparations for Shabbat, but you are due back for work on Sunday morning. There is no work on Shabbat, when volunteers are free to leave the group and visit friends and relatives. Whenever possible, volunteers are taken on mini-tours.

The accommodations are of a very basic nature on an army base, and volunteers might even sleep in barracks (men and women separately). Work clothes including work boots are issued to all volunteers. Food is army food. Three kosher meals will be served each day. Sanitary conditions are not quite what we are accustomed to. This program demands of the volunteers a willingness to work and cooperate cheerfully, and also requires the ability to adapt to an unfamiliar environment. (A sense of humor is often the best piece of luggage in this regard!)

The reward is the privilege and satisfaction of helping Israel, and making new and long-lasting friendships.

This program offers a par-

tially subsidized airfare and volunteers are expected to live up to their commitment. If they fail to do so, they will forfeit the return ticket. The round-trip airline ticket issued is good for 180 days. Should one wish to extend a stay in Israel after the work period is over, one can arrange for this by contacting the airline office in Israel, and the airline will extend your subsidized flight at NO EXTRA CHARGE, but to return EARLIER than the designated return date, entails a \$30 fee.

It's a 30 day program (from April 1 to October 31) and 23 days (from Nov. 1 to March 31). Ages for volunteers range from 18 - 65 years. (EKG required for applications over 40 years of age.)

Flights from New York (JFK) to Tel-Aviv are:

Sept. 8, 14, Oct. 2, 15, 20, 27, Nov. 3 (Students \$363, Adults \$413 E2 A2), Nov. 19, 24, Dec. 1, 8, 15, 17, 23, 24, 31 (Students \$325, Adults \$375 E2 A1). Prices subject to change. Students must be under age 25 and must present proof of matriculation.

For further information contact Volunteers for Israel, 48 Worth St., Rm. 710, New York, N.Y. 10013.

HAPPY NEW YEAR
Branmar Travel
 1804 MARSH ROAD
 WILMINGTON, DE 19810
 ANNETTE TOBEY (302) 475-4481

Happy New Year **KRESTON LIQUOR MART** **L'Shana Tova**
 SINCE 1833
"SEEING IS BELIEVING"
 YOU MUST SEE KRESTON LIQUOR MART THE SUPERMARKET OF LIQUOR STORES TO BELIEVE THE VAST SELECTION.
 HOURS: MON. thru SAT. 9-9
 For The Holiday A Complete Line Of Kosher Wines Are Available From:
 ISRAEL - CALIFORNIA - NEW YORK STATE
 804 Concord Ave. (Concord Ave. & Broom St.) 652-3792

Get to know us... before you need us.

Quality care close to home. Nothing better describes the commitment of The Medical Center of Delaware.

Our two technologically advanced hospitals are strategically located to be just minutes away... no matter where you live in New Castle County and nearby Tri-state areas.

Wilmington Hospital is downtown. Fourteenth and Washington Streets in Wilmington.

Get 3 oz. of prevention worth a pound of cure.

Call or write us and we'll send you our Get-To-Know-Us Kit—

to help you get better acquainted with this most vital part of your community.



Christiana Hospital is just off I-95 at Exit 4 North in Stanton.

staff and all the services we provide. We've included time-saving aids for emergencies, baby-sitter checklists and useful guides

3 oz. of Prevention, an introduction to our highly professional

(302) 428-2127

Public Affairs, P.O. Box 1668, Wilmington, DE 19899

THE MEDICAL CENTER OF DELAWARE

We're bringing quality care close to home.

“Wishing you and yours a healthy and happy
Shanah Tovah”

A Safari To Soweto Newark Resident Gives First Hand Account

By LENT MARKELL

As temporary residents of Botswana (nine-month Fulbrighters) we had very limited time to explore this exciting part of the world. So we frantically travelled from one end of Southern Africa to the other. Scenic Capetown, unique Okavango Delta, spectacular Victoria Falls were impressive and fascinating, but no trip was more interesting than our visit to Soweto - courtesy of the Ecumenical Visitors Program in Johannesburg.

The EVP as it is known, is sponsored by the Protestant, Anglican and Roman Catholic churches, and is designed to facilitate and encourage deeper understanding of the situation in South Africa, as well as to promote fellowship between Christians of different countries. Our visit was sobering and informative, but I'm not certain that the purpose of fellowship was evident in the attitude of our tour guide.

Our guide, who incidentally drove our car, was, South African born, must have been educated since she had been a social worker before taking this job, and was a single

mother of two children. As we drove toward Soweto she informed us that if there should be any hostile action she could not protect us, since she would be considered a collaborator in the company of whites. With this reassuring



Lenti and Bill Markell in Roosh Ha Nizru this summer.

introduction we entered Soweto, population 1 1/2 million.

We asked if the government-sponsored tour was similar to what we were about to see, and she replied that they showed only the nice

respectable areas, and avoided the other parts of the city.

With this preface we were driven to the newer homes, beautiful modern houses that could compare with any middle class area in the U.S. but with the fences and burglar bars that are ever present in the Johannesburg area. She indicated that the rest of the residents resented this affluent minority, and often harassed and burgled them. They seemed to be jealous, and attributed their success to collaborating with government policy. Just as a point of interest we did see Bishop Tutu's home as well as that of Nelson Mandela whose children were living there, as the wife was "banned" elsewhere.

We then went to the poorer district, which covered the greater part of the area. There we saw obviously extremely populated, two-room dwellings very close to one another, without indoor plumbing, although electricity had been installed within the past two years. We did learn that the occupants could now purchase these homes from the government on a 99-year lease. And although our guide

was very critical of government policy, and felt very pessimistic about the future, she told us that she did purchase her home.

We also went through a hostel complex for single men. This was frightening since many young men were lounging about, throwing rather angry glances in our direction. The streets in this area were lined with "courtesy bumps" every few meters, and we were informed that this was to slow down the police as they came racing thru the area on their many raids - a sobering commentary.

We visited Baragwanath Hospital, the largest hospital in Southern Africa (2500 beds) and someone said "2500 under the beds". Our guide emphasized the overcrowding and was critical of the medical treatment, although many physicians we spoke with (albeit white) felt that as a teaching hospital the care was quite good. Other white staff that we met also complained of shortages of equipment, cutbacks in funding, long waiting lists etc. - the same complaints one

bears in municipal hospitals in the U.S.

We also visited a school classroom of about 45-50 youngsters from 10-15 yrs. of age. They were in uniforms, looked clean, well fed, were polite-standing up to greet us, and after they got over their shyness asked us questions about the States. Tuition is free at this level, but they have to purchase books, and parents are taxed a fee (in this case 10 rands a year) to

(Continued to Page 15)

THE ENBOWMENT FUND OF THE Jewish Federation of Delaware ENBOWMENT FUND PROGRAM

Letters of Intent
Bequests and Wills
Philanthropic Fund
Charitable Remainder Trusts
Gifts of Real Estate
Gifts of Life Insurance

101 Garden of Eden Road
Wilmington, Delaware 19805
303-478-4296



HAPPY NEW YEAR

1985-5746

from Mitch & Frann Safran

Thriftway

FAIRFAX RD. THRIFTWAY
170 FAIRFAX ROAD
WILMINGTON, DELAWARE
STORE HOURS: SUNDAY 9-6 PM
MONDAY-SATURDAY 9-5 PM

NEW CASTLE THRIFTWAY
BARRON RD. & BALFOUR BLVD.
NEW CASTLE, DELAWARE
STORE HOURS: SUNDAY 9-6 PM
MONDAY-SATURDAY 9-5 PM

BEAVER ROAD THRIFTWAY
170 BEAVER ROAD
WILMINGTON, DELAWARE
STORE HOURS: SUNDAY 9-6 PM
MONDAY-SATURDAY 9-5 PM

TRIMMITE THRIFTWAY
ET. 88 & SAABAND RD.
CLAYMONT, DELAWARE
STORE HOURS: SUNDAY 9-6 PM
MONDAY-SATURDAY 9-5 PM

Safari To Soweto —

(Continued from Page 14) pay for the watchman etc. This is the same in the white schools, although our guide initially told us that only

blacks had to pay for schooling. It was at this point that she lost a bit of her credibility. When we discussed some of

the reforms that the government was starting to make as well as those under discussion, her reply was "too little too late." She had no hope for a peaceful solution, and felt there would be bloodshed. When we asked about family planning and birth control, she commented that this was the government mechanism for genocide. We wondered aloud if indeed her two children would not have a better quality of life than her neighbor's 11 children, she admitted that this was true, but felt it would be colluding with the government to limit families.

Our guide had not been to Botswana, but had visited Lesutho and Swaziland and said there was no question that conditions in Soweto were better than either of the other two countries.

The tour was most interesting — the area was not terribly different from other congested slum areas — but the fact that people were forced to live there without choice was difficult to tolerate. However, the many facets reenforced for us the complexity of the problem, and the fact that there are no simple solutions.



The men's hostel quarters in Soweto

HOME MARKET ANALYSIS • INVESTMENT
RELOCATION • RESIDENTIAL

WARREN J. DEITCHER
REALTOR® ASSOCIATE
302-478-3660

GREENVILLE  **Better Homes and Gardens**
CO., INC. REALTORS®

4006 Concord Pike
Wilmington, DE 19803
OFFICE: (302) 478-3660



**SAY
"L'SHANAH
TOVAH"**

Greet the New Year with spirited flowers from Penny Hill. Select an exquisite floral arrangement to complete the atmosphere you've created. Elegant centerpieces, delicious fruit baskets, stunning silk flowers, flowers from Israel, miniature carnations, and gerbra daisies too.

The Taylors of
Penny Hill
FLOWER SHOP

2123 Concord Pike • 655-5591
Fairfax Shopping Center



4010 Concord Pike
Wilmington, DE 19803
(302) 478-1133

- Custom & Color Printing
- High Speed Duplicating
- Copying
- Numbered Tickets
- Office Supplies
- Spiral Binding
- Folding
- Collating/Stapling
- Business Cards
- Wedding Invitations
- Typesetting

THE GLASS RESORT OUTLET

OPEN
MON. THRU THURS. 9:30-6:00
FRI. 9:30-8:00; SAT. 9:30-4:00

3654 Silverside Road
Talleville Towne Shoppes
Corner of Silverside Road & Concord Pike
Wilmington, Delaware 19810
(302) 478-5344

**WE FEATURE THE FOLLOWING
AT FACTORY OUTLET PRICES**

Glassware and Crystal

- Riekes Crystal
- Crisa
- Kristalux
- Avitra
- Imperial Crystal
- Crystal Clear
- RCR-Royal Crystal Rock

Cookware

- Revere
- Ekco
- Meyer
- Tri-Chef

Additional Items

- Party Goods
- Candles
- Emmett Kelly Collectables
- Crystal Lamps
- Vases
- Silk Flowers
- Decorative Waste Baskets
- Tins
- Tea Kettles
- Microwave Cookware
- Gadgets

**New Merchandise
Arriving Weekly**

Check our Monthly Specials

**Best Wishes to All
For a Happy and Healthy
New Year**

U.S. SENATOR BILL ROTH

Apartheid: Is There A Jewish Stand?

By **BORIS SMOLAR**
Editor-in-chief emeritus, JTA
THE APARTHEID ISSUE

American Jewish organizations, while opposing apartheid and the recent escalation of violence against the Black population there, are divided on the question of economic sanctions against the government of South Africa.

Under legislation passed June 5, in the House of Representatives by a bipartisan majority of 295-127, an immediate ban would have been imposed on loans by American banks to the Republic of South Africa and government-run corporations, except those providing education and housing on a non-discriminatory basis.

The House legislation would also have banned the sale of computer and of nuclear equipment, supplies, material and technology to the South African government. New investment by American businesses in South Africa and the sale of its coins here would have also been prohibited, but these sanctions could be waived if certain steps were taken to dismantle the apartheid system.

The Senate Foreign Relations Committee voted 16 to 1

to ban only bank loans and to consider deferring for 18 months the banning of new investments by U.S. business firms. A House-Senate conference committee later reached a compromise for milder sanctions.

Supporters of sanctions sought a vote by the full Senate on July 31, three days before Congress adjourned for its August recess. Their effort failed and the Senate adjourned without voting on the compromise bill.

President Reagan and his Administration remain opposed to sanctions. Reagan may use his Presidential right to veto any economic sanctions bill. However, supporters of sanctions in both Houses command the two-thirds majority needed to override a veto.

THE JEWISH STAND

The most important national Jewish organization supporting the anti-apartheid legislation passed by the House is the National Jewish Community Relations Advisory Council (NJCRAC). The umbrella organization of 11 national Jewish groups, it plans jointly coordinated action to deal with developments of concern to Jews. Affiliated with the NJCRAC are also 113 local



APARTHEID BEACHES

JOHANNESBURG, SOUTH AFRICA — With luxury apartments in the background, a sign designates that only whites have the use of the sea and this particular beach in Johannesburg. People of any other race found using the beach would be prosecuted. This system of racial segregation, known as apartheid, is the focus of a growing international controversy as apartheid has come under increasing attack in South Africa and abroad. RNS Photo.

Jewish Community Councils.

The NJCRAC believes that the measure passed by the House represents the soundest and most constructive approach toward mobilizing U.S. influence to dismantle apartheid. When its position favoring the House sanctions bill was presented to its national executive committee, eight of its member agencies went on record as supporting it: the American Jewish Congress, Jewish War Veterans of the U.S., Jewish Labor Committee, the central bodies of the Reform, Conservative and Orthodox congregations, the National Council of Jewish Women, and Women's American ORT.

Three of the NJCRAC national member agencies - The American Jewish Committee, the Anti-Defamation League of B'nai B'rith, and Hadassah - did not participate in the voting.

The American Jewish Committee, at its annual meeting last May, adopted a resolution expressing abhorrence of apartheid and supporting "appropriate" proposed U.S. Federal legislation that would influence the South African white government to dismantle its apartheid policy.

The resolution expresses support for legislation that would: 1) ban U.S. bank loans to entities owned and controlled by the South African government unless and until the government makes substantial progress toward the elimination of discriminatory practices; 2) restrict exports earmarked for use by the South African military and police; 3) require that U.S. companies

operating in South Africa with 10 or more employees face U.S. government sanctions if within two years they failed to comply with non-segregation of the races in all work facilities as well as in eating and comfort facilities, and if they did not introduce equal and fair employment practices for all employees and increase the number of Blacks and other non-whites in management and supervisory positions.

In a subsequent statement, the AJCommittee called upon the South African government to lift the state of emergency and to move "without delay" toward abolition of apartheid.

It seems however that within the AJCommittee there are influential elements who are now urging the agency to follow the policy of President Reagan, especially with regard to sanctions. Top leaders of the AJCommittee said privately that the agency did not actually oppose the NJCRAC's position but "did not associate itself with it" because the AJC has already adopted an anti-apartheid resolution in May. They indicated that they could not join in supporting the NJCRAC position before their next annual meeting because of the possibility of new discussions taking place at that time.

The Anti-Defamation League of B'nai B'rith, in a policy statement, reaffirmed its opposition to apartheid as a particularly abhorrent form of racial discrimination. It supported U.S. legislation that would require American companies operating in South Africa to comply with

American fair employment practices but takes no position on the economic disengagement issue at this time.

Hadassah condemned apartheid as a system which denies the most basic human rights to the overwhelming majority of the population simply because of their color or race. However, the Hadassah statement limited itself to urging the U.S. government and democratic governments everywhere "to help find and implement a peaceful and democratic method by which the inhumane system of apartheid will be eliminated from South Africa."

STAND OF SOUTH AFRICAN JEWRY

What about the Jewish organizations in South Africa? What is their stand on the apartheid issue?

There are about 120,000 Jews living today in South Africa, most of them born there. They are being considered as part of the "white" population by both the non-Jewish whites and by the Blacks and enjoy full rights as "whites."

The South African Jews feel they are in a sensitive position and cannot afford to antagonize the non-Jewish white population. The community's attitude toward apartheid was expressed in a cautious resolution by its representative body, the South African Board of Jewish Deputies. It called upon the community "to cooperate in securing the immediate amelioration and ultimate removal of all unjust discrimination based on race, creed or color."



SOLARZ, ANTI-APARTHEID CAMPAIGNER

PRETORIA, SOUTH AFRICA — New York Congressman Stephen Solarz makes a point to reporters as he emerges from a two-hour luncheon with South African Foreign Minister Pik Botha in Pretoria, South Africa, on August 7. Rep. Solarz, a Brooklyn Democrat, is a leading U.S. voice in the anti-apartheid lobby, thanked Mr. Botha for his "extraordinary hospitality" and called the meeting "one of the highlights" of his seven-day visit to South Africa. Mr. Solarz, who is Jewish, has said in recent weeks that he is grateful that American blacks and Jews are working together again, in this case, on South African apartheid. RNS Photo.

Report From Kutz Home President Norman J. Shuman

As we approach the New Year, I want to take this opportunity to inform the Jewish community of some of the challenges we at the Kutz Home face in the coming and future years, and our plans to meet these. Some of these challenges relate to the age and condition of our physical facility, the evergrowing care needs of our residents, and the difficulties of securing sufficient funding to provide high quality geriatric care.

Financial Needs

In regard to our operating budget, let me bring you up to date on certain aspects of the Home's financial needs. Until last year, allocations from the United Way of Delaware and resident fees were sufficient so that there was no need for us to turn to the Jewish community for additional support. However, the United Way is gradually phasing out funding for nursing homes. At present we are faced with a projected deficit of \$97,000 — after United Way support! This deficit is a direct result of the fact that many of our residents (60% and mounting) are unable to meet the full cost of their care, but are nonetheless admitted to the Home since they need our care. The Medicaid program supports many of these residents, but falls short of the actual costs by more than \$11 per day for each individual. This amounts to just over \$4,000 per person on a yearly basis which Medicaid does not reimburse. Frankly, it is impossible to maintain the high

quality care for which the Home is noted without additional community support.

We continue to discuss the Home's needs with the Jewish Federation of Delaware which, in 1985 for the first time in the Home's history, made an allocation to help reduce the deficit. Although Federation support has been committed, the Home, in an effort to help itself, will undertake a solicitation program with applicants for admission and resident families — a practice which virtually all other Jewish Homes for the aged around the country have had to adopt.

Thanks to The Auxiliary

Anyone who has seen the handsome redecoration, which is currently being performed on the Home's living room and dining room area, has seen Auxiliary dollars at work. We are deeply grateful for the fact that the Auxiliary spends 100% of its yearly income on such projects as these life-brightening touches, which lift the morale of our residents, their families and others who visit the Home.

Less visible but highly significant improvements which the Auxiliary has made in the Home include the addition of badly needed wheelchairs, purchase of a Century bathing unit with patient lift, and innumerable other items which the Home would have had to include in its yearly operating budget, thereby increasing the deficit.



Norman J. Shuman

The Future

Evaluating the Home's need for modification and improvement to provide a high quality geriatric service, now and in future years, requires careful thought and planning, and the Home's Planning Committee, chaired by Arnold A. Budin, has begun an exhaustive review of all aspects of the Home's facility and program. In addition to recommending interior redecoration and refurbishment, the Planning Committee's preliminary report suggests the following objectives:

- Develop specialized program to serve mentally impaired residents
- Institute a fundraising program — operating and capital
- Conduct mechanical systems review
- Conduct long-range facilities planning

Copies of the Planning Committee's report are available and can be obtained by calling the Home at 764-7000.

The community's comments, contributions and involvement are most helpful to us. Please let us hear from you.

Kutz Home Invites Community Comments

"We who are connected with the Kutz Home are proud of the reputation the Home enjoys for excellent geriatric care," according to Norman J. Shuman, president of the Home. "But in order to continue to improve, we must be attentive to how our services are viewed. Therefore, I am attempting to develop a mechanism through which residents, their family members and friends will be able to share their perceptions of the Home, not to mention their concerns and suggestions, with our board. To do this I am appointing a Task Force chaired by Carolyn B. Silverman, a vice president of the Kutz Home Board."

Silverman, who serves as a vice chancellor on the Court of Chancery, says, "The impressions and suggestions of our residents, their families and other members of the community are very important to us. These comments can help us identify and correct deficiencies, set priorities and plan for the future. Also, when there are

aspects of the Home and its program which are found praiseworthy, we appreciate hearing these comments and pass them on to our staff."

The first meeting of the Task Force has been scheduled for Sunday, Sept. 22, at 1 p.m. at the Home. This meeting will be open to anyone having questions, complaints or suggestions to bring to the attention of the board of directors of the Home. Several members of the Home's board will serve on the Task Force as well as others interested in the Home because they have family members who are current or former residents of the Home.

In issuing an invitation to the community to attend this meeting, Shuman said, "The community's comments, contributions and involvement are most helpful. Please let us hear from you."

If there are any questions about the Task Force and its first meeting, please call the Home's executive director, Daniel G. Thurman, at 764-7000.

Public Invited To High Holiday Services At Kutz Home

High Holiday services will be held in the synagogue of The Milton & Hattie Kutz Home, led by Rev. Samuel Mandelberg. The public is cordially invited to join residents of the Home in these observances which will be held at the following times:

Rosh Hashanah — Sunday, Sept. 15, at 6:30 p.m.; Monday, Sept. 16, at 8:30 a.m., at 6:30 p.m.

Yom Kippur — Kol Nidre Service — Tuesday, Sept. 24 at 6:30 p.m.; Wednesday, Sept. 25, at 8:30 a.m.; Yiskor at 11:30 a.m.

Rev. Mandelberg, formerly associated with Congregation Machzikey Hadas, has also assisted residents of the Kutz Home with the Passover seder, Shabbat, High Holiday and other services for a number of years. The Kutz



Rev. Samuel Mandelberg

Home is the only nursing home for the aged in Delaware providing a kosher diet and traditional observances.

The Home is a constituent agency of the Jewish Federation of Delaware.

Dine, Dance And Be Surprised At The Kutz Home Gala

A featured part of this year's Kutz Home Gala, to be held Oct. 5, will be a surprise in the entertainment area. A special offering by the Performing Arts Society of Delaware has been designed to delight one and all.

What is the Performing Arts Society? It is an organization whose members provide cooperative and independent performances of classical music and dance. By cultivating local talent, the PAS is able to extend the availability of choral and instrumental music, as well as dance, throughout the state.

In planning his Kutz Home Gala Performance, PAS artistic director, David Price, has kept in mind our theme: "Forget Me Not." He and the Gala Committee are convinced that the entertainment's format will add one more unforgettable memory to the evening.

If you have not yet subscribed to the Forget-Me-Not Ball, you should. Why not do so today? Additional invitations are available. Contact Wendy Berkover (764-7655).

The Kutz Home Gala will be held on Saturday, Oct. 5 in the Gold Ballroom of the Hotel DuPont. Events of the evening are dinner, dancing, and the surprise entertainment. Music will be provided by Shir Chadash, the band with a danceable beat and an Israeli flair.

A Kutz Home Gala event is sponsored annually by the Kutz Home Auxiliary in order to purchase otherwise unaffordable items and services for our residents. Community support for past events has encouraged us to set our sights this year on a major undertaking — to paint and color-code the corridors of the

Home. After 25 years of constant use, the wear and tear is beginning to show. The color-coding and the use of bright primary colors will also enable visually impaired residents to move about more easily.

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

The Kutz Home Gala Committee extends a warm thank you to those of you who have already decided to come on Oct. 5. We hope that many more of you will also consider joining us: 7 p.m. for cocktails; dinner at 8; with dancing and entertainment afterwards. Black tie is optional.

Remember: your participation in this special event will help brighten the lives of our Kutz Home Residents.

Happy New Year
from

Rienzi

BRIDAL SALON
220 Ninth Street Plaza
Wilmington

Make
Our Image
Your Image

New Selections
For The Kutz Home
"Forget-Me-Not Ball" Arriving Daily
Formals and Semi-Formals

With 30 Year's Experience in Wilmington
Following Your Wedding Traditions.

For Private Bridal
Showing Call

658-1044

MON. TUES. 10-4:30
WED. THURS. 10-8:00
FRIDAY 10-6:00
SATURDAY 10-4:00



Dr. Richard Gordon

Editor's Note:

Dr. Richard Gordon, a local cardiologist, first stumbled across the name of Charles Orde Wingate when he read Exodus years ago. More recently, while pursuing an avid interest in World War II, Gordon found Wingate's name cropping up again and again. The following article is based on extensive research by Gordon.

By DR. RICHARD GORDON

One of the most intriguing characters of World War II was Charles Orde Wingate, an officer in the British Army. Many people are familiar with his name from the Burma Campaign of 1941 to 1944. At that time Wingate became famous as a leader of a force known as the Chindits, a special jungle unit that operated behind the Japanese lines. What is less commonly known is the major role he played in fulfilling Jewish aspirations for the future state of Israel. To this day he is remembered by Jews with an affection given to no other Englishman except Arthur Balfour.

The years 1936 to 1939 were

violent and tumultuous ones in the area of Palestine. There was an ongoing conflict between the Arabs, the Jews, and the British, the latter acting as the trustee of the



A typical photograph of Wingate wearing a jungle pith helmet.

League of Nations in administering the country. In 1917 when Arthur Balfour declared a National Home for the Jews, no one dreamed of the large number of immigrants that would eventually enter this part of the world. But with the rise of National Socialism in 1933, the long and heartrending Jewish exodus began from Germany and Central Europe. The result was increasing tension and conflict between Arabs

and Jews and it was in this atmosphere that Captain Orde Wingate arrived.

One must surmise that Wingate was no Zionist when he first arrived in Haifa in 1936. Despite the anti-British Arab revolt, there was a clear-cut pro-Arab bias in the British Colonial office. This was in part anti-Semitic in nature and in part related to a romantic view of the Arabs as heroic nomads. Much of this was created from the writings of T.E. Lawrence. (As a humorous aside, the press later referred to Wingate as the "Lawrence of Palestine," a comparison he grew to detest. Chagrin turned to dismay when he later learned that the "Lawrence of Arabia" was a distant relative on his mother's side.)

Despite this, Wingate became an ardent Zionist within a month of arrival to Palestine. This is not totally incompatible with other facets of his military career. He was from the beginning outspoken, unpopular, and individualistic; totally unconcerned with either military protocol or the norms of society. His physical

appearance was the antithesis of the proper British officer. Standing five feet six inches tall, with an ascetic's thin face and enthusiastic burning eyes, he was commonly photographed unshaven with a jungle pith helmet and tattered sweater. What saved him was his military expertise - an expertise that brought him to the attention of such heads of state as Haile Selassie and President Roosevelt. Following Wingate's death Sir Winston Churchill, speaking in the House of Commons, described him as a "man of genius who might well have become also a man of destiny."

When Wingate first arrived in Palestine in 1936, Jewish settlers were constantly subjected to recurrent Arab raids with little support from the British government. The Jewish defense was primarily limited to the guarding of villages. This concept dated back to 1909 when watchmen organized themselves into a group called *Ha-Shomer* (The Guard). Wingate, on his own initiative, organized a network of Special Night Squads

(S.N.S.) among the Jewish settlements in the Galilee, (Arabs would not fight at night) and led them in counter attacks. He was the first person to show the Jews that they could be excellent soldiers without necessarily being confined to the rigid code of traditional armies. These Special Night Squads became the first regular units of the Haganah.

It was under Wingate that many of Israel's future generals trained. General



Wingate on his return to England, August 1943.

**Happy
New
Year**

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



**ATLAS
SANITATION CO.**

• Residential
& Hazardous Waste

**1100 E. 11
652-1700**

- 'Ha-Yedid'

The Way For The State Of Israel

Moshe Dayan referred to him as "my great teacher." The concept of surprise and initiative and the code of an officer leading his men into battle are legacies that the modern day Israeli army still retains.

And yet, aside from the military aspect, there are other parts of Wingate's character that must be considered. He became so ardent a Zionist and so extreme in his views that many people, including some Jews, found his enthusiasm hard to account for. Christopher Sykes, in his excellent biography, recounts an episode when Wingate was traveling with a Jewish friend through the Jezreel Valley en route to Haifa. Studying the topography of the region, Wingate suddenly cried out: "But why was he defeated? He ought to have won the battle! The man was a fool!"

"Who do you mean?" asked his friend. "I mean Saul," said Wingate and then went on: "That man had all his army there... up there on the heights of Gilboa, south of his water supply, which was there (pointing) -- imagine

the folly of that when his enemy was to the north there, in Shunem."

When Wingate's companion asked whether it mattered today what Saul did then, Wingate burst out: "Matter! Of course it matters! By his incompetence, Saul threw away the greatest position a man could occupy in history. He was king of the Jews! He had been elected to rule over the most wonderful people in the whole world, the only people who had discovered God!"

It is this aspect of his life that is so intriguing. One must ask what there was in the background of this Christian British officer that would produce such an ardent devotion to a Jewish cause.

Wingate was born on Feb. 26, 1903, at Naini Tal of the United Provinces of India, of an old Scots family. It is true that his grandfather, Reverend William Wingate (who wrote that the family came over with William the Conqueror in the 11th Century from Normandy) decided to devote his life to the conversion of Jews to Christianity. He obtained an appointment



Wingate. The first Chindit expedition.

to the Church of Scotland as a missionary to the Jews of Hungary. But this gives little hint to Wingate's motivation. Some presumed Wingate was a Jew, but this, in fact, was

not true. Others have suggested that with Wingate's non-conformist bend, it would be natural for him to be pro-Jewish in the current pro-Arab environment. Wingate, himself, gives an alternate explanation as described in Sykes' book: "When I was at school, I was looked down on and made to feel that I was a failure and not wanted in the world. When I came to Palestine, I found a whole people who had been treated like that through scores of generations, and yet at the end of it they were undefeated, were a great power in the world, building their country anew. I felt I belonged to such a people."

Whatever the reason -- Wingate's devotion to the Jewish people and Israel persisted up to the time of his death. (He died in a plane crash in Burma in 1944 at the

age of 41.) He had always dreamed of leading the army of the future Jewish state and it is one of life's tragedies that this dream was never realized. His highly individualistic character, disregard for the conventional role of military behavior, and his propagation of Zionism finally resulted in his transfer from Palestine by the British in 1939.

Orde Wingate will always have a special place in the hearts of the Jewish people and Israel. A children's village on a slope of Mount Carmel is named Yem Orde. The College of Physical Education near Netanya and a forest on Mount Gilboa bears his name and there is a Wingate Square in Jerusalem. Forty-one years since his death he is still referred to in Israel as *Ha-Yedid* (The Friend).

VP Village Perfumes

2207 N. Market St.
856-5229
Closed Sun. & Mon.

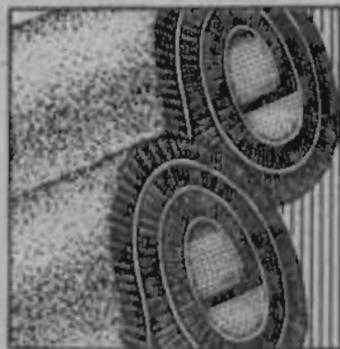
Roger and Gallet Products. Including Soaps, Hair Shampoo, Body Lotion, and Shower Gel.
Hours 10-5

OUR BEST WISHES FOR A

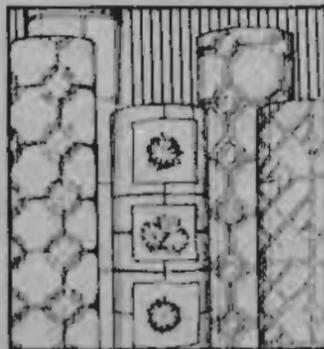
HAPPY NEW YEAR

TO ALL OUR FRIENDS IN THE JEWISH COMMUNITY
FROM YOUR HEADQUARTERS FOR:

BROADLOOM CARPET
AND REMNANTS



VINYL
FLOORING



ORIENTAL RUGS
AND AREA RUGS



WALLPAPER
& ACCESSORIES



WINDOW
TREATMENTS



A Warehouse
Full of Carpet
in every Store!

**AIRBASE CARPET MART
& WALLPAPER WAREHOUSE**

HOURS: OPEN DAILY 9-5; WED. & FRI. 9-9; SUNDAY 10-5

Dover

756 S. Little Creek Rd.
beside Blue Hen Mall
At Junct. Of 13 & 113
678-0970



New Castle

230 N. DuPont Highway
Across from Greater
Wilmington Airport
328-1597

WHY BE ALONE?
 ... pick up the phone and call
JEWISH DATING SERVICE
 You Just May Meet The Right Person
 Effective * Inexpensive * Reliable * Tri-State
 Call/Write - FREE QUESTIONNAIRE
 P.O. Box 14393, Phila., Pa. 19115 **215-342-9951**



**Wishing You
 A Happy, Healthy, and
 Prosperous New Year**

THE ARTWORK ENTERPRISES
 206 HULLIHEN DRIVE • NEWARK, DELAWARE 19711
 KAREN VENEZKY

MUG YOUR MOM !!
 (or any one you want) order your personalized gifts for the holidays now.
 ARDENCRAFT • 2104 MILLERS RD • ARDEN
 OPEN - Saturdays 8-4 • 475-6644



Tiny Haifa Workshop Supplies The World With Shofars

By CAROL GREEN
 (WZPS) - In a tiny workshop above Haifa's main commercial district, a young man practices an ancient craft. The craft is shofar making — the manufacture of the ram's horn instrument blown annually to welcome the new year and call the faithful to repent.

A Family Tradition

The cherub faced manufacturer, Zvi Bar Sheshet, works painstakingly, in accordance with guidelines set down in the Talmud. Dressed casually in jeans and a T shirt, Bar Sheshet appears an unlikely heir to a 3000 year old profession. Yet Bar Sheshet regards his sacred craft with great seriousness. At present, he is one of two people in the world who manufacture shofars. Together with another manufacturer in Tel Aviv, they supply all the world's needs.

For Zvi Bar Sheshet, shofar making is a family tradition as well. The tradition was begun by Bar Sheshet's illustrious ancestor, 16th century Spanish sage Rav Yitzchak Bar Sheshet, known as Haribash. When Haribash left Spain, during the Inquisition, to go to Algiers, he noticed that his new community did not have proper shofars. He took it upon himself to solve this problem, and since then generation after generation of Bar Sheshets have been

making shofars. Zvi Bar Sheshet learned shofar making from his father Meir. The elder Bar Sheshet, who recently retired after over 50 years of shofar making, learned the craft as a boy in Casablanca, Morocco. When he came to Israel in 1946 aboard the ill fated Exodus, he brought the ancient technique with him and

established the Haifa workshop. As a boy Zvi Bar Sheshet entertained thoughts of becoming an auto mechanic, but he found himself drawn to his father's workshop. As he got older he began spending more and more time in the workshop, first observing and then helping his father. By (Continued to Page 23)



Zvi Bar Sheshet putting the finishing touches to a shofar in his Haifa workshop. WZPS photo Joel Fishman.



ANNA MARIE DANCE STUDIO
 (Home of Dancers Unlimited Performing Ensemble)
 ANNOUNCES
FALL REGISTRATION
F & N SHOPPING CENTER
 Corner Foulk & Naamans Roads
 (Inside Mall)
 Registration: Monday, Aug. 26th — Friday, Aug. 30th
 Tuesday, Sept. 3rd — Saturday, Sept. 7th
 NOON 'TILL 8 PM — (SAT. NOON TO 6 PM ONLY)

CLASSES IN: for information call
 • Classical Ballet 475-3949
 • Jazz 762-3514
 • Tap

featuring:
 Kinderdance (Ages 3-4)
 Personally Taught By
 ANNA MARIE LEO

NEW YEAR'S GREETINGS FROM ADAMS TRAVEL BUREAU, INC.
 3206 Concord Pike, Wilmington, DE

*Dorothy Denney	*Linda F. Gamble
*Gloria Frankfurt	*Mindy Frankfurt
*Jack Frankfurt	*David Miller
*Barbara Edens	*Carl Wilson
*Lillian Zolin	*Nancy Gesler
*Florence Drooz	

PHONE 478-2525

**YOU WILL ALWAYS
BE JEWISH —
WHY NOT JOIN A
SYNAGOGUE
OF YOUR CHOICE
NOW —**

*FOR FURTHER INFORMATION,
PLEASE CONTACT:*

WILMINGTON

Traditional

Adas Kodesch Shel Emeth Congregation
Washington Blvd. and Torah Drive 762-2705
Rabbi Leonard B. Gewirtz 764-5310
Morris Markowitz, Cantor
John A. Elzufon Pres.

Congregation Machzikey Hadas
8000 Society Dr.
Hyman Elias, Pres., 478-0454
Marvin Zukerman, Cantor
Ignac Moskovic, Assistant

Reform

Congregation Beth Emeth
300 West Lea Boulevard 764-2393
Rabbi Peter H. Grumbacher 764-2393
Membership Chairpersons,
Verna Schenker, 478-6673 • Harry Wolpert 764-2649
Henry Schenker, Pres.

Conservative

Congregation Beth Shalom
18th & Baynard Boulevard 654-4462
Rabbi Kenneth S. Cohen 654-4462
Emil Hager, Cantor
Ronald S. Riebman, Pres.

NEWARK

Reconstructionist
Temple Beth El
301 Possum Park Road 366-8330
Rabbi Ira J. Schiffer 366-8330
Alice Alekman 368-4202
Norman Gershman, Pres.

DOVER

Conservative
Beth Shalom Congregation
Clara and Queen Streets 734-5578
Rabbi Jacob Rosner
Larry Klepner, Pres. 697-1512

May the New Year Bring
HEALTH
 and
HAPPINESS
 To ALL



A. PLOENER and SON
 510 S. Market St.
 Wilmington



Makes You Feel Better...
 Even When You Feel Good



Whether or not you're ill, recuperating or just too busy, Home Helpers homemaker service can help!

- Personal Care
- Meal Preparation
- Child Care
- Errands, Shopping
- Light Housekeeping
- Respite Care for All Ages

Call the VNA today for more information about Home Helpers. You'll feel so much better when you know how much we can do!

In Wilmington call 658-5205, Newark call 366-8773, in Kent County call 422-2010, and in Sussex County call 856-3886 (toll-free).

L'Shana Tova



RANGER

F-150 STYLESIDE

PARTS & SERVICE
 OPEN 24 HRS.

ECONOLINE

AEROSTAR



Bronco

Bronco II



Club Wagon



BUY!
 LEASE!
 RENT!



BAYSHORE for TRUCKS

DuPont Hwy. (Route 13) at I-495, New Castle, DE 19720
 (302) 656-3100 (302) 571-9095

Jerry Turnauer
 President

BEST WISHES
 FOR A JOYFUL,
 HEALTHFUL AND
 PEACEFUL NEW
 YEAR 5746



TOM CARPER
DELAWARE'S CONGRESSMAN

Shofars —

(Continued from Page 20)
 the time he completed army service, it was clear that he would take up the ancestral trace.

Making a Shofar

Shofar making, explains Zvi Bar Sheshet is a sophisticated and complex endeavor, requiring great care each step of the way. Jewish law dictates procedure at each step. The horns must come from a wild ram or goat and Bar Sheshet orders these horns from South Africa. Because they are to be used in a sacred ritual Jewish law further demands that the horns be free from any crack or blemish. Thus horns must be carefully scrutinized before they can become shofars. Bar Sheshet estimates that one ton of horns will yield one hundred shofars.

After making his selections, Bar Sheshet brings the horns back to his workshop where they are scraped, cleaned and treated with a softening solution so they can be molded. Once they are softened the horns are hollowed out and sculpted. For Ashkenazi customers the curl in the horn is also straightened out. This custom grew from the need to have a shofar that could be readily

concealed, explains Bar Sheshet. In the countries of Eastern Europe, where Jews lived in constant fear of their anti-Semitic neighbors, they needed to develop a shofar that could be slipped into a pocket after use. The Sephardim, who traditionally enjoyed better relations with their host countries, use a longer elaborately curled shofar, in the natural shape of a ram's horn.

But according to Bar

At present, only two people in the entire world manufacture shofars.

Sheshet, the construction of the mouthpiece is the most difficult aspect of shofar-making. Because the shofar is a musical instrument, the mouthpiece must be designed to fit the user. This means taking into account the shape of the user's lips as well as the Jewish community to which he belongs. Here again, the differences between Ashkenazim and Sephardim are relevant. The Ashkenazic shofar makes a wailing cry while the Sephardic one sounds a deep reso-

nant pitch," explains Bar Sheshet. Thus the mouthpiece must be shaped accordingly. Moreover a crack in the mouthpiece is liable to make the entire shofar *posul* or halachically unusable, so great care must be exercised in sculpting it out.

After the shofar is completed it is polished to a high gloss, and, on occasion, engraved with decorative designs. Bar Sheshet calculates that it can take up to three days for one shofar to be made from start to finish. A good shofar will last for several hundred years.

A Meaningful Legacy

At prices ranging from \$30 to \$70, the financial remuneration tends to be small. Bar Sheshet supplements his income by operating a religious articles shop. A scarcity of softening material is expected to make the process more expensive and Bar Sheshet predicts a shortage of shofars in the coming year. Despite these difficulties he is not about to leave the business. If shofar making becomes unprofitable, he will do something else during the day and continue at night. "After 14 generations, I don't want to be the one to stop," he shrugs. After all, he wants the business to be around so that his infant son can one day take over.

HENRY'S BICYCLE SHOP



HAPPY
NEW
YEAR

OWNED AND
OPERATED BY
JOSEPH
HURSHMAN

SKATE BOARDS • MOTOBEANE • SHOGUN • ROSS • FUJI
2518 W. 4th St. 654-0381

cohen
bros.
FURNITURE

PHONE 654-9916

4014 DU PONT HIGHWAY
NEW CASTLE, DEL 19720

gourmet gifts • Yoo • Crafts •

for the holidays...stripped willow basket filled with cookies, jam, honey, and tea, all from Crabtree and Evelyn of London...16.75

order any custom basket by phone and have your gift delivered.

ARTISANS III

715 Market St. Mail • Wilmington, Delaware 19801
Mon. Fri. 10-5 • Sat. 11-4 • (302) 656-7370

Jewelry •

HAPPY NEW YEAR

from

Bagels & Donuts inc.

ALL PRODUCTS ARE FRESH-BAKED ON PREMISES EVERY MORNING. 7 DAYS A WEEK.

FEATURING:

HEARTH BAKED JEWISH RYE

(Tuesday special...)

2 small loaves for \$1.50

(Limit 4 Loaves)

17 VARIETIES OF
NEW YORK STYLE BAGELS

(Monday Special...All Bagels \$2.19 Doz.)

(Limit 2 Doz.)

MINI-BAGELS — PERFECT FOR WEIGHT WATCHERS,
KIDS, SNACKS, PARTIES OR ANY TIME: ONLY \$1.30 DOZ.

(Water & Poppy Only)

TWO LOCATIONS TO SERVE YOU

SILVERSIDE & MARSH RD.
478-9016

1901 PENNA. AVE.
652-7960

Under The Supervision Of Vaadha Kashrut For Baked Take-Out Goods Only!

BEST WISHES FOR A HAPPY, HEALTHY
NEW YEAR



BERGER BROS. INC.

SINCE 1919

OFFICE FURNITURE

Office Experts Since 1919
Located at 3rd & Market, Wilm.
302-655-7166

Suzanne Paul And Elaine Friedberg Attend CAJE Conference

August always brings heat, humidity and the CAJE Conference. CAJE, Conference on Alternatives in Jewish Education, is a widely attended event in the field of Jewish education. This year's conference, held at Northern Il-

linois University at DeKalb, Ill., was the 10th annual conference and was attended by more than 1500 people active and interested in Jewish education.

Suzanne Paul, director of education at Congregation

Beth Emeth, and Elaine Friedberg, Beth Emeth faculty member and principal of Wilmington Gratz Hebrew High School, were the attendees from Delaware.

Unless a person has attended CAJE, there is no way to understand the excitement and the electricity that is generated every minute of the Sunday through Thursday conference. The day begins with breakfast, followed by workshops and study sessions that run until late afternoon. At the same time, resource centers are in operation to display the latest audio-visual materials, learning centers, games, and textbooks. There are films for screening, printed material for copying, computers and their software, and Israeli items on display. You try to cram

study, reading, eating, learning and *schmoosing* all into the same time period. The evening begins with a series of special interest groups followed by dinner and evening programming that continues until two in the morning (if you have the *koach!*) This year's evening programs opened with an unforgettable concert by Theodore Bikel.

This year, CAJE was dedicated as a tribute to the teachers of the Soviet Union who often go to prison for trying to teach their Jewish heritage. A mural was created by all of us at CAJE: two empty spaces were left to symbolize the fact that our goals in Jewish Education

cannot be complete until our Jewish teachers in the Soviet Union are free to teach as they see fit.

Everyone comes home from the conference tired but exhilarated with new ideas and exciting goals for the school year that is about to begin. At CAJE, you are not "caged," but free to grow and create and explore.

There will be a mini-CAJE Conference in Philadelphia on Nov. 10, and all Jewish Educators in Wilmington will participate in this "quick fix." The good news, also, is that CAJE II next August will be held in Maryland, and should be within reach of many more educators from Wilmington.

GREETINGS AT



ROSH HASHANAH

The J.C. Bennington Co., Inc.
66 Southgate Blvd.
New Castle, DE 19720

STORM AND REPLACEMENT WINDOWS AND DOORS



MANUFACTURERS
ALUMINUM AND VINYL PRODUCTS

Quality First

Best Wishes For A Happy New Year

BENJAMIN F. RICH CO.

"Ask For BF Rich
Quality Windows and Doors"

STANTON CHRISTIANA TPK.
STANTON, DE 19804

ROSH HASHANAH

Butcher & Singer

Members of the New York Stock Exchange &
Other Leading Stock Exchanges
Municipal Bonds - Mutual Funds

BANK OF DELAWARE BUILDING WILMINGTON
658-9161



NEW YEAR GREETINGS

Continental Jewelers

GRAYLYN SHOPPING CENTER
MARSH AND SILVERSIDE ROADS

3 mins. from Marsh Rd. Exit
1-95 N. Wilmington
478-7190



Daily & Saturday
10:00 to 5:30
Wed. & Fri. eve till 8

MASTER CHARGE

VISA
WSFS

Delaware's Distinctive Jewelers



**Best Wishes
for a
Healthy and Prosperous
New Year!**



Budd METAL COMPANY, INC.

Machzikey Hadas: A Synagogue For All Seasons

There is a new synagogue in town, only 50 years old, with an age old tradition of acceptance. You will be interested to know, that since its founding, the Machzikey Hadas Congregation has always had an open door policy on the High Holy Days, as well as the rest of the year. Formal membership is not mandatory; we are a small, friendly congregation.

Non-members who have not made a commitment are

always welcome. We have found this preferable to closing the doors to Jews who want to pray. At Machzikey Hadas, we consider this part of our outreach to "Jews for Judaism." Our services are conducted by knowledgeable congregants.

We have often heard stories of young Jewish people who have never experienced a synagogue service, and suddenly find themselves wanting to attend one for the High

Holy Days. Our doors are always open to these and other young Jews on the High Holy Days, as well as every week for Sabbath services.

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

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

Schedule of Services

Sept. 7 --- Slichot Services	11 p.m.
(refreshments will be served by the Sisterhood)	
Sept. 15 --- Erev Rosh Hashanah	8 p.m.
Sept. 16 --- First Day Of Rosh Hashanah	9 a.m.
Sept. 17 --- Second Day of Rosh Hashanah	9 a.m.
Sept. 24 --- Erev Yom Kippur (kol nidre)	5:45 p.m.
Sept. 25 --- Regular Yom Kippur Services	9 a.m.
Sept. 25 --- Yiskor	1:00 p.m.

Free Delivery

For All Your Kosher Needs

poultry & meat is soaked & salted.
grocery items packaged to your specifications.

Call **Marsha Raab** (taken over for Ruby Stern)
609-482-0942

Under orthodox supervision of Rabbi Leizerowski of Phila., PA. All poultry & meat is soaked & salted.

Specials of the Week - Sept. 6th - Sept. 13th

Brisket	\$2.99 lb.
Ranch Steaks	\$1.99 lb.
Weinberg 6 oz. chopped liver	\$1.39 per pkg.
Wilton retail kreplach	\$2.39 per pkg.
Stuffed breasts 8 oz.	\$2.75 each
Empire Chicken legs	\$.99 lb.
Empire Chicken thighs	\$.89 lb.

GIFTS

MULLIGAN STEW



TALLEYVILLE SHOP CTR.
478-1756

"THE GIFT SHOP WITH A SENSE OF HUMOR"

10% OFF CASH SALES





B E A R S

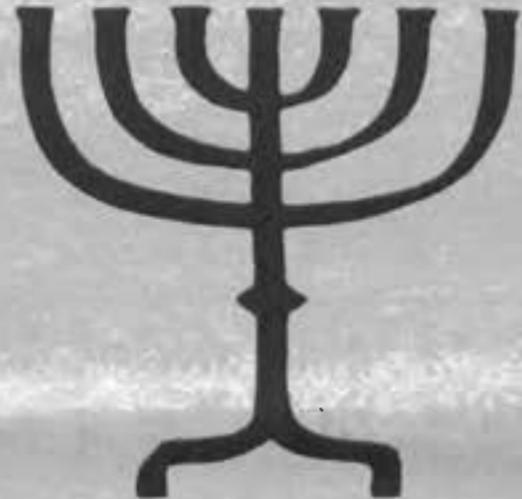
HAPPY NEW YEAR
from
Everyone at Bermaine

Start The New Year Right
With Bermaine's Sensational Line
Of Fall Merchandise.
Unique Clothing, Handbags, and Jewelry.




makeup consultations*facials*hair removal by wax*
manicures*pedicures*ear piercing*custom accessories*
designers costume jewelry*leather bags*evenings bags

Talleville Shopping Center (Concord Pike
& Silverside Rd.) 302-478-3063



NEW YEAR'S GREETINGS TO OUR FRIENDS AND CUSTOMERS



BANK OF DELAWARE

OFFICES THROUGHOUT DELAWARE
Member FDIC



Jewish Family Service of Delaware

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

A Parent's Prayer

By Arnold Lieberman,
Executive Director



As we approach the New Year, we look back at our behavior during the past year as well as looking ahead. We ask forgiveness and pledge ourselves to be better people in the future.

The following prayer is asking for help to be a better parent to our young children. Many of the lines are just as appropriate in regard to adult children of elderly parents or other people with whom we have relationships.

A Parents Prayer:
Oh, God, make me a better parent

Help me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and ask of them forgiveness, when I know that I have done them wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at

their mistakes or resort to shame and ridicule as punishment. Let me not tempt a child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, Oh Lord, to hold my tongue.

Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise.

Help me to treat my children as those of their own age, but let me not exact of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all of their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, Oh God, do give me calm and poise and self control.

Garry C. Myers
Editor of
Highlights for Children

Dear Rachel

Dear Rachel,

My daughter-in-law is expecting her first child, my first grand-child, in September. She has decided that there will be no bris if it is a boy. She claims circumcision is barbaric, medically unnecessary and dangerous. She can recite a list of horror stories. She toyed with the idea of having it done under a general anesthetic, if only to please the family. But that is really dangerous for a newborn baby, and both my son and I objected. I have given her all the arguments: hygiene, making sure he'll feel comfortable with other boys in the locker room, lower cancer rates - everything. She is a stubborn girl and nothing I say seems to make a dent. I am extremely upset about this, and thought perhaps you might have some ideas. I don't want to become estranged, but I do want my grandson to be circumcised. Thank you in advance.

Aggravated
Grandmother-to-be

Dear Aggravated,

While the vast majority of American newborns are routinely circumcised, the medical debate on the value of this surgery is quite hot. The possible medical benefits are beside the point, however, because this is not a medical issue for Jews. It is a religious one. Consider the following passage from Genesis 17:

"This is My Covenant which you shall keep... every male among you shall be circumcised... that shall be the sign of the Covenant between Me and you. At the age of eight days every male among you shall be circumcised throughout

the generations... And the uncircumcised male... shall be cut off from his people; he has broken My Covenant."

Neither a mohel, rabbi, nor doctor will allow a bris to proceed if there is danger to a child's health. If there are no medical contradictions, however, this is a fundamental mitzvah that can set the course for your grandson's Jewish life.

It sounds like your daughter-in-law is worried about more than just the medical issues of a bris. Like many new parents, she wants to raise the new baby to the best of her ability, her way. She is concerned that you (and perhaps others) will "interfere" with that. So she is resisting with all her might.

The fact is that it is she and your son - and only they - who will make the decision regarding a bris. If you let her know that you understand that she is in control, and that you respect that, she may relax long enough to listen to what you have to say. However, your daughter-in-law is not the only decision-maker. It is unclear in your letter what role your son is playing in all this. If he wants a bris, then he is in the best position to make it happen. If not... all you can do is say your piece, offer to help in whatever celebration they plan, and back-off.

Our best wishes to you and your growing family for a happy, healthy, Jewish New Year!

Rachel

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

WE'RE A QUICK PRINT SHOP AND A WHOLE LOT MORE!



•offset printing
•rubber stamps
•typesetting

•photocopies
•colored inks
•bindery

104 Plaza Center • Concord Plaza
3506 Silverside Road
Wilmington, Delaware 19810
(302) 478-1848

CENTRAL MEDICAL EQUIPMENT CO.

F&N SHOPPING VILLAGE • FOULK & NAAMANS ROADS
WILMINGTON, DE
475-8322 • 475-1515

SALES & RENTALS
Medical & Hospital Equipment
Ostomy Products
Incontinent Supplies
(tranquility, attends...)
Diabetic Supplies
Spenco Home Health
& Sports Items

NOW OPEN!!
TILL 7 PM ON WEDNESDAYS

WITH THIS AD
\$5.00 OFF

OSTOMY, INCONTINENT AND
DIABETIC SUPPLIES ONLY
MINIMUM PURCHASE \$20.00
IN STORE, CASH SALES ONLY

**WE BILL
MEDICARE
FOR YOU**

24 HR. EMERGENCY NO. (215) 876-8893
WESTMONT, NJ (609) 263-5150
CHESTER, PA 1-800-441-8896
CHESTER, PA (215) 876-8893

**FREE
DELIVERY**
IN THE
TRI-STATE AREA

BEST WISHES FOR A HAPPY NEW YEAR

B BRANDYWINE
LOCK & SAFE CO.

4406 N. MARKET STREET
WILMINGTON, DELAWARE 19802
(302) 742-6131

ARCHITECTURAL PRODUCTS • BUILDERS' HARDWARE • METAL
DOORS & FRAMES • TOILET PARTITIONS • BATH ACCESSORIES
• MASTER LOCKSMITHS

The President's House: A Treasure Trove Of Artwork

By ELINOR MALUS (WZPS) — One of the more surprising things about the Israeli president's house and working complex is its location. Another is its artwork.

The Complex

The three story white stone structure is situated in Jerusalem's most luxurious residential district, Talbieh. When it was first built, in 1972 there were fields surrounding the area and it was quite isolated. That, however, is no longer the case as the president's residence can now be found in the midst of neighboring apartment buildings and is almost indistinguishable until one nears the ironwork gates.

The complex can be approached by foot, public transport or car, at least to the guard house situated outside the gates. From there, access to the inner sanctum is

not so easy. "We're not a very open house," said one staff member. There are no public tours offered and other than from the sidewalk, there is no way of getting a look at the residence of the president of the State of Israel.

But many people do see the house — about 5,000 a month. Some are state visitors with their delegations, like the late Anwar Sadat of Egypt or former U.S. President Jimmy Carter. Others are citizen groups from abroad such as Mormons or Japanese, both admirers of Israel. There are also journalists, congresses, missions and occasional movie stars, as well as groups of Israeli schoolchildren who are treated to a special tour.

On first entering the complex from the guard house, which is furnished with modern electronic security equipment, one is struck by the beauty of the grounds.

The landscaping includes sumptuous flower-filled gardens, 50 olive trees transplanted from the Judean Hills and a number of sculptures.

The part of the complex closest to the main entrance consists of two floors of offices and a third floor, in which the president and his wife reside. The house is "a fairly economically run place" with only 40 staff members including the housekeepers, maintenance people and secretaries.

Visual Delights

One's first glimpse of the art inside the complex starts with Ya'acov Agam's "Jacob's Ladder" which runs along the wall of the main staircase in the office section. Looking like an elongated accordion, its bright colors, characteristic of Agam, start

(Continued to Page 29)



The reception hall of the President's residence in Jerusalem, the ceremonial heart of the complex. The stained glass windows are by Reuven Rubin, the ceiling is by Naftali Bezem and the mural is by Moshe Castel. WZPS photo by Zev Radovan.



Chichi
Cheese cake & Dessert Company

Branmar Plaza
Wilmington, DE 19803

Reward yourself.

Major Credit Cards

475-1600



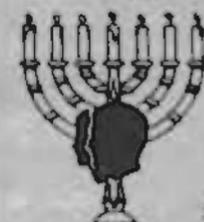
May You Be Inscribed
For A Good Year

From The Rudnitsky Family
at

THE SMOKE SHOP
Wholesale - Retail - Mail Order

Delaware Ave. at Dupont St.
Wilmington • 655-2861

**B.B.Y.O. Wishes
The Jewish Community
A Happy New Year**



B'nai B'rith Youth
Organization of
Wilmington and Newark
Aleph Zadik Aleph • B'nai B'rith Girls

Staff - Joan Ellis 328-5511

Beltone
Better Hearing Through Professional Care

HEARING AID CENTER

FREE HEARING TEST
(With This Ad)

In your home or in our office

- Small Hearing Aids (100% In Ear) At Low Prices
- Sales • Repairs • Cleaning • All Makes & Models
- Union Plans • Sr. Citizens Discount
- Doctors Rx Filled
- Member New Castle County Chamber of Commerce

Suite 16 - Professional Bldg.
1701 Augustine Cutoff
Wilmington, DE 19803
571-8286

Jeff Berman
Licensed
Dispenser

L'Shana Tova





We extend our cordial greetings
and good wishes for happiness
and prosperity in the New Year!

Delaware Savings
AND LOAN ASSOCIATION

WILMINGTON 921 Orange St. 654-6179	PRICES CORNER 1304 Centerville Rd. 994-0911	MIDDLETOWN 18 W. Main St. 834-5136
--	---	--



**New Fall Sweaters
Have Arrived - Call Today**

Woodland Knits

DISCOUNT SWEATERS

SUZANNE GRUMBACHER (302) 764-8050

Krystyna's Bakery

Specializing in:
CAKES (ALL OCCASION)
BABKA
JEWISH APPLE CAKE
CHRUSCIKI
BAGELS
BREADS
PASTRIES
AND MUCH
MUCH MORE

CALL US:
475-1157
(ON CARPENTER
RD. NEXT TO
DEL. PALINE)

*WE ONLY USE VEG. SHORTENING

A HAPPY NEW YEAR

שנה טובה תזכה בה

HARRY KENYON, INC.

1985 5746

HAPPY NEW YEAR

**STOOPS & WILSON
JEWELERS**

656-7447

725 King St., (corner 8th & King) Wilm., Del.



*A Happy, Healthy, Prosperous New Year
From The Jacobs Brothers & Wives*

Jake's Supermarket 

233 King St., Wilmington
Rosh Hashana & Gift Fruit Baskets
302-654-7527 or 654-8730

HAPPY NEW YEAR

C.L. STORY PRINTING CO.

ROSE and BEN F. COHEN

**Happy New
Year**

**Shtofman
Realty**

798-9523

Happy New Year

**FROM
THE HELFANDS**

Joan, Arnie, Bonnie and Keri

**L'SHANATOVA
CONCORS**

SUPPLY COMPANY INC
food service equipment

654-4401

800 E. 13th St. Wilmington

**Happy
New Year**

**NEW CASTLE
FARMERS
MARKET**

RT. 13 Across
From Wilmington Airport
Fri. 10-10, Sat. 10-10
Sun. 10-6

HAPPY NEW YEAR

Featuring Custom & Prepackaged Selections of
Milk & Dark Chocolates
Also Dietetic Chocolates • Salted Nuts

Govatos
QUALITY CANDY EST. 1894

**HOMEMADE CANDY
SINCE 1894**

3101 Northbound Concord Pike
10-5:30 Mon.-Sat.
478-5324

800 Market S.
Phone 652-4082
8-5:30 Mon.-Sat.

HAPPY NEW YEAR

Compliments of

**BRANDYWINE
FOOD SHOPPE**

**1707 Foulk Rd.
478-3718**

**alfred
carlis**

FINE CHILDREN'S WEAR
DOWNTOWN WILM.

111 W. 9th St.

656-7069

HOWARD R. GREENHOUSE, ARCHITECT, INC.



305 W. 12TH ST. • WILM., DE 19801 • (302) 655-6511

A Treasure Trove Of Artwork—

(Continued from Page 27)

in tones of yellow and blue and move through the color spectrum to orange and brown and end brilliantly in green, red and purple. The area around the second floor landing (lit naturally with sunlight from large windows), carpeted in blue, with white walls, forms an excellent backdrop for six other Agam works lent by him two years ago. Among them are a Star of Peace mirror, a mirror with bright colored circles superimposed on the glass, a tapestry and an 18-armed candelabra.

All the artwork in the President's House was commissioned by the architect Abba El Chanani and his advisors. Each piece had to be reviewed and authorized by a group including the landscape architect, gardener, interior designer as well as Chanani himself. The pieces were either donated by the artist or presented by various "kind friends."

The president's office on the second floor, is also crammed with visual delights. The most outstanding is a tapestry by Mordechai Ardon called "The Source." Ardon is a Chassidic Jew and modern artist whose tapestry represents a search for the divine. Its main colors, red and green, vividly illustrate an old legend about the heart and the well and which feeds which.

One table in the office is covered with framed photographs of visitors. There is one from the first Chaim, Chaim Weizmann, Israel's first president, to the incumbent president Chaim Herzog.

Herzog's secretary's office, leading into his, houses trophies, keys to various cities, medals awarded and portraits of the five presidents before Herzog: Chaim Weizmann, Yitzhak Ben Zvi, Zalman Shazar, Ephraim Katzier and Yitzhak Navon.

The Reception Hall and Garden

Official visitors enter the reception hall not through the office area, but directly from the garden, through two immense bronze doors with moulded images of doves, lions and menorahs designed by Shraga Weil of Kibbutz Ha-Ogen. The hall is the ceremonial heart of the complex and gives a feeling of space, light and air. It is large, windowed and sparsely furnished. There is a grand piano. Cases display artifacts and, again, there are sculptures and wall hangings. Even the floor, ceiling and one of the windows are works of art. The mosaic floor tiles come from Kibbutz Eilon and the floor pattern is reminiscent of ancient mosaics. The stained glass windows by Reuven Rubin picture bible stories: Elijah's ascending fiery chariot; Jacob struggling with an angel and David with his harp, going to Jerusalem.

Naftali Bezem's ceiling is done in 63 large self-contained squares that combine, in sombre colors going from dark to light, to illustrate and commemorate the illegal immigrations to Israel during the 1930s and '40s, a period he himself lived through.

On one wall is a Moshe Castel mural done in blues and greys called "Wall of Praise to Jerusalem" that recalls the Western Wall. On another hangs a tapestry by Moshe Tamir, a tryptych showing the Commandments, Jerusalem United and A Light Unto the Nations.

Fascinating as well are the objects on display. Three glass cases contain museum pieces: pottery from the Citadel of Arad, first temple period; jewelry with silver coins and beads; ceremonial objects in ornate silver. Near one window, opposite the entrance doors, is a pedestal holding a Scroll of the Law

given originally to Czar Nicholas in 1904. From Richard Nixon, former United States president, is a tiny Israeli flag with an authentic piece of the moon collected on a space flight. On Independence Day last year a silver sculpture of a spiral made up of the Hebrew letters for the word Israel came "from the people of Burger King to the people of Israel." (Burger King is a large American hamburger restaurant chain.)

One of the most beautiful gifts is a 16th century blue and green hanging synagogue lamp from North Africa inscribed in Hebrew and Arabic. It had been taken by the Nazis as booty and subsequently bought in 1959, in Cologne, by Rabbi Zvi Azarya Helfgut of Savyon who donated it to Israel on the 30th birthday of the State.

The garden is visible from the ground floor reception hall windows. Past the fragment of moon rock, in the rear gardens, sits another Agam work. It is called "A Hundred Gates" and is kinetic so can be moved into hundreds of different positions. Busts of the five previous residents of the President's House, as well as one of Theodor Herzl, can be seen from the front window beside the main bronze doors,

seemingly watching over the house.

Protecting the entrance to the complex and marking its uniqueness are the gates designed by Bezalel Schatz. Executed in black iron, im-

ages of the menorah, the state standard, flames and praying hands run through them. They are a masterful blend of security and art hinting at the treasures to be found in the premises they guard.



BEVERAGES

*wish all their friends
and customers
a year of peace,
good health and happiness.*



**HAPPY
NEW YEAR**

**CAROL HENDLER
PHONE: 999-1342**

Group Discounts

CAREER UNIFORMS

FOR MEN AND WOMEN

*Doctors, Nurses, Lab. Tech.,
Waitresses, Beauticians*



**MON. THRU FRI. 10-9
SAT. 10-5
12-5 SUNDAY**

**4551 KIRKWOOD HWY.
MILLCREEK SHOPPING CTR.
WILMINGTON, DE. 19808**

NEW YEAR GREETINGS FROM STAINED GLASS OVERLAY AFFORDABLE STAINED GLASS

- windows
- doors
- mirrors
- logos



Stained Glass Overlay

- sidelights
- skylights
- kitchen cabinets
- ceiling panels

**NOW OPEN
LINCOLN PLAZA
11th & LINCOLN ST.
WILM., DE.**

**CALL 429-0101
FOR A FREE
ESTIMATE**

Women - Including Jewish Women - Slowly Winning Political Office

By BEN GALLOB

Women are moving into positions of elective political power in the United States and they include Jewish women but the pace is slow.

A report in a recent issue of *Women's World*, the publication of B'nai B'rith Women, noted that, in 1973, there were no women governors. Currently, Kentucky and Ver-

mont have women governors and the Governor of Vermont is the first Jewish woman governor in American history - Madeleine Kunin.

Five women are second in command as lieutenant governors and, again, one is a Jewish woman - Missouri Lieutenant Governor Harriet Woods.

The report asserted that

both are representative of a trend which started in the early 1970's, when the feminist movement began to take form. In 1973, there were 425 women in State legislatures and at present there are 1,067, including a number of Jewish women.

Kunin described it as "a very slow and cautious revolution." She added that "the real surge is going to come from State legislatures and that's where a lot of (feminine) talent and ability is being groomed."

Woods said she had seen "a growth and development in politics and women emerging from the back seat role of working on campaigns, licking envelopes and doing the canvassing, to more prominent roles where they are winning seats in Legislatures and the Congress in greater numbers."

Both women served in their State Legislatures. Kunin was active in the Vermont Legislature for six years, during which she served as Democratic whip and chairman of the House Appropriations Committee before she was elected twice as lieutenant governor.

Woods was a member of her local City Council for eight years, serving on the Missouri State Transportation Commission and State Highway Commission before becoming a state senator in 1976.

In 1982, each ran against popular incumbents and lost. Kunin ran for governor and Woods for the Senate. They agreed they had learned much from those unsuccessful bids.

Kunin said she sometimes suspected "I had to run twice." She explained she had not planned it that way "but running a good campaign in a tough race" for governor in 1982 "established my credibility. Women do have to prove that they are serious

candidates and I think I achieved that."

Woods said she was not as well-known in 1982 but her race for the U.S. Senate "gave me the name recognition I needed to make my run for lieutenant governor successful." Generally considered a likely loser, she came within "a hairsbreadth" of winning. With her election in 1984, she became the first woman elected to statewide office in Missouri.

"You cannot assume any automatic support from my gender," said Kunin. "Just because I am a woman does not mean that I automatically get the support of women." She said she believed there is "a lot of willingness to not look at gender as a factor, but to look at you for the job you can do and that is what you really want to achieve."

Kunin thinks women should become steadily more involved in election bids, declaring "politics is a great calling. It obviously has its hazards but I think the more women who are in public office, the more encouragement we'll give one another."

According to the report, Woods is considered by some observers to be a possible candidate for the seat being vacated by Sen. Thomas Eagleton in 1986. In response, she said she had never "made it a secret that I would love to be in the U.S. Senate some day. But right now I'm concentrating" on being lieutenant governor, "to continue the work that I have done in bringing government closer to the people and making it more responsive to people's needs."

Copyright 1985, Jewish Telegraphic Agency, Inc.

Best Wishes for a Joyous and Prosperous New Year



Dennis E. Greenhouse
Delaware State Auditor

Best Wishes for a Healthy and Prosperous New Year!



COMMUNICATIONS AND MARKETING
113 West 8th Street
Wilmington
Delaware 19801
(302) 658-8045

New Year Greetings from

PRESCRIPTION CENTER

Marcie & Richard Margolin



BRANMAR PLAZA

Best Wishes For
The New Year

*Suburban
Fashions*

AND SHOE SALON

WILMINGTON

1919 to 1985 THE HEART OF EXCITING DOWNTOWN WILMINGTON



USE OUR LAY-A-WAY

EXTRA

OUR EXPERIENCED FREE DECORATOR LIGHTING SERVICE INSURES YOU

"A STYLE FOR EVERY DECOR"

"A DISCOUNT PRICE FOR EVERY BUDGET"

"SERVICE ALWAYS WITH LAMPS AND LIGHTING FIXTURES"

FROM

Gross LIGHTING CENTER

4th & ORANGE STS. Phone: 655-5561

A FEW SHORT BLOCKS FROM I-95 & MARKET ST. MALL
ACROSS FROM DEL. TECH CAMPUS



OPEN DAILY
8 a.m. to 6 p.m.
Wed. til 9 p.m.
Sat. 9 to 3 p.m.
OTHER HOURS
BY APPOINTMENT

L'SHANA TOVA BEST WISHES TO YOU AND YOURS FOR A GOOD 5746 AND MANY HEALTHY YEARS TO FOLLOW

THE JEWISH VOICE

INTERMOUNTAIN JEWISH NEWS

Literary Supplement

Anti-Semitism and Anti-Zionism

George Orwell's Blind Spot

By LEONARD ASIMOW

With the fateful year of 1984 at last over, the two-year effluence of Orwell retrospectives, appreciations, and symposia mercifully seems to have slowed to a trickle. Within this vast outpouring of "Orwelliana" one of the aspects that I find most fascinating is the near universal admiration now expressed for this contentious — and often curmudgeonly — English social critic, and especially so by Jewish intellectuals. For literary figures as diverse as Irving Howe and Norman Podhoretz — who nowadays can agree on virtually nothing — to concur on Orwell's genius and the enduring significance of Orwell's political thought is quite striking. Orwell was, above all, a highly opinionated political writer who took uncompromising stands; furthermore, his hallmark as a writer was the clear and vigorous prose with which he delivered those opinions. Thus, it can be downright disorienting to have Howe, the perdurable socialist, and Podhoretz, the former radical and now archetypal neoconservative, both claiming Orwell as an authoritative voice for their respective ideological camps.

Compounding the confusion, at least for a Jewish audience, Orwell's early writings are dotted with anti-Semitic allusions that, while not uncommon for a writer of his time and place, are distinctly offensive to the modern ear and seem inconsonant with Orwell's otherwise well-deserved reputation as an advocate for the victims of repression and hate. Moreover, although the bitter war years raised his consciousness about the ultimate correlates of casual unexamined anti-Semitism, Orwell remained a critic of Zionism until his death in 1950 at the age of 46. It was no less than Malcolm Muggeridge, Orwell's longtime friend, who noted in his diary, "At George's funeral . . . the congregation (was) largely Jewish and almost entirely unbelievers . . . Interesting, I



George Orwell

thought, that George should have so attracted Jews because he was at heart strongly anti-Semitic." That Orwell's mourners appeared to be a somewhat deracinated group of literati, at once Jewish and unbelievers, may already provide some hint about Orwell's limited experience with the full range of Jewish thought.

But before turning to the matter of Orwell's putative anti-Semitism we should be very clear about the major thrust of Orwell's writings. To be sure, there is hardly a political cause or social movement of the 1980s that has failed over the last two years to invoke the specter of Big Brother, doublethink, Newspeak, and all the other potent Orwellian symbols, in rallying adherents, nor has any opportunity been lost to claim a suitably canonized Orwell as a kindred spirit in inveighing against the establishment, on issues light

years removed from Orwell's ken. In fact, though, the remarkable staying power of Orwell's writings resides in his overriding concern with the abiding issue of our time: the unprecedented rise of the totalitarian state and the ruthless means by which it exerts its grinding domination over every aspect of society. And

a survey of Orwell's many essays and columns would abundantly illustrate that his focus was not merely on the totalitarian state as a recondite abstraction, tendencies toward which might be found within Western democracies and people's republics alike. On the contrary, Orwell's political

being was wrapped up with the very concrete horrors of Hitler's Germany and Stalin's Russia. Indeed he recognized earlier than most that the two regimes had more similarities than differences and that the "sin of nearly all left-wingers from 1933 onward is that they have wanted to be anti fascist without being anti-totalitarian." Nor did he think that Stalin alone was the problem with the Soviet Union. In a 1945 review of Arthur Koestler's *The Yogi and the Commissar* he wrote:

... one ought, I believe, to admit that all the seeds of evil were there from the start and that things would not have been substantially different if Lenin or Trotsky had remained in control.

He wrote *Animal Farm*, a scathing satire on Stalinism and the Bolshevik revolution, during the wartime alliance with Russia. And the capstone of his career, *1984* was written during the time that Stalin was slamming down the iron curtain around his conquests in central Europe.

It is here that writers the caliber of Howe and Podhoretz find the essence of Orwell's legacy to the real world of 1984 and beyond. Irving Howe, who lists Orwell among the handful of writers meaning the most to him, has written:

For a whole generation — mine — Orwell was an intellectual hero. He stormed against those English writers who were ready to yield to Hitler, he fought almost single-handed against those who blinded themselves to the evils of Stalin. More than any other English intellectual of our age, he embodied the values of personal independence and a fiercely democratic radicalism.

Part of Orwell's uniqueness is in the fact that, despite his ferocious attacks on the anti-British intellectuals of the Left, he always considered himself a fellow socialist, firing his salvos from within.

While Howe identifies with Orwell's commitment to the ideals of democratic socialism, Podhoretz places his own emphasis today on Orwell's English patriotism and his very specific critique of the left wing intelligentsia (the "pansy left" in Orwell's typically pungent phrase). To Podhoretz, the pacifists, the fellow travelers, the

(Continued to Page 32)

The IJN Literary Supplement

Volume 3 1275 Sherman St., Denver, 80203 Number 1
Editor and Business Manager: Hillel Goldberg

The Intermountain Jewish News Literary Supplement is published in Denver and syndicated nationally in cooperation with a number of member newspapers of the American Jewish Press Association.

The IJN Literary Supplement is designed to meet the needs of an ever more intelligent American Jewish community with in-depth reports on the entire range of Jewish and general problems and prospects. Books, scholars, movers-and-shakers — ideas, deeds, norms in the past and present — govern the Supplement's vision.

CONTENTS

GEORGE ORWELL'S BLIND SPOT
LEONARD ASIMOW

AN AMERICAN TALE OF INFLUENCE
CHRIS LEPPEK

THE TICHU HOUSE: TREASURE AND HERITAGE
HILLEL GOLDBERG

LEARN TO DIE
HILLEL GOLDBERG

Leonard Asimow is a Professor of Mathematics at the University of Wyoming. He holds a 1984-85 Kuehn Arts and Science Professorship under which he is affiliated with the Political Science Department, studying and teaching courses in International Relations and Nuclear Strategy.

George Orwell's Blind Spot



Leonard Asimov

(Continued from Page 31) appears, and the various others whom Orwell regarded as severely weakening the fiber of British resistance, bear a strong resemblance to today's political left. The "authorized" biography of Orwell was recently completed by an English socialist, Bernard Crick, who disparages the effort to claim Orwell "for the camp of the Cold War." But Podhoretz has no difficulty in declaring (Crick's "sophistical protestations" notwithstanding) that if Orwell were alive today he would be a "neoconservative" and especially so with regard to a policy of firm containment against Soviet aggression. In any case, defenders of one faith have each attempted to wrest Orwell from the clutches of "the smelly little orthodoxies" (using Orwell's famous phrase) of the other.

To understand Orwell as one of the most influential commentators on the advent of totalitarianism in our century, and of the cataclysmic events which inevitably follow, is to beg the question of Orwell's thinking about the Jewish people. For it is undeniable that both Jews as individuals and the Jewish people generally, have played a central, albeit tragic, role in the unfolding of these events. But as Podhoretz observes:

he showed surprisingly little awareness of how evil Nazism actually was. Not only did he never write anything like *Animal Farm* about the Nazi regime, there is scarcely a mention in all his writings of the death camps.

Howe notes:

He was less than clear sighted or generous on the subject of the Jews, sharing something of the English impatience with what he regarded — in the 1940s! — as their need for special claims.

Also, Podhoretz relates that two close Jewish friends of Orwell's, Arthur Koestler and Tosco Fyvel, "saw a relation between this curious 'blind spot' about Nazism and his equally curious hostility to Zionism."

But in the consensus view of Orwell's singular attributes — his honesty, guttiness, clarity, and above all his uncompromising struggle against Stalinism throughout both the Popular Front days of the 1930s and the wartime alliance — his insensitivity to Jewish concerns is generally forgiven or overlooked. It is as though to dwell on this foible of Orwell's would be to betray a certain small mindedness, or worse still, to exhibit the "collective solipsism" embodied in, for example, the joke about "the elephant and the Jewish problem." And thus there is the tendency to dismiss this aspect of Orwell simply as a "blind spot."

T.R. (Tosco) Fyvel has recently written *A Personal Memoir* about Orwell, and earlier wrote an article in *Commentary* in the 1950s, in both of which he touches on the topic of George Orwell and the "Jewish question." Fyvel, a Jew and a Zionist, was quite close to Orwell, especially during Orwell's last days. On one occasion Fyvel describes coming across Orwell in his hospital room reading *Commentary* and pondering why American Jews seemed "so constantly absorbed in a definition of their Jewishness." It is a question which must have caused Orwell no little bemusement, considering his own background and lingering attitudes about the Jews. Following an argument between them on the subject Orwell expressed concern that his friend Fyvel thought him an anti-Semite. Fyvel, loyal to the end, dismisses this as a misunderstanding. But still, considering Orwell's stature today, it is worth investigating what might cause others, including Malcolm Muggeridge, to think otherwise.

George Orwell (given name, Eric Blair) was raised in what he later mockingly described as a "lower upper middle class" environment. His early attitudes about Jews were undoubtedly formed during his typically English upper middle class education

at boarding school and, on scholarship, at Eton. While reacting strongly against the class conscious snobishness of that insular environment, he had little reason to question, at least until much later, either the "Jewish stigma" or the standard anti-Semitic stereotypes. These were the prevailing attitudes of that society. They are familiar enough even to the casual viewer of the film, *Chariots of Fire*. Orwell himself captured it this way in a 1945 essay, "Anti-Semitism in Britain" that he wrote for the *Contemporary Jewish Record*:

thirty years ago it was accepted more or less as a law of nature that a Jew was a figure of fun and — though superior in intelligence — slightly deficient in "character" ... A Jewish boy at a public school almost invariably had a bad time. He could, of course, live down his Jewishness if he was exceptionally charming or athletic, but it was an initial disability comparable to a stammer or a birthmark.

He learned well the Christian supercessionist view of the "Old Testament," and, naturally, received no mitigating exposure to actual Jewish history and philosophy (as Fyvel remarks, "But who except a Jew does?"). His casual acceptance of the standards of his time can be seen even during his wartime diaries, in which he could unself consciously write, "A fearful Jewish woman, a regular comic-paper cartoon of a Jewess, fought her way on the train at Oxford Circus, landing blows on anyone who stood in her way."

A remark he makes in a letter from Marrakech, Morocco, during travels there in 1938, reveals his attitude to Jewish practices: "The hens in this country are miserable little things ... They ought to cost about 6d, but at this time of year the price goes up because after Yom Kippur every Jew, of whom there are 13,000 in this town, eats a whole fowl to recompense him for the strain of fasting 12 hours." This nascent sneer reflects the supercilious persiflage of upper class drawing rooms that Orwell ordinarily delighted in puncturing.

One other striking piece of evidence of Orwell's ignorance and inbred contempt of Jews is found in a brief (and otherwise generally favorable) 1936 review of Sholem Asch's *The War Goes On* (published in English under the title, "The Calf of Paper"). The renowned Yiddish writer was sufficiently widely read in translation by this time to have been listed in the *New York Times* among the "World's Ten Greatest Living Jews," a fact obviously unknown to Orwell when he wrote: "The only point upon which the author, who is presumably a Jew himself, seems to be in doubt, is the

real reason for anti-Semitism" (imagine a reviewer of *Crime and Punishment*, "Dostoevski, who is presumably a Russian himself..."). But it is Orwell's certitude about the provenance of anti-Semitism that is most revealing: "... if you want anti-Semitism explained the best book to read is the Old Testament."

It must be stressed that in citing these occasional references (which are typical, but not exhaustive) in Orwell's collected writings, it is not my contention that he went out of his way to be malicious or that his offensive remarks in any way exceeded ordinary convention in British letters. Rather, it is to show the extent to which this ignorance and insensitivity reigned and how even so astute a figure as Orwell could mirror it. A number of things Orwell wrote during 1944 and 1945 prompted Bernard Crick to conclude, "His comments showed him fully purged of the mild and conventional, but none the less clear, anti-Semitism which appeared early in *Down and Out in Paris and London* and lingered in his *War-Time Diaries*."

But none of these alludes to his own transgressions, notable for the exasperating inconsistency and confusion that occasionally marred his writing, particularly on subjects he was ill-equipped to deal with. Then, Orwell adopts that peculiar autodidactic style of his that gives the impression he was merely thinking out loud. On the basic question of whether or not anti-Semitism was worsening in Britain he begins by asserting it "is on the increase," states midway that "it is probably less prevalent," and ends by saying "it is not certain." His rather lame conclusion is that the problem of anti-Semitism warrants further investigation.

Unfortunately, when the rise of Hitler prompted Orwell to evaluate for the first time the conventional stereotypes, he had no favorable impressions to fall back on. As Orwell himself noted:

There has been a perceptible anti-Semitic strain in English literature from Chaucer onwards, and without even getting up from this table to consult a book I can think of passages which if written now would be stigmatised as anti-Semitism, in the works of Shakespeare, Smollett, Thackeray, Bernard Shaw, H. G. Wells, T. S. Eliot, Aldous Huxley and various others."

It was on this very point that Fyvel and Orwell quarreled. Before Hitler, anti-Jewish references were perfectly acceptable, according to Orwell, but after, a greater sensitivity had to be exhibited. Anti-Jewish remarks, in other words, seemed now an impropriety to Orwell, something akin to slurping one's tea in public. Perhaps even in time it would be back to business as usual, with no permanent reassessments after the Holocaust. Fyvel thought this

to be "a very parochial English view of the matter."

Completely absent from Orwell's almost rueful observation is any recognition that what is offensive after Hitler might also be offensive independently of Hitler, or, more seriously, that such references in English literature might betray a deep-seated fault in Western culture's treatment of the Jews. Indeed, Orwell never seemed to grasp that continued Jewish existence within Christendom could be explained by anything separate from a narrow spectrum ranging from Christian suffering to Christian intolerance. When he received for review Jean Paul Sartre's book on anti-Semitism he wrote in a letter to his publisher, "I think Sartre is a bag of wind and I am going to give him a good boot." Orwell's impatience with Sartre may be entirely commendable but nowhere did he evince any disagreement with Sartre's basic premise:

the Jews have neither community of interests nor community of belief. They have no history. The sole tie that binds them is the hostility and disdain of the societies which surround them.

It was in fact Dostoevski, whose anti-Jewishness far exceeded Orwell's, who perhaps best expressed the fundamental notion which seems to have eluded Orwell to the end. Speaking of the 4000 years of Jewish civilization, Dostoevski wrote:

The primary cause here is not the instinct for survival alone, but a driving and motivating idea, something universal and profound, and it is possible that mankind is not yet capable of passing final judgment upon it. Unlike the Russian novelist, Orwell, in all his ruminations on the subject of anti-Semitism, never seemed to recognize that a Jew might aspire to anything other than expiation through assimilation.

Orwell's opposition to the Zionist movement was influenced, at least in part, by his general political outlook as Britain emerged into the post-war world. For five years during the 1920s Orwell served as a young British police officer in Burma and unquestionably his strong anticolonialist views date from that experience. He was sharply critical of British imperialism and a strong advocate of Indian independence. Fyvel writes that "to him the Palestine Arabs are coloured Asians, the Palestine Jews the equivalent of the white rulers in India and Burma."

Still, it must be said that some part of his position derived from his refractory attitudes about the Jews themselves. Fyvel relates an anecdote about a meeting at which Orwell reportedly remarked that the Zionists

(Continued to Page 38)

An American Tale of Influence

Reviewed by CHRIS LEPPEK

It has been a year in which American Jews watched Israel complete its costly and painful trip into Lebanon, discovered the existence of a neo-nazi organization willing to murder outspoken Jews and saw their president leave a wreath in a German cemetery containing the graves of SS men. In such a year as this, surely the last thing American Jews need is further cause for fear and loathing, to borrow Hunter Thompson's apt phrase.

Yet there is more. Along has come *The American House of Saud*, Steven Emerson's just-released book (Franklin Watts, publishers, \$18.95) which will do precious little to alleviate Jewish unease and distrust here in the Golden Ghettoes of the United States.

The account is an exhaustive and well-researched story of the major league, uniquely American variety of influence. It concentrates on how Saudi Arabia, flush with petrodollars, managed to form a powerful network of tentacles into many corridors of the American establishment and, in so doing, provides a disturbing look at how American powerbrokers were (and remain) willing to forsake both national interest and essential morality when the prospect of huge profits is dangled before their noses.

It is a story that immediately calls to mind the word prostitution. It conjures up images from political cartoons in Soviet newspapers of the American robber baron (pinstripe suit, top hat, diamond tie tack, bags of money in hand) as he ruthlessly foregoes all human decency and compassion, and willingly oppresses the weak all for the god of big bucks.

None of these disturbing images are directly elucidated by Emerson himself. He prefers the role of investigative reporter to that of sermonizer and, at the former, he obviously excels. A widely-published freelancer and former staffer for *Foreign Policy* magazine, Emerson was a staff member of the Senate Foreign Relations Committee and the Subcommittee on Foreign Economic Policy. He served for a year as the executive assistant and speechwriter for the late Senator Frank Church.

Emerson spent three years researching *The American House of Saud* and it's hard to imagine that he enjoyed more than a few idle moments during that period. The book contains fact after fact after fact, relying only sparsely on indirect allegations and unattributed sources. It is, in short, a tight package of solid reporting and yet, as the reader pursues the thread of Emerson's account, the moral lessons and warnings gradually and ominously surface on their own.

For Jews, specifically the warnings should be taken seriously indeed for it is against them and against their national homeland that Saudi Arabia's well-orchestrated campaign of influence has been directed. One can hardly be surprised nor shocked at the Saudis' willingness to initiate such activity — the feelings and intentions of Saudi Arabia regarding Jews and Israel are certainly no secret to anyone who has pursued a newspaper in the past 15 years. They have failed miserably in their military efforts to remove Israel physically from the face of the earth. It's no wonder that they would turn to other tactics to achieve the same end.

No, it's not Saudi Arabia and its motives that are of significance here. Not at all. What is important and what is so ultimately discouraging and disillusioning is how very easily and effectively the Saudis enlisted American soldiers in their non-military war against the Jews. And these soldiers, rest assured, were not privates. They came to the palaces of Saudi Arabia dressed in the gilded uniforms of politicians, publishers, educators, public relations men and top businessmen. Men, in other words, who shape policy and make a difference in American society.

The growth of Saudi influence, reduced to its most basic level, was a case of supply and demand. Various economic conditions, most importantly the tightening of the world oil market between 1970 and 1973, helped set the stage for what was to come. By 1973, the year that Arabs went to war with Israel, the Saudis had captured 21.4% of the world oil market. The stridently anti-Semitic King Faisal saw, as the Yom Kippur War approached, a golden opportunity to deploy oil as a political weapon against the Western powers responsible for Israel's military might, most particularly the US.

He first directed his threats (originally as a production cut, later a boycott) through Aramco, the joint Saudi-American consortium which produces Saudi oil. Aramco's four US participants, Texaco, Mobil, Exxon and Standard were told to carry a message back to American leadership and the American public: Redirect your support for Israel to Saudi Arabia or lose oil. The oil executives wasted no time in carrying this unveiled threat back home. Along with hired guns from the halls of the American lobbying profession, the Americans with much to lose in Saudi Arabia spent that troubled summer of 1973 repeating the same threatening refrain. They talked to journalists, to fellow businessmen, to military men, to political leaders. They financed huge advertising

THE AMERICAN HOUSE OF SAUD

THE SECRET PETRODOLLAR CONNECTION STEVEN EMERSON

campaigns, especially Mobil, whose "commentaries" on the Middle East would become commonplace in prominent American newspapers for the next decade.

The Saudis' first foray into western influence, of course, was initially a failure. Their threats did not deter the US from resupplying Israel with arms once war broke out in October, even though Europe (already cowering to Saudi pressure) refused permission for American aircraft to refuel on their way to Israel. The threat did not materialize until the Saudis saw that militarily, once again, the Israelis had sent them running. "As the Israelis retook the military offensive," Emerson writes, "the Arab world jarred from its feeling of euphoria. The sweet taste of victory, which had proved so elusive for 25 years, had again vanished. Even more disturbing was the continued support provided to Israel by the United States. It was, therefore, necessary for the Arab armies to resort to the strategically devastating fallback position of the October 1973 war: choking off the supply of oil, the energy lifeline of the West."

The embargo triggered the American recession as oil prices skyrocketed and gas lines formed in the US. Unemployment and spiraling inflation ensued. The Saudis had established with this first attack a number of victories. The West had learned a painful lesson about Saudi credibility; the US had learned that support for Israel came at a high price; the Saudis established that the influential American oil concerns could be trusted to toe the line when push came to shove. With this episode, "The Secret Petrodollar

Connection" as Emerson subtitles his book, was formally born.

It would turn out to be a fast-growing child. Saudi Arabia, with the artificially-heightened price of oil, would undergo a rapid "rags-to-riches" experience. "Between 1973 and 1984 Saudi Arabia earned \$661 billion," Emerson writes, "but in the 18 years prior to 1973, Saudi revenues amounted to less than \$35 billion. Of the \$661 billion that flowed into the Saudi treasury in the last decade, over \$50 billion came from the United States."

The Saudis were so awash in western dollars, even by 1974, that they desperately began seeking ways to spend and invest it. With American hostility over the oil embargo still simmering, the Saudis began what Emerson calls "petrodollar recycling, the process by which oil revenues collected by the oil producers were cycled back to the economies of the oil consumers. Oil producers invested their wealth in stocks, bonds, financial securities and bank deposits and purchased technology and imports for massive modernization programs. In effect, then, the money that the typical American motorist paid at the gas pump would come back to the United States in the form of petrodollar investments or the purchase of American goods and services."

American business would get the lion's share of this wealth. In 1974, the US set up the Joint Economic Commission with Saudi Arabia, officially designed to help build a Saudi bureaucracy and promote development there. "In essence though," writes

Emerson, "the real reason for its creation was to cement long term ties between the two countries and to ensure that Saudi Arabia would spend its newfound wealth in the United States."

This the Saudis most certainly did, although there was a twist to Saudi investment. Numerous and long strings would be attached to Saudi contracts with American firms and most of them concerned Israel. The hordes of American businessmen who began to line up at Saudi business conferences in the US were told in no uncertain terms that their contracts would involve compliance with the Arab boycott of Israel. Companies with contracts in Saudi Arabia, in other words, could not deal directly with Israel, nor deal with any firms that dealt directly with Israel. It went further. To show their loyalty to their Saudi hosts, American business partners would be expected to use whatever clout they possessed to influence American governmental policy regarding the Middle East. This could range from a friendly lunch with the businessman's Congressman to the kind of arm-twisting that several American firms applied to legislators during the AWACS debate years later.

This was not an optional arrangement. Saudi representatives would tell potential American investors. It was a requirement, and the Saudis demanded documentation and proof that such lobbying was indeed being carried out.

Lured by the kind of fantastic profits manifest in transforming what was essentially a primitive desert kingdom into a modern industrial state, American businessmen obeyed. Compliance with the Arab boycott was virtually universal before American legislators were finally able to overcome corporate pressure and pass anti-boycott legislation.

And compliance with the Saudis' other main demand — lobbying on behalf of Saudi interests and against Israeli interests — also became widespread. Emerson details the many occasions on which prominent American businessmen lectured potential investors on the justice of the Saudis' political aims in the Middle East, and on the illegitimacy of Israeli claims. These meetings were, for the most part, closed to the general public and to the press.

Prominent American voices with various sorts of ties to the Saudis' wealth became adept on the anti-Israeli lecture circuit. Among them were leading PR men, attorneys, politicians, corporate heads, lobbyists, writers and a goodly number of former foreign service

(Continued to Page 34)

An American Tale of Influence

(Continued from Page 33) officials (often including ex ambassadors to Arab nations) whose personal contacts were to prove invaluable sources of wealth to them.

Through their prodding, an amazing variety of Americans jumped on the bandwagon Saudi Arabia, Emerson details, "has been able to cultivate supporters from all walks of American life. Tremendous leverage is wielded over companies, consultants, officials and institutions doing business with Arab oil producers. Banks, law firms, energy and munitions companies, construction firms, retail manufacturers, farmers, think tanks, rice growers, bus companies, ambassadors, farm co ops, public relations firms and even former Presidents have all become involved in varying degrees in pressing for the political interests of the Arab oil countries."

It's quite a list, topped off with Presidents Ford, Carter and Reagan, all of whom to varying degrees acted on Saudi Arabia's behalf in powerful ways. Others who, at various times and for various rewards, acted as spokesmen for the Saudi or OPEC cause included Frederick G. Dutton, prominent Washington PR man and influence peddler, the late J. William Fulbright, former Senator and highly effective pro Saudi speaker, J. Crawford Cook, well-known

South Carolina political consultant, Stephen N. Conner, former Vice President of Merrill Lynch Pierce Fenner & Smith, later a highly visible pro Saudi consultant, Gerald Parsky, Richard Nixon's assistant secretary of the treasury for monetary affairs, later (with the law firm Gibson Dunn & Crutcher) a registered foreign agent for the Saudis, former attorney general Richard G. Kleindienst who went to work for Algeria, LBJ's Defense Secretary Clark Clifford, also an agent of Algeria, former Missouri Senator Stuart Symington, Carter's controversial Office of Management and Budget head Bert Lance, former Texas governor and Treasury Secretary John Connally, former Vice President Spiro Agnew, Senator Charles Percy, former US Ambassador to Qatar Andrew J. Killgore, former Senator and Secretary of State Edmund Muskie, "Superlobbyist" Robert Gray Talcott W. Seelye, former US Ambassador to Syria, former South Carolina Governor John Carl West, later US Ambassador to Saudi Arabia and even former Congressman Paul McCloskey and the late Senator Jacob Javits, who despite their generally liberal and pro-Israel stances were, at varying times, prey to Saudi pressure and influence.

The list of firms whose officers either put forward

various Saudi positions in the US, or who participated in the anti-Israel boycott, reads like the Fortune 500: Ford Motor Co., Rockwell International, Transamerica Corp., American Airlines, Wells Fargo Bank, The Stanley Works, Owens Illinois, Fireman's Fund Insurance, J.J. Heinz, American Express, American Insurance Assn., Westinghouse, Kellogg Co., KeroSun Inc., Trans World Airlines, Henry Luce Foundation, FMC Corp., Firestone Tire and Rubber, Intercontinental Hotels Corp., Procter & Gamble International Business Machines Corp. (IBM) and PPG Industries. There are rest assured, a good many others.

This multi-colored, unofficial American cartel inevitably asserted its influence into the political process. Thus, it becomes easier to comprehend how and why the Congress passed legislation allowing for Saudi purchase of F-15 fighters (with offensive equipment later added on by special Presidential decree) and AWACS surveillance planes. It becomes clearer how Congress passed such legislation despite the fact that many legislators were aware of the risks of such sales and despite the fact that professional analysts predicted that both sales would never pass Congress. Money talks.



Steven Emerson

The reader of *The American House of Saud* will learn further how the State

Department and Treasury Department (at the command of both Presidents Carter and Reagan) suppressed and later sanitized reports that described the internal shakiness of the Saudi regime. The reader will also learn how every US President since Gerald Ford has effectively prevented both Congress and the public from learning the extent of Saudi financial investment in the United States.

There is much more. While Saudi Arabia has been less successful in its attempts to influence American education and the media, even in these supposedly sacrosanct American institutions, they showed remarkable

adeptness. The University of Southern California, Duke and Georgetown represented the Saudis' most successful collegiate forays. While many American universities (usually at the urging of faculty members) rejected Saudi money in exchange for endowments or chairs for "Middle East studies" programs, a number did cave in. In several American campuses, even today, one can find Saudi funded programs in which the Israeli or Jewish perspective is totally ignored.

Time magazine, it is noted, hosted a number of business junkets to Saudi Arabia. One such junket, with a glittering array of American corporate heads in tow, sent cables from Riyadh to Washington on the morning of the Senate vote on AWACS. *Readers Digest*, Emerson points out, once offered to run a series of Saudi funded "articles" which would present Saudi positions in a favorable light. And few Americans have forgotten how 16 Public Broadcasting Service outlets in the US buckled to local and national business arm twisting and refused to air the controversial film "Death of a Princess" which depicted the execution of a Saudi woman and her lover for adultery. The Saudis launched one of their most intense lobbying efforts ever to ban the documentary, so damaging to the benign image they had been cultivating in the West.

(Continued to Page 39)



A HAPPY NEW YEAR

שנה טובה שתביא לנו
שלום ושלום

May there be
Peace in our hearts
Love for our neighbor
and a Prayer for the
good yet undone.

The Wilmington Financial Group



201 Topkis Building
100 Chapman Rd.

Newark, Delaware 19711

Nobody Knows Personnel Better Than The Barry Companies.

The Barry Companies can help with any staffing problem your company has—from recruiting key executives to providing temporary word processors or technicians.

We take a unique approach to your personnel needs. We listen. We get to know you and your company. And only then do we find qualified people—people who match both your needs and your style.

For temporary relief, Barry Temporaries retains a large force of highly qualified typists, word processors, bookkeepers and other specialists who can fill in for a day or a month. Since we know our people, we don't just provide a person—we provide the right person to fill your needs. That's why time after time companies come back to Barry. Ask around or ask us. We'll be happy to show you what clients have to say about Barry Temporaries.

For permanent solutions, Barry Personnel acts for both the client and the applicant.

We study the needs of both to assure the best possible fit. And because we know the local job market so well, we can make the hiring process much easier for you. We do all the preliminary work, including advertising, interviewing and checking references. Then we present you with only the most qualified candidates.

For executive positions, Barry Associates conducts nationwide searches for management level candidates. We specialize in marketing, advertising, banking, financial and bio-technical personnel, and we can find the best in the business. Several Fortune 500 companies rely on Barry Associates for the most difficult personnel work—the identification and screening of candidates to find the perfect one.

Call us before you need us. In fact, why not call us today?

We'd be happy to send you our brochure, or to sit down with you and discuss your personnel needs. To listen. That way, when you need us, we already know each other.

for temporary relief

for permanent solutions

THE BARRY COMPANIES



820 WASHINGTON STREET • WILMINGTON, DELAWARE 19801 • 302-571-8000

The Ticho House: Treasure and Heritage

By Hillel Goldberg



First patients and nurses of Dr. Abraham Ticho's "Ophthalmic Hospital," Jerusalem.

When Zionism was young and Palestine was rough, two idealistic Moravians went up to Jerusalem. Anna was 18, with an eye for art. Abraham was 31, with an eye for eyes.

Anna and Abraham — a certified ophthalmologist, M.D. — arrived in Palestine in 1912, married in 1912. Together they set out to transform the cultural and medical life in the rebirth of Jewish society in the holy land. They showed that a couple can make a difference. They made their lives together, carving cultural sensibility and medical care from the hard stone and pressing light of Jerusalem.

Accompanying pictures tell much of Ticho's dedication and excitement — an isolated building — one of the first built outside the Old City walls of Jerusalem — transformed into clinic, studio, and home, nurses and children in a primitive — but sanitary — treatment center, gaily and togetherness under first trees and rare automobile in the streets of the holy city, 1920s.

The Tichos bought their house in 1924. Abraham had earlier waged a campaign against trachoma and headed the eye department in the fledgling Hadassah hospital. Anna was so overcome by the barrenness of Palestine that for years she could not paint. But in Damascus, during World War I, and then with her new home, she set up a studio, and today her drawings of Jerusalem and Israel are seen in museums throughout Israel.

Abraham Ticho died in 1960, Anna in 1980. As a token of her love for the city whose landscapes she never stopped drawing, Anna bequeathed the house to the people of Jerusalem. Now open to the public under the aegis of the Israel Museum, the Ticho House — off Rabbi Kook Street — contains a lovely dairy restaurant (kosher), an art library, a museum shop, a gallery of works by Anna, and an exhibition of Abraham's famous Chanukah menorah collection. Last, and hardly least, there are the grounds, green, large yet private, an oasis of quiet in bustling downtown Jerusalem.

The culture and concern that the Tichos brought to Jerusalem through their beautiful home is reflected in accompanying pictures: gatherings of intellectuals such as Martin Buber, Gershom Scholem, Robert Weltch, letter to Anna from Jacques Lipchitz — note photos of Anna with Marc Chagall.

One of the first occupants of the Ticho house, a century ago, was the family of the notorious antiquities forger, Shapira. With the Tichos the house passed from forgery to authenticity, from barrenness to fullness from a time of rebirth to a time of fulfillment. The Ticho's pioneering efforts — fruitful at first in healing of the body and uplifting of the imagination — now opens in beauty and grace for all in the City of Peace.

On Abraham Ticho's 60th birthday, the Hebrew novelist, Nobel Prize winner-to-be S.Y. Agnon, gave a small speech: "I began to inquire into Ticho's profession. Why had he chosen ophthalmology? With his talent and dexterity, he could have made great contributions to any field of medicine. Without doubt, he chose to heal the eyes and to enlighten the blind out of love of art — so that all could see Anna Ticho's wondrous pictures. All who see them have the merit of viewing Jerusalem with pristine clarity, thereby living the injunction, "Rejoice with Jerusalem, rejoice, all ye who mourn for her."



Young Anna Ticho, c.1912



Dr. Abraham Ticho, pioneer ophthalmologist



"Ticho House" as it looked when first built. Then barren and isolated, it now occupies the heart of downtown Jerusalem, just off Rabbi Kook Street, and is lavishly surrounded by flowers, trees, shrubbery, and multi-level landscaping.

Thanks to Irit Salmon, director of The Ticho House for information and guidance



Early 1950's. Standing, left to right: Dr. Pinner, Robert Weltch, Miriam Sambursky, Dr. Helena Kagan. Seated, l-r: Mrs. Schiller, Fania Scholem, Martin Buber, Dr. George Halpern, Dr. Abraham Ticho. On floor, l-r: Irene Weltch, Gershom Scholem, Anna Ticho

Dear Mr. Ticho,
Even if your modesty has to suffer I have to tell you that my visit to your house in Jerusalem was one of the highlights of my trip to Israel. And I hope you will not be angry with me when I say, also one of my big surprises.
As soon as I started to look at your drawings I felt that I was in the presence of a master draughtsman. With such a modest medium as a pencil you are succeeding to create the atmosphere and the light of your beloved country. Precisely your beloved country, because without love you could not have done it despite the loss of your motherhood.
I am happy to learn that you will have an exhibit at the Baltimore Museum where you will be in the company of great masterpieces of our time, which I am sure will not put any shadow on your luminous pages. Jacques Lipchitz



Marc Chagall (second from left) smiles at Anna Ticho (left) in 1951 at the Bezalel Art School, headed by Mordechai Arnon (right), with Chagall's consort, Virginia McNeil, and mother of his son, David peering from behind Chagall's head as if in another world.

Sculptor Jacques Lipschitz compliments Anna Ticho on her painting and hospitality.

All photographs by Reuven Milon, Jerusalem



The Ticho reference library of books about Jerusalem, art and literature, as it looked when the Tichos were alive. Now slightly and tastefully remodeled, the library — just opposite the restaurant in Ticho House — is catalogued and open to the public.



Young Anna Ticho with her mother, 1912.



Anna Ticho's mother, c.1912



At Bezalel Art School, 1951 Marc Chagall (center), moving right: Virginia McNeil, Anna Ticho, Mordechai Arnon (head of Bezalel).



Pioneering Zionist in Palestine: Tichos and friend, 1920's.

Sponsored by a friend who greatly admires the IJN's commitment to the community and contribution to Jewish journalism.

George Orwell's Blind Spot

(Continued from Page 32) were only "a bunch of Wardour Street Jews who have a controlling influence over the British press" (an analogous, equally outrageous American remark "... Hollywood Jews who have a controlling influence over the American press").

Perhaps the darkest side of Orwell's anti-Zionism has to do with his hints at an unwholesome Jewish influence on British affairs of state. Fyvel mentions in his 1952 *Commentary* article that a measure of Orwell's suspicion of Zionism had to do with the "they" who were supporting the movement, "they" being the British left-wing intellectuals Orwell had been mercilessly excoriating during the war years. But Orwell's ambivalence about the composition of this group is clearly illustrated in this passage from "Anti-Semitism in Britain," worth quoting in full:

Higher up the intellectual scale, anti-Semitism is rationalised by saying that the Jew is a person who spreads disaffection and weakens national morale. Again there is some superficial justification for this. During the past twenty-five years the activities of what are called "intellectuals" have been largely mischievous. I do not think it an exaggeration to say that if the "intellectuals" had done their work a little more thoroughly, Britain would have surrendered in 1940. But the disaffected intelligentsia inevitably included a large number of Jews. With some plausibility it can be said that the Jews are the enemies of our native culture and our national morale. Carefully examined, the claim is seen to be nonsense, but there are always a few prominent individuals who can be cited in support of it. One can never be certain when "superficial justification" and "some plausibility" move into "nonsense" in Orwell's mind. And it loomed very large in Orwell's mind that while "they" backed the Jews, "it was British officials and officers, men of his own class," Fyvel writes, "who were being shot at in Palestine."

When 1984 first appeared reviewers were often tempted, in their reach for literary metaphor, to relate Orwell's jarring vision of the future to the then recently revealed horrors of Buchenwald and Auschwitz. In so doing some seemed more shaken by Orwell's imagined world than by the actual earthly hell of the Nazi Holocaust. For example, one prominent writer saw Orwell's totalitarian state of Oceania as a place

where fear and anxiety are the daily staple of life — not as in the concentration camps a dull

and inured fear, but under the corrosive stimuli of hate, a high tension, twitching exhaustion from which dreams and even sleep offer no escape. It is true that 1984 postulated a life that was, to use Irving Howe's phrase, "shorn of dynamic possibility," a drabness of existence in which the Party dominated all aspects of daily life. For the nonconforming of Oceania the threat of physical torture and death was always present, but the prevailing mood in the book is one of *taedium vitae*. The agonies suffered by

overcome his early prejudices against Jews, avers New, but also, "during the war years and those immediately following, he came to understand intellectually and in 1984 artistically, the full meaning to the future of what has come to be known as the Holocaust."

New sees in the torturing and the final breaking of Winston Smith a direct and intentional allegorical connection to the suffering of the Jews under Hitler. He claims quite explicitly that Orwell would have us understand that Winston



Leonard Asimov in class.

Orwell's protagonist, Winston Smith, are brought on by his decision to rebel, his ordeal was a personal one and not an indiscriminate mass selection, and if in the end he emerged a near zombie, professing his love of Big Brother, he was a still live zombie, not a dead one.

It is not a pretty story, to be sure, but it is hardly comparable to the reality of the Holocaust where the six million Jewish victims had no choice about whether to live or to die, where one-and-a-half million Jewish children received an automatic death sentence as birthright. For Jews in Nazi-controlled Europe, the end result of "fear and anxiety," whether "dull and inured" or "high-tension" and "twitching," was death.

It seems a common failing of those who live the life of the mind to casually invoke the symbolism of the Holocaust in discussing imaginary horrors which seem more terrifying than real ones. Melvyn New, in a paper entitled "Orwell and Anti-Semitism Toward 1984," catches Bertram Russell Russell had written that Orwell was among those who had gone through "personally or through imaginative sympathy, experiences more or less resembling imprisonment in Buchenwald." Orwell, of course, experienced nothing remotely similar to imprisonment in Buchenwald, either personally or through "imaginative sympathy" and New is quite correct to call attention to Russell's fatuity. But in thinking about this question New comes to a quite startling conclusion about 1984 and the Holocaust. Not only did Orwell

Smith is in fact a Jew and stands for the victims of the Holocaust:

What happens to Winston in the Ministry of Love happened to the Jews in Europe within the decade in which Orwell wrote. And it is precisely Orwell's insistence upon preventing any obscuring of the realities of totalitarianism that finally accounts for his perception of Winston Smith as a Jew.

This is a riveting assertion and New, in his leap to it, is motivated by the entirely laudable belief that the Holocaust is "the single most important event" of our time. Surely then, a chronicler of our times with the vision and power of George Orwell would naturally come to share that belief. But as we have attempted to show, this startling rehabilitation of George Orwell as the consummate Judeophile does not hold up. There is nothing in Orwell's many essays and reviews, nor in the correspondence and notes of Orwell documented by Crick, nor in the recollections of Fyvel, to suggest any such epiphany in Orwell's last years about the real nature of the Holocaust.

But even granting the validity of New's thesis there is a more serious objection. It is no great compliment to Judaism from Orwell — nor, for that matter, from New — to have its adherents cast as the quintessential victims of humankind.

This posits a view of Jews by Orwell in which he finally grants to them one meager attribute: they may serve as a universal metaphor for suffering, persecution and

oppression. But New is so taken with this dubious proposition that he generously extends the honor to "all members of the outer Party." They are all, according to New, "Jews, born to die in a society that fuels its power with their deaths." In an ironically Orwellian twist, the word Jew is stripped of its proper meaning as a member of a people and a faith, and once devoid of meaning it can come to mean anything. And so it is only a small step to the characterization — so popular in political and academic circles sympathetic to the PLO — of the Palestinian Arabs as "Jews," the *reductio ad absurdum* of this type of

thinking. The corollary is, of course, the profane identification of Judaism with Nazism. In any event it is just as well for Orwell that New's unconventional interpretation of 1984 is unfounded.

There are nonetheless important aspects of 1984 that do have a special resonance for Jewish readers. The most obvious is the selection of the name Immanuel Goldstein for the mythic anti-Party rebel. Goldstein — based on Stalin's arch-enemy, the Jewish born Leon Trotsky — is the object of the Party's daily two-minute hate sessions and the supposed author of the tract, *The Theory and Practice of Oligarchical Collectivism*, which Orwell disconcertingly inserts in the middle of the narrative of 1984.

Here, Goldstein signifies much more than an object of execration, a role for which, alas, a Jew would seem to be apt. He is also an heroic figure. Fyvel once asked Orwell about the choice of a Jewish name for the character Goldstein. Orwell responded that, in addition to being an obvious "skit" on Trotsky, he "also felt that the likely man to stage a hopeless last revolt against a possible totalitarian regime would be some Jewish intellectual." It is the most flattering remark about Jews by Orwell that I have located.

Many Eastern bloc emigres, upon reading 1984, find the general milieu of Oceania strikingly on target with respect to life in the present day Soviet empire. "If you want a picture of the future," Winston Smith is told, "imagine a boot stamping on a human face — forever." Orwell was especially

prescient with his description of the "mental treatment" the dissident Winston Smith receives in the Ministry of Love, uncannily foreshadowing the psychiatric treatment of dissidents today in the Soviet Union. Smith is told he is to be "lovingly" cured, to be made sane again. "We do not merely destroy our enemies; we change them." Some thirty years after Orwell put those words in the mouth of Smith's torturer, Yuri Andropov (then still head of the KGB) was saying in a speech: "... [I]n this country we try to help those who have erred: to change their minds, to dispel their misconceptions." And thus the Russian dissident Viktor Feinberg, in a diagnosis by now all too familiar, was told by a psychiatrist while incarcerated in a mental hospital: "Your illness consists of dissenting opinions. As soon as you renounce them and adopt a correct view, we will let you go."

Perhaps the most important theme of all in 1984, at least from the perspective of world Jewry, involves the dissolution of truth at the hands of a totalitarian power. This idea is played out in the description of Winston Smith's job at the Ministry of Truth, where he is engaged in the quotidian revision of "historical facts," bringing the past into conformity with the capricious dictates of the Party.

All history was a palimpsest, scraped clean and reinscribed exactly as often as necessary. In no case would it have been possible, once the deed was done, to prove that any falsification had taken place.

Orwell had long been preoccupied with this potentiality of totalitarian states, a prospect he considered even more serious than the physical crimes. As early as 1944 he wrote:

The really frightening thing about totalitarianism is not that it commits "atrocities" but that it attacks the concept of objective truth: it claims to control the past as well as the future.

Historian Lucy S. Dawidowicz, in *The Holocaust and the Historians*, makes the explicit connection between the Soviet Union's present treatment of the Nazi Holocaust and this Orwellian process for rewriting history. In a chapter entitled, "Palimpsest History," she describes the various gyrations through the years by which the Soviets have come to their current position, which is that the Zionists collaborated with the German Fascists in the destruction of Jews in order to win sympathy for a Zionist state. As Orwell said (of the allegation that American troops were being brought to wartime England to crush the English revolution), "One has to belong to the intelligentsia to believe things like that: no ordinary man could be such a fool." But as we know full well these egregious lies about "Zionism" are endlessly propagated in Soviet "scholarly" journals and popular outlets alike. To

paraphrase Lucy Dawidowicz, the USSR's Ministry of Truth has coined another neologism to add to Orwell's War is Peace, Freedom is Slavery.

American Tale of Influence

(Continued from Page 34)

Emerson relates how precipitously close PBS came to blacking out the film nationally and how BBC in England had a similar experience weeks earlier.

The story of Saudi influence has not ended, Emerson points out, even though oil as a political weapon has been considerably weakened since the 1970's. Saudi investments in the US, and American investments in Saudi Arabia, are far too extensive to be disregarded. Still, there is a sense that the worst might be over. Though Emerson himself does not go into it, the fact that the Saudis could capitalize only briefly on the potential public relations disaster of Israel's Lebanon incursion should be noted.

But for a period of time, the Saudis were very successful in conjuring up some venerable ghosts. The Saudi message, as conveyed so well by their American messengers, was steeped in anti-Semitism, nothing less. The old story of a world-wide Zionist conspiracy was resurrected in those Saudi business conferences in which Americans were told that American support for Israel had never been in America's interest and had been, all along, just another tactical success of the powerful, widespread and evil Zionist network. It gained credibility of an unprecedented level in American society and, perhaps for the first time in American history, the old canard played a role in shaping American policy.

That the lie is the same one used by Adolf Hitler, and mirrors the "Zionist Occupied Government" paranoia of modern day Jews-killers like those who murdered Alan Berg, is significant to say the least. That is was mouthed by Americans who should have known its falsehood, and by many who probably did know its falsehood, is genuine cause for alarm.

The petrodollar connection, however, has its unique dimension. The Spanish inquisitors killed Jews out of a sense of religious fanaticism. The Nazis killed Jews out of a sense of twisted racial theory and misdirected nationalism. These Americans, who didn't reach the point of killing Jews, but who did repeat the same lines of anti-Semites from history, did so for profit only.

"The Americans in the petrodollar lobby," Emerson writes in his introduction, "are motivated by the prospect of financial gain or by the fear of" (Continued to Page 40)

Ignorance is Strength
"Zionism is Anti-Semitism."

Tosco Fyvel recalls that when he and Arthur Koestler discussed Orwell's curious lack of empathy regarding the Jewish fate in Europe, Koestler made an apt remark: "Probably Orwell's

imagination was limited, as the imagination of each of us is limited. We can all produce only a limited amount of calories of indignation." Obviously it is impossible to say whether Orwell's blind spot would have changed for the better had he lived. Orwell believed that "anti-Semitism comes more naturally to people of Conservative tendency," a proposition that may have seemed reasonable then but one which is widely disputed today.

Most scholars who now write about anti-Semitism routinely acknowledge that the most dangerous sources spreading Judeophobia, and its thinly disguised correlate, "anti-Zionism," are the Soviet Union and Marxist oriented intellectuals of the New Left. With their ideological blasts gleefully echoed within the United Nations and the Third World, anti-Semitism is virtually the internationalist patrons.

The only question remaining is whether this is really a reversal of previous alignments or has in fact always been the case. Nathaniel Weyl has carefully pondered the effect that Marx's anti-Semitism, and especially his vicious tract, "On the Jewish Question," had on the early thinking of Adolph Hitler. Paul Johnson has recently written that the theoretical basis for anti-Semitism "has always been the work of intellectuals." Lenin often repeated the phrase, "Anti-Semitism is the socialism of fools," but as Johnson notes, "the militant socialism Marx adopted in the later 1840s can be seen as an expanded and transmuted form of his earlier anti-Semitism." W. D. Rubinstein, in *The Left, The Right and the Jews*, writes:

The longstanding attitude of the Marxist left towards the Jews has been summarized very neatly by Arthur Hertzberg as that of "a marked and lasting tradition of imagining a new heaven on earth without Jews," and by Robert S. Wistrich as Marxism's "rejection of any special pleading or moral obligation to further a distinctively Jewish existence in group form."

So it is entirely possible that, with his instinctive recoil from the orthodoxies of the kind that today proclaim "Zionism is racism," Orwell might have rethought the question of Zionism and begun expending "calories of indignation" defending the justice of Israel's cause.

In the end, though, we cannot know which of Orwell's tendencies would have predominated. Orwell observed "that

totalitarian ideas have taken root in the minds of intellectuals everywhere" and he considered 1984 to be a warning that "totalitarianism, if not fought against, could triumph anywhere." Jews have, by their history and by their beliefs, a special stake in the continuing struggle

against the totalitarian impulse. Witting or not, Orwell must be considered a valuable and respected ally of the Jewish people in that struggle. But Orwell also supplies us with a further, unintended, warning. He perceived the nature of the totalitarian threat with a

unique acuity, but on the destruction of European Jewry and the redemption of the ancient Jewish land his vision remained mysteriously clouded. And in that inconsistency of vision of one such as George Orwell there is also a warning for the Jewish people.

HAPPY NEW YEAR

from

Leon N. Weiner & Associates

Main Office: 4 Denny Road, Wilmington



LET THY
BENEVOLENCE BE AS
AN UNFAILING LIGHT
FOR ALL GENERATIONS



**SID STEIN
FUELS**
475-5954

2417 Silverside Road Wilmington, De. 19810

To Learn to Die, to Learn to Live

By HILLEL GOLDBERG

Is there death after life? The reader surely believes that I have the question mixed up and mean: Is there life after death? But no, my question is: Is there death after life — does death occur only after life, or does it usually occur in life? Is it possible to live life so fully and with such zest that no atrophy and no despair, no stunting of growth or deadening of love and awe of life itself, set in before the moment of biological death? To ask whether there is death after life is to ask whether there is life — real life — before death. An inquiry seemingly about an approach to death is really a search for an attitude to life. If in Judaism, the central aspiration is not to let death invade the spiritual domain prior to its invasion of the physical domain, then the spiritual and psychological import of Judaism's laws of mourning become much less important than its laws of life. Exempla from the *Musar* movement demonstrate the lengths to which Jews will go to live to the last limit, so that their deaths can be said truly to have occurred only after life, and not within it. The *Musar* ideal paves the way for a discussion of Israeli attitudes toward life and death, since Israelis, like the *musarniks*, talk incessantly about death, but never to the detriment of the living of life.

The *Musar* movement was founded in the 1840s in Vilna, Lithuania, by an early psychologist of the unconscious, Rabbi Israel Salanter (1810-1883). The movement attempted to resuscitate the ethical dimensions of Judaism, to recall to the collective Jewish mind that the Torah demands standards of behavior toward men and women as well as toward G-d. To realize his program, Rabbi Israel suggested that Jews undertake what moderns would term introspection and self psychoanalysis. The tone of the movement was to scrutinize and to criticize oneself, to purify inner motivations for the dual purpose of removing psychological blocks to ethical acts, and of ensuring that these acts were done without ulterior motives. Ideally, a self-purification led to a genuine love of G-d and man which supplanted self-love, dishonesty, rationalization,

and self-deception. A spur to successful self-scrutiny, said Rabbi Israel, was to remember that this world is but "an alien passing shadow" — one has little time to prove oneself, and pitfalls are everywhere. With a sense that he had no time to waste, Rabbi Israel succeeded in transforming himself and the best of his disciples into fanatics for life, people who clung to their commitments right up to the instant of death.

On the last night of Rabbi Israel's life, he found himself alone in Koenigsberg, Germany. The representatives of the Jewish community there had assigned a watchman to sit with him, since his family, friends, and disciples were away in another country, Lithuania, and his wife had died 12 years earlier. The watchman, it turned out, was upset — frightened of the prospect of being alone with a corpse in the middle of the night. As a pious rabbi who had preached self-scrutiny throughout his life, Rabbi Israel, we may safely assume, would have liked to review his life, contemplate his failings, and repent. What he did instead in his last moments was to talk with the watchman, to soothe him, to persuade him that there was no danger in remaining alone with a corpse — his own.²

Rabbi Israel's chief disciple was Rabbi Simha Ziv, of Kelm, Lithuania, who founded the first yeshiva in Eastern Europe which included secular studies. Rabbi Simha Ziv preached order and punctuality and once instituted a five-minute study session to train his students in self-discipline and concentration. Just before he died, he requested that all of his suits and shirts be cleaned and pressed, so that when his heirs bequeathed them to the poor (as he had requested), the poor would be clothed in dignity.³

Out of Rabbi Simha Ziv's school or under his personal influence, the two major schools of the *Musar* movement emerged. They were, respectively, the Slobodka school headed by Rabbi Nathan Zvi Finkel ("the Elder of Slobodka"), and the Novorodock school headed by Rabbi Joseph J. Hurvitz ("the Elder of Novorodock"). There is a story to the death of each master.

After the closure of the academy in Volozhin, Lithuania, in 1892, Rabbi Nathan Zvi built his academy at Slobodka into the pre-

eminent yeshiva of pre-World War II Europe. It was a veritable well-spring of brilliance, nurturing the early careers of a wide range of outstanding intellectuals: talmudists such as Rabbis Aaron Kotler, Jacob Ruderman, and Jacob Kaminetsky, university scholars such as Harry A. Wolfson and Saul Lieberman, bridge figures such as Rabbis Jehiel J. Weinberg and Isaac Hutner, and *musar* masters such as Rabbis Jacob M. Lessin and Abraham Grodzinski.⁴ In 1924, at the age of 75, the Elder (Rabbi Nathan Zvi) came to Palestine and opened a branch of Slobodka in Hebron (it was destroyed in an Arab pogrom a few years later). By 1927, the Elder was on his deathbed. He was moved to Jerusalem and 21 students were assigned to watch him around the clock. One of the ministering students mistook a bottle of liquor next to his bed for a bottle of water and fed a spoonful to the Elder, who choked on it. The student fled the room in horror and shame. Critical moments passed, the Elder regained his breath. Sick as he was, he noticed that the errant student was not present, and called for him. When the student returned, the Elder greeted him calmly and said: "You made me happy. At first I panicked but after it passed, I saw that it was nothing and was very happy." It was one of the last statements he made before lapsing into unconsciousness and dying three weeks later.⁵

The Elder of Novorodock founded an extreme and ascetic school of *musar* against the background of emergent Marxism in Russia. He set total reliance on G-d and repudiation of materialism against Marxist repudiation of G-d and embrace of materialism. In the face of scathing criticism, when properly understood and courageously practiced, the teachings of the Elder of Novorodock generated perfect tranquility in times of war, hunger, and persecution. In 1919, as the Elder and his disciples resolutely established academies in defiance of a death penalty prescribed for such activity by the new Bolshevik regime in Russia, a typhus epidemic broke out. Many of the Elder's disciples became mortally ill, and whoever treated them was in danger of contracting the disease. Nurses, doctors, and medical facilities were unavailable in times of revolution and civil war. The

disciples urged their master to keep to his administrative and teaching duties, but he would not agree. He personally cared for his disciples, saving their lives by rubbing them down and changing their bedpans. As a consequence, they lived and he died.

Twenty years later, in 1939, a new terror challenged the equilibrium and devotion of *Musar* disciples. Although their behavior during the dark years is rightly classified as a type of Holocaust heroism, as "spiritual resistance," the tendency of historians to see their behavior exclusively as a Holocaust phenomenon robs it of its particularity. To *Musar* disciples, the Holocaust was simply a more acute challenge to the goal which they had received from three generations of *Musar* masters. In 1941, Rabbi Daniel Movshovitz, a successor to Rabbi Simha Ziv as head of the *Musar* academy in Kelm, found himself together with the Jews of Kelm facing machine guns at the foot of a death pit. Rabbi Daniel asked the German officer in command of the operation to allow him to say some parting words to his flock. The latter agreed, but ordered Rabbi Daniel to be brief. As though he were delivering one of his regular lessons to his students, Rabbi Daniel began to speak quietly and calmly about Sanctification of the Divine Name (giving one's life rather than forfeiting one's faith). After he had spoken a while, the German officer shouted at him to finish. Rabbi Daniel turned to the Jews standing at the foot of the pit and said: "Behold, we have now reached the point about which I have spoken just now: Sanctification of the Divine Name. Therefore, do not be confused, accept the decree without panic." When he turned to the German officer, he said: "I have finished. You can begin."⁶

At first glance the Israeli attitude to death appears radically unlike that of the *Musar* disciples. The latter attempted to live right up to the very last moment — to retain the fullness of their senses and of their commitments in the face of sure demise — but Israeli society seems to be obsessed with death, to allow it to eat away at life itself. Notices of death are not printed modestly in obituary columns; they are announced on large, black-bordered posters attached to the apartment

building of the deceased and often on bulletin boards in his own and other neighborhoods. Deaths are commemorated in public year after year, decade after decade, on the anniversary of each Israeli war. Israel's three major dailies runs two to three full pages of large death announcements. They report either recent deaths or the *yahrzeit* (anniversary of death) of people who died a year or two or even 30 or 40 years ago; they extend the sympathies of friends and relatives to the immediate family of the deceased or the sympathies of the Government of Israel (or of other governmental agencies such as the Knesset or the Israel Defense Forces) to victims of war and terrorism, or to families of prominent Israeli personalities who have just died.

Besides ever present death announcements, there is a plethora of *yahrzeit* commemorations and memorial days. There is a special day to remember the Holocaust dead. There is another day to remember the fallen in Israel's five wars. There is an annual and rather prominent gathering on the *yahrzeit* of David Ben Gurion, of Golda Meir, and of other former leaders of Israel. Then there is *Tisha B'Av* — the day of remembrance for the Destruction of the First and Second Temple and for the expulsion from Spain — when, as on Holocaust Day, all places of entertainment close, the television and radio play dirges or broadcast either documentaries on the Holocaust or live speeches at memorial gatherings.

There is an abundance of memorial museums. The largest, in Jerusalem, is *Yad Vashem*, the Holocaust memorial. Smaller museums occupy prominent positions in smaller communities. For example, the museum at Gush Etzion, 15 miles south of Jerusalem, commemorates the soldiers and civilians who were slaughtered there during Israel's War of Independence in 1948. The museum at *Kibbutz Lohamei Ha-Ghettoat* commemorates those who fell in the Warsaw Ghetto uprising. The most famous monument in the country — at Masada — commemorates a mass suicide. To say that Israel regards the suicide as heroic only sharpens the accusation that Israel is taken with death. Other, most unusual monuments dot Israel's countryside. Alongside the highway to Jerusalem, for example, rusting, half-destroyed

anti-Semitism.

Steven Emerson has provided Americans with a sobering account of the susceptibility of their nation's morals to greed. He has provided Jews with a valuable warning that the enemy may, indeed, be a lot closer than was previously thought.

An American Tale of Influence

(Continued from Page 39) losing business with the Arab world. But the lobbyists cloak their political program in the American flag. What's good for Saudi Arabia has become good for Greyhound, Ford, Chase Manhattan, Westinghouse, Bechtel and

thousands of other corporations. In turn, what's good for these corporations has become good for the United States."

"The American Jewish community's support of Israel, by contrast, is motivated by ideological and religious

beliefs. Though I strongly disagree with many policies of the Israeli government and with the virtually uncritical endorsement that some American Jews extend to Israel, no one can challenge the integrity that induces their actions."

It's a gigantic difference, as Emerson points out, and one that Jews must understand and emphasize. And most important of all, Jews must now add the American profit motive to the list of sources of anti-Zionism and

armored trucks from 1948 are intentionally left in place to remind drivers of the hardships of Israel's birth. Throughout the country, plaques and stone memorials remind citizens of the names of Jewish boys who fell while defending that particular area in this or the other war, or who were born in that area and fell elsewhere.

Akin to the reminders of death is the archaeology of Israel: the ancient tombs, decayed buildings, and endless graveyards. The latter frequently rouse the emotions of Orthodox Jews to fever pitch when archaeologists excavate ancient ossuaries or skeletons. For a few months in 1981, Orthodox demonstrators, archaeologists and policemen involved in nasty mini-battles over excavated bones dominated headlines in the Israeli press. Is Israel, then, obsessed with death?

No. Deeper observation shows that it is obsessed with life. It is driven by an urge to spend, learn, argue, enjoy, travel, pray, and create, which overshadows the ubiquitous reminders of death. The urge is overwhelming; the reminders of death serve only to render the Israeli surge to life all the more poignant. It is not the harsh artifacts of war and demise but the robust pressures of peace which eat at all of Israel's citizens. There is pressure on all sides. The land is small, living quarters are cramped which forces life into the streets, market places, universities, *yeshivot*, and countless other, less formal meeting places. There is the mix of populations and the concomitant melange of languages, customs, sensibilities, forcing people into unexpected and never ending friendships, debates, antagonisms, and adjustments. There is the underlying ethos of socialism and the concomitant feeling of mutual responsibility, forcing people to evaluate their lives not just by criteria of individual success or failure, happiness or disappointment, but by the good and welfare of Israel's soldiers, immigrants, and poor — and of the State itself.

The individualism of political liberalism in the West is tempered in Israeli democracy by the hard realities of Arab enmity and economic dependence on the United States — realities which combine with intuitive ethnic instincts, the socialist ethos, and eternal religious values to generate a desire to live and to struggle even if one's personal ambitions have been battered or crushed. Above and beyond the clash of cadences which the ingathering of the exiles has introduced, Israelis believe that at the present stage of history the State of Israel is the last stop for the Jewish people — that Israel is the cradle of Jewish destiny — that in Israel alone the future of the Jewish people will be charted. Since there is no guarantee of a bright future,

there is motivation to give one's all to shape the future in accord with one's deepest commitments.

None of this should be taken to mean that Israel is ever idealistic and selfless, that eyes are only pointed to the future or focused on the communal weal — quite the contrary. Jews are a "stiff-necked nation," as the Hebrew Bible said long ago, and the bending of individual wills to the collective will is accomplished only at the expense of much backsliding and resistance. Israelis fight all the harder to make a career, to savor a bit of the good life, to carve out hobbies or friendships which are wholly disengaged from the collective effort, precisely because they know that their private aspirations can be interrupted or terminated at a moment's notice. With no advance warning wars break out or economic and political shocks lash Israeli society. In Israel, the rush to individual fulfillment is accelerated

precisely because of the underlying commitment to the welfare of the community. one knows that if the need arises — and it so often does — the community must come first.

Is there death after life? The answer is the same for the Israelis as for the *musarniks*, though the vocabulary of the answers is different. Since the *Musar* movement predated the rise of the renewed collective Jewish consciousness and nationalism, the *Musar* disciples' living of life to the very end was invariably colored by an individual commitment — a desire to nurture one's own life or that of one's immediate family, disciples, or acquaintances. Since Israel is the product of a resuscitation of collective political identity, the Israelis' living of life to the very end is often colored by a complex yearning, a dedication to both self and State, to personal friends and ethnic brothers, to close relatives and remote

coreligionists. Nonetheless, for both the *musarniks* and the Israelis, the question is not whether there is life after death but whether there is life before death. Like King David — that most poetic practitioner of self-reflection and most successful promoter of collective Jewish sovereignty — both Israelis and *musarniks*, in dying only after life, "rejoice with trembling."

NOTES

1. Hillel Goldberg, "An Early Psychologist of the Unconscious," *Journal of the History of Ideas*, April, 1982
2. The best history of the *Musar* movement as a whole remains Dov Katz's six volume *Tenuat ha Musar* (Tel Aviv, several editions). The beginnings of critical scholarship on the history of the movement are by Emmanuel Etkes, *R. Yisrael Salanter ve Reshitah shel Tenuat ha Musar* (Jerusalem, 1982). An analysis of everything Israel Salanter wrote in psychology, philosophy and theology is by Hillel Goldberg, *Israel Salanter. Text, Structure, Idea* (New York,

- 1982), which includes a five-part bibliography
3. Abraham J. Heschel, *The Earth is the Lord's: The Inner World of the Jew in East Europe* (New York, 1965), p. 21
4. Dov Katz, *Tenuat ha Musar*, vol. 2 (Tel Aviv, no date), p. 49. Additional incidents about the composure and thoughtfulness of Simha Zisl at the time and on the very day of his death are recorded by Hayyim E. Zaitchik, *Ha Meorat ha Gedolim* (Jerusalem, 1969), Part Two, No. 9, 10, 15, 50, 51
5. Hillel Goldberg, *Israel Salanter Text, Structure, Idea* (New York, 1982), Part Three, chapter three; *idem*, review of Leo W. Schwarz, *Wolfson of Harvard: Portrait of a Scholar* (Philadelphia, 1978), in *Association for Jewish Studies Newsletter*, March, 1979
6. Dov Katz, *Tenuat ha Musar*, vol. 3 (Tel Aviv, 1967), p. 246
7. *Ibid.* vol. 4 (Tel Aviv, 1963), pp. 225-26. See also Hillel Goldberg, "Joseph Yorel Hurvitz," *Encyclopedia Judaica Year Book 1977/78*
8. Zvia A. Brown and Dov Levin, *Toledot shel Mahteret* (Jerusalem, 1962), p. 52, note 77

happy new year

WILMINGTON TRUST

MEMBER FDIC

WHAT WILL SHE REMEMBER?

I couldn't sleep last night. I lay awake staring blankly into the darkness, the iridescence of my clock radio glaring back at me. My thoughts were jumbled, and I reviewed my day.

I had been to see my lawyer in the morning. We had spent several hours discussing my estate plan. Since my wife, Sarah, died last year I knew I had to make other arrangements for the disposition of my estate. I had put off this appointment for months because, well, because I didn't like thinking about my own mortality. My lawyer had advised me months ago that if I didn't rethink my estate plan and have my will redrafted, the government would take a large part of what I spent a lifetime building. So, I finally made the appointment.

I told Sam, my attorney, that I wanted my children and grandchildren to get everything at the least cost to my estate. We talked about trusts, guardianships, valuation of my assets, gifts and taxes. Toward the end of our meeting Sam asked, what I thought at the time, to be a very curious question. "Do you want to leave anything to the Federation Endowment Fund to perpetuate some of your philanthropic interests?"

"I've given all my life," I said. "Through good times and bad times I made my annual pledge to U.J.A. I give to capital fund drives, to Israel, my temple and even bought tickets annually to the policeman's ball. It's enough," I said. "My children and grandchildren should get all my property. The Jewish community can take care of itself. I did enough."

In the afternoon I went to the office, but I couldn't work. I went to my son and daughter-in-law's for dinner and played with my two grandchildren until it was time for them to go to bed. I listened to their tinkling laughter and thought how they would benefit from the plans I had made today.

Now I am lying here awake. It's 2:00 in the morning. I am tired, but I cannot sleep. I think I know why. I have been asking myself the same nagging question over and over again for the past few hours. What will they remember?

What will my grandchildren remember about me after I die? Oh, there will be pictures around. My son will remind them of the good times we spent together. But as the years blend into one another and time ticks away, what will they remember about ME?

I've lived a full life. I was honest in business and I prospered. I've given money and time to my Jewish community and over the years I've helped bring it to the vibrant point it is today. I want my children and grandchildren and, yes, G-d willing, great-grandchildren to know not only that there are Jews, but to take responsibility as a Jew in the community. But I won't always be here to talk about these things and to act as an example.

My mind drifts back to the appointment I had with Sam. "Do you want to give anything to charity to perpetuate your philanthropic interests?" That is the key — perpetuate my philanthropic interests.

My children and grandchildren won't love me any less if I give a portion of my estate to

my Jewish community's endowment fund to help insure the quality of Jewish life that my dear departed wife, Sarah, and I helped to build. A permanent fund may give me that touch of immortality I desire. But more important, when grants are made from my fund in future years to supplement the charitable projects that need help, that will be their example. That they will remember, and they will remember ME.

At last — sleep.



THE ENDOWMENT FUND
 Jewish Federation of Delaware
 101 Garden of Eden Road
 Wilmington, Delaware 19803
 (302) 478-6200

The Sabbath

By IDA R. SUGARMAN,
Kutz Home resident

We are fast approaching the three major holidays in the Jewish calendar, namely:

Rosh Hashanah, Yom Kippur and Succot.

As important as these holidays are, especially Yom Kippur, the most solemn of

all these days is the Sabbath. G-d created the world in six days and he rested on the seventh day which was the Sabbath. That's why we keep it very holy.

He rested on this day, abstaining from doing anything at all. Nothing should be done. In keeping the Sabbath day one must not do anything at all that is done on the previous six days. To really keep it holy, you may not go shopping, pay any bills, answer the phone or use it in any way. You shouldn't even turn a light on or off. You may leave a light on the range for warming food.

When G-d rested he did so in every sense of the word. That's what we should do too. You may ask, and rightly so, how many people really do keep the Sabbath in this way. Who knows that answer, anyway?

In our town, maybe-not many, but in other cities, larger ones, there are many, many people who do keep this holy day of rest to the letter. Let's not be fooled. I heard that in some cities the younger generation are trying to revive a lot of the customs of old-time religion and keeping a kosher kitchen and also dietary laws. Good luck to them.

In other words, if this does spring up as we are told it may, our younger generation may be the ones to begin keeping the Sabbath day as it should be; a day of rest and also some good praying in the synagogues or temples, if you please, or at home.

Be that as it may, it is good to know that the younger ones have been touched by some power. Good luck to all of you, who are really interested in the Jewish religion so to speak. I'm sure that our rabbis will be pleased if this happens. Religion is what they preach.

Let's hope for the survival of Judaism, especially now when there is so much turmoil among the Jews of the world.

Shalom

Chuckles

Janowitz was complaining to a friend that a disaster had befallen him. "My aydem (Son-in-Law) — I tell you, I am cursed, cursed!"

What's wrong with him?"

"What's wrong with him?" moaned Janowitz. "That boy doesn't know how to drink and he doesn't know how to play cards!"

"That you call a curse? That's a blessing. Why are you complaining?"

"Because he does drink and he does play cards!"

In the lounge of a Catskill resort, an hour before the dinner hour, Mrs. Green asked Mrs. Corn, "How about a cocktail before dinner?"

"No, thanks, never drink."

"No? Why not?"

"Well, in front of my children, I don't believe in taking a drink. And when I'm away from my children, who needs it."

"Our new chazzen!" said one Jew. "What beautiful singing, no?"

"Eh!" scoffed the other.

"If I had his voice, I'd sing just as good."

The greenhorn in the Automat fed nickel after nickel into the apple-pie slot.

His friend exclaimed, "Are you crazy, you chozzer (Pig)? You have already 15 pies!"

Said the greenhorn: "Why should it bother you if I keep winning?"

"My wife is so well-read," said Stone, "and goes to so many lectures, and is so up-to-the-minute on current events, that she can talk all night on any subject!"

"My wife, said Stone, "doesn't require a subject."

SCENE: Restaurant.
Waiter: "Tea or coffee, gentlemen?"

1st customer: "I'll have tea."

2nd customer: "Me, too — and be sure the glass is clean!"

(Waiter exits, returns)
Waiter: "Two teas. Which one asked for the clean glass?"

Happy New Year

cookware & utensils, plus a healthy dash of how-to!

creative cooking

christiana mall 366-7484
branmar plaza 475-0390



L'Shanah Tovah

FROM

Lenny and Nan Lipstein

AND

Gene and Lee Lipstein

LE ROYS

New Year Greetings PERMANENT HAIR REMOVAL By Electrolysis

Susan Goodhart

475-4032

Taking The Day Off??

Give Yourself A Break!

Travel In Comfort To A.C. or N.Y.C.

Rent A 12 Or 15 Pass. Van (With Or W/O Driver)

For Reservations

Call 655-7117

DOLLAR
RENT A CAR

Dave Rosenblatt

Happy New Year & Best Wishes

Place your confidence in "The Ring Leaders"



Branmar Plaza
MARSH AND SILVERSIDE RD.
Open Mon.-Fri. 10-9; Sat. 10-8
475-3101

Wilmington
824 Market Street On The Mall
Open Mon.-Sat. 9-5:30
655-6253
4377 Kirkwood Plaza
Open Mon.-Sat. 10-9:30
999-9901

New Year Greetings

from

The First National Bank of Wilmington

Offices Located At:
Crossroads Shopping Center
New Castle

774 Christiana Road
Newark, DE 19711

1800 W. 4th St.
Wilmington

Beth Shalom Religious School

The Beth Shalom Religious School will open to a new school year on Monday and Tuesday, Sept. 9 and 10 for the Primary and Elementary Departments. Tuesday evening, Sept. 10, is the opening session of the Midrasha Department.

The Primary and Elementary teachers for the 1985-86 school term will be Paula Bell, Alisa Dadoun, Arlene Davis, Eta Knepler, Amira Silber and Phyllis Warshafsky.

Alisa Dadoun, a native Wilmingtonian, studied Hebrew at Tel Aviv University in the Mechina Program. She was graduated from the University of Delaware with a degree in special education. She was a teacher at Albert Einstein Academy for two years and taught twice in the Beth Shalom Hebrew Literacy Campaign.

Paula Bell is a graduate of Queens College with a degree in elementary education. She studied Hebrew as a primary language in public school as well as part of her religious school training. She was affiliated with Hillcrest Jewish Center Camp for six years.

Phyllis Warshafsky is a graduate of Boston University where she received a bachelor of science in elementary education, and has taken post graduate courses in special education at State College at Boston. She was graduated from Hebrew College in Brookline, Mass. with a bachelor of Jewish education, and has taught at Hebrew School in Milton, Mass.

Responding to the popularity of our Pre-School Lunch and Learn, the program for 3 and 4-year-olds, will continue on Thursdays at noon at the synagogue. Following lunch with their friends, the children will be exposed to Jewish learning experiences such as story-telling, songs, dance, games, filmstrips and videotapes. Children are asked to bring a dairy lunch and Beth Shalom will provide juice and a treat. We invite

your participation. Please call the synagogue office to register your child, 654-4462.

Our Midrasha faculty consists of Rabbi Kenneth Cohen, Lin Ziering, Cindy Imber, Arlene Davis and Joel Glazer. Glazer, the newest member of our faculty, is a native Wilmingtonian and a graduate of the University of Delaware where he majored in social studies and received a masters of education, with a major in reading. He has taught courses at the University of Delaware and University of Minnesota and is currently a teacher in the Colonial School District.

It is the aim of the Beth Shalom Hebrew School to give its children the finest Hebrew education possible. Under the supervision of Arlene Davis, we have engaged teachers of the highest caliber and instituted the latest methods of education.

The goal of our school is to help each student find a course of significance and enrichment in Jewish living. Our students use our library for both class research and for their own pleasure. Our older children participate in a *kallah* (retreat) at Camp Ramah where they live an intensive Jewish experience and enjoy the warmth and beauty of Shabbat, while our younger children have a

similar experience—a *mini kallah*, here at the synagogue. Through assemblies, films, videotapes, Hanukkah parties, and Purim Carnival, Friday night and Saturday morning family services and dinners, an Israel Independence Day celebration and a Lag B'Omer Maccabiah, the students are exposed to many aspects of Jewish life both here and in Israel. In addition, our students participate in a number of nationally sponsored contests and examinations to further their knowledge and understanding of Judaism, as the Yediat Israel Contest, and the Confirmation class trip to Jewish New York in the spring.

We have high expectations for this coming year on all levels of our educational program - the faculty is experienced and highly competent, the curriculum is tailored to the needs of all our students and the interest and participation of their parents will help us make the 1985-86 school term a banner year for Jewish education at Beth Shalom.

Registrations for our Kindergarten, Primary and Aleph classes are still being taken. Please call Arlene Davis, educational director, 654-4462.

New Year
GREETINGS FROM

h. feimberg's
on the mall

SINCE 1892

HAPPY NEW YEAR



Finkel's

WILMINGTON

GREENVILLE

Happy & Healthy New Year

To All
With Our Best Wishes,
Everyone At

Foley's
Diamond Center

Foley's
Diamond Center

719 MARKET STREET MALL
654-4329

Foley's
Diamond Center

CONCORD MALL
478-8722

Foley's
Diamond Center

CHRISTIANA MALL
399-0999

May you be
inscribed for
a year of happiness

AL'S

Luggage - Sporting Goods - Diamonds

210 Market St.
655-1511

NEW YEAR'S GREETINGS
from

GOORLAND & MANN
"Everything to Clean Anything"

Goorland & Mann, Inc.
Commercial Cleaning Supplies
825 N. Union St., Wilmington
655-1514

AKSE Religious School

AKSE Congregation and its religious school extend to the Jewish Community wishes for good health and success in the year 5746. May our knowledge of Judaism grow through our religious schools and through our own participation in educational endeavors.

Faculty and Administration

Teachers in all departments of the AKSE Religious School are knowledgeable, experienced and capable. They possess a genuine love of Judaism and of children. The faculty members for 1985-86 are: Talmud TORAH - Faith Brown, Ann Jaffe, Vivian Goldberg, Rivka Ini and Gail Weinberg; Bikkurim - Rabbi Leonard B. Gewirtz and Jack Vinokur; Pre-aleph: Rivka Ini and Iris Vinokur.

Curriculum coordinator/faculty advisor - for Bikkurim, Rabbi Leonard B. Gewirtz; for Talmud Torah and Pre-Aleph, Gladys S. Gewirtz. Administrative director is Helen Gordon.

Organization

The AKSE Religious School is organized into three programs. The Pre-Aleph Program is for children in pre-kindergarten through second grade. There are three grade levels: (1) pre-k and

kindergarten (2) first grade and (3) second grade. All children in this program meet one day (usually Sunday) for two hours.

The Talmud Torah Program is for children in third grade through seventh grade. There are five grade levels: aleph, bet, gimel, dalet and heh. All children in the Talmud Torah meet three days each week - two afternoons and on Sunday.

The Bikkurim Program is for students in eighth grade through 10th grade. All students meet together twice each week - Sunday morning and Tuesday evening.

Subjects

In the Pre-Aleph Department, which includes the Hebrew Speaking Play Group, children are introduced to Judaism through Bible stories, prayer, Sabbath and holiday celebrations, songs and games. The Hebrew language is used for classroom expressions, songs and prayer. The environment is informal, with games, stories, arts and crafts, discussions, songs and dances. In the second grade of Pre-Aleph, children begin their formal Hebrew Reading Readiness Program. Attending classes at the Pre-Aleph level develops a positive at-

titude towards Judaism at an early age.

Students in all five grade levels of the Talmud Torah receive instruction in Bible, Jewish history, modern Hebrew, festivals, current events, the history and content of Jewish prayers, and the chanting of our liturgy. The curriculum in all subject areas is well-defined and progressive according to grade level. There is a cohesive five-year course description for each subject taught.

The Bikkurim Program challenges teenagers to think about themselves and their responsibilities as Jews in the world today. Courses over the three year program include: the Holocaust, modern Israel, modern Jewish thinkers, rites of passage, Jewish ethics and philosophy, comparative religion, prophets and writings of the Bible, contemporary Jewish problems. These highly interesting and informative courses also afford an opportunity for students to ask questions and express their feelings.

Jr. Congregation Services

Jr. Congregation services for Talmud Torah students in grades bet through heh are held each Shabbat morning during the school year from 10:15 a.m. until 11:30 a.m., At-

tending Shabbat services is an important part of the students' religious training. Stewart Slomowitz is the leader of the Jr. Congregation, with volunteer help from recent graduates.

Faith Brown leads an Aleph/Pre-Aleph Jr. Congregation twice each month. Young children are afforded an opportunity to develop good Shabbat worship habits.

Registration

Talmud Torah and Pre-Aleph classes at AKSE Religious School will begin on Sunday, Sept. 8. Parents who have not yet registered their child(ren) may do so by completing a registration form at the synagogue office.

Children of unaffiliated parents are welcome.

Questions?

Parents are encouraged to discuss their children's progress, ask questions about the curriculum, and express their concerns. Teachers and administrators listen; they realize, -as the Haggadah states, that children are not all alike, and each child has special needs and special talents. The goal of the AKSE Religious School is to reach and teach each child to the best combined abilities of student and teacher.

For further information, please call Helen Gordon at the synagogue office, 762-7205.

**Happy New Year
To All Our
Clients and Friends**

Our Job Makes Your Job Easier

• PLACERS OFFICE SERVICES TEMPS •

• PLACERS PROFESSIONAL/ TECHNICAL TEMPS •

OFFICE SERVICES DIVISION PROFESSIONAL/TECHNICAL DIV.
JOAN SABBATO BARBARA GREENFIELD

571-8367 571-8376

2000 Pennsylvania Avenue, Suite 201, Wilmington, Delaware 19806



1985 5746

HAPPY NEW YEAR

FINE

OLDSMOBILE-HONDA

298 E. Cleveland Avenue, Newark 738-5200

Beth El Rummage Sale

The Sisterhood of Temple Beth El will hold their annual rummage sale on Sunday, Sept. 8. The sale will be from 9 a.m. to 2 p.m. in the temple parking lot at 301 Passaic Park Road, Newark.

Household items, furniture, toys, books, and clothing are among items available for purchase. For more information call the temple office at 366-6330.

Organizations in the News

National Council Of Jewish Women

On Wednesday, Sept. 18, the Wilmington Section of the National Council of Jewish Women will hold its opening meeting at the home of Shirley Radnick, 4000 Coleridge Road, Brandywine Hills at 9:30 a.m. Connie

Kreshtool will be the guest speaker. Her topic will be "The Road to Nairobi." Connie Kreshtool attended the closing conference of "The Decade for Women Conference" as a representative of the Leadership Conference of National Jewish Women's Organizations and the National Federation of Temple Sisterhoods. She participated in "FORUM '85" in Nairobi.

This timely meeting promises to be exciting and informative. The meeting will provide a forum for the international concerns for women in the decades ahead. The National Council of Jewish Women has been a participant in "The Decade for Women Conference" since it was convened in Mexico in 1975. The meeting is open to the public. Refreshments will be served.

New Year's Dance For Teenagers

The Wilmington and Newark synagogue youth groups and the Jewish Community Center are co-sponsoring a New Year's Dance, 8746, for our community teenagers. It will be an opportunity for our Jewish youth to socialize and begin the Fall season together. The proceeds from the dance will go to the synagogue youth groups. Not only will it be an enjoyable evening, but your temple youth will keep the profits. Invitations will be coming in the mail to all Jewish teenagers. Should anyone not receive an invitation, please contact Roberta Wolnahn, 796-4848.

On Sept. 21, from 8:30 until midnight, a Sr. Dance (ninth-12th graders) will take place at the JCC. Live music will be provided by *The Janine Walters Band*, highlighting Mace Wilner, a familiar teen musical celebrity. The pre-paid admission fee is \$5.

On Sept. 28, from 8 until 11 p.m., a Jr. Dance (seventh-ninth graders) will take place at the Brandywine Country Club, featuring the music of "Purple Haze." The pre-paid admission fee is \$5.

Please encourage your teenagers to participate in this New Year's celebration. *L'Shana Tova Tikatovu.*

Deborah Rummage Sale

The Wilmington Chapter of Deborah Hospital will hold a rummage sale Sept. 11, 12, and 13, Wednesday, Thursday and Friday at St. Andrews Episcopal Church Hall, 8th & Orange Street, Wilmington from 8:30 a.m. to 4 p.m. daily.

Deborah Hospital is for the correction of operable heart defects and for the treatment of all lung diseases, without any restrictions of race or religion or for inability to pay for care.

Flowers For Rosh Hashanah

Womens American ORT, Brandywine Chapter-at-Large, has arranged with a well-known local florist, to provide a beautiful, fresh flower arrangement for your holiday table.

The flowers may be ordered in your choice of colors and sizes: round or oblong, \$12 or \$16. All arrangements will be delivered to your door on Saturday evening, Sept. 14, after Shabbat.

To order these lovely flowers, please call Hana Sivakoff, 478-2098, Jean Chernish, 475-7008, or Alana Meiners, 478-3044. Orders will be accepted until Sept. 9.

Also, please note: our first general meeting will be held on Sept. 12, at 8 p.m., at the Jewish Community Center. Joanne Kassess of Parents Anonymous, will speak on "Safeguarding our Children." This meeting is open to the public, and refreshments will be served.

Bowlers Wanted

Jewish men and women - ages 20-80,
Wednesday night, 9 p.m. at Holiday Lanes.

Come Join Us
Meet New Friends
Call Bernie Schaffer
after 6 p.m.
(302) 475-2400.

WISHING YOU A HAPPY NEW YEAR



The Planning Factory

We're full of bright ideas!

• All types of special events • Parties
• All types of business functions

302-656-6699

GOING - AWAY

Call Susan and Carl Strauss

Professional Child Care
or House Sitting

Contact Us At Night

984-0438

or Day

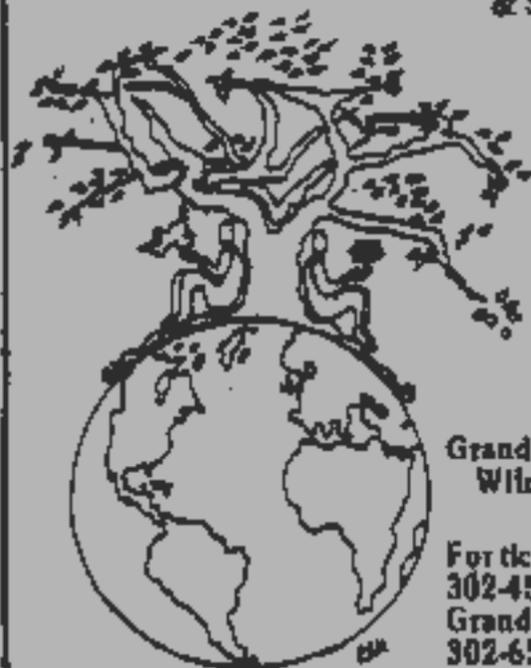
656-3066

PRESCRIPTION FOR THE PLANET

Conference on Nuclear Dilemma & Solutions

Talks by American & Soviet Experts

Saturday, September 21 9 AM-5:15 PM \$15.00 General Public
\$5.00 Senior Citizens
& Students



Grand Opera House,
Wilmington, DE

For tickets call
302-454-3600 or the
Grand Box Office at
302-652-5577

Sponsored by Physicians for Social Responsibility/DE
and the Delaware Academy of Medicine

Happy New Year

from

TOWN & COUNTRY CLEANERS

Let us do your tablecloths
for the holidays.

Gary, Gerry and Marty Greenberg

3301 Concord Pike
478-1487

Wick's at the Club



• TENNIS WEAR
• EQUIPMENT
• PROFESSIONAL
SAME DAY
STRINGING
• DE 745

DuPont
Rock
Isle
Wilmington

Organizations in the News

Beth Emeth Sisterhood

The annual Uniongram Luncheon of the Sisterhood of Congregation Beth Emeth will be held on Tuesday, Sept. 10, at noon. Admission charge is \$3.50 per person, which entitles members and guests to a superb luncheon and a gift set of 4 Uniongrams. (The sale of Uniongrams contributes to the Youth, Education, Sisterhood Fund, which provides scholarships to rabbinic students at the HUG/JIR) Please call Carole Bernstein for reservations for the luncheon and complimentary child-sitting, if needed, at 475-6259. Constance Kreshtool, national president of NFTS and a former president of Sisterhood, who will speak about her experiences and participation in the non-governmental forums, which was part of the schedule of the United Nations Decade for Women Conference, held July 8-20, 1985 in Nairobi, Kenya. A question and answer session will take place after her presentation and the afternoon should prove to be an extremely interesting event. All in the community are welcome. This special event will be the first of innovative monthly meetings during the 1985-86 season of the Sisterhood of Congregation Beth Emeth.

Green Circle Understands -It Hurts To Be Left Out

Feeling left out hurts! Sometimes adults and children are excluded because they're considered unattractive or different by their peers. Children especially are often subject to being teased about their size, shape, color or handicaps. If a child continues to be left out or ridiculed, he may begin to believe he isn't good enough for anything or anyone.

Green Circle is an elementary school program that enables children to discuss

their experiences and feelings of being left out and of being included. It also helps them develop a sense of empathy for others and an understanding, appreciation and acceptance of human differences.

Enthusiastic volunteers, interested in being trained to conduct this popular program one morning a week, are urgently needed!! If you would like more information about this unique volunteer opportunity, please plan to at-

B'nai B'rith Women

General Meetings

B'nai B'rith Women of Delaware will be welcoming back its members at an opening meeting on Wednesday, Sept. 11 at the B'nai B'rith House, 8000 Society Drive, Claymont. Beginning at noon, a mini-lunch will be served. The cost is \$1.25. BBW will also welcome back Yvette Rudnitzky, LCSW Jewish Family Service, to lead the discussion "The Sandwich Generation: Who Takes Care of the Aging?"

On Wednesday, Oct. 30, BBW is sponsoring a bus trip to New York City. Cost for transportation only is \$20 for members, \$25 for non-members. The bus will leave

from B'nai B'rith House at 9 a.m., returning about 9:30 p.m. For reservations send your check to Barbara B. Keil, 7422 Society Drive, Claymont, Del. 19703.

Career Women's Group

B'nai B'rith Women of Delaware is pleased to announce the formation of a new interest group. The group will emphasize programs of interest to career women.

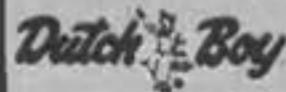
The first meeting will be held at Ellen Meyer's home 2201 Gilpin Ave. on Wednesday, Sept. 18 at 7:30 p.m. Mary Alice Morris from the Delaware Extension Service of Delaware State College will speak on "Managing Stress between Home and Work."

Call Sandy Lubaroff (475-1234) or Sheila Weinberg (475-4962) for your reservation. Ask a friend to join you.

lend the Green Circle Orientation meeting Thursday, Sept. 26, 9:15 a.m. to 11:15 a.m. at Trinity Episcopal Church, 11th and N. Adams Street, Wilmington. Off-street parking and free babysitting will be available. Green Circle is a non-profit, non-sectarian educational STRIVE Youth Program of the Delaware Region, National Conference of Christians and Jews. For additional information or babysitting reservations, please call Kathie Stamm at 655-1061. Volunteers are currently reimbursed for mileage and babysitting expenses.

Sunday
The New York Times
Only at the **99¢**
NEW CASTLE FARMERS MARKET
reg. \$1.50
at any other newsstand
Rt. 13 Across From Wilmington Airport
Fri. Sat. 10-10; Sun. 10-6

Wishing You A Happy New Year



SPECIALIZING IN:
MINI-BLINDS - VERTICALS - WINDOW SHADES - CUSTOM & STOCK - UP TO 121 INCHES (CUT FREE)
GLASS & SCREENS REPAIRED
RELATED HARDWARE

SINCE 1971 WALLPAPER & PAINT CO., INC.
DISCOUNT DECORATING OUTLETS
Window Treatment Installation Available

FORMERLY 214 W. 4th
858-4779 - 656-3066
301 GREENHILL AV., WILM.

762-7827
MERCHANTS SQ., WILM.



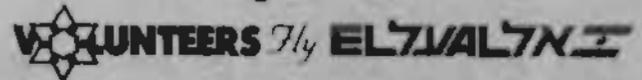
Wishes A שנה טובה

To The **Five** Thousand Volunteers Who Went To Israeli Army Bases, To The Israeli Soliders We Befriended, To Our Supporters, Contributors and Friends.

May You Be Inscribed "In The Book Of Life"

VOLUNTEERS FOR ISRAEL

40 Worth Street, Room 710
New York, N.Y. 10013, Phone 212-608-4848
Wilmington 302-762-9280



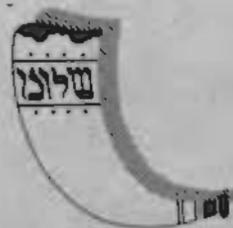
Advertising/Sales Manager For Jewish Voice

Full responsibility for business-advertising function of newspaper including new accounts.

Previous sales and/or advertising experience

Please send resume to:

The Jewish Voice
101 Garden of Eden Road
Wilmington, DE 19803



EAT IN CARRY OUT

PAPPY'S

FAMILY RESTAURANT

- HOME-MADE PASTA • STEAK PLATTERS
- FRESH SALAD BAR • FRESH-OOUGH PIZZA

2722 CONCORD PIKE WILM 478-1601
DUPONT HWY & JEFFERSON AVE 328-1381
WILMINGTON MANOR
MIDWAY SHOPPING CENTER, WILM 998-0123

WE GOT 'EM...COME & GET 'EM!
Have A Bright, Shiny New Year!
EAKINS OLDS, CADILLAC, GMC TRUCK, INC.
10 Minutes from Wilmington

7.7% ON SELECTED MODELS

Robert Weiss
Sales Representative

Pennsville, NJ
Free Bridge Tolls
609-299-6500
Evenings - 302-798-0419

LEASING AVAILABLE
7% Leasing on
Cadillacs

All The Prime Minister's Men

By SIMON GRIVER
(WZPS) — Since David Ben Gurion's term in office, Shimon Peres is the only Israeli prime minister to have surrounded himself with dynamic and talented young men.

Many of "Peres' boys," as they are commonly known, worked with Simon Peres even when he was leader of the opposition, and today seem to have a great deal of influence over the prime minister's policy making.

(WZPS) — One of the notable features of Prime Minister Shimon Peres' administration is the entourage of young disciples that he has assembled to run his day to day affairs. This exciting team of "young blood" has off-set some of the criticism aimed

at Peres (who is 61) because he only made room for party veterans on the Labor Alignment Knesset list, while at the same time the "whizz kid" image has rubbed off on Peres himself.

The line up of youngsters includes Yossi Beilin, 37, cabinet secretary, Boaz Eppelbaum, 40, director of the prime minister's bureau, Uri Savir, 32, media counsellor and his 29 year old deputy Baruch Askarov, Nimrod Novik, 38, political advisor to the prime minister, Amnon Neubach, 40, economic advisor, Israel Peleg, 36, Government Press Office director, Avraham Burg, 29, advisor on Diaspora affairs, Azriel Nevo, 38, military aide and last but by no means least Amiram Nir, 34, advisor on counter terrorism.

Beilin

Dr. Yossi Beilin feels that the "Peres boys" phenomenon marks a return to the days of David Ben Gurion, who surrounded himself with young men like Yitzhak Navon, Abba Ehan, Moshe Dayan and of course Shimon Peres himself. Beilin, a former professor of political science at Tel Aviv University and a leading member of the Labor Party's "Young Guard," is generally considered to be the closest to Peres. He was too far down the Labor Alignment's Knesset list (in 54th position) in the last election to gain a seat, though it is now anticipated that he will be given a safe slot in the next election.

Despite the disappointment of missing a Knesset seat, Beilin has found the role of cabinet secretary to be a challenging one. "It is a unique position," he explains. "Because I have contacts with all the ministers I can be extremely well informed and exert some influence."

As a staunch Labor party ideologue, Beilin has found some aspects of the job frustrating. For as spokesman of the cabinet he often has to defend decisions that he does not agree with,

because half of the national unity cabinet is made up of Likud ministers. However, Likud ministers have been impressed by the impartial

Since David Ben Gurion's term in office, Shimon Peres is the only Israeli prime minister to have surrounded himself with dynamic and talented young men.

manner in which he has executed his responsibilities.

Eppelbaum and Savir

No such restraints have impeded Boaz Eppelbaum, who as director of the prime minister's bureau arranges his daily schedule. Thus Eppelbaum often decides who does and who does not get to see Shimon Peres. He is a former student leader at Haifa University and there remains about him the ag-

gressive air of the campus activist. Since leaving college he has served as an aide to the then Minister of Trade and Industry, Haim Bar Lev and since 1978 has been on Peres' personal staff.

Eppelbaum loses no opportunity to slight the Likud and when discussing the workaholic tendencies of Peres and his staff, whose working day often continues far into the night, he adds, "under the Likud the staff went home at one or two in the afternoon."

Though all the Peres boys are *sabras*, Uri Savir at first glance exudes a more American-style personality. No doubt his spell in the United States as press counsel in New York has had this effect. The return to Israel has been a satisfying one for Savir. As the prime minister's media counsellor he has masterminded a campaign that has seen his boss' image transformed from a hesitant loser to a confident international statesman. In certain of Israel's oriental communities Peres is now lauded as the nation's savior, whereas just a year ago he was the demon Ashkenazi blamed for all their woes.

(Continued to Page 49)

HAPPY NEW YEAR
from
Snacks By The Lb.
Candy and Nut Shop
478-2567 Talleyville Shopping Center

PLUG INTO THE EXCITEMENT
of the 1985-86 season

DELAWARE Theatre

SUBSCRIBE NOW!

and enjoy:

Savings	five memorable productions for the price of four — a great savings over our already low single ticket prices
Quality	"Delaware's only professional theatre can certainly stand with the best." —Jon Berkley, Entertainment Magazine
Convenience	Comfortable seating and ample parking at our brand new intimate state-of-the-art theatre in downtown Wilmington

For ticket information CALL 594-1100

Don't miss the excitement!

L'SHANA TOVA TIKOSEVU



BEST WESTERN EL CAPITAN MOTOR HOTEL

1807 Concord Pike • Wilmington, DE • 302-656-9436

WORLDWIDE TOLL-FREE RESERVATIONS 1-800-528-1234

All The Prime Minister's Men—

(Continued from Page 48)

"I am very much against overexposing the prime minister," says Savir, explaining the secret of his success. "I use the media sparingly and selectively to achieve long term effect. The strategy also calls for a dialogue with the public and every two weeks the prime minister appears in a different part of the country."

Savir also stresses the importance of coordination and unity in Peres' bureau, and he attributes a similar sense of team spirit as a factor in Ronald Reagan's political achievements.

Novik, Neubach, Peleg

Dr. Nimrod Novik, formerly a professor of international relations at Tel Aviv University, recalls that Peres did not

always trust in the loyalty of his staff. "At first Peres was wary of us," recalls Novik. "He maintained a certain distance. But when he saw that we never leaked information to the media, he became more informal and forthcoming."

Novik, who also taught for eight years at the University of Pennsylvania, must keep Peres abreast of interna-

tional political events — a task he describes as "seeing the mines before they explode." Dr. Amnon Neubach has just as unenviable a position in advising the prime minister on how Israel can extricate itself from its muddled economy. Neubach is a graduate of Bar Ilan University and spent 10 years as a senior advisor in the Finance Ministry before becoming manager of the finance department of Hadera Paper Mills.

The director of the Government Press Office, Dr. Israel Peleg was formerly spokesman for the Labor Alignment caucus in the Knesset and represented the alignment on the Israel Broadcasting Authority. Peleg sticks by his prophecy, made before the last election, that if Peres takes office, "he will become the most popular prime minister Israel has ever had and one of the best."

Burg, Nevo, Nir, Askarov

In contrast to the others, Avraham Burg is a newcomer to the Labor party. He is an Orthodox Jew, a leader of Peace Now and son of Dr. Josef Burg who has served in virtually every cabinet since the founding of the state. Burg the younger, now Peres' advisor on

dispora affairs, is a *sabra* who feels that new definitions and constructive dialogue must be sought between Israel and the diaspora based on new realities.

The only leftover from the Likud administration of Yitzhak Shamir is Colonel Azriel Nevo, the prime minister's military aide. At the same time Peres has bolstered his defense bureau by drafting in Amiram Nir as terrorist expert. Nir is a former defense correspondent for Israel Television. Finally Baruch Askarov, Savir's deputy, was previously with Israel Radio and was once Beilin's student at Tel Aviv University.

There has been some criticism of Peres for bringing in so much young blood at the expense of more experienced heads, although he chose the veteran Avraham Tamir, a seasoned major general in the IDF, as director-general of his office. Clearly, Peres' team of whizz kids exert substantial influence over the prime minister's policy making, though how much power they have is impossible to assess. What can be more certainly stated is that these young men will continue to tread the corridors of power with greater achievements yet to come.



Prime Minister Shimon Peres on his first day at work in his new office. With him are cabinet secretary Dr. Yossi Beilin (left) and Boaz Eppelbaum, director of the prime minister's bureau. 14/9/85 Jerusalem. WZPS photo.

Best Wishes
for a Happy,
Healthy & Prosperous
New Year.



Mellon Bank

A neighbor you can count on.

JOHN W. KENDALL INSURANCE



Best Wishes for a
Happy, Healthy and
Peaceful New Year

SERVING YOUR INSURANCE NEEDS SINCE 1938.
PHONE 998-2236

1210 Kirkwood Highway Elsmere, Delaware

Penitence, Prayer And Charity On Yom Kippur

By DVORA WAYSMAN (WZPS) - When sunset approaches in Jerusalem, on the eve of the Day of Atonement, a stillness overtakes the whole city. There are no traffic noises - not even muted ones - for the whole House of Israel, observant or not, refrains from desecrating

this most holy day of the Jewish calendar. The synagogues, just as all over the world, are filled as the plaintive, haunting notes of Kol Nidre usher in Yom Kippur - the Day of Atonement. The service in the synagogue on this day revolves around the idea that on the first day of the year

(Rosh Hashanah) the decree is inscribed, and on the Day of Atonement the decree is sealed, what will be our fate for the coming year including who shall live and who shall die and by what means; but, we are told, "Penitence, Prayer and Charity avert the severe decree."

the most frequent is a petition to grant a particular request. Such prayers are not always answered in the way the petitioner hopes, especially when one's attention is focused just

on one's own needs and desires. The chief value of prayer is when the mind of the worshipper is on the act of praying, not the request to be
(Continued to Page 31)

NEW YEAR GREETINGS
from

Brandywine
Flowers
478-6231

DELAWARE TRAVEL AGENCY, INC.
DELAWARE TRAVEL



Happy New Year
1985  5746

DELAWARE TRAVEL AGENCY, INC.
Nemours Building
1001 Orange St.
658-8686
4009 Concord Pike
479-0200

Penitence simply means saying one is sorry and repenting, for Judaism does not admit that any human being is free from sin or infallible. We have no institution like the Papacy...even the most outstanding Rabbis enjoy only the authority of the Torah they interpret and can be subject to error. We all do wrong because we are human. Penitence begins with repairing any injury one may have done to a fellow man in full. Only then can we expect forgiveness from our Creator. Prayer, the second component of atonement, has its own laws. A Jew is expected to pray three times a day and in a certain way, and not just when the spirit moves him, although spontaneous prayer is also encouraged. There are different kinds of prayer, but

Maaco
AUTO
PAINTING & BODYWORKS

2400 Gov. Printz Blvd.
Wilmington, De. 19802
Phone: 302-762-6777

Craig Schlott
Owner



An open 'gateway' from the prayer, "He who opens the gate of mercy for us..." of the prayers for Yom Kippur in the Worms Mahzor, Germany, late 13th century. According to tradition, the gates of heaven open on the eve of the Day of Atonement to receive the prayers of every Jew and it is on this night that the Almighty makes his decision as to who will live and who will die in the coming year. WZPS photo.

Are there any car dealers left in the world who still practice the fine art of attention to detail?
Precious few.

Delaware Cadillac
Best Wishes
For A Happy New Year

Pennsylvania Avenue & du Pont Street
Wilmington, DE (302) 656-3100



Open Monday, Wednesday and Thursday 8 a.m. to 9 p.m.;
Tuesday and Friday 8 a.m. to 6 p.m.; Saturday 10 a.m. to 4 p.m.

Penitence, Prayer —

(Continued from Page 30)
 granted. The Hebrew word for prayer is *tefillah* from the root *palal* meaning to judge or intercede. An important element in Jewish prayer is *kavannah* (concentration) and it is said that prayer without this inward direction of the mind is like a body without a soul or a husk without a kernel.

The third element necessary "to avert the severe decree" is charity. It is such an important Jewish precept that a whole section of the Shulhan Arukh (the Code of Jewish Law) is devoted to giving charity and all its ramifications. We are told (Yoreh Deah 247-259) that God has compassion on whoever has compassion on

the poor; that it is a religious obligation to give as much charity as one can afford; and that every person is obliged to give charity - even a pauper who is himself supported by charity.

By contrast, Jews are told always to try and avoid being the recipient of charity and that it's better to live a life of pain than to be supported by others. Maimonides codified eight degrees of charity, the lowest being when the giver is glum and resentful for being asked to give. The highest degree of charity is when one gives a loan or a job so that the poor person can adequately support himself. Judaism totally endorses social measures aimed at the abolition of poverty and helping

others to lead productive lives of happiness and dignity.

Perhaps the reason why Jews who observe almost nothing else still flock to synagogues on the Day of Atonement can best be illustrated by Rabbi Naham of Bratslav's parable of the shepherd and the sheep. The shepherd plays his flute while his sheep graze and seek water. As long as the sheep hear the shepherd's music they are safe. And as long as the shepherd can hear his sheep baa-ing, he can help them if they get into trouble. But when the sheep stray so far that the shepherd cannot hear their call for help, then they are indeed lost.

When darkness descends on Jerusalem, as the long day of

praying and fasting draws to a close, it reaches its final crescendo with a blast of the shofar - the ram's horn. Saadia Gaon cited 10 reasons why we sound the shofar, the most important one being for the Ingathering of the Exiles -

calling Jews to return to their Land, *Eretz Yisrael*:
"And it shall come to pass in that day, that a great horn shall be blown; and they shall come that were lost in the land of Assyria."
 (Isaiah 27:13)

L'SHANA TOVA CONCORD YARN BAR *Hand and Machine Knitting*

4 Garden of Eden Road
 Wilmington, Del. 19803
 478-5476

A HAPPY AND HEALTHY NEW YEAR TO ALL

from



**Stanley H.
 KAPLAN**
 EDUCATIONAL
 CENTER

TEST PREPARATION SPECIALISTS SINCE 1938

Independence Mall Concord Pike
 (302) 571-8444



**BEST
 WISHES FOR
 A HAPPY AND HEALTHY
 NEW YEAR**
 from
*First State
 Bookkeeping
 Service*

Naomi Jo Weiner 764-6420

\$100

MINIMUM BALANCE GETS YOU THE
 BEST CHECKING ACCOUNT IN TOWN!

FIRST FEDERAL'S CHECK CLUB™

- Interest on Checking
- Service Charge Free Checking
- \$100,000 Accidental Death Insurance
- Money Savings Discounts
- MasterCard II Debit Card
- Line of Credit with Overdraft Protection
- MAC 24-Hour and Plus Automated System Banking



One Customs House Square Wilmington, DE
 (302) 421-3500
 Member FSLIC

HAPPY NEW YEAR!

To our many friends
 and customers in
 the community



Jess Auto Supply

Israel's First Conservative Kibbutz Celebrates First Birthday

By JANET MENDELSON
MOSHE

(WZPS) - Hanaton, Israel's first Conservative kibbutz recently celebrated its first birthday. Janet Mendelsohn Moshe went along to the kibbutz to see how the settlers are succeeding in combining the values of collectivism and equality, underlying the kibbutz way of life, and their religious aspirations.

Midway between Haifa and Lake Kinneret in the central Galilee region, Jewish life is flourishing for the first time in 2,000 years, and Kibbutz Hanaton, the first settlement

affiliated with the Conservative movement, is on the map.

Founding and Establishment

Founded with 25 members in August 1984, Hanaton has recently celebrated its first anniversary with almost double that number of residents. And as their hard labor pays off with a promising harvest, some of Hanaton's members can relax with a smile and reminisce about how it all began: "It was quite a challenge to settle the first Conservative kibbutz," explains 22-year-old Michael Ben-Ami, originally of



Hanaton, Israel's first Conservative kibbutz, which recently celebrated its first birthday. WZPS photo courtesy Jewish National Fund.

Chicago. Like many of the original *garin*, or nucleus group, Ben-Ami studied at the Jewish Theological Seminary in New York City.

"After an intensive experience of Camp Ramah or a similar framework where religious identity is a vital part of the education, people would look for ways to continue the commitment in their everyday lives," says Ben-Ami. "Finally a group reached a consensus that they wanted to make *aliyah* and settle in Israel in a Conservative Jewish framework."

A kibbutz proved to be the most manageable way to realize their dreams, and the first group of Americans set about paving the way. Fitting like a glove into the plans of the Settlement Department of the Jewish Agency, who place top priority on settlement in the Galilee, the first group went through a *hachshara* or preparatory period on another well established kibbutz. The plans for Hanaton were drawn up and thrashed over and 25 homes were constructed.

According to another old-timer, 26 year-old David Tamir, Hanaton has been supported by several different groups. In addition to the Jewish Agency, the United Kibbutz Movement has been an important guide

in offering advice as well as the benefit of their valuable experience. Also the Conservative movement in Israel offers spiritual help as well as preparing groups of Israeli youth to spend time on the kibbutz. And the people are coming. In addition to the first group of primarily North American settlers, young Israelis in a *nahal* army unit are spending part of their military service on Hanaton, helping in the establishment and development of the kibbutz.

Increased Jewish Presence in Galilee

Although Hanaton's existing homes have yet to reach full occupancy, Tamir notes that the kibbutz master plan calls for as many as 500-600 people in the future. And step-by-step, through trial and error, Hanaton's idealistic group of settlers are learning how to live together in their scenic and secluded setting.

Located under the shadow of Mount Atzmon and close to the Arab village of Kfar Manda, Hanaton's location is the biblical northern border of the tribe of Zevulun. Today, the red-tiled roofs of Hanaton's homes overlook an impressive reservoir of the National Water Carrier which provides southern Israel with

water from the Sea of Galilee.

Strategically the kibbutz' location is important, and the area's natural beauty cries out for the return to this rocky area of the Galilee which has been neglected for so many years. Hanaton's members see Galilee settlement as an important challenge, and they are glad that they can help to increase the Jewish presence in this area. They also see that they have a lot to contribute with their particular view of Judaism.

Although traditional, members of Hanaton do not consider themselves Orthodox in their approach to Judaism, and they differ from the handful of religious kibbutzim in Israel. Their lives are more entrenched in Judaism than the majority of secular kibbutzim, however, and they observe Shabbat and the laws of *kashrut*. Although necessity deems that their synagogue be used temporarily as the carpentry shop, services are held daily in the dining room.

Women and Work

Women are not counted for a *minyan*, or a quorum of 10 for prayer, but there is no problem of equality of the sexes at Hanaton. "Our decision of whether to count women for a *minyan* is a

(Continued to Page 53)



Happy New Year

FROM
HAROLD ALEXANDER

HOLIDAY LANES

52 LANES — MORNING LEAGUES
BRUNSWICK AUTOMATIC SCORING MACHINES.
COCKTAIL LOUNGE
PARTIES and ORGANIZATIONS WELCOME
798-6656

BEST WISHES
FROM

MISTER KLEEN, INC.

Coin Laundry and Dry Cleaning Centers

Midway Shopping Center Graylyn Crest Shopping Center

Chestnut Run Shopping Center

Sylvan Taub, President

NINTH WARD

SAVINGS AND LOAN ASSOCIATION

400 Delaware Avenue

Wilmington, Delaware 19801

654-7791

MEMBER - FSLIC

Conservative Kibbutz —

(Continued from Page 52) question of interpretation of Jewish law and is independent of the status of women on the kibbutz," explains Dudi Ashkenazi. Ashkenazi, himself, recently replaced a woman in the important position of kibbutz secretary, and other women, such as 32-year-old Yehodith Kahn also

hold top decision-making positions of responsibility. As kibbutz treasurer, Kahn is occupied with balancing Hanaton's books. "We have no shortage of work on the kibbutz, but money-making industry is lacking and must be developed quickly," she says. Originally from London, Kahn's background is in

stage management, but her busy schedule leaves little time for the pursuit of theatrical interests on Hanaton.

"At present, 10 people work off the kibbutz, and their salaries go into communal coffers," according to Kahn. "Although we are short of water, clover and wheat are grown, and a sheep dairy is planned." Final negotiations are also being made for the purchase of a plastics factory which will produce sheet plastic for various uses in the local and world market. Also on the drawing board are plans for an educational seminar center which will host visiting groups.

In addition to the development of industry, internal growth is one of Hanaton's biggest assets. The kibbutz' six married couples will be joined by an additional four in the fall, and new offspring are on the way. Although Hanaton is still in its fledgling stages, it shows signs of reaching an early independence. With an interesting cross-section of new immigrants and Israelis, a breathtaking location, and its strong traditional values of Conservative Judaism, Kibbutz Hanaton is carving out a niche in Israel's map of settlements.



L'Shana Tova
from

Susan's Uniforms

"For All Your Uniform Needs"

Look For Us
At Our NEW Location
October 1

Independence Mall Mon.-Tues-Th.-Fri. 9-5
Concord Pike Wed. 9-8
654-7507 Sat. 10-2

WE ALWAYS TAKE GOOD CARE OF YOU!
OLDS SAAB delaware olds VOLVO PEUGEOT

40TH & GOVERNOR PRINTZ BLVD., WILMINGTON, DE 19899 (302) 764-8200

Dave Lewkowitz
SALES COUNSELLOR

Leasing Also Available



L'Shana Tova

A.R. Morris
Jewelers

802 Market St.
658-4013

•DIAMOND IMPORTERS •JEWELRY DESIGNERS•
•IN STORE GEMOLOGIST & JEWELER•



Wishing You A Happy New Year
**WE GUARANTEE THE FRESHEST
AND FINEST SEAFOOD!**

- Fresh Seafood Daily
- Bluefish, Rainbow and Sea Trout, Scrod, Flounder, Monk, Salmon, Sword
- We Welcome Special Orders —

**Fresh and Frozen Seafood,
Homemade Platters and Sandwiches**

SENIOR CITIZEN SPECIAL
MONDAY, TUESDAY AND WEDNESDAY

Branmar Plaza Mon.-Sat. 10-6:30
Marsh & Silverside Rds. Fri. Until 8 PM
(5 doors to the right of the theatre) **475-FISH • 475-7000**

Visa • MasterCard



PEPSI.

**THE CHOICE OF
A NEW GENERATION.™**

Pepsi, Pepsi-Cola, and The Choice of a New Generation are trademarks of PepsiCo, Inc.

HAPPY NEW YEAR

Executive Portraits, Industrial, and Commerical Photography

Location and Studio

JACK BUNGARZ

983 ORANGE ST., WILMINGTON

652-6831

New Year Greetings

from

HY-POINT DAIRY FARM

478-1414

NORMAN LOEBENSBERG

President
and the staff of . . .

ROYAL IMPORTS OF DELAWARE, INC.

Extend Wishes for A Happy New Year To All Our Friends



MERCEDES-BENZ



895-2211



Will There Be One Jewish People In The Year 2000?

III. A Critique of Separation

Part three of a four-part series

By IRVING GREENBERG

The move toward greater polarization and increased inter-denominational delegitimation is not merely leading to a catastrophe of social division. It is strategically, morally, and theologically wrong.

America is the most open society in human history. Everyone is exposed to varied alternative lifestyles. All people face the challenge of choice in which individuals can define their own values and existence. In such an environment, the more varieties of Jewish living that the community can offer, the greater the number of people who will choose each individual variety. Each group is strengthened by the greater effectiveness of the other. Each group should be building up the other, for its own sake as well as for the greater good of *olam Yisrael*.

When the Conservative and Reform movements grow stronger, Orthodoxy gains. The *baal teshuva* (returnee) movement has given numerical gains and a great psychological lift to the Orthodox community. Most of the *baal teshuva* are recruited not from those who

are totally out of Jewish life, but from those outside of Orthodoxy. Most of the people available to become *baal teshuva* come from movements nearby on the spectrum. In other words, when Conservative and Reform generate young people with greater Jewish commitment or with different religious needs than their parents, some of them join the pool of Orthodox returnees. Others stay and strengthen their own movement.

As Conservative and Reform lay people have developed stronger Jewish commitments in the past two decades, they have become consumers of day school education for their children. Thus, they provide many jobs and opportunities for influence to Orthodox rabbis; for the Orthodox still run the majority of the day schools. As the respect for tradition engendered by Conservative and Reform rabbis has deepened among their laymen, they have increasingly supported Orthodox institutions. In the past, if a Reform Jew was busy assimilating, he would cross the street to avoid meeting a Hasid. Now, Reform and Conservative money fuels the remarkable growth of Lubavitch, as of the other Orthodox organizations. Indeed, there is hardly a major national Orthodox institution that can survive without the financial support of Conservative and Reform movements. But that is not the way that it is going.

As Orthodox effectiveness

rises, it gives greater strength to the Conservative and Reform movements. The day schools are primarily built, supported, and run by the Orthodox. Yet, outside of New York, the significant majority of day school students, come from Conservative, Reform, and secular homes. Indeed, the Orthodox day schools are training the future lay leadership of the Conservative and Reform movements — as well as Federation — although for the moment they are not expressing pride in that truth. The presence on college campuses of Orthodox youth wearing *kipot* provides Jewish models and helps change the assimilated tone of the university. *Chabad* houses have had a special success in reaching out to Jewish children in trouble, on drugs, etc., many of them from non-Orthodox homes. And for the children of Conservative, Reform, and secular homes who seek a mystical religious approach, with strong authority and discipline, it is important that there be a Lubavitch or *yeshiva* option. In an open society, the alternative solution to such unmet needs could well be Reverend Moon, Jews for Jesus, or Hare Krishna.

Thus, each movement strengthens the others with its own strength which in turn strengthens the entire Jewish community. In contrast, a social split would lower the numbers available to each group. In many cases, redun-

(Continued to Page 24)

HAPPY NEW YEAR

from

SIG & BETTY ETTINGER

TERRY & LYNNE SKLAR

tickettown

321 W. NORTH ST. • WILMINGTON, DE 19801
TELEPHONE (302) 656-8787 OR 278-015-3282



Will There Be One Jewish People In The Year 2000?

(Continued from Page 54)
 ing the number below a certain critical mass will weaken the capacity of the community to support needed institutions for all the groups. A Jewish civil war will undoubtedly lead to an increase in intermarriage and other negative social phenomena.

Delegitimation of the other denominations diverts each one from facing its own real issues. When the Orthodox totally deny Conservative and Reform, they can dismiss the women's question as something which has been raised by the non-Orthodox and therefore illegitimate. This distracts the Orthodox from facing the challenge of inequities in *halacha*, such as in divorce, and from facing the fact that they have not fully incorporated 50% of the talent and religious potential of their community in a maximum way.

When the Conservative and Reform define their own legitimacy by dismissing the Orthodox, they end up defining success as breaking with the rigidity of the past. Thus, for example, translating prayers into English is mistakenly believed to solve

the problem of worship. They fail to face the fundamental problem of prayer, of modern man's difficulties with prayer, and of how we can pray out of power as we have prayed out of powerlessness.

To solve their internal problems, each group needs the help and presence of the other. The Conservative and Reform movements desperately need more discipline, more ability to demand from their lay people, and a deeper sense of tradition. The rabbis who see this need are frustrated by the limited response of their lay people. The best way to get the lay people to grow is by having them relate to models from the other groups. Out of sympathetic contact with an Orthodox family, Conservative and Reform Jews are more likely to experience the beauty of Shabbat or the strength of the family *yom tov* and are far more likely to begin such observances themselves.

The Orthodox community needs more capacity to respond sensitively and effectively to contemporary urgencies. It needs to be helped to focus on social ac-

tion and the call to justice. It needs help in enriching the spirituality of its lay people, as against excessively mechanical observance in which the spiritual forest is lost for the trees of details. One of the best ways Orthodox lay people could be encouraged in these directions would be from contact with simpatico Conservative and Reform Jews who are active in these areas. Ideally, Jews from all denominations should go away together for weekends and for chances to exchange agendas and understanding. But that is not possible with the present mood of alienation and separation.

The greatest evil resulting from a split could well show up in a moral side effect. We learned in the Holocaust that spiritual distance from others and lack of respect for their religion translated into moral indifference to their fate. This is why so few Christians helped Jews. Will separated Jews stand idly by at the blood of the other Jews when they are in danger? Would each group repeat the erroneous attitude of native French Jewry towards *Ostjuden* in 1939-40? Under the

Vichy regime, the native French Jews were tempted to accept the round-up of "stateless Jews"

Instead of separating, Jews should be binding themselves to each other as closely as possible, lest one group be tempted into indifference to the other's fate. Rabbi Soloveitchik proclaimed this insight decades ago in his classic essay *Kol Dodi Dofek*. But the Orthodox movement has failed to translate this mandate into *halachic* behavior and outreach to include the others within Orthodox solutions.

Theologically, the separation of the Jewish people is an outrage. We live after the Holocaust and the rebirth of Israel. Clearly, the overwhelming message of those two events is the unity of the Jewish people — the unity of fate which Rabbi Soloveitchik has described as *brit goral* — the covenant of common fate. There were no distinctions in the gas chambers. To elevate the

distinctions between Jews to absolute status is to deny the truth that all Jews carry the fate of the covenant, or run the risks of suffering for it. All Jews are God's witnesses.

Israel represents Jewish unity. It was built by religious and secular Jews alike. Israel is supported by Orthodox, Conservative, Reform, and Reconstructionist alike. Israel is the great symbol that the covenant of the Jewish people still lives. To separate now is like living through the Exodus and going on with business as usual. A community guilty of such ingratitude and spiritual hard-heartedness can only fail religiously. Israel's redemptive significance should be translated into common holidays and celebrations, unifying practices — and concrete efforts to bridge religious gaps between all the groups.

© 1985, the National Jewish Resource Center. Irving Greenberg is president of the National Jewish Resource Center.

A Happy & Healthy New Year from

PAPER IMPRESSIONS
Custom Invitations
Discount 15%
 ARLENE MILLER 358-1797
 ANITA SOBEL 475-2440

Have A Happy New Year



Mattes Lighting Service
CALL 656-9933

NEW YEAR GREETINGS

We feature Delaware's largest selection of quality home furnishings, free decorator service, unique credit programs and more!

Miller's
 FURNITURE & SLEEP CENTERS

Concord Pike, Wilmington
Opposite the Brandywine Raceway
 Monday, Wednesday, Thursday and Friday 10:00 to 9:00
 Tuesday and Saturday 10:00 to 5:00; Sunday Noon to 5
478-6900

Wilmingtonian Participates In Two Weeks To Experience...

HAPPY HOLIDAYS

THE GOLDEN FAMILY

GRAY'S FINE PRINTING GOLDEN RUBBER STAMP CO.

11 E. 8th St. (between Market and King)
Wilmington • 652-5626

Editor's Note:

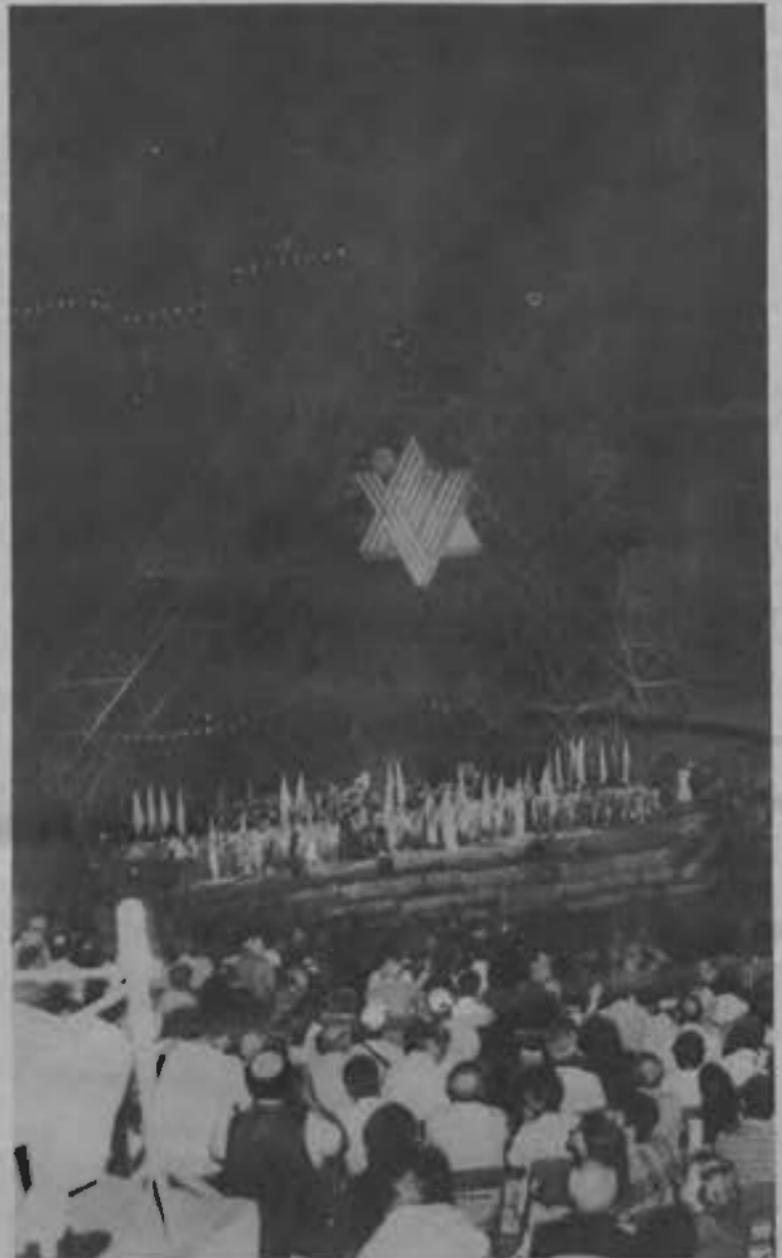
Jay Kogon of Wilmington attended the Maccabiah games in Tel Aviv this summer, serving as physical therapist and head athletic trainer for the softball team. Kogon, one of 10 trainers, describes the entire experience and the camaraderie which developed as unforgettable. He will participate in the Pan American Games to be held in Venezuela in 1987, specializing again in softball.

The USA mens fastpitch softball team recently won the gold medal over a field of international Jewish softball teams at the 12th Maccabiah in Tel Aviv, Israel.

It was the first time the

USA fielded a fastpitch team. The team was sponsored by the International B'nai Brith

and was coached by Larry Shane, Head Villanova (Continued to Page 57)



The closing ceremony of the 12th Maccabiah Games in Jerusalem's Sultan's Pool amphitheater, with representatives of the various competing countries. WZPS photo by Scoop 80.

Happy New Year

to all of our friends



HAPPY HARRY

Peace, justice and tranquility in the year ahead.

from

Cokesbury Village
Hockessin
239-2371

Methodist
Country House
Wilmington
654-5101

Methodist Manor House
Seaford
629-4593

Administered by Peninsula United Methodist Homes Inc.

Rev. Richard C. Stazesky, Pres.

Maccabiah Games

...A Lifetime To Remember

(Continued from Page 56)
Baseball coach.

Representing Delaware was Jay Kogon; physical therapist and head athletic trainer for the softball team. Kogon's responsibilities included overseeing all injuries and rehabilitation needs as well as on the field care. He is presently employed as a physical therapist at Blue Hen Physical Therapy Associates in Stanton, Delaware.

Kogon also participated in the mini marathon held at Kibbutz Haogen. Despite high temperatures and humidity he finished in the top 30%.

The Maccabiah Games are held every four years, the year following the Olympic Games. 4000 Jewish athletes from around the world (38 countries) participated in these games.

Besides the games themselves, the entire USA contingent was exposed to many cultural and educational experiences in Israel. For example, many players spent the Sabbath with Israeli families as well as planting trees in the newly formed Maccabiah Forest in Jerusalem. During the off days athletes went site seeing and visited places like Jerusalem, Masada, and the Golan Heights.

Many of the nights were filled with banquets, parties and receptions, so the time spent in Israel was action packed.

Prior to departing to Israel, the entire USA team spend 3 days at Rutgers University for orientation and team practices.

July 11, the entire team departed for Israel under heavy security and will all the flight delays we reached

Israel 26 hours later.

Closing ceremonies were held in Jerusalem July 25, and from there we were bused directly to the airport for a

1 a.m. flight home. Mixed emotions were felt by all as the wheels of our 747 lifted off Israeli soil at BeGurion Airport.

The 13th Maccabiah Games will take place in July of 1989 and this will be the biggest yet because it is the bar mitzvah.



FORMER OLYMPIC CHAMP SPITZ VISITS MACCABIAH GAMES
BEN GURION AIRPORT, ISRAEL. Former Olympic Gold Medalist Mark Spitz, left, is welcomed at Ben Gurion Airport recently by Aryeh Rosenzweig of the Maccabiah Organizing Committee during his recent visit to the Maccabiah Games. Mr. Spitz erased records by winning seven gold medals in swimming during the 1972 Olympic Games in Munich. RNS Photo.

ROSH HASHANAH GREETINGS

Gus Reissman & Bro. Co.

4 THE COMMONS
3510 SILVERSIDE ROAD
WILMINGTON, DELAWARE 19810

Phone Wilmington: 478-3727
ALL KINDS OF INSURANCE

New Year Greetings!

Kiddie World

KIDDIE WORLD
OWNED AND OPERATED BY DELAWAREANS

Wilmington Road (West to Central)
2808 Concord Pike
Chester Hill & Marrows Roads
Price's Corner Shopping Center
On Rt. 13 One Quarter Mile North of K Mart, Dover

VISA M.C. DISCOVER

NEW YEARS GREETINGS

THE JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA

DEPARTMENT OF DELAWARE

THEIR MEMORY ENDURETH FOREVER

"Grant, Oh God, that the example of their devotion to their country, which they held dearer than life, may move us to equal loyalty, to a purer and exalted patriotism."

THEY LIVE FOREVER

Nathan Arenson	Zane A. Glazer	Max Schwitzgold
Nathan Balick	Gordon Goldstein	Dr. Jesse Selinkoff
Arthur M. Blatman	Kenneth Goldstein	Jacob Israel Silver
Nathan Blume	Bernard Goodlewege	Benjamin M. Simon
Morton Carlis	Maurice Jacobs	Charles Spiegel
Herman Cohen	Robert Lisansky	Sidney Steelman
Charles Edelberg	Seymour Miller	Marvin Weiner
Martin Eisenman	Simon G. Rosen	Henry Winston
Harry Fineman	Herbert Rubenstein	Morton T. Wolson
Harry M. First	Norman Schoenberg	

and
Beloved Members of the Auxiliary
and All Veterans who have since
Departed-We also take a moment to Remember.

New Shaliach Named To Israel Aliyah Center

Dan Krakow, director of the absorption center in Arad and chairman of the Southern Region of the Association of Americans and Canadians in Israel, has been appointed to succeed Eliezer Kroll as the regional director of the Israel Aliyah Center for Pennsylvania, Delaware and Southern New Jersey.

Krakow was born in New York and was graduated from the Bronx High School of Science. He received a bachelor's degree in history from the State University of New York at Binghamton in



Dan Krakow

1974. He also was a counsellor and unit director at Camp Young Judea in New Hampshire and taught Hebrew School in Binghamton.

Krakow made *aliyah* in 1974 to Kibbutz Rosh Hanikra and soon thereafter served two years in the army. In 1977, he moved to Jerusalem, where he served as coordinator of summer programs for American high school and college groups on behalf of the Youth and Hechalutz Department and the American Zionist Youth Foundation.

Since 1979, he has been director of the Arad Absorption Center, which is

populated mainly by immigrants from Russia and Ethiopia.

His wife, Shelly, made *aliyah* from New Jersey in 1971, served in the Israeli Army and received a bachelor's degree in English literature from Hebrew University.

Dan Krakow will be responsible for encouraging im-

migration to Israel, providing information about Israel to individuals and community groups and processing and interviewing for *aliyah* and long term programs in Israel. He is based at the Israel Aliyah Center, Lewis Tower, 225 S. Fifteenth Street, Philadelphia, Pa. 19102 - Phone: 215-546-2088.

FEDERAL BAKE SHOP Happy New Year

Full Line Of Baked Goods
And Wedding Cakes

717 Market St.
652-3688

HAPPY NEW YEAR Diamond State Salvage Co.

655-1501

14th and Church Street

Maelene's Bridal Fashions

PHONE 762-6314



DESIGNED ESPECIALLY
FOR YOU
BRIDESMAIDS -
MOTHER'S & PROM GOWNS
"WE'LL GET YOU TO THE
SYNAGOGUE ON TIME"

MAELENE SCOTT, Mgr. 803 BRANDYWINE BLVD.
BELLEFONTE, DEL. 19809

If other diets
have failed for you,
it's because they haven't
been created for you.



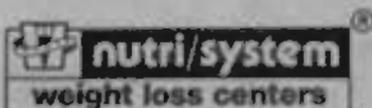
Nutri/System succeeds because we know everybody's different. So we make every Nutri/System program a little different. One of our registered nurses will sit down with you and custom-tailor a program specifically for your body and your needs. It's the safe, fast, deliciously easy-to-follow program that takes care of everything for you, so you just can't fail to lose the exact amount of weight you want to lose.

Visit our new
location at
Graylyn Medical
Center.

Graylyn Medical Center
Marsh & Silverside Roads
475-6010

4510 Kirkwood Hwy.
Wilmington
994-5708

555 E. Lockerman St.
Dover
674-0811



As people vary, so does
an individual's weight loss

Over 600 Centers
In North America

MAY YOU BE INSCRIBED FOR A GOOD YEAR



MILFORD STITCHING OUTLET STORE

S. MARSHALL ST.
MILFORD, DEL. 19963

Tel. 422-8021

OPEN 1ST & 3RD SATURDAY
9 A.M.-2 P.M.

Have A Slim New Year!

Tzimmes With Carrots And Apples

Yield: 6 small servings
 Ingredients:
 8 medium carrots (7" long), grated
 1 Tbsp. uncooked barley
 1 medium-sized apple, grated
 3 Tbsp. pareve diet margarine
 1/2 cup water
 1/2 tsp. salt
 2 tsp. sugar (use imitation maple syrup or artificial

sweetener equivalent)
 1/8 tsp. ground nutmeg
 Procedure:
 1. Combine ingredients in a 4-qt. saucepan.
 2. Cover and cook over low heat for two hours or until the barley is soft. Watch it carefully and stir or add more water if necessary.
 Estimated nutrients per serving:
 Carbohydrate: 10 gr Protein: 4 gr Fat: 2.5 gr Calories: 86
 Exchanges per serving: 2 Vegetable 1 Fat

Sweet Potato Tzimmes

Yield: 10 servings
 Ingredients:
 5 small sweet potatoes, peeled and cubed
 3 medium carrots (7" long), peeled and grated
 5 medium apples, peeled and cubed into large cubes
 8 medium-sized fresh prunes (pitted)
 1/4 cup raisins (2 oz. or 4 tsp.)
 3/4 cup unsweetened orange juice
 Dash salt
 Dash of ginger
 1 tsp. ground cinnamon (or to taste)

Procedure:
 1. Combine potatoes, carrots, apples, prunes and raisins in 10" skillet. Add orange juice, then spices. Stir.
 2. Cook over LOW heat for about 45 minutes or until sweet potatoes are very soft.
 3. Serve hot or cold.
 Estimated nutrients per serving:
 Carbohydrate: 15 gr Protein: 2 gr Fat: 0 Calories 108
 Exchanges per serving: 1 Fruit 1 Bread

**In Our Store
 Big and Tall Men
 ARE NOT
 NEGLECTED,
 BUT RESPECTED.**



big&tall
 men's shop
 A Div. of
 Murphy & Finkle
 200 W. 9th St., Wilm., 652-6331



**HAPPY NEW YEAR
 MITZVAHS ARE
 MERRIER**
 at the Ramada Inn
A FULL SERVICE INN
 meeting all your
 needs and pleasures

ROUTES 202 & 1

Visit our Mark IV Restaurant and our Someplace Else Lounge. For information on Weddings, meetings, conventions and banquets call: 368-1700

SANDY CEAR, Director of Sales
 Mention this ad when calling & you'll receive a free gift certificate



WISHES YOU A HAPPY, HEALTHY NEW YEAR

WILMINGTON 575-1700
NEWARK 738-3500
CONCORD PLAZA 478-6110
DOVER 1-734-5379
 Gilbert J. Spiegel Pat Spiegel Chalphin
 Founder President

flowers
 by Yuki

2006 Pennsylvania Avenue
 (Michael Christopher Pavilion)
 Wilmington, Delaware 19806
 302-455-8292



HA WINSTON & CO

HAPPY NEW YEAR

GREAT FOOD & GREAT DRINK

From Burgers to Complete Dinners

HAPPY HOUR

4-7 P.M. MON-FRI

*Open for Lunch and
 Dinner till Late.*

Open 7 days a week at 11:30 a.m.
 Monday-Thursday 11:30-12:00
 Friday & Saturday 11:30-1:00
 Sunday 11:30-10:00



100 Elkton Rd.
 Newark, DE
 737-2222

Independence Mall
 Concord Pike
 Wilmington, DE
 571-8883

NEVER A RESERVATION

HA WINSTON & CO



114 CONCORD AVE., WILMINGTON, DE 19802 • (302) 421-3900
 132 ELKTON ROAD, NEWARK, DE 19711 • (302) 368-9161
 108 E. LANCASTER AVE., DOWNINGTOWN, PA 19335 • (215) 873-0440

AKSE Adult Education Program

Congregation Adas Kodesch Shel Emeth will offer the following adult education programs in 5746:

1. SHABBATON - for Sabbath, April 11, 1986.
2. ONEG - SHABBAT "ISRAEL LECTURES"

(a) Friday Evening, Oct. 18 - Dr. Shimon Shatzmiller

- (b) Friday Evening, December (date to be announced) - Naomi Goldstein
3. COLLEGE STUDENT SABBATH - Friday Evening, Dec. 27

4. RABBI LEONARD B. GEWIRTZ - will offer his Tuesday Evening Lecture Series, 7:30 p.m. This year he is offering:

"THE HISTORY OF THE JEWISH IDEA OF G-D" In:

- 1) TANACH
- 2) PHARISEE LITERATURE
- 3) MIDRASH
- 4) ZOHAR
- 5) REB SAADYA-GAON-MUTIKALIMUN
- 6) RAMBAM - ARISTOTLE
- 7) REB YEHUDAH HALEVI
- 8) HERMANN COHEN-KANT
- 9) MORDECAI KAPLAN-DEWY PRAGMATISM
- 10) RAV KOOK - PANN-THEISM-UNITY

At 8:45 p.m., the rabbi will be continuing the Talmud study of *Sanhedrin* for the fourth year. This class meets every Tuesday evening, except during July-August.

(Everyone is invited to attend all the lectures and study groups at the AKSE Library.)

Mark Weinberg is chairman of the Adult Education Committee.

New Year Greetings

from

Wright & Simon

The Center For Men's Clothing Of Integrity



PLUMBING AND HEATING SUPPLY CO., INC.

15 South Poplar Street, P.O. Box 469,
 Wilmington, Delaware 19899
 PHONE: (302) 652-3651 • (302) 653-8651 • (215) 727-4427

EXCLUSIVE ** ELEGANT

KOSHER CATERING

BY

FRED GAMIEL

HOME and SYNAGOGUE

Homemade Gefilte Fish and Holiday Dinners Prepared

Also Available Banquet Rooms for 800 Persons

CALL FRED or MARK
 655-2748 or 475-8317

Happy New Year

לשנה טובה תכתבו

wing wah



CHESTNUT HILL PLAZA NEWARK, DE 19711 738-7881

1001 CONCORD PKWY WILMINGTON, DE 19801 478-9500

Israeli Schools Work Out A Peace Plan

By SUSAN E. LONDON
Reprinted from *The New York Times*

JERUSALEM — When a class of Jewish 11th graders in Jerusalem was asked, "What are the things that come to your mind when you think of 'Arab,'" the most common answers were "dirty," "construction worker" and "terrorist."

When Arab 11th graders in the village of Majd el-Krum were asked to express agreement or disagreement with a

series of statements describing Jews, Israelis and Zionism, the statements that most students said they agreed with were: "The object of Zionism is to expel the Arabs from Israel," and "The Jews didn't expel the Arabs from Israel because they need them and want to exploit them."

These two studies, the first conducted by Dr. Haim Eyal of the Hebrew University and the second by the Jerusalem-based Institute for Education for Coexistence Between

Jews and Arabs, point up the difficulties facing Israeli schools as they undertake to change the atmosphere of suspicion and intolerance between Israel's Jewish majority and its Arab minority. One-sixth of Israel's four million citizens are Arabs. About 1.2 million others live in territories occupied by Israel since 1967.

Arie Shoval, deputy director general of the Ministry of Education, says that when the ministry set up a committee on Jewish-Arab coexistence about a year ago, it found that 47 organizations dedicated to improving relations already existed. But it decided more effort was needed.

One way the ministry is promoting the study of Jewish-Arab coexistence is by offering the subject as a credit-earning option for high school civics classes. Educators at the Van Leer Foundation, an independent institution devoted to public issues and educational projects, are developing textbooks and a television program dealing with Arab-Jewish relations in a new way.

One high school course is called "Living Together." "In the past, the curriculum on Israeli-Arab relations was called 'the Israeli-Arab conflict,'" said Meira Ophir, a Jerusalem history teacher. "The whole program dealt with territorial claims and wars." She went on: "I was born in this country. I lived through the conflict. In my childhood a Jewish family

was murdered by Arabs near my parents' house. I fought in the wars. The conflict was a forming experience in my youth. I had to work on myself and say, 'It's not 'the conflict.' Now it's 'Living Together.'" The program, designed for Jewish classes,

describes the experiences of Israel's Arab citizens. The equivalent of Living Together for Arab schools is still in the making at Van Leer.

'Action, Not Talking'
Interns for Peace, a
(Continued to Page 62)

HARRY DAVID ZUTZ

Insurance Exclusively at 300 Delaware Avenue. Underwriting Facilities for: Fire Casualty, Auto, Marine, Surety Bonds.

Specialists for unusual risks.

658-8000

Catering by **HARRY P. BERBEE**

FOR A COMPLETELY UNIQUE GET-TOGETHER Call Harry

"THE DUTCH KING OF OMELETS"

He will treat you and your guests like Royalty!!
Weddings • Cocktail Parties • Brunches
Showers • Bar Mitzvahs
Business Functions • Graduations • Open Houses
A Variety Of Individual Omelets

OUR RATES ARE AFFORDABLE

1620 Shadybrook Drive • Greenmeadow, DE 19803

762-5439

Happy New Year

1985

5746

FROM YOUR

WEEKLY

COMMUNITY

NEWSPAPERS

TOWN TALK
NEWSPAPER

HAPPY NEW YEAR
MARY & DICK SHAPIRO,
CRICHTON'S BEVERAGES
NEWARK'S GOURMET, WINE & LIQUOR SHOP
Newark Shopping Center
Newark, Delaware 19711
737-5848

HAPPY NEW YEAR
Enjoy Fresh Flowers During The Holidays
* Fresh Cut Garden Flowers
* Fresh Arrangements
* Fancy Fruit and Gourmet Baskets
New Store Policy (Both Locations)
* Cash & Carry Purchases
20% Off All Plants and Containers
* Credit Card Purchases
15% Off All Plants and Containers
(Delivery not included)
VILLAGE GREEN FLOWER SHOP
3850 Kennett Pike, Powder Mill Square
Greenville, DE 19807 • (302) 655-5498
Daily Delivery Service
Hours: 8:30 a.m. - 5:00 p.m. Monday thru Friday
Saturday 8:30 a.m. - 4:00 p.m.

After The Holiday Meal, We Can Make Your Table Linens Look Lovely Again.
A HAPPY AND HEALTHY NEW YEAR TO ALL OUR FRIENDS
Norman and Joan Balick
FAIRFAX VALET

"We Dry Cleanest"
Fairfax Shopping Center
Route 202 (Concord Pike)
652-6775

Happy New Year
 Partial Chocolate Mints To Match Your
 Special Occasion - Variety of Designs & Colors
 Party Cookies - Koppers Cordials - Imported Chocolates
 Custom Baskets While You Wait.

THE NUT HUT

CANDIES, NUTS AND GIFTS

302-854-9171

Fairfax Shopping Center

A SPECTACULAR CHILD'S PARTY

from RAINBOW ENTERPRISES includes:



1 character
 Rainbow Britz • Crews • Cabbage Kiki • Strawberry Shortcake
 PLUS
 • Italian Dolci • Name Tags • Prizes • Favors
 PLUS
 • 1 hour of supervised games, songs & fun for kids 2-11

CALL
 RAINBOW ENTERPRISES • (302) 993-8FUN
 Make your BEST PARTY your EASIEST PARTY!

RENTAL CENTERS U.S.A.

"EQUIPMENT FOR RENT TO MAKE
 YOUR JOB A WHOLE LOT
 EASIER"

479-0295



*AUTHORIZED U-HAUL DEALER.

201 CONCORD PIKE (BEAVER VALLEY PLAZA)
 WILMINGTON (1/4 M. NORT. CONCORD MALL)



HAPPY
 HOLIDAYS

DISCOVER
 TREASURE
 UNDER
 YOUR FEET

The ideal gift for the entire family. Search beaches,
 old homes, battlefields, for lost and buried coins,
 jewelry, artifacts, bottles, and relics of yester-year.

FROM \$99.95 UP

Discriminating Models from \$139.95 up

Distributed and Serviced By

**METAL DETECTORS
 of Delaware**

Wilmington, Delaware

Phone: 478-1228

Work Out Peace Plan —

(Continued from Page 81)
 community-based organiza-
 tion that brings Arabs and
 Jews together, has a different
 approach — "action, not talk-
 ing," as its director, Rabbi
 Bruce Cohen, puts it. The In-
 terns organize joint activities
 for Jewish and Arab groups.
 An athletic competition, for
 example, will bring together
 the Arab and Jewish
 residents of an area without
 their different backgrounds
 being the focus of the event.
 Not long ago, the Interns
 recruited Israel's leading
 Jewish and Arab soccer stars
 to play together to exemplify
 cooperation between Arabs
 and Jews.

A combination of classroom
 study and three-day seminars
 involving Arab and Jewish
 high school students is
 favored by the Institute for
 Education for Coexistence. A
 Jewish participant said, "I
 changed after the seminar,
 and I am more aware of the
 opinions, the problems and
 the grievances of the other
 side." An Arab student said,
 "Now things are changed for
 me, and I want to tell people,
 to convince my friends that
 not all Jews are the same."

What Rabbis Fear

Not all schools welcome the
 subject of coexistence. Israel's
 chief rabbi this month said
 that meetings between Jewish
 and Arab students were dangerous
 because they could lead to
 inter-marriage. Ministry of
 Education officials spent
 hours negotiating with the
 heads of the religious educa-
 tion system, which takes in 21
 percent of the country's
 students, before reaching a
 carefully worded agreement
 stating that Jewish and Arab
 students could meet for
 academic but not social ac-
 tivities.

The atmosphere in some
 religious schools was un-
 favorable to coexistence even
 before the rabbi's statement.
 Rivka Ben Aharon, a civics
 teacher in a religious high
 school, had to fight off the ob-
 jections of her principal,
 fellow teachers and students
 in order to teach Living
 Together. "The students 'in-
 formed' me to the prin-
 cipal," she said. One student
 protested that she was
 "desecrating the memory" of
 Israel's fallen soldiers by pro-
 posing to live in peace with
 the Arabs. By the end of the
 term, however, Mrs. Ben
 Aharon reported, "All the
 students said the truth was
 they had known practically

nothing about the Arabs in
 Israel. Many said they had
 mixed up the Arabs of the ter-
 ritories with the Arabs of
 Israel — they hadn't known
 the difference."

Spend the Holidays in Atlantic City
 once again! Stay at the Admirals
 Quarters Hotel, a new deluxe con-
 tinental style hotel, now offering
 special rates from \$69* for two per-
 sons in luxury accommodations, each
 one with a complete kitchen; con-
 tinental breakfast included in rates.
 For reservations call 609-344-2201 or 1-
 800-833-3242.

THE
 ADMIRALS QUARTERS

A Continental Hotel

1985 **HAPPY
 NEW YEAR** 5746

Northtowne Liquors

Northtowne
 Plaza
 I-95 and
 Naamans Rd.
 Claymont, Del.

A Happy, Healthy New Year
 from
THE WASHINGTON CONNECTION*

Jewish Women's Outreach
 of the RNC

Frank Fahrenkopf, Jr., Chairman,
 Betty Heitman, Co-Chairman

310 First Street, S.E.,
 Washington, D.C. 20003

*Paid for by the Republican National Committee

Support Our
 Advertisers
 They Help Bring
 You the Jewish Voice

Retreat By The Vatican

Reprinted from
The Jerusalem Post

The Vatican has just issued its third modern official document concerning Jews and Judaism, and despite a number of positive points, its general tenor has come as a disappointment to Jewish circles involved in Catholic-Jewish dialogue. Despite two decades of dialogue, Judaism, Jews and Israel are defined not in terms of Jewish self-understanding but only in Christian categories.

The first document was the famous statement issued at the end of the Second Vatican Council in 1965. This constituted a historic turning-point, inspired by John XXIII out of his realization of the contribution of Christian teaching to the creation of an atmosphere that made the Holocaust possible. That document not only renounced the traditional teaching which held Jews in all ages guilty of the crime of deicide, but also inaugurated a completely new attitude towards the Jews, which strongly condemned anti-Semitism and opened the way to interfaith understanding.

Ten years later, the Vatican issued "Guidelines" for implementing this statement, which were a further step forward. Christians were called on to acquire a better

knowledge of the religious traditions "of their Jewish brothers." The "Guidelines" advocated dialogue to replace the historical monologue, with the implication of respect for the faith and religious conviction of the other; and laid down recommendations for liturgical revision to eliminate offensive references, emphasizing the Old Testament and stressing elements held in common. It made similar proposals concerning teaching and education and advocated joint action on social issues.

The "Guidelines" generated their own momentum, which led to considerable progress in Jewish-Catholic relations.

The new document, entitled "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church," was at least two years in the making, and its publication was eagerly awaited.

Over the past 20 years, the Vatican has taken several positive steps in the framework of Catholic-Jewish relations. One has been the abandonment of active missionizing by the Church. The disappearance, virtually overnight, of Catholic missions after centuries of attempts to convert

the Jews, by persuasion or by force, has been an outstanding development. Another, has been the strong stand adopted against anti-Semitic manifestations.

Inevitably, the traditional attitudes are too deeply ingrained to be entirely obliterated within a few short years, but any indications of anti-Semitism are being combated by the hierarchy, which, through its monolithic and authoritarian structure, effectively makes its displeasure known. Another positive innovation has been practical inter-faith activities at the grass-roots level with Jewish and Catholic clergy and laymen in various countries working together towards mutual understanding.

It is in the realm of theology that the new document provides its main disappointments. On certain issues, it is helpful: it stresses the Jewish roots of Christianity and the Jewishness of Jesus, and combats the traditional Christian pre-judicial view of the Pharisees. It beholds the Old Testament and to it is good — when read in the light of Christian interpretation. It stresses that the Jews remain a chosen people, not a punished people, and pays tribute to their continuing spiritual fecundity in the rabbinical period, in the Middle Ages and modern times, thereby denying a traditional Christian view of the Jews and Judaism as a fossil.

However, it is on the most basic issue that the new document takes its most conservative and retrogressive stand, in which the Jews lose their basic identity. This derives from the ancient Christian teaching that God's covenant with the Jewish people was displaced by His covenant with those who accepted Jesus. Theologians have referred to the "displacement" of the Jews and the "discontinuity" of the divine covenant. The implication of the acceptance of this belief is that Jews were rejected and relegated to an inferior status.

At its highest level, Christian-Jewish dialogue has been developing insights enabling mutual respect through acknowledgement of the validity of the other faith, while not compromising on one's own belief. The pioneers of this approach of parallel evolution were the Jewish thinkers Franz Rosenzweig and Martin Buber, and since World War II, it has been taken up by a number of the more liberal Christian thinkers. This leaves the eventual convergence of religious traditions to be accomplished in some

mysterious way in God's own time.

It was thought that even Pope John Paul II was hinting at such a belief when he addressed Catholic experts on Judaism in 1982 and said, "We shall be able to go by diverse, but in the end convergent, paths and with the help of the Lord, who has never ceased loving His people, to reach true brotherhood in reconciliation, respect and full accomplishment of God's plan in history."

The new document repudiates thought in this direction. "Jesus affirms," it states, "that there shall be one flock and one shepherd. Church and Judaism cannot therefore be seen as two parallel ways of salvation, and the Church must witness to Christ as the Redeemer for all, while maintaining the strictest respect for religious liberty" (implying that recognition of the legitimacy of Judaism rests only on the principle of religious liberty). Under the admirable objective of uprooting anti-Semitism, it is suggested that Catholics be taught about the unique bond which joins the Church to the Jews "who have been chosen by God to prepare the coming of Christ." If this is the sole basis for their chosenness, and they are excluded from salvation as long as they do not accept Jesus, they remain in an inferior status, and we are back to square one.

The references to the State of Israel are also disappointing, although this is less unexpected. The existence of the State was ignored in the previous documents, and the refusal of the Holy See to

grant formal recognition or establish diplomatic relations has been a major obstacle in dialogue with the Vatican.

The Vatican for its part, has pointed to what it feels is a de facto recognition expressed, for example, through visits by top Israeli ministers to the Pope. It claims that the problem is not theological, but political, and that recognition is withheld because of factors such as the absence of agreed boundaries, and problems such as Arab refugees, the status of the West Bank and Jerusalem, and Lebanon. Of course, political pressures on the Vatican are to be reckoned with, not least from churches in Arab lands. The

(Continued to Page 64)

NEW YEAR GREETINGS FROM
The Rosen Family
Tobacco Village
Concord Mall
Phone 478-5075

To All Our Good Friends and Customers,
A Happy and Healthy New Year.

INFANTS and TODDLERS
GIRLS 2-14
BOYS 2-7

Toddler Town, Inc.
1010 N. Union Street
(In the 1010 Shops)
Wilm., Del.
OPEN DAILY
MON.-SAT. 10AM-5PM
654-0672



Create the finishing touches



BRANDYWINE RUG
wall-to-wall carpet • area rugs • oriental rugs

DRAPERY CORNER
custom window treatments • upholstery

BRANDYWINE RUG

North of DuPont Country Club on
Rockland Rd., Rockland, DE

654-1121



The Mole Hole

Wilmington's Newest & Most Unusual Gift Shop

Unique Gifts • Decorative Accessories
Art • Hand-crafted Items • Toys

Something for Everyone

GREENVILLE CENTER • 3801 KENNETT PIKE
652-8711

Retreat By The Vatican —

(Continued from Page 83) theological aspect, which the Vatican says is not a factor but which others suspect is there, is the traditional view that the Jews were excluded from their land, because they rejected Jesus and could not return until they accepted him.

The new document refers to the Jews in Diaspora "preserving the memory of the land of their forefathers at the heart of their hope." Christians are invited to understand this religious attachment which finds its roots in Biblical tradition without, however, their making any particular religious interpretation of this relationship. The existence of the State of Israel and its political options should be envisaged not in a perspective which is in itself religious, but in their reference to the common principles of international law.

While this statement does have the positive aspect of formal acknowledgement of the Jewish attachment to the Land, this is not seen to have

any religious validity for the Christian (the whole passage is murky and one wonders how it will be understood by Catholic educators who are looking for clear guidelines). Shortly after the "Guidelines" were published in 1975, Father Pierre de Contenson, secretary of the Vatican Liaison Committee with the Jews and one of the most outspoken advocates of Catholic-Jewish understanding, said "The Jews cannot expect us to adopt their theology concerning their divine right to return to the Holy Land." Implicit here is the basic theological question of the abrogation of the "old" covenant. According to the thinking of Contenson, continued in the document, God's promise of the Land to the Jews has no religious significance to the Christians i.e. it was cancelled by the "new" covenant. No reference is made to Israel's right to exist. It may also be asked, from a practical point of view, that if the State of Israel is to be seen in reference to international

law, why should the Vatican withhold de jure recognition from a state that received international legitimation from a UN resolution and has been recognized by over 100 other countries?

Also unfortunate is the mere passing reference to the Holocaust "Catechesis (i.e. systematic instruction) would help in understanding the meaning for the Jews of the extermination during the years 1939-1945 and its consequence." How much better it would have been had the document spoken the language used by its first signatory, Cardinal Willebrands, president of the Vatican Commission for Religious Relations with the Jews, speaking in London in March:

"Jewish sensibilities should be respected and cared for... and I will name two: the recent history of Jewish suffering during the Nazi persecution and the Jews' commitment to and concern for the Land of Israel: this concern is political and secular but also for many, religious. It belongs to an exercise of Christian charity towards one's own brother, with whom we are seeking reconciliation for offences which are very real, not to gloss over this dimension. To carry the memory of many million deaths is a terrible burden; to have a place under the sun where to live in peace and security, with due respect for the rights of others, is a form of hope."

It was the hope engendered by such statements that has been disappointed by the Vatican document. Despite its attempts to find acceptable formulae to foster understanding, the document may well make dialogue more difficult. Certainly Jews and Catholics can continue to find common ground in such fields as social action, the fight for religious liberty and against all forms of prejudice and discrimination, but the document as it stands is a conservative contribution, strengthening basic theological barriers.



Mr. Larry's®
HAIRCIMPERS

**WISHES YOU A
STYLISH
NEW YEAR**

DELAWARE

- Augusta Col-Ort 98-488
- 181 West 11th Street - Col Spur 98-477
- Colonial Mall Center 98-582
- Greenway Plaza 98-598
- Norfolk Plaza 98-477
- Newark Plaza 98-582
- 128 E. DuPont Ave. Newark 98-428
- Strawberry's Paper Center 98-422

ADMINISTRATIVE OFFICE

- 1782 Republic Court - Wilmington, Delaware 19812 336-971-886
- 1782 Republic Court - Wilmington, Delaware 19812 336-971-886

PHILADELPHIA

- Strawberry's - Northeast 791-888-888

NEW JERSEY

- 12800 City Court - Oak Ridge 908-874-2222

The Most Prestigious Address in Delaware Is Not For Sale.



It's for rent! An outstanding luxury midrise apartment that reflects the lifestyle and traditions of excellence you have come to expect. For years Brandywine Hundred Apartments have been admired as Delaware's most distinguished address.

Now... it's time to stop just admiring but to begin enjoying the lifestyle you have earned! Open spaces floor plans, luxury planned 24 hr. security, dressings, all channel TV Cable, covered inside parking served by elevators, social club and card room, private swimming, saunas, hot tubs, beautifully landscaped grounds, 24-hour views, ballrooms and open tennis courts, fresh food refrigerators, self cleaning ovens and washers/dryers in every apartment!

When you combine all the features, the luxury, the prestige of this exclusive community, there will be no doubt that Brandywine Hundred Apartments is a class by itself. Come and see us today!

Brandywine Hundred Apts.
400 Foul's Rd. 656-7787

We care more because we own the property that we manage.

**WILMINGTON
NAUTILUS**
Health & Fitness Center

WILMINGTON, DELAWARE

**Joyous Holiday From The
Blums And Your Friends At**

TAKE-A-BREAK!  **COFFEE SERVICE**

**HAPPY
HOLIDAYS**

 **RED CARPET TRAVEL AGENCY, INC.**
CORPORATION PLAZA, WILMINGTON, DELAWARE 19812 336-675-1218

 **L'SHANA
TOVA**
Garfinkel's

Liquors - Wines - Cordials and Beer

215 King Street Wilmington, Delaware
(302) 656-8822

 **SPRINT**
QUALITY PRINTING

Telephone: (302) 676-0730

Talleyville Shopping Center, 200 Silverdale Road, Wilmington, Delaware 19811

High Quality Printing to Meet YOUR Deadline

- Letterheads
- Brochures
- Invitations
- Business Cards
- Flyers
- Personalized Items
- PHOTOCOPIES (Less for 100)

Ellyson Marks, Rita Marks



ROSH HASHANAH, SYMBOLS OF JUDAISM
 NEW YORK — The late American artist Ben Shahn combined symbols of Judaism — the lion, the Ten Commandments and the blowing of the shofar — in a 1955 painting, above, called "Third Allegory," an appropriate illustration for the Jewish New Year, Rosh Hashanah. It is on Rosh Hashanah, to be observed in 1985 on Sept. 13, that God remembers all his creatures and passes judgment on all human beings, according to Jewish tradition. This painting is in the collection of the Vatican's Museum of Contemporary Art and is reproduced courtesy of the Kennedy Galleries, New York. RNS Photo

Interested In Volunteering?

Have you ever thought about doing volunteer work, but didn't know how or where to get started? The Volunteer Clearinghouse can help you find the volunteer position best suited to your skills and interests. The volunteer needs of approximately 350 organizations and agencies are entered into the computer terminal located at the Volunteer Clearinghouse. One phone call (575-0152) will start you off with a personal interview to match your abilities with an organization's needs. Plan now for an enriching and rewarding fall and winter volunteer position. Be a volunteer! Your community needs you! Call 575-0152.

Support Our Advertisers They Help Bring You the Jewish Voice

DISCOUNT PICTURE FRAMING
Just Released
5 NEW PRINTS by Carolyn Blish
 COMPLETELY FRAMED AND DOUBLE MATTED
NOW ON SALE \$99⁰⁰ EA.
BUY NOW AND RECEIVE SIGNATURE FREE
 LIMITED TIME

Hours: Daily 10 to 6
 Fri. 10 to 7
 Sat. 10 to 6

206 GOV. PRINTZ BLVD.
 "IN" CLAYMONT, DE
 (302) 798-8696

DID YOU KNOW?
Waterworks
CATERS BAR MITZVAHS

- Open Bar for Three Hours (Most Anything You Like)
- Finger Buffet with

Lox and Bagels	Knishes
Blintzes	Smoked Whitefish
Kugel	Herring Salad
Salmon Mousse	Fresh Fruit
Devilled Eggs with Caviar	Vegetables and Cheese
- Cake

• Beautiful Setting on the Brandywine • Valet Parking
Cost for 100 Guests — \$1500. (plus gratuity)
TRY US!
 16th and French Streets on the Brandywine • Wilmington, Delaware • Telephone 652-6022

WHEN YOU WANT HIGH YIELD ANNUITIES
 FRANK KESSELMAN, CLU
 TRANSAMERICA INSURANCE SERVICE
 (302) 475-2580
 2000 Park Road
 Fourth Floor Office Park Plaza
 Wilmington, Delaware 19810
 We Make The Difference Insuring Your Future

A Happy & Healthy New Year
 from
The Paper Dolls
 party papers, plus...

An unbelievable selection of EVERYTHING for every party!

1711-13 Marsh Road Judy Wilk
 (Across from Graylyn Shopping Ctr.) Val Encarnacion
 478-8234

NC CJ **NEW YEAR GREETINGS**
FROM

Delaware Region, National Conference of Christians and Jews

Brotherhood... Sisterhood... Community...
 People working together

The Montefiore Mutual Benefit Society
 Now In Its Second Century Of Service As
 Delaware's Oldest Continuing Jewish Organization

Extends Best Wishes For A Healthy & Happy New Year To The Wilmington Community

JACK BRODSKY - PRES.

שמחה  תהנ

J.E. Workman, Inc.
All Kinds of Quality Roofing
 1805 West 13th Street - Telephone 658-7304
WILMINGTON, DELAWARE

 **ERNCOL** 
 JEWELRY SHOPPE

Fine Jewelry At
 Manufacturers Showroom Prices
 Custom Creations - Your Design Or Ours
 The Latest In Hi-Fashion
 Repairs On Premises (some while you wait)

FREE GIFT WITH ANY PURCHASE

Talleyville Towne Shoppes Rt. 202 & Silverside Rd. (next to Ranch House) 10-5 Mon-Sat. Wed. till 8 p.m. (302) 478-5560

WE ALWAYS TAKE GOOD CARE OF YOU!

Oldsmobile, Volvo, Peugeot, and Saab

delaware olds
 40TH & GOV PRINTZ BLVD. WILM. 764-6200

GREAT SINGERS · DANCE BANDS

AM. 1290
 RADIO **WJBR**



JCC Says Anti-Semitism Not An Issue

NEW YORK (JTA) — The Federal Communications Commission ruled last week that the license-renewal hearing involving a Dodge City, Kan., radio station will not include consideration of its anti-Jewish and anti-black broadcasts in 1982 and 1983.

The FCC ruling on the station, KTTL-FM, was immediately assailed by the anti-Defamation League of B'nai B'rith, whose director, Nathan Perlmutter, said the decision "Strains credulity. By any standard of public interest, of democratic fairness, of plain common sense, KTTL does not merit a broadcast license."

The Aug. 14 FCC ruling was a formal order, which repeated the commission's April 26 action that such broadcasts as those aired on KTTL-FM fall within the First Amendment guarantees of freedom of speech. The next step will include a hearing before an administrative law judge.

The hearing, for which no date has been set, will include a review of the station's log books, financial records and the character of the licensees, Charlie and Nellie Babbs — but not its controversial broadcasts.

KTTL-FM was the subject of controversy after widespread reports that it was broadcasting racist programming, primarily sermons and speeches supplied by right-wing extremist groups, notably the Posse Comitatus, a band of heavily armed anti-Semites.

One 1983 broadcast urged listeners to track down and "set up ambushes" against "every damn Jew rabbi in this land and every Anti-Defamation League leader or JDL leader in this land."

The FCC reportedly said last April that since the remarks in the broadcasts did not incite violence the programs were protected under

(Continued to Page 67)

WE RENT EVERYTHING FOR EVERY PARTY!

TABLES • CHAIRS • TABLE LINENS
 FINE CHINA • SILVER • GLASSWARE
 AND STEMWARE • CHAFING DISHES
 CANDELABRA • PUNCH SETS AND
 FOUNTAINS • CENTER PIECES
 SKIRTING RENTALS • PAPER GOODS
 FULLY EQUIPPED KITCHEN TRUCKS
 PORTABLE GRILLS

ANY SIZE OCCASION - UP TO 1,000 • WE DELIVER

DIAMOND STATE PARTY RENTALS & SALES
999-0807 762-1780
 807-B KIAMENSI ROAD • WILM., DE



New Years Greetings

Louis S. Zaret

WILMINGTON MEMORIAL CO.
Delaware's Only Monument Manufacturer



2501 Lancaster Ave.
Wilmington, DE 19805
656-1626

NCJ NEW YEAR GREETINGS FROM

Delaware Region, National Conference of Christians and Jews

Brotherhood... Sisterhood... Community...
 People working together

Rosh Hashanah 1985 5746

By LOUISE F. WEALTH

When time of Rosh Hashanah draws near
The thoughts of Jewish people are in fear.
Recalling relatives and friends who
Were with us-some-long ago-some recently-gone
Wondering-How will the judgement for us be too.
And when illnesses to us-came last year-
We realized how futile: likes and dislikes
The faults of friends-yet to us dear.
Those were mostly trivial:
Now most important is to live and let live.
And we pray dear Lord God that our faculties be well.
And the method of worship? According how
Our environment was: We can not avoid being
Just what was taught us in childhood.
Then let's find apologies for other's doing-
As quickly as we do for the errors we make.
Yet we are penitent: and must forgive.
And we bend our knees to the one God worshipping.
And as the scriptures declare: must be
very strict. "Lest you step aside and worship other Gods."
On that we can not compromise. And our God lovingly
Instructs that He waits for the sinner to repent.
To forgive-till the day He dies.
Then for love of God and peace forgive: forgive:
and forgive.

Anti-Semitism —

(Continued from Page 66)
the First Amendment.
Perlmutter countered last week that broadcasts by KTTL-FM urging listeners to attack Jews and other "must be grounds for refusing to renew a station's license to broadcast." He added that the FCC's Aug. 14 decision was "a detour around the FCC's legal obligation to serve the public interest."



Chag Sameach

Bob Weiner

Jewish Folk Singer
& Guitarist
Available for
Weddings, Bar Mitzvahs,
Meetings, Etc.
Hebrew
Jewish
Hassidic
American Folk Music
762-1029

THE ECONOMY SHOP NEEDS

FURNITURE

CLOTHING AND HOUSEHOLD GOODS

- PICKUP SERVICE
 - TAX DEDUCTION
 - PHONE 655-8437
 - OPEN 1ST SUNDAY OF THE MONTH
- ECONOMY SHOP, 611 KING ST.**

U.S. OPTICAL

Discount EYEGLASSES

COMPLETE SINGLE VISION GLASSES As Low As \$19⁹⁵	COMPLETE BI-FOCAL GLASSES As Low As \$29⁹⁵
VARILUX Better than bifocals Go beyond bifocals, to Varilux. You'll see clearly at all distances, and there's no bifocal line.	\$15⁰⁰ OFF Complete Pair Varilux Glasses With This Ad. Offer Expires 9-30-85
TRI-STATE MALL Across From Levitz Claymont, DE 302-798-0638	Located In RHODS DRUG STORE 32 E. Main Street Newark, DE 302-368-8955

SERIOUS FUN

There are all kinds of tough, serious exercise programs around. But most people drop out after a couple of sessions.
Jacki Sorensen, a fitness professional, originated Aerobic Dancing in 1969. Her programs are **serious** exercise that works with all the fun you need to stick with it.
Put some Serious Fun into your life.



**JACKI SORENSEN
AEROBIC DANCING**

CLASSES BEGIN MONDAY, SEPTEMBER 16, 1985
AND RUN THRU DECEMBER 13, 1985

NEWARK GEO. WILSON CENTER, RT. 908
M/TH - 9 AM (FB)
M/W - 7 PM

WILMINGTON ALDERSGATE CHURCH, RT. 202
M/W - 5 @ 6:15 PM
T/TH - 8 AM (B)

ST. MARKS CHURCH
LIMESTONE RD.
M/W - 9:15 AM

N.T.L. GUARD HDQTRS. SHERWOOD PARK
T/TH - 5:30 PM

JEWISH COMMUNITY CENTER
GARDEN OF EDEN ROAD
T/TH - 7 PM* (LIMITED ENROLLMENT)

SUN - 10 AM*

B - BABYSITTING FB - FREE BABYSITTING

FOR INFORMATION OR TO REGISTER, CALL IN ELKTON
301-380-8888

***MEMBERS ONLY
OPTIONAL THIRD DAY

Master Care

PROVIDING MEDICAL EQUIPMENT AND SERVICES FOR THE HOME

From Our Home
To Yours...
L'Shana Tova

We meet every home care need.

- sport fitness aids
- diabetic testing products
- oxygen
- wheelchairs
- custom mastectomy fittings
- discounted ostomy supplies
- Free Home Consultations

We handle
all billing for you.

380 College Square Shopping Center
Newark, DE 19711

Free Delivery
Call the "CARE" Line
368-5300



HELP ISRAEL OVERCOME IT'S ECONOMIC CRISIS

MAKE A DIRECT LOAN TO ISRAEL WITH YOUR ISRAEL BOND PURCHASE!

CONGREGATION	RABBI	PRESIDENT
Adas Kodesch Shel Emeth Congregation	Leonard Gewirtz	John A. Elzufon
Congregation Beth Emeth	Peter H. Grumbacher	Dr. Henry Schenker
Congregation Beth Shalom	Kenneth S. Cohen	Ronald Riebman
Congregation Beth Shalom of Dover	Jacob Rosner	Lawrence Kelpner
Temple Beth El of Newark	Ira J. Schiffer	Norman Gershman

This not an offering, which can only be made
by prospectus from State of Israel Bonds.
(Development Corporation for Israel)

Obituaries

Sandra L. Orr
Sandra L. Orr, 88, of 733 Cambridge Ave., Aberdeen, Md., formerly of Wilmington, Del., died of complications from diabetes Sunday, Aug. 4, in Fallston General Hospital, Fallston.

Mrs. Orr was a homemaker. She is survived by her husband, Robert N.; a daughter, Paula A. Orr at home; and her father, J.B. Purcell of Wilson, N.C.

In memoriam the family suggests contributions to the Diabetes Association, 2713 Lancaster Ave., Wilmington 19805, or to the American Kidney Foundation, 1-C Trolley Square, Wilmington 19805.

Abraham Rose

Abraham Rose, 88, of 1107 Grinnell Road, Green Acres, died Monday, Aug. 5 in Wilmington Hospital.

Mr. Rose founded Abe Rose Structural Steel Inc. at 707 S. Market St. He was a proprietor of business, trading in steel scrap, for 40 years. He retired in 1973.

He was a member of Congregation Beth Emeth and the Montefiore Mutual Benefit Society.

He is survived by his wife,

Victoria; a daughter, Pat Jablow of Green Acres; and two grandchildren.

In memoriam the family suggests contributions to Congregation Beth Emeth scholarship fund, 300 Lea Blvd., Wilmington 19802.

Albert J. Baskin

Albert Jacob Baskin, 74, of 1908 Oak Lane Road, Oak Lane Manor, died Aug. 7 in St. Francis Hospital.

For about 20 years, Mr. Baskin had been a partner in Enterprise Printing Co., formerly at Front and Market streets. He retired in 1975. He was a member of Congregation Beth Shalom, Hadassah and the Jewish Community Center.

He is survived by his wife, the former Beatrice Rubenstein; a son, Paul R. of Lowell, Mass.; a daughter, Michele Fields of Denver; a brother, Steven of Fort Lauderdale, Fla.; a sister, Rose Stolove of Brooklyn, N.Y.; and two grandchildren.

Services were held Aug. 9 in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Beth Shalom section of the Jewish (Continued to Page 89)

BUY
TASTE OF THE BRANDYWINE VALLEY
FROM
HADASSAH FOR \$25.00
CALL KAREN ROVINE 764-3097

*We are proud to have played
a part in the production of this
special issue of The Jewish Voice*

**Tri-State
Publishing Co.**

*Publishers and
Printers of Offset Newspapers*

601 Bridge St. Elkton, Md.

Obituaries

(Continued from Page 68)

Community Cemetery on Foulk Road.

In memoriam, the family suggests contributions to charity.

Alice Raphaelson

Alice Raphaelson, 85, of Kutz Home, 704 River Road, died Thursday, Aug. 8 in the home. She previously lived at 4304 Washington Blvd., Washington Hills.

Mrs. Raphaelson was a member of Temple Beth Emeth and was a life member of the Auxiliary of Kutz Home. She was a member of Hadassah and B'nai B'rith.

Her husband, Lewis, died in 1970. She is survived by a son, Marvyn of Wilmington; two daughters, Lois Weisman of Lancaster, Pa., and Evelyn Coopersmith of Washington, D.C.; eight grandchildren and five great-grandchildren.

In memoriam, the family suggests contributions to the Kutz Home, 704 River Road, Wilmington 19809, to Temple Beth Emeth, 300 Lea Blvd., Wilmington 19802, or to charity.

Dr. Martin D. Hirsh

Dr. Martin David Hirsh, 63, of 23 W. 41st St., died Thurs-

day, Aug. 8.

Dr. Hirsh practiced podiatry in his office at 2002 Washington St. for more than 40 years. He served as staff podiatrist at the Kutz Home on River Road.

He was graduated from Temple University's School of Podiatry. He was a member of B'nai B'rith Lodge 470, and an honorary past president of B'nai B'rith District 3.

He is survived by a sister, Harriet Hirsh of Wilmington.

Services were held Sunday, Aug. 11 in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Montefiore section of the Jewish Community Cemetery on Foulk Road.

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

Ronald C. Kaufman

Ronald Charles Kaufman, 46, of 1807 Fairfax Blvd., Fairfax, died Friday, Aug. 16 at home.

Mr. Kaufman was an accountant with the state Department of Labor for 20 years. Before that, he worked at the John Wanamaker department store.

He was a member of Congregation Beth Shalom and was a former president of the Montefiore Mutual Benefit Society. He was treasurer of Lafayette Lodge 14, AF&AM. He was a former treasurer of the Jewish Historical Society, and a member of the Jewish Federation of Delaware.

He is survived by his wife, Janet E. Kaufman; two daughters, Susan and Hilary Kaufman, both at home; his mother, Libby Kaufman of Wilmington; a brother, Joseph L. of McDaniel Crest; and a sister, Barbara K. Citron of Wilmington.

Masonic services, followed by funeral services, were held Sunday, Aug. 18 in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Montefiore Section of the Jewish Community Cemetery, Foulk Road.

In memoriam, the family suggests contributions to Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington 19802, or to Delaware Hospice, Suite 100, Ridgely Building, 3509 Silverside Road, Wilmington 19810.

Samuel Levithan

Samuel Levithan, 84, of Kutz Home, 704 River Road, Bellefonte, died in the nursing home Monday, Aug. 19.

Mr. Levithan worked for Ogden-Howard furniture store for 10 years. He retired around 1970. Before that he had worked as a salesman for Purity Beverage Co., formerly at Second and Jefferson streets, Click-O Club Beverages, formerly in Elsmere, and Country Club Beverages, formerly at Fourth and Lincoln streets.

He was a member of B'nai B'rith Lodge 470.

His first wife, Bessie, died in 1978. His second wife, the former Dorothy Weinbaum, died in 1983. Surviving are three sons, Leonard B. of Northcrest, Norman of Mount Laurel, N.J., and Charles E. of Chalfonte; seven grandchildren, and two great-grandchildren.

Services were held Wednesday, Aug. 21 at 11 a.m. in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in Beth Emeth Memorial Park, Faulkland Road.

In memoriam, the family suggests contributions to the Milton & Hattie Kutz Home,

704 River Road, Wilmington 19809.

Benjamin Goldberg

Benjamin Goldberg, 71, of Thomas West House, 7309 Society Drive, Claymont, died Thursday, Aug. 22 in Wilmington Hospital.

Mr. Goldberg was a salesman in the hardware department at Wilmington Dry Goods, formerly at Fifth and Market streets in Wilmington, where he had worked for 25 years. He retired when the store closed in 1979.

He was a member of the Jewish Community Center Seniors and Congregation Beth Shalom, where he was active in the men's club.

His wife, Freda, died in 1984.

(Continued to Page 70)

Edith & Charles Schnitzer thank everyone for their kindness and generous contributions in memory of their daughter Beatsy Wertheimer.

An Ethical Will

'A HEALTHY AND HAPPY NEW YEAR'

Dearest

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

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

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

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

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

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

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

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

God bless you all and keep you.

Lehayyim.—To LIFE . . .

Schoenberg Memorial Chapel

519 Philadelphia Pike

Wilmington, De. • 762-0334

The Schoenberg Memorial Chapel serves all segments of the Jewish Community following traditional customs with compassionate service to all during their time of greatest need.

Obituaries

(Continued from Page 69) N.Y.; Jay of Boston and He is survived by three Jerry of West Chester, Pa.; sons, Raymond of Homer, two sisters, Rose Blumenthal

**We wish you a Happy,
Healthy, and Prosperous
New Year.**

LAUB FURRIERS

2 East 8th Street
Wilmington, Delaware
622-8063

Happy New Year

from

MONARCH MUFFLER SHOPS

AND THE CHERNOFF FAMILY



11 E. Lea Blvd.
Wilmington, Del.
762-5886

708 E. Market St.
West Chester, Pa.
(215) 438-8581

and Ruth Rothstein, both of Philadelphia; and two grandchildren.

Services were held Sunday, Aug. 25 in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Montefiore section of the Jewish Community Cemetery on Faulk Road.

In memoriam, the family suggests contributions to charity.

Lawrence G. Abrahams

Lawrence G. Abrahams, 74, of 8127 Society Drive, Claymont, died Monday, Aug. 26 in Christiana Hospital.

Mr. Abrahams, the former owner of Park Pharmacy in Boxwood Shopping Center, retired in 1975. He was a member of Armstrong Lodge 26 AF&AM, the Delaware Consistory, Deborah and Congregation Beth Shalom.

He is survived by his wife, Betty; a son, Norman A. of Boston; a daughter, Sheila Plafar of Rosemont, Pa.; a brother, Arthur of Philadelphia; and three grandchildren.

Services were held Tuesday, Aug. 27 in Schoenberg Memorial Chapel, 519 Philadelphia Pike, with a Masonic service at 12:45 p.m. Interment was in Mount

Sharon Cemetery, Springfield, Pa.

Memorial services were held Tuesday, Wednesday and Thursday in the Potter Auditorium of the B'nai B'rith House, 3000 Society Drive.

In memoriam, the family suggests contributions to Deborah, care of Mrs. L. Steinberg, 814 W. 29th St., Wilmington 19802.

Roland F. Cohen

Roland Fredrick Cohen, 56, of 1717 Forestdale Drive, Twin Oaks, died Tuesday,

Aug. 27, in Christiana Hospital.

Mr. Cohen was an auctioneer and appraiser at Penny Hill Auction, held periodically in The Monterey on Philadelphia Pike. He specialized in antiques and fine arts. He had also been a real estate broker.

He was a member of the Lucius H. Scott Lodge 362, F&AM, in Chester, Pa. He was a member of the Delaware Consistory, the Nur Temple Shrine, the Professional Musicians Union, the

(Continued to Page 71)

The Yarn Boutique

wishes everyone a
very happy and
prosperous New Year.

Our senior discount is now
10% as usual.



Our new winter hours:
Mon.-Tue.-Thur.-Fri.
10-5:30 PM
Wed. 12-8 PM
Sat. 10-2:30 PM

Branmar Plaza
Marsh & Silverside Rds.

475-5663

HARVEY & HARVEY INC.

Wishing You A Happy New Year

PROVIDING DEPENDABLE SERVICE FOR 46 YEARS

COMMERCIAL

AND

INDUSTRIAL

OUR SIZE, MODERN EQUIPMENT AND
QUALIFIED STAFF ASSURES THAT YOUR
DISPOSAL NEEDS WILL ALWAYS BE MET!

FOR ESTIMATES & SERVICE
CALL FROM 6 AM TO 7 PM

994-0991

EQUIPMENT

• COMPACTORS - CONTAINERS -
INSTALLATION - SALES - RENTALS -
LEASING SYSTEM DESIGN EXPERTS



FRONT LOADERS

• CONTAINERIZED SYSTEMS
AVAILABLE IN 2-8 CUBIC YDS.
(COMPACTORS FOR ALL
SIZE UNITS!)

REAR LOADERS

• BY HAND OR CONTAINERS
AVAILABLE IN 1-3 CUBIC YDS.



ROLL-OFFS

• 6-54 CUBIC YD. CONTAINERS
40 YARD COMPACTOR UNITS
6-30 CUBIC YD. LEAK-PROOF
SLUDGE CONTAINERS

WATER AND MARSH LANE • NEWPORT, DELAWARE

762-5226

Obituaries

(Continued from Page 70) Beth Shalom. He is survived by his wife, International Society of Appraisers and Congregation Claire; three daughters,

Leslie Nan Cohen and Andrea Merle Cohen, both at home, and Susan Gail Levine of Philadelphia; and a sister, Sylvia Frankel of Chester.

Services were held Thursday, Aug. 29 in Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Beth Shalom section of the Jewish Community Cemetery on Foulk Road. Shiva will be observed at his late residence following services.

Instead of flowers, the family suggests contributions to the Kutz Home, 704 River Road, Wilmington 19809; or to the American Cancer Society, 1708 Lovering Ave., Wilmington 19806.

Bella Tobin

Bella Tobin, 79, of Kutz Home, 704 River Road, died Aug. 23.

Mrs. Tobin was born in Philadelphia in 1906. As a teenager, she helped her parents in their retail women's wear store, and continued to work in the store until her parents died and the store was sold in the late 1940s.

Mrs. Tobin was a member of Deborah and ORT, attended the Jewish Community Center Senior Center and enjoyed all types of crafts.

In 1973 she was diagnosed as having chronic leukemia, but she refused to let her illness affect her positive and enthusiastic outlook on life.

Her husband, Joseph, died in 1962. She is survived by two daughters, Sophie Beck of Wilmington and Claire Lerman of Philadelphia; four grandchildren, one in Connecticut, one in California and two in Arizona; and four great-grandchildren.

Graveside services were held Monday, Aug. 26 in Montefiore Cemetery, Fox Chase, Pa.



B'NAI BRITH'S NEW MAJOR MEDICAL INSURANCE

The "More For Your Money" Plan That Gives You And Your Family:

More Control: More Protection:

- You Choose The Doctor
- You Choose The Hospital
- You Choose The Deductible
- You're Covered Wherever You Go—When you travel or move, your protection goes with you
- Up To \$1,000,000 Lifetime Benefit
- Dental Option
- Ambulatory Surgical Benefits
- Second Surgical Opinion Benefits

Available to B'nai B'rith members under age 65 and their families. We enroll new members.



For details contact:

David M. Buchler
Field Underwriter
Registered Representative

1812 Newport Gap Pike
P. O. Box 5007
Wilmington, DE 19808 0007
302 995-6167 (Bus)
738-3350 (Res)

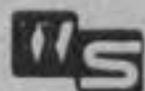
YES, I'm interested in B'nai B'rith's "More For Your Money" Major Medical Plan. Please contact me personally or by mail.

NAME _____

ADDRESS _____

CITY STATE ZIP _____

HOME PHONE _____



Wilmington Supply Company

WHOLESALE DISTRIBUTOR

REFRIGERATION — AIR CONDITIONING
PLUMBING — HEATING

133 E. ELEANOR ST., PHILA. PA. 19120

215-GL 5-9196

2000 MARYLAND AVENUE, WILMINGTON, DEL. 19805

656-4421

COMMUNITY CALENDAR

TIME	DESCRIPTION
SUNDAY, SEP. 8, 1985	10:00 PM Temple Beth El Sisthd Rummage Sale 1:00 PM Cong. Beth Shalom Open House 2:00 PM ORT Family Dating JCC Art Opening
MONDAY, SEP. 9, 1985	8:30 AM Voice Editorial Committee Mtg. 6:00 PM JCC New Bd. Member Orientation Dinner 7:30 PM Hadassah Newark Ch. Bd. Mtg. 7:30 PM JCC BD MTG - AT JCC 8:00 PM Had. JCRC Public Affairs Forum 8:00 PM JFS BD MTG
TUESDAY, SEP. 10, 1985	12 NOON Cong. Beth Emeth Sisthd Gen. Mtg. 7:30 PM Cong. Beth Shalom Bd. Mtg. 8:00 PM JFS Bd. Mtg. 8:00 PM Cong. Beth Emeth B. of Trustees Mtg. 8:00 PM AKSE Cong. Bd. Mtg.
WEDNESDAY, SEP. 11, 1985	9:15 PM JCC Trip to NY "Biloxie Blues" 12 NOON NCJW Bd. Mtg. 7:30 PM BBW Opening Bd. Mtg. & Luncheon Temple Beth El Sisthd Mtg.
THURSDAY, SEP. 12, 1985	11:30 AM Kutz Home Aux. Bd. Mtg. at Kutz Home 1:00 PM Kutz Home Aux. Reg. Mtg. at Kutz Home 7:15 PM ORT Bd. & Gen. Mtg.
SATURDAY, SEP. 14, 1985	Cong. Beth Emeth Couples Club
SUNDAY, SEP. 15, 1985	9:30 AM Temple Beth El Sisthd Kugel Sale 1:00 PM Temple Beth El Men's Club Mtg. 5:00 PM JCC Rosh Hashanah Mccabiah JCC Closes
MONDAY, SEP. 16, 1985	ROSH HASHANA
TUESDAY, SEP. 17, 1985	7:00 PM ROSH HASHANA 8:00 PM JCC Opens Cong. Beth Emeth Ex. Conim. Mtg.
WEDNESDAY, SEP. 18, 1985	9:30 AM NCJW Gen. Mtg. 6:00 PM BBW Gr. Mtg. & Dinner 7:30 PM Hadassah/Newark Ch. Gen. Mtg. at Beth El
THURSDAY, SEP. 19, 1985	8:00 PM JFD BD MTG. - AT JCC
SUNDAY, SEP. 22, 1985	9:30 AM Temple Beth El Men's Club Mtg. 10:00 AM JFD Leadership Camp. Training
MONDAY, SEP. 23, 1985	12 NOON Had. Sabra Bd. Mtg. 7:30 PM JCC Ex. Comm. Mtg. 8:00 PM Had/Wilm Ch. Bd. Mtg. 8:00 PM Kutz Home Bd. Mtg.

That "SPECIAL LOOK"
For Fall
at

**The Very Thing
Boutique**

E-118 Greenville Center
3801 Kennett Pike
Greenville, Delaware

Mon.-Sat. 10-5
654-4545



**Our company just took
the best shot at controlling
health care costs.**

**That's just what
my company needs.**

**That's Today's
Blue Cross
Blue Shield!**

Today's Blue Cross Blue Shield of Delaware has new innovative products to keep the cost of your health benefits under control. In fact, six out of ten current group customers are on a fast course to better benefits management . . . thanks to products Blue Cross Blue Shield has developed over the past three years.

Your company can hold the line on costs *and* take advantage of the broadest available choice of health care products . . . Blue Cross Blue Shield products that saved Delaware employers \$27 million last year!

Quality coverage and solid money-saving strategies . . . that's today's game plan. That's Today's Blue Cross Blue Shield. Talk to your representative.



**Blue Cross
Blue Shield**
of Delaware