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Supreme Court, Jewish Groups Divided On Abortion, Menorah Rulings

Mixed Reactions To Rulings Church-State Separation

Jewish Groups Vow To Fight Moves To Restrict Abortion

By HOWARD ROSENBERG

WASHINGTON (JTA) — American Jewish groups had mixed reactions to the Supreme Court's complicated ruling on July 3 on which types of religious symbols may be displayed on government property without violating the First Amendment to the Constitution.

In a 5-4 decision, the justices ruled the display of a nativity scene in a Pittsburgh courthouse violated the First Amendment's Establishment Clause, which prohibits government endorsement of religion. In a separate ruling, the court ruled 6-3 that the posting of both a menorah and Christmas tree outside Pittsburgh's City Hall was constitutional because they were part of a seasonal display.

Orthodox Jewish groups welcomed the menorah ruling and were largely silent about the ban on creche. Conversely, non-Orthodox Jewish groups concerned about maintaining a strict separation between church and state were pleased at the ruling against the nativity scene and, in many cases, upset

that the court did not go further to rule against the menorah display, as well.

The case, Chabad and County of Allegheny and City of Pittsburgh vs. American Civil Liberties Union et al., pitted the Lubavitch Hasidic movement and Orthodox allies against the ACLU and Jewish groups concerned about maintaining church-state separation.

Shortly before Christmas 1986, the Greater Pittsburgh Chapter of the ACLU sued to ban the display of an 18-foot menorah, owned by Chabad, next to a 45-foot high Christmas tree outside Pittsburgh's City-County Building. The groups also sued to ban the display of a creche, donated by a Roman Catholic group, on the grand staircase of the Allegheny County Courthouse.

A U.S. district court upheld the constitutionality of both displays. But in March 1988, the U.S. Court of Appeals for the Third Circuit overturned that decision.

When the case went to the U.S. Supreme Court, several Jewish groups

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By DAVID FRIEDMAN

WASHINGTON (JTA) — Several Jewish groups have expressed consternation over the reliant U.S. Supreme Court's ruling allowing states to sharply limit the practice of abortion.

"The court has decided to chip away at women's reproductive rights by giving the states power to regulate abortions," said Lenore Feldman, national president of the National Council of Jewish Women.

"In many states, this decision will turn the clock back to the days before 1973 and will open the door for states to abandon women's right to choose."

1973 was the year the U.S. Supreme court affirmed a woman's constitutional right to have an abortion in the landmark Roe vs. Wade case. The court

stopped short of overturning that ruling on July 3, but activists on both sides of the divisive issue agree that the scope of the 1973 decision was severely weakened. The decision was "almost an invitation of the court to states to come up with their own (anti-abortion) laws," said Aileen Cooper, director of public affairs for B'nai B'rith Women.

NCJW and BBW, which have been fighting for a woman's right to choose an abortion since the 1960s, said their local branches would be activated to lobby state legislatures against adopting anti-abortion laws. Other Jewish groups also plan to work against state laws restricting abortion.

The only support for the court's ruling in the Jewish community came from Or-

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Likud And Labor Move To Ease Crisis, But Delay Vote Affirming Peace Plan

By DAVID LANDAU

JERUSALEM (JTA) — Israel's Likud and Labor parties last weekend edged toward resolving a government crisis over the Middle East peace process. But the Cabinet avoided a test vote Sunday to reaffirm the government's peace initiative, which it had endorsed by a large majority May 14.

Both Labor and Likud ministers balked, prompting Prime Minister Yitzhak Shamir to postpone the show of hands to a future meeting.

Political observers believe both parties will use the interim to reach a compromise that would end Labor's threat to leave the coalition government.

The entire peace undertaking was cast in doubt when Likud hard-liners succeeded in attaching a series of tough restrictions and conditions to Shamir's peace plan, making it unacceptable to Labor.

The Labor Party Executive, meeting on July 10, recommended that the party's Central Committee end the alliance with Likud over this issue. But Labor's leadership seems in no great hurry. The Central Committee will not convene until sometime next month, allowing ample time for a resolution of coalition differences.

Reconciliation efforts began early Sunday morning, when Shamir and his closest ally, Foreign Minister Moshe



Head of the ruling right-wing Likud bloc Central Committee, Prime Minister Yitzhak Shamir (left), laughs with his political rival, Trade Minister Ariel Sharon, following Shamir's address to the Central Committee on July 5. Shamir agreed to the opposition's hard-line conditions which may make his Middle East peace initiative unacceptable to the Palestinians. (Photo: RNS)

Arens, met privately with Vice Premier Shimon Peres, who chairs the Labor Party, and Defense Minister Yitzhak Rabin, Labor's No. 2 man. Rabin was co-author of the peace plan with Shamir.

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Federation Approves Allocations With 80 Percent Release Restriction

By ROBERT N. KERBEL

Following an intense and lengthy process of evaluation of budgets and programs, the recommended allocations to be made from the 1989 Jewish Federation of Delaware Annual Campaign funds were presented to the Jewish Federation's Board of Directors on June 29.

The 1989 Campaign when completed is anticipated to be the largest in the Delaware Jewish Community's history (\$1,315,000 - a nine percent increase over 1988's total of \$1,205,000). Eighty percent has already been pledged. However, the campaign total will be nearly \$200,000 below the necessary goal of \$1,500,000.

The increased needs of this community's local agencies, especially the Kutz Home, has created a major problem. The anticipated campaign increase of \$110,000 will be needed to fund local programs, including Soviet resettlement (36 Soviet Jews are expected in Delaware by the end of 1989). Sixteen members of Soviet families have already arrived in our Family Reunification Program.

If the \$1,500,000 goal had been reached, all agencies would have been allocated the funds necessary for their continued growth and development, it was noted. But, because of the shortfall, necessary resettlement and absorption programs in Israel will be jeopardized.

The Steering Committee, chaired by Dr. Steven A. Dombchik, recommended that the Federation board set aside a minimum of \$450,000 for UJA (funds sent to Israel) and that all other approved allocations be released at a rate of 80 percent of the recommendations, excepting the Federation and the Kutz Home. The Committee recommended that the Federation be funded at 90 percent and the Kutz Home at 100 percent. The higher percentage allowed for the Federation is due to the fact that the Federation has no other source of funds for its operation. Dombchik recommended that remaining funds be distributed at the close of the 1989 Campaign, funds allowing.

There was serious concern expressed over the amount of money that is currently allocated to Israel. The trend over the past several years has been to steadily decrease the percentage of this allocation because of the increase in local needs.

In a review of the Kutz Home situation, it was noted that the boards of the Federation and of the Kutz Home are working closely at solving the financial problem. A list of potential solutions has been drafted and all possible solutions are being studied, a number of which have begun to be implemented.

After discussion, there was an amendment made to the motion to approve the allocations which subjects the UJA allocation to the same 80 percent release restriction as the other allocations, with the Federation restricted to 90 percent and the Kutz Home receiving its full request.

Following the vote, Federation President William M. Topkis thanked all Board and Committee members who had participated in the budget and allocation process. He reiterated that the final release of the remaining percentage of the recommended allocations is dependent upon the 1989 Campaign finishing as projected and upon there not being additional emergency demands for funds.

Dombchik stated that all agency budgets and needs will be reviewed in January 1990, after the completion of the 1989 campaign, to determine their needs in relation to the Campaign. It was recommended that, if possible, full allocations would be made to resettlement, absorption of immigrants in Israel and our Project Renewal development in the Jesse Cohen Neighborhood in Holon, Israel.

(See Allocation Distribution Chart on page 8.)

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OPINION

Editorial: No Jewish Christmas

In two separate rulings earlier this month, the Supreme Court ruled on the legality of the public display of religious symbols — both Christian and Jewish — and left a lot of mixed reactions in its wake.

In a 5-4 decision, the justices ruled that the display of a Christmas nativity scene, or creche, in a Pittsburgh courthouse violated the First Amendment's Establishment Clause, which prohibits government endorsement of religion. At the same time, the court ruled 6-3 that the posting of a menorah and Christmas tree at Pittsburgh's City Hall was constitutionally permissible because they were part of a seasonal display that "has attained a secular status in our society."

Two or more religious symbols, the court is saying, negate their religious aspects and become nothing more than secular seasonal decorations.

A Christmas tree is a universal symbol of the holiday celebrating the birth of the Christian messiah. Not a religious symbol? And a Hanukkah menorah is a symbol of the Jewish holiday of Hanukkah. It is used only at Hanukkah and serves no other purpose. Christians and Jews should join in a loud and clear protest of this outright insult to both religions.

The fact is, though, that rather than transforming the two religious holidays into secular ones, the religious atmosphere is intensified by the inclusion of these various religious symbols. This is exactly why missionaries of all faiths are willing to fight so hard for their inclusion in displays. This is also exactly why they should not be displayed on public property.

In applauding the Supreme Court's decision, Chabad-Lubavitch, whose lawyer argued the Pittsburgh case for the placement of the menorah, and some other Orthodox groups seem to be saying, "If you can't beat them, join them." Their message to the non-Jewish world is twofold. First, it plays to the idea that the Hanukkah holiday is the "Jewish Christmas." Second, it implies that the Jewish community accepts the degree to which Christmas invades every aspect of our lives from November through January every year.

The creche, the Christmas tree and the Hanukkah menorah have no place being displayed on public property. But the recent rulings have insured that we will see a proliferation of Christmas displays during the upcoming holiday season. We do not, however, have to demand a place for a Hanukkah menorah right alongside. In his decision, Justice William Brennan said, "far from conveying the city's secular recognition" of various holiday traditions, the inclusion of a menorah in holiday displays "has the effect of promoting a Christianized version of Judaism."

Hanukkah is not the Jewish Christmas. Hanukkah is the Jewish holiday that commemorates a fight for religious freedom and a fight against assimilation. Hanukkah as a Jewish version of Christmas defaces our own religious tradition.

The majority of the leaders of the Jewish community have voiced the opinion that the government's participation in the celebration of both Christmas and Hanukkah entangles the government with religion and is, therefore, unconstitutional. The Supreme Court made a couple of poor decisions earlier this month and the Jewish community is now challenged to prevent bad law from becoming bad public policy. We should spread the word to our elected officials, mall owners and school systems that we do not wish to see a Hanukkah menorah included in any Christmas displays.

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

Send letters typed double spaced, to *The Jewish Voice*, 101 Garden of Eden Rd., Wilmington, DE 19803.

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'Write A Story. Get The Word Out'

By PAULA BERENGUT

At the recent annual meeting of the American Jewish Press Association in San Francisco, a panel of experts addressing North American journalists made the following plea: Go home. Write a story. Get the word out.

The word they want out is not about the Palestinian uprising, the Middle East, or anti-Semitism. It is not about any of the "hot" Jewish topics. The panel was pleading for us to go back to our communities and spread the word about a different crisis...the word is AIDS and its impact on the Jewish community.

The role of the American press should be "to make AIDS a more visible issue so that (affected) Jewish families will feel less alone and can speak up," said panel moderator Andy Rose, AIDS project coordinator for San Francisco's Jewish Family and Children's Services. The panel was made up of two Bay area rabbis, Rabbi Robert Kirshner and Rabbi Yoel Kahn, and David Glassberg, a member of Kahn's congregation who is a person with AIDS.

"AIDS is a Jewish issue because Jews have AIDS," explained Kirshner, senior rabbi of Temple Emanu El, the largest synagogue in Northern California. Kirshner, who often speaks on the subject of AIDS, says it is too easy for congregations like his to "avoid or ignore" the subject. But, he explained, "it's a mitzvah to make it impossible to avoid the subject of AIDS. The highest obligation of any Jew is to help another person in pain."

Across the country there are Jews affected by people who have AIDS, noted Kahn, who is spiritual leader of a gay and lesbian congregation. "For many," Kahn said, "AIDS is like cancer was a few years ago...it's subterranean. (Persons with AIDS) are silently hiding, scared, waiting for someone to tell them it's OK to speak about their pain."

Glassberg told us he was "raised and bar mitzvah in Teaneck, New Jersey," a city with a very large Jewish population. Glassberg said he delayed telling his parents because he knew that they did not have a support group in Teaneck to help them deal with the issue. When he finally did tell them, he said, because of the stigma, "it took them a year and a half before they could tell anyone else in the family."

"AIDS is not a gay disease but the response to AIDS has everything to do with homosexuality," admitted Rose. The notion of "blaming the victim — not that they're sick but how they got sick," adds to the stigma and causes persons with AIDS to withdraw and become isolated, he said.

Despite their various points of view on the subject of AIDS, there was a message the panelists shared: Jews, because of their own history of persecution, should extend a helping hand to those in need. Ways in which that might be done include financial assistance, political advocacy, preparing home-cooked Jewish meals or teaching safe sex practices. David Glassberg had another request. "Let your readers know that people with AIDS are people they know."

Letters to the Editor

Tourist Safety In Israel Shouldn't Be An Issue

I have been visiting Israel safely for the past 23 years. Each time I left for Israel, my family and friends told me that I was out of my mind, risking life and limb going to Israel during the "dangerous intifada upheaval." Stay home where it is nice and safe, they urged me.

So this is what happened to me when I stayed home. I was in "Sunny Florida" only 12 hours and came within a wink of being shot dead. I stopped at a

gas station for gas. Sitting behind the steering wheel, suddenly a bullet crashed through my windshield, grazing my arm, chin and shoulder. If I had not just turned my head, the bullet would have gone through my mouth. In broad daylight, a robbery was taking place across the street and in the shoot-out, a stray bullet hit me.

Joseph Labovsky
Haifa and Wilmington

Tribute to Hedy Cohen

Regarding the article in the June 30 issue of *Jewish Voice*, Jewish Family Service "Year in Review." I was very disappointed in the very brief mention of the departure of Hedy Campeas-Cohen. Surely, after fourteen years of devoted service to the Jewish community and the community in general, more

can be said of this modern, courageous woman who inspired so many others by her example.

The dedication Hedy had for our community will be long remembered and sadly missed.

Laura K. Pleasants

On the other hand

Settlers and Settlements



N. Even Or

Not very much information finds its way into the United States about Jewish settlements and Jewish settlers on the West Bank and Gaza strip; and what does make it through is decidedly unfriendly. The settlers are painted either as religious fanatics completely beyond the limits of reason, or coarse materialists whose only commitment to the administered territories is based on being able to obtain good housing at more favorable prices because of government subsidies.

It was, consequently, of considerable interest to be able to speak, on two occasions now, with a West Bank settler having Wilmington connections, Rabbi Chaim Spring, nephew of Isadore and Sylvia Silverman, long time members of the Delaware Jewish community.

Chaim Spring, 53, was born and grew up in New York City, graduating Brooklyn College and obtaining his ordination from the Mirrer Yeshiva. After marriage and three children he made Aliyah to Israel in 1973, living in Rehovot, home of the famous Weizmann Institute. Two years ago he moved to Givat Shimon on the West Bank and now all of his children and three grandchildren live on the West Bank in three different locations.

Givat Shimon is a relatively young community, established in 1985. While it is a mixed community of religious and non-religious families, it has a strong

component of religious Zionists in the Neve Aliza neighborhood where the Springs live.

Why did Chaim Spring cast his future and that of his family in this West Bank settlement? Because, he says, he wanted "to build a home and settle in the land of Israel." While he is not seeking to drive Palestinian Arabs out of Israel if they are willing to live in peace, neither is he prepared to give up the West Bank to an Arab Palestinian state. He sees the current problem to be resolved, not as a problem of the West Bank, but of the whole of Israel including the West Bank. "The Arabs," he says, "are not ready to give up one inch of land they claim is theirs. This really means Tel Aviv, Jerusalem and Haifa as well as all the other cities inside the 'Green Line.' How long will it be until the Israeli Arabs who live in the Galilee will ask for an independent state or at least a state tied to the new state the Arabs want to establish in the West Bank and Gaza?"

It is certainly not hard to refute the argument that the settlements are the most serious obstacle to peace, despite the insistence of Jimmy Carter and others who should know better. After all, not one settlement existed between 1949 and 1967 when, in fact, Jordan controlled the West Bank and Egypt and Gaza Strip; yet the Arabs refused to negotiate with Israel throughout this long 19 year period. Again, under urg-

ing from the U.S., Israel ceased any new settlement activity beginning in 1978, hoping that this would encourage other Arab nations to follow Egypt in the peace process established at Camp David. This, as with other gestures of peace, was to no avail. All of this evidence convinces Chaim Spring that settlements in the West Bank and Gaza are not the issue that will decide between war and peace and, consequently, he sees no reason to stop building Jewish settlements in these areas of historic and religious importance to the Jewish people. "We are not asking that the Arabs leave," he says, "but that they accept the fact that this is not their land."

A June 26, 1989, article in the *Near East Report* brought out some interesting facts about the Jewish population distribution in the settlements, now totalling 85,000. While there are Jews now living throughout the West Bank they point out that the majority are close to the major cities. Over 40 percent live near Jerusalem and 30 percent near Tel Aviv, constituting what might be called metropolitan areas of these two cities. "The trend," they say, "has been for Jews to move to residential areas relatively close to their jobs within Israel; fewer people have established themselves in the more remote areas." But the article makes an even more challenging point: "If Jews were denied the right to settle in Berlin, New York, or

Paris, it would be considered anti-Semitic; why should Jews be forbidden to reside in the cradle of Jewish civilization?" Why shouldn't Jews live in the West Bank, they ask, since there are 750,000 Arabs living in pre-1967 Israel?

For Rabbi Chaim Spring and his family, the problem of West Bank Jewish settlements is a very real and practical one affecting every day of their lives. Chaim blames the current Israeli government for its weakness in dealing with the *intifada*. He believes that the *intifada* could have been settled without the loss of 500 lives if the government had acted more forcefully at the very beginning, putting aside its over-concern for world opinion. While this committed and articulate American-born Israeli doesn't fit the image of the gun-toting West Bank Jewish settler out in his pickup truck hunting down innocent Arab villagers, he does typify those tough-minded Israelis who are not going to be easily talked out of their positions. They have the facts to back their arguments and they have put themselves and their families, three children and nine grandchildren in Chaim's case, on the line. American Jews and, for that matter, non-Jews should get to know better who they are and what they think. They are going to be an important factor in deciding the issues at hand.

Israel Shows How To Fight Apartheid

By DAVID B. KOPEL

In the United States, we debate whether to impose sanctions on South Africa's apartheid government. While punitive sanctions are one weapon at our disposal, we should also consider additional steps to assist in abolishing apartheid in South Africa.

In this regard, Israel sets a good example for the U.S. and other Western countries. Israel starts with a tough sanctions policy: No new investments in South Africa; no government loans; no sale of oil or oil products; no import of Krugerrands; no cultural ties with South Africa organizations connected to apartheid; no scientific cooperation; no use

of Israeli ports for transit to and from South Africa.

The severity of these sanctions is at least equal to those imposed by the European Economic Community.

Israel, however, goes further, and actively promotes Black development and resistance to apartheid. For example, a special Israeli government fund pays for South African Black leaders to travel to Israel and receive advanced training in education, culture, and social development.

In addition, Histadrut, Israel's major labor union, has ordered its companies and conglomerates not only to sever ties with South Africa, but also to develop links with Black African trade unions. Two Israeli education institutes offer courses for Black South Africans such as "The Role of People's Organization in Community National Development."

Israel is also energetic on the diplomatic front. In a recent speech to the United Nations, Israeli Ambassador David Matnai condemned apartheid as "a moral evil of the first order (that) should be eradicated." He called on all nations to follow Israel's lead and constructively assist South Africa's Blacks.

Within South Africa itself, Israel's Ambassador has taken the lead in condemning Pretoria's racist policies. Israel earned thanks from the anti-apartheid newspaper *Daily Mail*, after Israeli protests forced the government to cut back on censorship. Earlier, the Israeli Ambassador's "aggressive approach had earned him a rebuke from *Die Afrikaner* newspaper, which called his continuing critique of apartheid "beyond all bounds of normal diplomatic practices."

Again going beyond the bounds of normal diplomatic practice, Israel has officially hosted a state visit by a South African Black leader committed to the destruction of the apartheid. In Israel, Chief Butuzeli, leader of South Africa's Zulus, announced that he was "encouraged and inspired by the complete abhorrence which... the Israeli people have for apartheid, and the commitment of the Israeli people to its destruction."

Among democratic nations, Israel is a

leader in the battle against apartheid. Yet incredibility, Communist and Arab propagandists assert that Israel and South Africa are the closest of allies. This brazen falsehood has been repeated so often that some people are coming to mistake it for the truth.

The Arab/Communist propaganda is particularly hypocritical, since it comes from dictatorships that themselves have intimate relations with South Africa.

"Ninety-five percent of the oil supplied to South Africa," observes Norway's Secretary of State for Foreign Affairs, "comes from the Arab states on the Persian Gulf."

To fund the huge Soviet military machine, the USSR buys large quantities of South African chrome. The DeBeers firm of South Africa markets the Soviet Union's lucrative diamond exports.

While the Soviets engage in a thriving trade that gives Pretoria revenue to pay for the South African Defence Force, Soviet newspapers are filled with stories like the "report" that Israel and South Africa were jointly developing chemical weapons which killed only non-whites.

In reality, relations between South Africa and Israel are trivial. Like the United States, Israel does maintain diplomatic relations with South Africa (and with the Soviet Union) — but Israel has made it clear that diplomatic relations do not imply approval of the dictatorial regime in either nation.

The Israeli government still allows limited trade with South Africa, but this amounts to less than one percent of Israel's exports. Most western democracies, and most nations of Black Africa, engage in much greater trade with South Africa.

As Andrew Young said several years ago, "It is unfair to link Israel to South Africa. If there is a link, you must compare Britain, Germany, Japan and the United States. All of them have links with South Africa. Israel becomes too easy a scapegoat for other problems we have."

One of the reasons Israel does maintain some relations is concern with the fate of 120,000 Jews living in South Africa. Those Jews have been disproportionately involved in the struggle against apartheid. In 1985, the

(Continued to page 18)

Candle Lighting

JULY
21st - 8:08 PM
28th - 8:02 PM
AUGUST
4th - 7:55 PM
11th - 7:47 PM

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, AUGUST 11. The deadline for stories and photos is noon, FRIDAY, AUGUST 4. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, DE 19803. (302) 478-6200. All articles must be typed, double spaced.

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Just A Minute

The Flag

As President Bush's idea for an amendment that will protect the American flag has become a public issue, my office has been approached about Israel's flag.

The design of the Israel flag is the same as that of the Zionist flag which was flown at the First Zionist Congress, held in Basle, Switzerland in 1897.

David Wolfsohn, the distinguished Zionist leader who designed the flag, wrote in his memoirs: "At the behest of our leader Herzl, I came to Basle to make preparations for the Zionist Congress.... Among the many problems that occupied me then was...: What flag would we hang in

the Congress Hall?.... Then an idea struck me. We have a flag — and it is blue and white. The tallit in which we wrap ourselves when we pray: that is our symbol. Let us take this tallit from its bag and unroll it before the eyes of Israel and the eyes of all nations. So I ordered a blue and white flag with the Shield of David painted upon it. That is how our national flag... came into being."

Israel's flag is protected by a special law — a law which was approved in 1949 (a year after Israel's independence).

Israel Peleg, Ph.D.
Consul General of Israel

Jewish Studies To Be Offered As Minor At University Of DE

By PAULA BERENGUT
The recent decision by the University of Delaware to establish a Jewish Studies program is being celebrated by many members of the Delaware Jewish community who have long argued for its existence. Beginning in the Fall of 1990 students may choose to minor in Jewish Studies, according to Roslyn Weiss, a member of the University's Philosophy Department who teaches Jewish Philosophy. The Jewish Studies Program at the University of Delaware will

join hundreds of such programs currently available to students across the United States.

A Jewish Studies Steering Committee which continues to meet regularly, was instrumental in launching the Jewish Studies Minor at the university, according to Weiss. It presented the program as a means of furthering the "university's goal of multicultural education." (See box.) The committee includes Sara Horowitz, currently teaching Holocaust-related courses in

the Honors Department at the University, who will serve as the program's coordinator. Besides Horowitz and Weiss, other members of the committee are Vivian Klaff, Sociology; Richard Venezky, Educational Studies; Jack Ellis, History; Peter Cole, Linguistics; Frank B. Dilley, Chairman of the Department of Philosophy; Barry Seidel, Chemical Engineering; Robert Brown, Philosophy; and Nancy King, Honors.

The Jewish Studies Program, according to the committee's proposal, "is intended neither as a program of advocacy for a particular set of beliefs, nor for only those students who identify with a particular faith." The committee also pointed out the fact that the Jewish-interest courses already in place (eg: Films of the Holocaust, Fiction of the Holocaust and Jewish Thought) have wide student appeal. Weiss, who is overseeing the planning and implementation of the program, said that she and Horowitz presented their proposal to the College of Arts and Sciences Dean Helen Gouldner, who, according to Weiss, "saw the program as well-planned, solid... and costs were kept low, which was important to the university." She noted that Gouldner "was aware of the importance of this type of program" because of a continuing dialogue with the committee over the last few years.

Two critical issues required resolution in order for the Jewish Studies minor to gain the necessary approval, according to Weiss. The first was to differentiate between Jewish Studies as the study of Jewish culture, history and civilization and Jewish Studies as the study of specifically the Jewish religion. "Were Jewish Studies conceived as the study of Jewish religion," Weiss said, "there would then appear to be no reason why Jewish Studies could not be subsumed under religious studies generally." Horowitz and Weiss made a strong and convincing case for the broader concept of Jewish Studies, which provided the ra-

tionale for an independent Jewish Studies minor.

The second issue concerned funding. The proposal sought to keep initial costs low by advocating that the program draw upon the talents of current faculty at the university and by accepting an offer from the philosophy department to provide secretarial assistance. These measures, Weiss said, which are to be in effect only in the early stages of the program, will be supplemented "if and only when the program proves its merit."

The English, Political Science and Sociology departments have indicated willingness and openness to develop new courses to be taught by existing faculty members. In addition, the program will require new faculty positions created to teach Rabbinic Literature, Hebrew, and courses in Jewish History or Jewish Intellectual History and Biblical or Rabbinic Studies.

The requirements for a minor concentration in Jewish Studies include a minimum of 15 credits drawn from a range of courses. The proposed curriculum includes one course from each of the following categories: ancient Jewish texts (the Hebrew Bible); rabbinic texts, Jewish thought or theology; Jewish culture; modern and contemporary Jewish communities (Israel, the Holocaust and its aftermath, etc.); and one course in Jewish history. Students will also be strongly urged to learn a

Jewish language (Hebrew, Yiddish, Ladino or Aramaic).

It is the hope of the committee that the success of the minor will warrant the institution of a Jewish Studies major at the University of Delaware at some future date.

In addition to minors, according to the committee, the program will "serve the needs of other students interested in pursuing particular subjects within the larger scope of Jewish studies and connected to their academic interests at the university."

The establishment of this program is "fantastic," said Robert N. Kerbel, Executive Vice President of the Jewish Federation of Delaware. "The recognition by the University of Delaware that the study of Jewish civilization, culture and history will add to the intellectual pursuits of the students of the university is extremely gratifying," he said. According to Kerbel, the federation's leadership has been working, meeting and talking with the university as has been a delegation from a Beth Emeth Haverah.

Weiss said the committee is excited that after so long their dream has become "a real program." Although details are not yet in place, she said that there will be a "major lecture series on Jewish culture to kick off the program" during the upcoming academic year. Plans are underway to bring well-known speakers to Delaware, she added.

Statement Of Purpose

Jewish Studies — the study of the texts, histories, and cultures of the Jewish people — developed alongside and within Western (and non-Western) civilization. Uniquely Jewish intellectual, philosophical, literary, theological and social tradition is developed from the Biblical period onward — distinct from but in steady interaction with the traditions of countries in which Jewish life flourished. During the last 3,000 years, Jewish communities existed throughout the world, contributing to and absorbing from the cultures they touched. As an academic discipline, Jewish studies concentrates on its own inner continuities, as well as the ways it has affected — and been affected by — its host cultures. To study Jewish thought and history is to better understand the underpinnings of both Jewish and Western culture, as well as the mutual influences which helped shape each. Not a single discipline, Jewish Studies draws upon many methodologies and disciplines. A Jewish Studies Program at the University of Delaware will deepen the understanding of Western civilization, and contribute significantly to all the programs whose methodologies it uses.

In addition, a Jewish Studies Program will further the university's goal of a multi-cultural education. The geographic and intellectual history of Jews in the world addresses the way the outsider coexists (and often struggles) with insider, to maintain both physical and cultural survival. Although representing a small minority within its host cultures, Jewish intellectual development has had a profound and immeasurable impact on the evolution of Western philosophy, literature, and political and social thought. The influence of contemporary American Jewish writers on the shape of modern writing is a notable example. In addition, the advantage point of Jewish Studies offers a means to grapple with the implications for Western civilization of the Holocaust and its aftermath.

As evidenced by the growing number of academic journals focusing on Jewish Studies, the plethora of articles on Jewish Studies in other disciplinary journals, and the mounting numbers of books and series on Jewish Studies published by academic presses, Jewish Studies is a vibrant and significant academic discipline. The Jewish Studies Program at Delaware would join the hundreds of such programs presently in place at American universities today.

CAJE Offers Writing Prize

NEW YORK (JTA) — The Coalition for the Advancement of Jewish Education is offering an annual \$1,000 prize for a short story on a Jewish theme, to be known as the David Dornstein Memorial Creative Writing Contest for Young Adult Writers.

The prize is a tribute to 25-year-old David Dornstein, a former CAJE staff member who was killed last December in the bombing of Pan Am Flight 103 over Lockerbie, Scotland.

The contest is open to anyone age 18 to 35. Each entrant may submit one original, unpublished story of 5,000 words or less in any calendar year. The deadline for this year's contest is December 31, 1989.

Further information about the contest is available from CAJE, 261 W. 35th St., Floor 12A, New York, N.Y. 10001.

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JCC Counselors-In-Training Help With Oil Clean-Up

By BETH PANITZ

Special to The Jewish Voice

The oil tanker that recently spilled oil into the Delaware has finally been patched up and has left port, but the damage from the spill still remains as the cleanup continues. One group of community teenagers, those in the Jewish Community Center Camp's Counselor-in-Training program, played a part in the cleanup.

The Uruguayan tanker ran aground in Claymont on June 24, ripping open its bottom and releasing more than 300,000 gallons of oil into the Delaware River. Crews then went to work to clean up the oil and to save the environment from the effects of the spill. Part of the cleanup effort consisted of rescuing and cleaning off oil coated birds. When birds will oil coating were found the Tri-State Bird Rescue and Research was one of the agencies called to help clean them.

Marcy Greenberg, head of the Wilmington JCC Camp's Counselors-in-Training (CITs), heard about the effort to save the birds and suggested to her group that they join it. And on June 30, Greenberg along with her nine CITs - Leslie Adadoto, Daniel Green, Marissa Holob, Andrea Levy, Jess Montag, Amy Rabinowitz, Monty

Shader, Marc Silver, and one CIT who wishes to remain anonymous - headed to Tri-State Bird Rescue's Duncan Rd. site to volunteer their time aiding the cleanup.

The Tri-State Bird Rescue and Research has saved approximately 120 birds, mostly Canada Geese, from the effects of the spill. As of last week the cleanup was still continuing. By then, according to Mary Jane Dalton, clinic supervisor, the number of victimized birds found had dwindled to one or two per day. Dalton estimated that there were 150 volunteers, of which the CITs were a part, and said they helped to make the cleanup easier.

The CITs had wanted to do what Greenberg called the "glamorous" part of the cleanup - that is, actually washing the oil off the birds that were victims of the spill. However, they were told by the officials that they were too young, since they were all under the age of eighteen, to take part in the actual cleanup of the birds. Instead there were many other jobs at the rescue site into which their efforts could be directed.

"We just wanted to help the birds," said Amy Rabinowitz, one of the CITs. "They're the ones suffering most from the spill



Camp JCC CIT's who participated in the oil spill cleanup in the Delaware River include (front row, from left) Andrea Levy, Marisa Holob, Amy Rabinowitz and Monty Shader; (back row, from left) Leslie Adadoto, Mark Silver, Jeff Montag and Daniel Green.

and they didn't do anything." So after a slight disappointment over the fact that they could not help the birds directly by cleaning them, the CITs set to work on their alternate task. "We just wanted to help them in some way," explained Rabinowitz.

In order to facilitate the cleaning of the birds the rescue site needed to be cleaned. The CITs were given the job of helping clean up the area, which consisted of clearing the grounds of debris including old planks of wood and pieces of wire from broken up pens. "Basically they worked for two hours schlepping dirty muddy wood," said Greenberg.

"You do what you can do," continued Greenberg. The work was hard and the planks were heavy but nevertheless, according to Greenberg, it was all worthwhile. "I just hope the kids are as glad they did it as I am," she said.

Greenberg said she was proud of her CITs because so often negative things are said about teenagers and this was simply "a group of teenagers who really wanted to do something nice, and did it."

Jacob Kreshtool, president of Delaware Citizens for Clean Air was also pleased with the CIT effort. Kreshtool, a former candidate for governor, described the Delaware as a "bountiful, beautiful, gorgeous river place on this earth right next to where we live." However, he added, "in 80 years the chemical industry and the oil industry and all of us have despoiled her... The CIT effort with the despoiled oil-coated birds was a bright light on our dark and shameful past treatment of the river."

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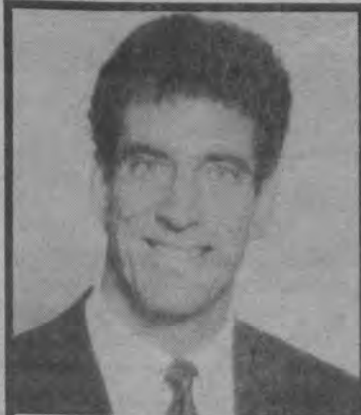
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Study Finds Strong Connection Between Intermarriage And Divorce

By ANDREW SILOW
CARROLL

NEW YORK (JTA) — Marriages between American Jews and non-Jews are twice as likely to end in divorce as marriages between Jews, according to the results of a far-reaching study on intermarriage released Tuesday.

Nevertheless, Jews who remarry after a divorce are about three times as likely to intermarry as Jews marrying for the first time, the study says. As a result, say the study's authors, the forces that are reshaping American Jewish family life — intermarriage, divorce and remarriage — are bound to increase over the coming years.

The study, conducted by the North American Jewish Data Bank of the Graduate Center of the City University of New York, is an examination of the marital histories of nearly 6,500 Jewish adults from nine cities throughout the United States. "Intermarriage, Divorce and Remarriage Among American Jews, 1982-1987," was co-authored by Drs. Barry Kosmin, director of the Data Bank; Nava Lerer, a postdoctoral fellow with the Data Bank; and Egon Mayer, professor of sociology at CUNY and Brooklyn College.

They extracted their data from demographic surveys conducted by local Jewish federation since 1982.

If there is an overriding theme to the study, it is that any idyllic vision of the stability of the Jewish family is a thing of the past.

According to the study, among American Jews who are under the age of 40 and married at least once, 50 percent of the males and 38 percent of the females are currently either intermarried, divorced or both. "One of the more dramatic findings is that people still have a nostalgic view of the traditional Jewish family," Mayer said in an interview. "But if you look at the modern Jews, they are as far from a traditional model as you can get."

The intermarriage rate among all American Jews, according to the study, is 14 percent for first marriages and climbs to 40 percent for the second marriage. But when the study focuses only on the youngest generation of marriageable Jews, the intermarriage and divorce rates soar.

Thirty-seven percent of the Jewish men who are under 40 are intermarried, five times as many as those over 60. And 24 percent of young Jewish women are intermarried, 12

times as many as women over 60.

These findings show not only that intermarriage is increasing, but also that there are significant differences in the intermarriage rates for Jewish men and women persist. "One implication of this growing gap," the researchers say, "is that there will continue to be a growing demographic pressure upon Jewish women to intermarry."

The researchers were most surprised to learn that intermarriages continue to be at a much higher risk of divorce than marriage between two Jews, in every age group. For first marriages, the rate of divorce for Jews marrying Jews is 17 percent, but among the intermarried it nearly doubles to 32 percent.

"The thinking was that if intermarriage was on the increase, then Jewish families were making peace with it and people were living with it much more comfortably," said Mayer, who is the author of "Love and Tradition; Marriage Between Christians and Jews."

"We figured that it was no longer much of a source of family disruption as it was in the past," he said. "The surprise is that on the divorce front, not much has changed."

Another surprise, said Mayer, was that divorced Jews who had been involved in intermarriages tend to marry non-Jewish again. "We knew that previous divorce does lead to more intermarriage," he said. "The intriguing thing is that given that fact that intermarriage leads to a higher divorce rate, people are willing to go into a high-risk marriage, if I can use that term."

Even among the "inmarrieds," however, divorce rates are high compared to previous generations: This study says divorce rates among Jews between the ages of 40 and 59 who marry within the faith are double that of those over 60.

Some of the survey findings supply, at least by implication, prescriptions for reversing these trends, which have long been viewed negatively in the Jewish community. "Having more Jewish friends and being older appear to be the strongest predictors" for Jews to marry Jews, according to the study.

In addition, the study notes that Jews with higher incomes and a higher level of education are somewhat more likely to marry Jews.

However, write the authors, "the effect of Jewish education appears to be quite small as

compared to the variables" in predicting marriage inside or outside the religion. Increasing the opportunities for socializing among Jews at every age level, but particularly in the young adult or single groups, is absolutely critical" to preventing intermarriage, said Mayer.

The study did not attempt to

treat differences among the various Jewish denominations.

The North American Jewish Data Bank was established by the council of Jewish Federations and the Center for Jewish Studies of the Graduate School and University Center of CUNY. Implications of its inter-

marriage study and similar studies will be the subject of a conference this fall at the CUNY Graduate Center in Manhattan. Mayer called the study and conference "Part of an ongoing commitment to deal with intermarriage in a systematic way."

Rhode Island Father Sues School To Keep Prayer Out Of Graduation

By ELENA NEUMAN

NEW YORK (JTA) — A Rhode Island College professor has filed suit against a Providence middle school, claiming the recital of an invocation and benediction at his daughter's graduation ceremony violated constitutional bans on prayer in public schools.

The response to his action has ranged from administrative intransigence to anti-Semitic threats.

Daniel Weisman's activism on this issue began last month when he found out that a benediction would be performed at his daughter Deborah's June 20 graduation from Nathan Bishop Middle School. He recalled the benediction he had witnessed at his older daughter Merith's graduation, when a fundamentalist Baptist preacher credited Jesus for the students' accomplishments.

Weisman said he felt alienated by the prayer. "It was one of the few times in my life that I felt myself excluded as a Jew. It shows that we live in a Christian country and that people never question this anymore."

When Weisman brought his concern to the attention of the school principal, Robert Lee, he was told that he needn't worry because this year a rabbi, from "your own faith," had been invited to deliver the

opening prayers.

Weisman was offended by Lee's response. He said he felt that the issue was not of religious preference, but rather of the mandated separation between church and state.

According to the school, however, the commencement prayers are akin to an opening prayer in a legislature. "We are not violating any laws or the Constitution in any way, shape or form," said Joseph Rotella, an attorney representing Nathan Bishop.

When the school refused to budge on the issue, Weisman turned to the American Civil Liberties Union.

The ACLU, however, was unable to block the prayers from being said at the graduation, having issued a request for a restraining order too late to satisfy U.S. District Court Judge Francis Boyle. Instead, Boyle scheduled a pre-trial conference for June 26. A trial date was pushed back to late September.

"The issues were provocative and needed attention, but there wasn't time," said Weisman.

Rabbi Leslie Gutterman delivered the benediction at the graduation ceremonies as planned, and no complaints were registered. This was not the case, however, at the Weisman home. In the week following an ACLU-sponsored

news conference in June announcing their stand, the Weismans were bombarded by derisive phone calls, anti-Semitic threats and hate-mail, including a letter saying, "Hitler should have smoked you all." One caller threatened to bomb the Weismans' house. The calls became so prevalent that the family had to leave home for a few days.

The threats have not dissuaded Weisman from his course. He is modifying his complaint so it applies to the high school his daughter will begin attending this fall.

He is skeptical, however, about his chances of winning the case. "I expect the outcome will be a compromise in favor of non-denominational benedictions. They'll look for ways to keep religion in."

Attorney Sandra Blanding, representing Weisman and the ACLU, is more optimistic. "The Supreme Court has been leery of allowing any type of prayer in public schools. None of the (decisions) that have come down have yet upheld the practices that have been challenged."

The case will be the first suit in Rhode Island seeking to ban commencement prayer. But recently there have been similar cases heard in Texas, Oregon and Iowa that have barred prayers from various public school activities.

Jewish Groups Take Both Sides On Question Of Flag Desecration

By ANDREW
SILOW CARROLL

NEW YORK, July 9 (JTA) — The Jewish War Veterans of the USA have launched an attack against the U.S. Supreme Court's recent ruling upholding the rights of protesters to burn the American flag. But other Jewish groups welcome the ruling as victory for free speech and oppose President Bush's proposal for a constitutional amendment that would outlaw desecration of the flag.

The veterans' group said in a statement that the court decision "seriously wounds our nation's veteran's for whom the flag is much more than a symbol."

The veterans said they defend the First Amendment's guarantees of freedom of speech, but "to desecrate the flag" is "a savage act worthy of punishment to the fullest extent of the law."

By contrast, the American Jewish Congress said the court's decision demonstrates "the vitality of the First Amendment in protecting views which are imprudent, unwise an even abhorrent." The group's president, Robert Lifton, said in a statement that the burning of the flag is a "deliberate and deeply offensive affront," but that the First



In a decision virtually certain to be a First Amendment landmark, the Supreme Court ruled on June 21 that no laws could prohibit political protesters from burning the American flag. The 5-4 decision had the effect of declaring unconstitutional the flag desecration laws of 48 states, as well as a similar Federal statute, in cases of peaceful political expression. (Photo: RNS)

Amendment offers a protection "which must be maintained and safeguarded."

In opposing Bush's call for an amendment to prevent flag desecration, the American Jewish Committee also raised the flag of the First Amendment. "The First Amendment is America's first principle," said Sholom Comay, president of AJCommittee. "It protects the freedom of all of us, including heretics, infidels,

dissenters of all varieties — even crazy people who see fit to burn the American flag."

A Jewish legislator from New York was among only five members of the House of Representatives to vote against a resolution expressing "profound concern" over the high court's ruling. Rep. Ted Weiss (D-N.Y.) said, "We have nothing to fear from the flag burners."

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Attack On Protesters At Auschwitz Draws Anger From Jewish Groups

By ALLISON KAPLAN
NEW YORK (JTA)—An assault on seven American Jews demonstrating July 14 at the Carmelite convent at Auschwitz has shocked and deeply disturbed the Jewish community here. The demonstrators, led by Rabbi Avraham Weiss of the Riverdale section of the Bronx, were drenched with water and then beaten by workers as they were dragged off the grounds of the convent, which lies on the perimeter of the site of the Auschwitz death camp in Poland.

The demonstrators had climbed over a fence and onto the convent's porch, in an effort, they told reporters, to talk to the nuns, who have shirked international demands to leave the premises.

As he was being dragged off, Weiss shouted, "Nazi Poles, anti-Semites," at the convent workers. Five police officers, a priest and about 20 others looked on without intervening as the Jews were punched and kicked by the workers for 20 minutes, according to reports from Poland.

"Rip off their skullcaps, drag them out," a Polish student priest was quoted as shouting as he watched the struggle.

A protest against the attack has been filed at the Polish Embassy in the United States by Kalman Sultanik, vice president of the World Jewish Congress and president of the Federation of Polish Jews. The incident was the latest in the



Rabbi Avraham Weiss outside Auschwitz convent.

ongoing battle over the 5-year-old Auschwitz convent, which many Jews consider a desecration of the spot where millions of Jews were murdered.

That battle has gotten more explosive since Feb. 22, the deadline by which Catholic and Jewish leaders had agreed the convent would be transferred to a location away from the Auschwitz grounds. The convent is now located in a building which stored the deadly Zyklon B gas the Nazis used to kill Jews. Instead of being closed down, the convent is reportedly undergoing renovations.

A statement released here by the World Jewish Congress "holds the Polish government

responsible" for the incident, which the group called "a vicious and unprovoked attack." WJC also asked that the government take action against the workers.

The American Jewish Committee urged in a statement that "those who carried out the violence be brought swiftly to justice." The statement was issued by Rabbi A. James Rudin, national director of interreligious affairs for AJCommittee.

The vehemence of the Rudin's statement was noteworthy, since AJCommittee is generally regarded as taking a more conciliatory approach to the convent issue than the World Jewish Con-

gress. AJCommittee generally opposes the confrontational tactics of activists like Weiss and his followers. Rudin said the "brutal attack" on Weiss and his companions made the need for closing of the convent even more urgent.

The continuing presence of the convent, he said, "has deeply injured Catholic-Jewish relations" and as long as it remains, "the wound will only fester."

The demonstrators continued their series of protests the following day. According to reports from Poland, five of them returned to the convent clothed in striped concentration camp uniforms, once again climbing over the fence onto the convent grounds. They remained there for six hours undisturbed. The convent's head, Sister Teresa Magiera, reportedly asked police to remove the demonstrators, but no action was taken, and the protesters left on their own.

Weiss, who lead the protests, heads the Hebrew Institute of Riverdale. Most of his followers, including those who joined him at Auschwitz, are students.



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Delaware's Jewish Agencies Face Crisis

At the June 29 meeting of the Board of Directors of the Jewish Federation of Delaware, allocations for 1989-90 were approved for all of our local Jewish agencies, national agencies and the United Jewish Appeal. "It was a very difficult meeting as most of the agencies did not receive the funds they believed necessary to provide the services needed," according to William M. Topkis, President of the Jewish Federation. In addition, the Federation was not able to increase its contribution to Israel (UJA) and other overseas needs.

"The agencies' needs were there, their budgets were accurate, and no agency requested more than absolutely needed. What was not available were the funds to be allocated. As the Delaware community grows and our needs expand, our campaign must grow significantly," Topkis said. He said the campaign's total has not significantly increased in several years.

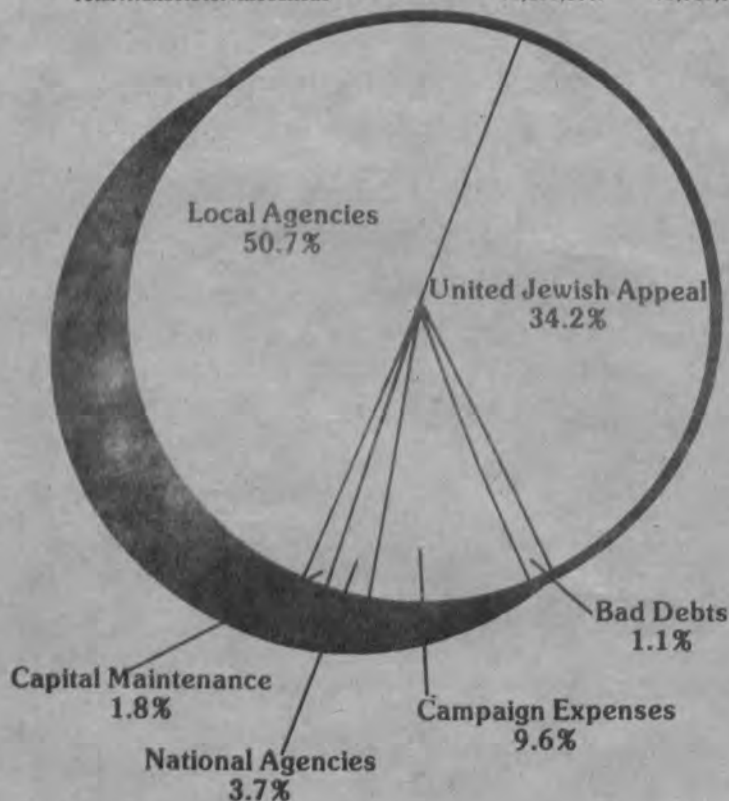
Below is a summary of the 1989-90 recommended and actual allocations.

Local Agencies & Programs	1989-90 RECOMMENDED ALLOCATIONS	1989-90 INTERIM ALLOCATIONS
Albert Einstein Academy	39,500.	31,600.
Delaware Gratz Hebrew High School	31,490.	25,192.
Hillel Counselorship - U of DE	29,750.	23,800.
Jewish Community Center	99,060.	79,248.
Jewish Family Service	29,500.	23,600.
Judaic Workshop	1,179.	943.
Ki Tov	1,468.	1,174.
Milton & Hattie Kutz Home	200,000.	200,000.**
Lower Delaware Coordinating Committee	6,000.	4,800.
Newark Coordinating Committee	5,000.	4,000.
Jewish Voice	18,000.	14,400.
Jewish Community Relations Committee	7,300.	5,840.
Jewish Federation - Administration, Programs & Campaign	314,197.	282,777.***
Endowment Fund	10,000.	8,000.
Youth Services Task Force	0.	0.
Sub Total - Local	\$792,444.	\$705,374.
National & Overseas Agencies	48,160	38,526.
United Jewish Appeal	450,000.	360,000.
Operation Moses	0.	0.
Project Renewal	0.	0.
Capital Maintenance	24,396.	19,517.
Special Projects Fund		
TOTAL	\$1,315,000.	\$1,123,417.

** 100% of recommended allocation
*** 90% of recommended allocation

1989 CAMPAIGN RECAPITULATION (As of 6/28/89)

	1989 PROJECTED CAMPAIGN TOTAL	1989 CAMPAIGN 6/28/89
Campaign Achievement	\$1,315,000.	\$1,035,000.
Campaign Shrinkage	15,000.	15,000.
Balance for Allocation	\$1,300,000.	\$1,020,000.
Unused Allocations	15,000.	15,000.
Other Unallocated Funds		
Total Available for Allocations	\$1,315,000.	\$1,035,000.



U.S., Israel Triumphant As 13th Maccabiah Concludes

Wilmingtonian Charlotte Balick Takes Gold Medal In Golf

Four thousand Jewish athletes from all over the globe marched triumphantly through the streets of Jerusalem on July 13, bringing to a close the Games of the 13th Maccabiah. The Western Wall was the sight of the dramatic Closing Ceremonies, as the flame of the 13th Games was extinguished and the 10-day competition officially concluded.

It was 10 days of camaraderie and top-flight competition, as athletes from 44 countries gathered in Israel for the Bar Mitzvah Maccabiah. The U.S. and Israel shared top honors, earning the vast majority of the medals in the Games.

"We knew that we would perform well, but that was not our primary goal," said Robert Spivak, General Chairman of the U.S. Team. "Instead, it was to allow our athletes to experience Israel and share a very special two weeks with friends from around the world."

The U.S. delegation arrived one week prior to the start of the Games for their first-ever Pre-Camp in Israel. The team spent the time touring the country, including trips to Masada and Jerusalem. A full cultural and educational program was included for the American athletes. "If we went home after the Pre-Camp it would have been worth the trip," said sprinter Max Kramer of Philadelphia. "It was a chance to see Israel and meet a lot of great people."

Hanoch Budin, 1988 Israeli Paralympic Champion at Seoul last year, lit the torch at the festive Opening Ceremonies July 3. The event was marked by teams from the Soviet Union, Yugoslavia, Singapore and Japan among these mar-

ching in the Maccabiah for the first time ever.

In an interesting twist, Soviet-born fencer Olga Chernyak of the U.S. won the first medal of the Games. She would join teammate Jeff Bukantz, son of the four-time national champion Daniel Bukantz, as gold medal winners in fencing for the USA.

The American swimmers made the biggest splash for the U.S. at the Games. All told, the United States earned more than 25 gold medals while breaking over 10 Maccabiah records in the swimming competition. The team was led by Clemson University teammates and returning Maccabeans, Rick Aronberg and Ruth Grodsky, as well as UCLA grad Jenny Susser. Susser totaled six gold medals, while Aronberg and Grodsky both captured five. Keith Kaplan who along with Grodsky have said that this would be their last official swimming competition, came home with golds as well.

The traditionally strong U.S. Track & Field team also fared well at the Games. Led by Olympic Hammer Thrower Ken Flax, the U.S. brought home a host of gold, silver and bronze from the competition at Hadar Yosef Stadium in Ramat Gan. Although Israel finished strong in the sprints, the U.S. did especially well in the field events behind Flax, Todd Kaufman and Cindi Durchslag.

In team events, the U.S. gold in softball led the way for strong showings by the rugby, soccer, water polo, and volleyball squads. Israel recaptured the basketball gold for the first time in 16 years, defeating the powerful U.S. five in a hard-fought final.

American Andrea Berger made her way to the tennis

finals in both singles and doubles, and went on to win the doubles title with teammate Jill Waldman. U.S. golfers, including Wilmingtonian Charlotte Balick, swept the competition, winning the men's, women's, and team titles.

In wrestling, three Americans won the gold in both freestyle and Greco-Roman, as the U.S. won the team gold and silver in the respective categories. Weightlifter Michael Cohen has etched his name in the Maccabiah record books for his fourth consecutive Games. After this year's performance, Cohen has set a total of 12 Maccabiah records in four different weight classes while earning four gold medals. The U.S. Karate team, behind returning champ Kathy Jones, earned an impressive 15 total medals.

The 13th Maccabiah included an extended Masters format for competitors 35 and over. The U.S. Teams in basketball, golf, squash, tennis and track all fared quite well. Also, the first ever Grand Masters competition for players 65 and over was won by the American team.

It was a real family affair for the U.S. Team, which included five pairs of twins, three father-son combinations and several brothers and sisters. In all, athletes from 32 states made up the 502-member U.S. delegation, sponsored by the U.S. Committee Sports for Israel.

"The Maccabiah was a great success for the entire U.S. delegation," said Team Captain Jeffrey Laikind. "To be here in Israel and share in all of the competition and togetherness of the Maccabiah makes this an experience I'm sure no one will ever forget."

Women's Division To Focus Programming On The Jewish Family

Nancy Kauffman, President of the Jewish Federation of Delaware's Women's Division, has announced that the Division will focus its programming efforts this year on the Jewish family.

The kick-off event will be a trip to the American Jewish History Museum in Philadelphia on October 29. The visit will include a tour of the museum's "Mishpacha" exhibit. Following a lunch break, there will be a family tree working using the museum's pamphlet, "My Family History."

According to Kauffman, *Jewish Voice* genealogy columnist Miriam Weiner, whose article on helping children discover their family histories appears in this issue, expresses the reason Women's Division chose this activity to begin its year. "What can children learn from exploring their family history besides the obvious connections to their ancestors? A little history, some geography, perhaps a few words of a foreign language (Yiddish might really turn them on), but most important," writes Weiner, "a strengthening of their Jewish identity."

Women's Division is looking for a creative logo to be used

this year. The logo should symbolize the Jewish family. The division is sponsoring an art contest for all community children under 12. In announcing the contest, Kauffman said, "We urge all children to get out their pencils, crayons or paints. We want your ideas on the Jewish family. You are a good

part of the reason we're doing our work in the community." Entries should represent children's interpretations of the Jewish family and are due in the Jewish Federation office by August 31. The Jewish Federation of Delaware is located at 101 Garden of Eden Road, Wilmington, DE 19803.

Philadelphia Lawyer Is 15th Victim Of Egged Bus Incident

By CATHERINE GERSON

JERUSALEM (JTA) — Rita Levine, a 39-year-old attorney from Philadelphia, died here Tuesday of injuries suffered when an Egged bus plunged into a ravine and caught fire on July 6, after an Arab passenger grabbed the steering wheel.

Her death at Hadassah University Hospital in Ein Kerem brought the toll from the attack to 15 fatalities. She was the only one of seven Americans wounded in the crash to succumb to her injuries. Two of the dead were Canadians and the rest were Israelis. Of the 27 injured in the bus crash, five are still hospitalized, one of them in serious condition.

The Arab perpetrator, a resi-

dent of the Gaza Strip, was among the injured. Israeli authorities have branded action a terrorist attack related to the 19-month-old Palestinian uprising.

According to Hadassah Hospital spokeswoman Ruth Mekel, Levine sustained severe spinal cord injuries. Her body was flown to the United States Wednesday for burial.

A 1974 graduate of Temple University Law School, Levine was on a six-month leave from her job as a public defender and was believed to be contemplating aliyah. She was studying Hebrew at Ulpan Akiva in Netanya and boarded the bus to Jerusalem on July 6 to take an Israeli bar examination in criminal law and criminal procedure.

Shlichah Brings Authentic Israeli Spirit To JCC Camp

By MICHELE SANDS

Mira Werker came to the United States this summer to bring Israeli culture to young campers, to acquaint them with the history, cities and politics of her country, and "to give them some of the spirit about Israel."

As she shares this spirit with the youngsters attending Camp JCC, Werker herself has gained a greater awareness of how special her country is. "I learned to love Israel more," the 20-year-old from Ramat Gan said in a recent interview, explaining that many of the questions asked by campers made her look at her country in a different way. "We have a lot of special things in Israel that I took for granted." Now that she is away from her country, Werker said, "I know where I belong."

Werker is a shlichah, one of 300 shalichim (Israeli emissaries) who are working at Jewish Day Camps and Overnight Camps in the United States as part of the American Zionist Program's Schaliach Program. The AZYP is a non-profit educational organization dedicated to instilling among Jewish youth a strong identification with Israel and the Jewish people.

Werker was required to undergo an extensive application and interview procedure, in Hebrew and English, to be selected for the Shaliach Program. She was chosen for the Wilmington JCC Camp on behalf of Moises Paz, Assistant Executive Director, by a Camp Director from the Atlanta JCC, who went to Israel to interview candidates in the program.

The day camp setting was chosen "to be with the community, the families and the campers," Werker says. She is staying at the homes of three Wilmington families during the eight week camp session and is serving as a counselor and unit head of the teen program at Camp JCC. She came to Wilmington with an extensive collection of materials she prepared in the weeks prior to her departure from Israel. The Shlichim, all of whom had previous camp experience, participated in a four day orientation to learn what to prepare and bring to their camps in the United



Mira Werker (left), Israeli Shlichah at the JCC Camp, and recent Russian emigrant, Polina Grinberg, who is enrolled in the Camp's Teen Program, have provided teen campers with a unique international experience.

States. A letter Werker received from Shelley Gitomer, Teen Program Coordinator, prepared her for the Camp JCC experience.

As part of her camp responsibilities, Werker spends a total of three hours a week teaching a group of sixteen 12- to 14-year-olds about Israeli life. Her lessons feature games from Israel, some Hebrew vocabulary, and questions and answers about Israel. She has prepared word searches, cryptograms, maps and stories that require active involvement by the youngsters. "You have to let them do something — not just sit and listen," she contended. "The really enjoy that."

Camp Director, J.J. Alter explained that Werker was placed with the teen group because they have the level of understanding to benefit from the cultural exchange presented by the Shlichah. He said the feedback he has received about the program is "phenomenal." "She is a pleasure to work with and to have in our program," Alter added. "She shows such enthusiasm in serving as a delegate from her country."

Werker's qualifications include many years in scouts, with one year as a CIT, three years of work at the Camp of Tel Aviv University, and two years as a non-commissioned officer for the Women's Division of the Israeli Army where she was responsible for helping 43 resolve personal problems and those related to home, economics and the army.

"I met people from all over the country with problems I never knew existed. It gave me a lot of satisfaction," Werker said.

want to study... I feel more mature."

Much of that maturity has been gained in Wilmington this summer. "I am all alone here. I have to solve my own problems. It's a new way of acting," Werker said.

Reflecting on her experience thus far at Camp JCC, Werker said, "I like to work with children of all ages. I'm really enjoying it and happy that I came here. It gives me a good feeling they really want to hear me."

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Arab Girl Mistaken For Jew, Stoned To Death

JERUSALEM (JTA) — A 15-year-old Palestinian girl from the West Bank died Tuesday of injuries suffered when her family's car was stoned by fellow Arabs, who mistook it for a Jewish vehicle.

The victim, Radahani Sirhan, from Beit Safafa village, south of Jerusalem, was traveling Saturday through the village of Eizariya, which is near Mc'aleh Adumim, a town populated by Jewish settlers. The car came under a hail of stones, causing the driver to lose control. It crashed into a wall and overturned.

There have been many stone-throwing incidents in Eizariya since the Palestinian uprising began 19 months ago. Even though the village offers a short cut to Jerusalem, Jewish settlers avoid driving through it.

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Diplomatic Tiff Over U.S. Reaction To Bus Incident

By HOWARD ROSENBERG
WASHINGTON (JTA)—The Israeli Embassy here appeared satisfied with the State Department's determination that the July 6 attack on an Israeli passenger bus, which killed 14 people (2 have also died after hospitalization), was an act of terrorism. But an embassy official sharply criticized the State Department for reporting that the Palestine Liberation Organization had called the incident "a tragedy."

Israel has criticized U.S. reaction to the tragedy, when an Arab man from the Gaza Strip commandeered a Jerusalem-bound passenger bus, forcing it off the road into a ravine, where it burst into flames. The incident, in which 27 people were injured, was by far the deadliest attack against Jews since the beginning of the Palestinian uprising 19 months ago.

A diplomatic exchange over U.S. reaction to the incident escalated when the Israeli Foreign Ministry called a news conference to chastise the United States for not calling the incident an act of terrorism. Speaking in Jerusalem, Alon Liel, the Foreign Ministry spokesman, asserted, "If the United States does not call it terrorism, in fact it gives a license to kill to every Palestinian individual or organization."

The United States, in its initial reaction to the attack, called it a "senseless, tragic accident," but did not describe it as an act of terrorism. But later, State Department deputy spokesman Richard Boucher said, "It was clearly an act of violence against innocent civilians. I think in everybody's minds that would constitute an act of terrorism." The attack

was "clearly politically motivated" and "clearly preplanned," Boucher added.

He said the United States does not know of other individuals or groups who participated in the act and could not confirm reports that the Islamic Jihad group had publicly claimed responsibility.

The Israeli official in Washington said his government was satisfied with Boucher's statement that it was a terrorist act. But the official, who requested anonymity, criticized the State Department for implying the PLO "spoke with great sympathy and understanding at this terrible terrorist attack."

The official quoted Bassam Abu Sharif, a PLO spokesman, as saying last Friday: "The attack on the bus was a human reaction. No one can control human beings under desperate conditions. He who protects his rights and opposes occupation is not a terrorist. If it were so, George Washington himself would be a terrorist."

Abu Sharif's statement shows once again that the PLO's renunciation of terrorism in December, which paved the way for a U.S.-PLO dialogue, is meaningless, the Israeli official said.

In New York, leading American members of the International Center for Peace in the Middle East wrote a letter Tuesday to Abu Sharif in which they called on him and the PLO leadership to "strongly condemn" the bus attack and "all other acts of violence against innocent civilians."

Such acts "only undermine the effort of moderates on all sides to find a political solution to the Israeli-Palestinian conflict," the group wrote. The letter was signed by 10 members of the center's American executive committee, including five who met last Dec. 6 with PLO leader Yasir Arafat in Stockholm.

Fax-A-Prayer For Help In A Hurry

NEW YORK (JTA) — Kolel America's 9-year-old prayer hotline has gone hi-tech.

The 24-hour hotline has obtained a toll-free number, 1-800-545-PRAY, and an ability to send by facsimile machine prayers to be deposited at the Western Wall in Jerusalem, holiest site in Judaism.

"Most of what we get is medical emergencies," Rabbi Chayim Levin, director of the hotline, said of the prayers sent by fax. However, he added that callers also frequently request "a shidduch," or a romantic match with a compatible single, and sometimes seek help for their "business pursuits, before a big deal goes down."

Levin said that among the "easily 150 to 200" callers every week are Jews of all affiliations and beliefs. The hotline service is available free of charge, as it is funded by Kolel America, a division of the Rabbi Meir Baal Hanesch charity in Israel.



Police and civilians help in the rescue effort after an Arab bus passenger, screaming "Allah Akbar," grabbed the steering wheel and sent the bus and its 43 passengers plunging more than 400 feet into a ravine on July 6. The bus, on its route from Tel Aviv to Jerusalem, burst into flames almost instantly. Fourteen passengers were killed in the crash, the highest death toll in any attack against an Israeli target since the beginning of the 19-month-old uprising. No group took responsibility for the incident and it is possible that the 30-year-old Muslim fundamentalist acted on his own. A Palestinian from the Gaza Strip, however, has noted that a fundamentalist group there — Islamic Holy War — recently urged such attacks on civilians. (Photo: RNS)

50 Years Ago In Jewish History

July 7 to 20, 1939

BRITAIN SUSPENDS IMMIGRATION TO PALESTINE IN MOVE TO HALT ILLEGAL ENTRY

LONDON, July 12 (JTA) — In a drastic move to stamp out smuggling of Jews into Palestine, the British Government today announced suspension of the six-month Jewish immigration quota for October 1, 1939, to March 31, 1940.

Announcing the suspension to the House of Commons, Colonial Secretary Malcolm MacDonald warned that it might become permanent if Palestine Jewry continued "organized attempts" to encourage the extra-legal immigration. Jewish refugees who have been smuggled into Palestine in recent weeks were to be deducted from future quotas.

ARAB RAIDERS KILL 2 JEWS: ONE VICTIM WAS DOCTOR WHO WAIVED FEES FROM ARABS

JERUSALEM, July 16 (JTA) — Arab raiders killed two Jews, one of them a physician who had gained wide popularity for his free treatment of Arab peasants, in an attack on the colony of Batelem, near Tiberias. The raiders, who ambushed the Jews while they were working in the colony's fields, were routed by reinforcements early this morning.

The victims were Dr. Joseph Rotfield, 27, and Ephriam Hornstein, 26, a settler. Hornstein came here two months ago from Vienna, where he had been leader of a Zionist pioneer training camp.

SILENT, STAY-IN STRIKE STAGED BY PALESTINE JEWRY TO PROTEST ENTRY BAN

JERUSALEM, July 16 (JTA) — A silent stay-in general strike was staged today by Palestine's 450,000 Jews as a mark of protest against the British decree suspending Jewish immigration for six months beginning Oct. 1. The strike started at two p.m. and was brought officially to a close at midnight.

ALL FOREIGN JEWS TO BE OUSTED FROM REICH BY AUG. 20, WARSAW HEARS

WARSAW, July 19 (JTA) — The Polish news agency Iskra reported today that all foreign and "stateless" Jews will be expelled from Germany by August 20. The agency said that a special committee has been formed in Berlin, with the consent of the Nazi authorities, to safeguard the economic interests of Polish Jews forced to leave without having completed liquidation of their possessions.



Delaware History Teacher Participating In Summer Holocaust Studies Program In Israel

"The Holocaust can be forgotten," says Joan Marie Bleakley who flew to Israel on July 9 to take part in an intensive three-week course on teaching the Holocaust and the Jewish resistance to the Nazis. "I find it surprising that so many of my adult students don't know about it." Bleakley, of Newark, teaches history at Gunning Bedford Middle School in Delaware City and American History in the evening Groves Program at Wilmington High School.

Bleakley is one of 45 teachers, Jewish and non-Jewish, representing a cross-section of communities in 22 states and the District of Columbia, who are participating in this special program. They are attending classes with prominent scholars and studying materials about the Holocaust and its meaning for the Jewish people and for all of human society. The group will return to the United States on July 30.

The teachers project was launched four years ago as a pilot program involving 30 participants in the New York area. Two years ago the program was expanded to include teachers from all parts of the country and it then became an annual event. Last year, Joel Glazier, also a teacher at the Gunning Bedford Middle School was a participant.

The program is sponsored by the American Gathering/Federation of Jewish Holocaust survivors, the American Federation of Teachers, Ghetto Fighters

House in Israel, Yad Vashem, Haifa University and the Educator Chapter of the Jewish Labor Committee.

Scholarships for the program are provided by the American Gathering. Vladka Meek, who is the author of "Both Sides of the Wall," an account of her experiences in the Warsaw Ghetto, serves as the program's coordinator. The curriculum covers the background, events, methods and aftermath of the systematic destruction of European Jewry as well as all forms of Jewish resistance of the Holocaust are explored in depth.

The program participants are expected to use the knowledge they gain and the material they gather in Israel for the courses they teach in history, social studies, English and other subjects.

"This year's participants," said Meek, "will experience history in and out of the classroom." She added, "In Israel, the teachers will learn of despair, resistance, hope and redemption. They will also see a new Jewish life and the daily struggle for security and survival and hope for peace. By developing curricula to teach and pass on their new understanding to their students, they will contribute to the prevention of future catastrophes — against any people anywhere."

Classes are held five days a week, mostly in the Ghetto Fighters House, a prestigious documentation and study center that also houses Israel's

Museum of the Holocaust and Resistance. Founded by former partisans and survivors of Nazi ghettos and concentration camps, it is located on Kibbutz Lochamel Ha-Ghetta'ot, 10 miles north of Haifa.

The seminar curriculum also draws on the resources of the museum and on the personal experiences of Holocaust survivors, ghetto fighters and partisans who have made their home in the state of Israel. Classes are also conducted at Yad Vashem in Jerusalem, Israel's Holocaust memorial and documentation center, and

at Haifa University. Participants will visit Masada and other historic sites.

Upon completion of the course, the teachers will be invited to join an alumni group, formed on the return of the first group of teachers in 1985, in which graduates share experiences in teaching about the Holocaust and exchange ideas on future instructional methods, Meed said. Program graduates receive four graduate credits from Haifa University on completion of a paper.

In the middle school curriculum, Bleakley said, the

history course theoretically on goes to the Civil War. But she uses the Holocaust often, she added, as an example when discussing calamitous historical events. "And kids will always bring up the Nazis — so I'll use that opportunity as a jumping off point for an unstructured discussion."

The 20 to 40-year-olds in her evening adult course on American History always surprises her with their lack of knowledge of the Holocaust, Bleakley said. "They know little of that era. They are always so horrified... but they have to know."

Ex-Soda Jerk Returns To Chicago After 50 Years In Soviet Union

By JOSEPH POLAKOFF

WASHINGTON — Chicago-born and now Israeli citizen Abe Stolar who went to the Soviet Union 58 years ago to help build what was then thought by some to be the workers' paradise is back in America telling people what life was really like over there and how he tried for 15 years to get out.

Now 77 years old, the spirited Stolar is on a national tour under sponsorship of the Chicago Action for Soviet Jewry, the home unit of President Pamela Cohen of the Union of Councils for Soviet Jewry. The tour appropriately started on July 4 in Chicago where Stolar was a member of

the John Reed Young Pioneers, a Communist youth group in the years of romance some Americans had with Communism.

"I was brought up a communist," Stolar said to *The Washington Post* on his visit to his Chicago neighborhood where he was a soda-jerk in the local drugstore before going to Moscow. "My family was communist. I felt communism was natural. The right thing to be."

When his parents like many other American leftists went to the Soviet Union in 1930, Stolar, then 19, was with them. But he gradually lost his enthusiasm about "paradise."

In the mid-1930s when Stalin began his imprisonment and murdering of "cosmopolitans" — meaning Jews in nearly all

cases — many of the foreigners who came about the time the Stolars did departed for other lands. But the Stolars, having surrendered their passports, couldn't leave. His father, Morris, was arrested suddenly one day and imprisoned. Years later his family was informed Morris was murdered in a labor camp.

In 1974, Stolar decided enough was enough and he began trying to emigrate. When a year later, he, his Soviet born wife, Gita, and their son, Mikhail, produced their passports at the Moscow airport for emigration, police intervened and prevented their departure. Gita, they said, learned "state secrets" while employed years earlier in a chemical factory.

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Announcements/Events

Newcomers' Guide To Be Published In November

The Jewish Voice will publish its annual Newcomer's Guide to the Delaware Jewish community in the November 3 issue. This guide, a pull-out supplement to The Voice, is distributed to all newcomers to the Delaware area during the year following its publication.

Presidents or publicity chairman of all local organizations and local chapters of national organizations are responsible for checking last year's guide and making any corrections and/or additions to their organizations' descriptions and list of presidents, chairpeople and contact people. The format for these short articles will remain the same this year. The deadline for changes and additions is October 2.

This year, The Jewish Voice will publish a photograph of each president with the description of his or her organization. Labelled photographs should be sent to the newspaper by the October 2 deadline as well.

For more information on the Newcomers' Guide, call Paula Berengut, Jewish Voice Editor, at 478-6200.

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Chabad-Lubavitch Offers Hebrew Reading Course

Chabad-Lubavitch of Delaware has just completed its summer Hebrew reading course titled, "Learn to Read Like a Mayven." The course was attended by people ranging in from 20-65 and ranging from total beginnings to those wanting pre-Rosh Hashannah "tune-ups."

"It's an an unbelievable feeling to be able to open a Siddur and acually follow and daven

in the language of our Torah and people," said Sidney Shusterman, one of the participants.

Rabbi Chuni Vogel, director of Chabad of Delaware, explained, "We are addressing a significant need in the community. We have, today, the most highly educated generation of American Jews — scientists, doctors, lawyers, etc. — of whom many are, for whatever reason, unacquainted with the

Hebrew language and tradition. This imbalance in education is the most serious problem we face and its remedy is crucial."

For those unable to attend the Summer Course, a Fall Course has been planned. Classes are on various levels, with emphasis on maximum participation, and are kept small.

For more information, call the Chabad office at 478-4400.

JWV Officers Elected

At a recent meeting of the Jewish War Veterans, officers for the 1989-1990 season were elected. They include Israel Weiner, Department Commander; Harry Lubin, Post 525 Commander; Samuel Braxman, Post 747 Commander; Samuel Geller, Post 767 Commander; Ralph Safran, Quartermaster. All Posts: Bob Golder, Adjutant, All Posts; and Cantor Norman Swerling, Chaplain, all Posts.

Americanism Awards were presented to Julie Richwine, a senior at Mount Pleasant High School, and Denise Riebman, a senior at Brandywine High School. The awards were based on their winning essays on "What Americanism means to me." The chairman of the Americanism Committee is Samuel Wenzer.

A bronze star was presented to Harry Lubin for meritorious action in the face of the enemy during World War II. It is also announced that Israel Weiner is being awarded a certificate of merit from JWV National Headquarters for enrolling 18 new members.

The first meeting of the 1989-1990 season will be held in the B'nai B'rith meeting hall on September 11 at 8 p.m.

ORT Social

Ort Brandywine Chapter has scheduled a "Sizzling Summer Social" on Saturday, August 26 at 8 p.m.

For more information about this and other ORT events, call Connie (529-1171) or Julie (478-7775).

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Blumberg

BARTOW, WV — Richard Michael Blumberg, son of Jay and Nancy Blumberg of Wilmington, has been selected as one of two Delaware delegates to the 1989 National Youth Science Camp, held near Bartow, West Virginia. Blumberg will be one of 102 recent high school graduates from across the nation attending the three week camp, which this year runs from July 9 through August 2.

While attending Concord High School, Blumberg was Valedictorian of his high school class, a National Merit Commended Student, and a National Honor Society member. In addition, he was a State Superintendent Scholar, a News-Journalism Academic All-State Finalist, and an Eagle Scout. Blumberg's major extracurricular interests include computer programming and

sports. This fall, Blumberg will begin pursuing a degree in Engineering at Princeton University in Princeton, NJ.

Regarded as one of the nation's premier science education programs, the National Youth Science Camp annually hosts two of the best and brightest students from each state and the District of Columbia. The camp is set in the eastern mountains of West Virginia's Potomac Highlands, in close proximity to the National Radio Astronomy Observatory at Green Bank and such famous West Virginia landmarks as Cass Scenic Railroad, Spruce Knob, and Seneca Rocks. While in West Virginia, delegates attend lectures given by leading scientists and scholars from around the nation. The delegates also participate in outdoor activities ranging from kayaking to mountain climbing.

Michaelson-Finger

Susan J. Finger and Dr. Geoffrey K. Michaelson were married on June 25 at Temple Beth Shalom followed with a reception at the Greenville Country Club. Their parents are Mr. & Mrs. Louis J. Finger of Wilmington and Mrs. Jean Michaelson of Swampscott, Mass.

A graduate of Wilmington Friends School, the bride attended Washington University in St. Louis and graduated with a B.A. from Eckerd College, Florida. She is employed at the Department of Community

Relations at the Dominion Hospital in Falls Church, Virginia.

The groom received a B.A. from Franklyn and Marshall College, an M.S. in Communications Science from Rensselaer Polytechnic Institute, an M.S. in Education from St. Johns University, New York, and a Ph.D. from the California School of Professional Psychology. Dr. Michaelson is a clinical psychologist practicing in McLean, Virginia.

The couple will reside in McLean.

Lobel

Marci Lobel, daughter of Lawrence and Bess Lobel of Wilmington, was honored as the student speaker at Ph.D. Commencement Ceremonies held at the University of California, Los Angeles (UCLA) Department of Psychology on June 17. Lobel's dissertation examined the effects of prenatal maternal stress and social support on infant birthweight and other birth outcomes. While at UCLA, Lobel was the recipient of the Mabel Wilson Richards Scholarship, the Shepherd Ivory Franz Outstanding Teaching Award and a Fellowship in Health Psychology awarded by the national Institute of Mental Health. She will continue her research at UCLA next year as a post doctoral fellow.

Lobel received her undergraduate degree Summa Cum Laude from Harvard-Radcliffe in 1982. She is a 1978 graduate of Wilmington Friends School.

Halberstadt

Jamin Brett Halberstadt received a B.A. degree with High Honors from Swarthmore College on June 5. On June 4 he was elected to membership in Phi Beta Kappa. Jamin, who was valedictorian of the Tatnall School class of 1985, will be working for a law firm in Washington, D.C. He is the son of Vivian S. Halberstadt of Green Acres and Bertram S. Halberstadt.

Hoping Peace Plan Is Back On Track, U.S. Won't Send A Team To Israel

By DAVID FRIEDMAN

WASHINGTON (JTA) — The Bush administration has decided not to send a special diplomatic team to Israel, apparently because it now believes Israel is serious about standing by its May 14 peace plan.

For much of last week, administration officials expressed concern that Israel's proposal for elections in the West Bank and Gaza Strip had been derailed by new conditions set by Likud. But by the weekend, officials said they thought the peace plan was back on track.

"We have been reassured, as have other governments, by

Israel that it stands foursquare behind its original election proposal," Secretary of State James Baker said July 16 from Paris, in an appearance on ABC-TV's "This Week With David Brinkley." He quoted Israeli Prime Minister Yitzhak Shamir as saying the peace plan "hasn't changed one iota, and of course, we deal with governments, and not with parties."

Baker said the United States was concerned when the Likud Central Committee on July 5 adopted what he called "very, very difficult conditions." He said it appeared that Israel was "in the process of devaluing

their initiative" by conditions that should come at the end of negotiations, "not at the beginning."

Baker voiced the same concern a week ago, when he said he would send a high-level delegation to Israel to find out whether Israel was still serious about its proposal. The delegation was expected to be headed by Deputy Secretary of State Lawrence Eagleburger. But later, John Kelly, the assistant secretary of state for Near Eastern and South Asian affairs, was playing down the importance of the delegation. He told a House subcommittee the team was going to Israel merely to discuss the peace process.

Kelly said the Bush administration had accepted assurances for Israel that the original peace plan approved by the Cabinet on May 14 was still legally binding on the Israeli government.

On July 15, Baker announced that no delegation would be going to Israel at this time. This

was seen as an attempt by the administration not to further exacerbate relations with Israel. But on the following day, he said that the administration will continue to work hard at trying to implement the election proposal.

National Security Adviser Brent Scowcroft, appearing July 16 on CBS-TV's "Face the Nation," said the United States will continue efforts with the Israelis and the Palestinians "to facilitate an election process." Scowcroft also quarreled with assertions by some in Israel's Labor Party that the United States has been acting as a de facto mediator between Israel and the Palestine Liberation Organization. He said the U.S. effort in seeking movement by Israel and the Palestinians is not mediation.

But Zbigniew Brzezinski, a national security adviser in the Carter administration, who appeared on the ABC program, said that what is needed is a "little more active mediation" by the United States, because

"without American assistance, there will be no movement towards peace." He warned that if there is no movement, violence could erupt in the Middle East.

Baker also maintained that there had been no change in the U.S. position on an international peace conference. Last week, he seemed to warn Israel that if the Israeli initiative failed, the U.S. might be more open to such a conference. But he stressed that the Bush administration's position is the same as the Reagan administration's position. It is that "an international conference, at an appropriate time, might be useful."

He noted that the Bush administration has continually argued against such a conference when it was proposed by other governments. "We say that going to an international conference now preempts other more promising possibilities," Baker said. "We think the Shamir election proposal is just such a possibility."

German University Still Using Samples From Nazi Experiments

By DAVID KANTOR

BONN (JTA) — A West German university is continuing to conduct research with human tissues taken from people subjected to Nazi scientific experiments, an independent commission investigating the practice charged in a report issued last week.

The commission, chaired by Professor Albin Eser, director of the Freiburg-based Max Planck Institute, said Tuebingen University persisted in using microscopic tissue samples. The commission said it could not establish the exact number of samples from victims of Nazism, but demanded that the samples be buried and the practice abandoned.

The use of samples taken in Nazi experiments was exposed in January by the state-owned ARD television network. The investigatory commission was established in April.

The administrators of three of West German universities mentioned by ARD said they knew of no tissue samples of Nazi victims at their institutions. The fourth school, Tuebingen, said two microscopic samples from its anatomy collection had been withdrawn. According to Chancellor Georg Sandberger, the ARD report was grossly exaggerated.

But the news media, especially Israeli reporters who pursued the ARD report, wrote later that the universities mentioned had used body parts from victims of the Nazis, including Jews, Communists,

handicapped and mentally ill people and so-called criminals.

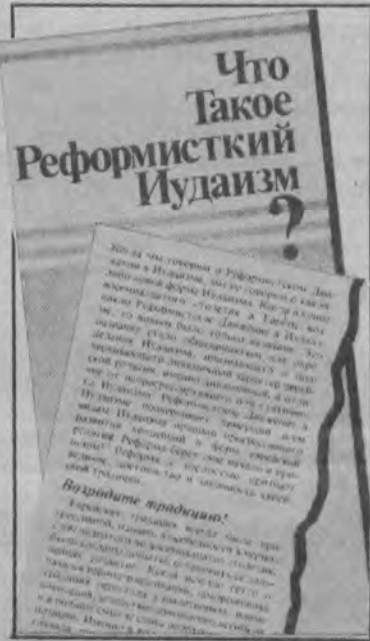
Sandberger stated in many interviews that Tuebingen had conducted a thorough inquiry of its own and found that the only samples came from a young Polish woman and a young German who were decapitated by the Nazis in Stuttgart. "The tissues may have been left over from the times when the Nazis delivered corpses to universities for anatomical study. In our collection now there are neither body parts nor tissues which we can trace to the Nazi time," he said.

That statement clearly contradicted the commission's report.

University officials are now saying there was a misunderstanding of who constituted a Nazi victim. They said members of the commission failed to differentiate between individuals executed because of their race or beliefs and those who were convicted criminals.

The Eser commission responded that it reached its conclusion on the basis of a thorough analysis and considered only Nazi victims, not criminals in the general sense. The commission observed that during the Nazi era, the so-called Peoples Courts condemned individuals to death who were found guilty of "behaving against the interests of the people."

That applied to any opponent of the Nazi regime.



Just published by the Union of American Hebrew Congregations and the National Federation of Temple Sisterhoods, this 16-page Russian-language pamphlet is designed to help Jews inside the USSR as well as Jewish immigrants to the U.S. and Canada understand the basic principles of Reform Judaism as a movement that, in the words of Rabbi Alexander M. Schindler, UAHC president, "has kept Judaism forever contemporary and responsive to the religious needs of successive generations." Individual copies are free and may be obtained by writing to the UAHC Commission on Social Action, 838 5th Ave., New York, NY 10021, or by calling (212)249-0100, Ext. 204.

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Schindler Speech To Reform Rabbis Draws Sharp Criticism From Orthodox

By ALLISON KAPLAN
NEW YORK (JTA) — A strongly worded sermon by Reform leader Rabbi Alexander Schindler has come under sharp criticism from Orthodox organizations.

Schindler, addressing more than 600 Reform rabbis at the centennial convention of the Central Conference of American Rabbis last month, said that the spirit of modern Reform Judaism must be preserved and the movement must stand by its most controversial decisions against criticism from more traditional Jews.

"Our forbears did not forge Reform Judaism to have us trade it in for a tinsel imitation of Orthodoxy," said Schindler, who is president of the Union of American Hebrew Congregations. Schindler's remarks were characterized as a "shameful, ugly, indefensible and false attack on Orthodoxy" by Rabbi Pinchas Stolper, executive vice president of the Union of Orthodox Jewish Congregations of America.

Both Stolper and Rabbi Moshe Sherer of the Agudath Israel movement said the Schindler's statements indicate he is under mounting pressure to re-evaluate his stand on patrilineal descent.

In a radical departure from traditional Judaism, the Central Conference of American Rabbis decided in 1983 that children of mixed marriages would be recognized as Jewish

even through the father's lineage. "I think that Rabbi Schindler's shrill attack against Orthodoxy can only be explained by he himself being frightened by the growing voices in his own camp that warn him he is leading the Reform movement to a point of no return," said Sherer.

Stolper urged Schindler to "heed the voices" in the Reform movement that call for a re-evaluation of the "self-destructive policies of accommodation to intermarriage and assimilation."

In his sermon, Schindler exhorted the rabbis to stop "romanticizing Orthodoxy."

"Where it alone prevails," he said, "stale repression, fossilized tradition and ethical corruption often holds sway. There is the danger in Israel today, is it not?" Giving in to pressure from more traditional streams of Judaism on issues like patrilineal descent would mean, Schindler warned, that "we will only demean ourselves and lose our distinctive character."

Schindler said Reform rabbis should not be "snared by the delusion that a retreat on such issues as patrilineality will gain us the acceptance of the more traditionally inclined in Israel or anywhere else."

"Only total surrender," Schindler said, "will have such an effect in that arena."

Sherer admitted that the Reform movement would be not accepted among the Orthodox even if it renounced patrilineal descent, because of Reform's abandonment of halacha (traditional Jewish law.) But, he said, "it would at least continue the acceptance of Reform Jews as Jews." If the Reform movement continues to recognize patrilineal descent, Sherer said, the Jewish people would be torn into "two segments that cannot even intermarry."

'Arab Press Bulletin' Discontinued

By JOSEPH POLAKOFF
Washington — The Arab Press Bulletin has been discontinued, three years after it began publication in Washington in July 1986. As a newsletter published every business day carrying reports and opinions in Arab newspapers or carried by Arab news agencies generally on the Arab-Israeli conflict, its contents reflected Arab antagonism towards Israel and criticism of U.S. support for it.

Jeffrey Shad, editor of the publication virtually since its founding, said the Bulletin was temporarily discontinued "until guaranteed funding is assured." He said "the temporary suspension" would be in effect "at least until the end of the year."

The Bulletin, printed in a letter size format of usually six to eight pages with articles in single-space, had a circulation of only about 325 copies. It was distributed at the National Press Building and delivered to some newspapers and agencies not located there. Its contents, while largely derived from Arab sources, also at times included information available in Washington.

The Bulletin was a publication of the American-Arab Press Institute, a division of the American-Arab Affairs Council in Washington. George Naifeh, of Tulsa, is the council's president and Congressman Nick Joe Rahall (D-Va) is chairman of its national advisory committee. Among prominent Americans associated with the

council was Frank Carlucci when he was not in government service. Carlucci served as defense secretary in the Reagan Cabinet in succession to Caspar Weinberger.

Yale Makes Record Yiddish Buy

NEW YORK (JTA) — Yale University's Sterling Memorial Library will establish the Rosalyn and Joseph Newman Collection of Yiddish Literature with the purchase of 10,000 out-of-print titles from the National Yiddish Book Center.

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Roots & Branches

Miriam Wiener

Summer Project For The Kids: Climb The Family Tree

By MIRIAM WEINER

As school ends for the summer, weary students anticipate relaxation and vacation. However, mothers and fathers nationwide face the same dilemma — new and inventive projects to keep their children occupied. Those which continue the learning process under the guise of a “fun project” should go to the top of the list.

One of the best summer projects for your children which is guaranteed to keep them busy is to introduce them to their family history. The project can entail the creation of a family tree, interviews with relatives and perhaps a trip to the old neighborhoods where their parents or grandparents once lived as children.

All of our ancestors faced choices and made decisions which ultimately determined where we were born and under which flag we grew up. Many choices involving immigration ultimately determined who survived the Holocaust.

What can children learn from exploring their family history besides the obvious connections to their ancestors. A little history, some geography, perhaps a few words of a foreign language (Yiddish might really turn them on) — but most important — a strengthening of their Jewish identity with the special bonding to their past generated by the creation of their own family tree.

“How-To” Books

In “Children of Our Children” by Helene Daniel, Augusta Feller and Ruth Roth (Winston-Derek Publishers, Inc., Nashville, TN) the opening dedication reads:

“There are only two lasting bequests that we can give to our children. One is the framework for a good foundation and the other the source of our Roots.”

The easy-to-use format of this book begins with the immigrant generation, providing space to fill in names, dates and places. Various holidays are described with room to write down family recipes and holiday traditions. The next part of the book talks about religious training with space to record religious ceremonies and insert Bar/Bat Mitzvah photos.

There is even a section entitled “The Healer” which talks about Grandma’s chicken soup.

The book continues into the courtship years of the parents, how they spent vacations, and the changing times through life cycle events including weddings and deaths.

A special section entitled “Honor Your Name” talks about the importance of each person’s name and provides space for Hebrew name and the person named after. There are special sections on the Holocaust, Israel, the family



Copies of this chart may be ordered free of charge from Miriam Wiener, c/o The Jewish Voice, 101 Garden of Eden Road, Wilmington, DE 19803. Please enclose a stamped, self-addressed envelope.

service record, Yahrzeit records — always with space for handwritten notes, memories and photographs.

The well-illustrated volume concludes with space for both the father’s and mother’s family tree and a glossary of relevant words.

In “My Generations: A Course in Jewish Family History” (Behrman House, New York, 1983), author Arthur Kurzweil has interposed Jewish history and tradition throughout the many personal illustrations of his own family

history. Although this book was written specifically for young people, it continues to be a valuable source of inspiration and reference for family historians of all ages.

This book also allows ample space for the reader to record his or her own family data along with photographs. However, it is the individual essays in each category such as “where did you come from, what is your name, when you get married, visiting a Jewish cemetery, your most important possessions, what do you eat,

our oldest books, family documents, stories about my ancestors’ occupations, organizations we joined, and relatives who perished in the Holocaust” which make this book unique and special.

See also: “Toledoteinu: Finding Your Own Roots” (Arbit Books, Inc., Milwaukee, WI, 1983) and “My Family Heritage” edited by F. Michael Carroll (Carriage House Publications, Ltd., Redding, CT, 1978).

All of these books stress the same basics: interview the oldest living family members, identify old photos, collect copies of old family documents, and record what you find.

In our modern society where so many Jewish youth are lost to assimilation and intermarriage, “climbing their family tree” is an ideal beginning. It is yet another way to involve young people so they will feel motivated to maintain stronger ties with their Jewish heritage.

Miriam Wiener, a certified genealogist, has prepared a beginner’s guide (55 pages) on how to research family history that includes charts, list of archives and libraries, bibliography, maps, family group sheets and more. It can be ordered for \$10 & \$2.50 postage/handling by writing to her at 136 Sandpiper Key, Secaucus, NJ 07094.

Brookings Expert Says Palestinians Would Accept Limited Sovereignty

The Palestinians may be willing to trade off some aspects of sovereignty in order to have their own state, according to a political strategist who has met with Yasir Arafat and other PLO leaders.

Helena Cobban writes in the August 1989 issue of *Moment Magazine* that PLO leaders “have done a lot to start defining the minimum conditions they would need in order to settle their conflict with Israel.” Cobban, who works with the London-based International Institute of Strategic Studies, is a guest scholar at the Brookings Institution in Washington, D.C.

The Palestinians would probably accept limits on their militarization and would accept an economy interdependent with Israel’s, Cobban says, if a settlement gave them “the other attributes of sovereignty they crave,” namely, “a flag and a passport,” a state of their own where they would control residence and citizenship — decide for themselves “Who is a Palestinian?” — and run their own domestic affairs.

The *intifada*, Cobban says, has brought about “a deep sense of empowerment” that “has enabled the Palestinians to think seriously about making peace with Israel, a real and lasting peace with a real and lasting Israel — without having to worry . . . that it do so might constitute surrender.”

However, Palestinian leaders are adamant that they would not want to negotiate with Israel until they are assured

that the end result would be sovereignty, not autonomy or any other interim arrangement. On this basis, Cobban criticizes a recent report, *The West Bank and Gaza: Toward a Solution*, by a group from Israel’s Jaffe Center for Strategic Studies, which suggested that the United States and other world powers, rather than Israel, assure that Palestinians that if a transition period of confidence building with Israel is successful, those powers will support the Palestinians’ demands for sovereignty. Cobban says the U.S. officials generally acknowledge that only Israel can or should give such assurances; she questions whether the Palestinians would be satisfied with third-party assurances.

Joseph Alpher, deputy head of the Jaffe Center, who coordinated that prestigious organization’s report, writes in a reply of Cobban’s article that Cobban applies a double standard because she takes into account the needs of the Palestinians, but does not likewise address his group’s assessment that the Israelis need a prolonged transition period before they can agree to Palestinian sovereignty. “From the standpoint of many Israelis, a few years of peace and quiet between Jews and Arabs would eliminate a lot of doubts about the Palestinians’ ability to maintain a peaceful state.”

Alpher also maintains that not all senior U.S. policy makers reject the idea of third-

party assurances, adding that “it was precisely such separate assurances from President Carter to Israel and Egypt that enabled the two of them to overcome their final differences and make peace ten years ago.”

The best guarantee that an Israeli-Palestinian peace will survive, argued Cobban, is the self-interest of both parties. Israel will continue to enjoy in the foreseeable future, a *de facto* military veto over developments in the West

Bank and Gaza. But the *intifada* demonstrates the limits of that power. In the long run, a strong Palestinian self-interest in the international regime under which they would, by agreement, live will be a much more durable guarantor of stability than and purely military veto, she writes.

“Moderate Palestinians should themselves be interested in a phased security transition, in order to maintain a smooth process and ensure eventual firm Palestinian con-

trol,” Alpher responds.

Last February Cobban was part of a six-person group of American researchers who went to Tunis to explore the thinking of PLO chairman Yasir Arafat and his colleagues on current peace moves in the Middle East. She says “Arafat and the other PLO leaders had a lot more self-confidence and sense of purpose” than when she covered them as a reporter in the early 1980’s. (*Moment News Service*.)

Soviet Anti-Semites — In Their Own Words

Pamyat, meaning “memory” in Russia, is the best known of the increasing number of anti-semitic groups recruiting freely across the USSR under *glasnost*. Recently, it published its manifesto, whose text was just obtained by the Student Struggle for Soviet Jewry.

“Although *Pamyat*’s program does not focus exclusively on Jews, enough is said to understand the chilling aims of this movement,” the SSSJ stated. The program declares: “Our goal is spiritual rebirth and the unity of the people of our Fatherland, exhausted and plundered by aggressive Zionism, Talmudic atheism, and cosmopolitan (Stalinist code word for Jewish) usury.

“Decent people cannot make any compromise with the Zionist state, which was

created and exists on the basis of the doctrine of Jewish fascism. We categorically protest against the establishment of diplomatic relations with Israel . . . We consider all cases of separatism and hostility between the nationalities in our country a dirty Zionist-Masonic provocation, and we demand that the real names of the initiators be exposed and punished . . . We demand an end to the rapacious plundering our mines, forests and water reservoirs by international usurious Zionist capital.

“During the time of the Zionist genocide (sic), more people were killed in our country than in all the wars engaged in by mankind . . . We consider cosmopolitanism a crime against personality, against the nation, and humanity as a whole . . . We will not sell our

birthright for a pottage of lentils to the Zionist mongrels.”

Meanwhile, the SSSJ said that another anti-semitic group was officially registered in Leningrad, spiritual home of *Pamyat*. The new body is the Patriot Society, and is chaired by Alexander Romanenko whose 1986 book *The Class Essence of Zionism* is considered the worst example of Soviet anti-semitic paranoia in the past three years. *Moscow News*, a reformist paper aimed mainly at foreigners, reported that the Society held a public rally in Leningrad. It also published a letter from one Gabriele Kleiner of East Germany, who described his encounter with a *Pamyat* member and declared that he was “deeply concerned about the absence of protest against the *Pamyat* society in the Soviet press.”

Travel

Portland, Maine: "The Jerusalem Of The North"

By RUTH ROVNER

Special to
The Jewish Voice

In the middle of Monument Square in Portland, Maine, stands the statue of the Maine lobsterman. The figure of a man whose hand grasps the claw of a lobster is popular with both visitors and natives. As tourists click their cameras, kids climb up on the statue and reach for the lobster's claw.

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It's a fitting symbol for a city so closely identified with the sea. Indeed, nautical themes are abundant in Maine's largest city. They range from the dolphin sculpture that stands outside a local hotel to the 17 paintings by Winslow Homer in the Portland Museum of Art, many of them renderings of the moody Maine coast.

Situated on expansive Casco Bay, Portland offers the visitor many vantage points for enjoying vistas of sky and water. Down at the wharf, the *Longfellow II* offers cruises of Casco Bay with its numerous islands and abundant natural life. Back in town, the Old Port Exchange, a restored 19th century waterfront area, is a popular place to explore, with its boutiques, bistros and seafood restaurants. And the well-known lighthouse known as the Portland Head Light is just ten minutes from town.

Perhaps in such a setting it's a bit unusual to discover the Full Belly Deli at 930 Brighton Avenue. There's no lobster served in this kosher-style deli. Instead, the display shelves are filled with corned beef, roast beef, brisket and chopped liver.

It's run by the Rosen family, who have been in Portland "forever," says Saralee Rosen. In this city, she says, there's a real affection for Jewish style food.

The popular deli is patronized by Jews and non-Jews alike, who sit at the long counters while they enjoy their corned beef sandwiches. The mayor comes in often. So do the fire and police chief, the city councilmen, and, of course, Jewish Portlanders.

"There's definitely a taste for Jewish food in Portland," says Rosen. "We have many people who have moved here from big cities — New York, Philadelphia, Boston — and they come with a taste for Jewish food. So they're delighted to find us."

And so are Jewish tourists hungry for ethnic food. But the Full Belly Deli is not the only attraction for Jewish travelers to Portland.

In a city with just 3,500 Jews, there are four congregations, a Jewish community center, mikvah and Jewish home for the aged. What's more, cultural activities range from the Tum-

blers, a klezmer music group based in Portland who perform all over Maine, to the Jewish art often displayed at the Baridoff Gallery, a prominent Jewish-owned art gallery.

"The Jews of this area take their Jewishness very seriously," says Rabbi Harry Sky. "That's always been the history of this town. Even when there were 800 Jews here, it was called 'The Jerusalem of the North.'"

Like much else in Portland, Jewish history here is related to the city's role as a port. Although Jewish life dates back to pre-Civil War days, the big influx of immigrants came in the 1880s and after from Riga in Latvia, from Russia and from Germany.

And for a brief time, boats from Europe landed directly at Portland harbor, carrying many Jews along with other immigrants. Most Jews, however, have come by land from other cities where they first settled.

And they're still coming; some Portlanders say the Jewish population is larger than its official estimates. And everyone agrees Portland Jews are highly active.

"This is the most active Jewish town in all of Maine," says Sky, who came here in the early 1960's when he sensed there was a "renaissance" in Portland not only in the cultural life of the city but its Jewish life, too. He wasn't disappointed.

"We have everything you could hope for in a Jewish community," he says. "I think there was a feeling among the Jews who moved here that if they couldn't have a large Jewish community, they would carry the community within themselves. And they have done that."

Beth El, the conservative synagogue where Sky served for 25 years (he has just retired) is a spacious, modern temple in the Brighton area where many Jews live. It's a low-lying building shaded by trees, with modern facilities within. Its membership is now 550 households, making it the largest of Portland's four congregations.

Nearby is Shaarey Tphiloh, the Orthodox synagogue at 76 Noyes Street, which is also large and modern.



Portland Head Lighthouse

Closer to the center of town is Etz Haim, a brick building enclosed by a garden. It's located on lower Congress street, the area where the early Jewish first clustered. Now that most have moved further out, the synagogue membership is small, but there are still daily minyan.

Across the street from Etz Haim is Levinsky's, a large corner building and longtime landmark in Portland. This Jewish-owned general store is just one evidence of the strong Jewish presence in the business life of Portland.

A two-story brick building set into a hill in South Portland is headquarters for the city's first Reform congregation. At first, the Westcott Medical Center at 111 Westcott Road seems an unlikely place for a Jewish congregation to meet. But it's also evidence of how rapidly this fledgling congregation has grown.

When Rabbi David Sandmel first came here from Cincinnati in July, 1985 to head the new congregation, its membership numbered 50 households. Members met for services at Etz Haim, but they soon outgrew it and started renting the medical center.

Today, membership has jumped to 200 households and it's still growing. Recently the congregation, which had launched a fund-raising drive, raised enough money to purchase the medical center. Now they plan to renovate extensively.

The artist's drawings are already on the rabbi's desk, and he is full of plans and enthusiasm for his adopted city. "Portland is a very sophisticated city for its size," he says. "And the Jews here are starting to look forward and respond to the varied needs of a modern Jewish community."

Volume Traces Early U.S. Orthodoxy

NEW YORK (JTA) — A new publication by Agudath Israel of America's Orthodox Jewish Archives sheds new light on the Orthodox immigrant experience in America.

The 60-page volume features "news-of-the-U.S." columns from *Havatzelet*, a journal published in Jerusalem beginning in 1871.

Some of the topics highlighted in the anthology include a Jewish reaction to the Great Chicago Fire of 1871; efforts by Jews in Mobile, Ala., to raise money for Persian Jewry; and Reform debates over switching Shabbat to Sunday.

Other tidbits include the selection process of a chief rabbi for New York and a blood libel in Philadelphia in 1903. "In order to understand the

world of our fathers, we decided to go the source," the editors note in the introduction to "Early Orthodox Jewish Immigrant Experiences in the United States: A Bibliography of Articles Published in *Havatzelet*, 1871-1910."

Deportation Proposal Defeated In Knesset

JERUSALEM (JTA) — A proposal that Israel deport any Palestinian sentenced to more than one year for security offenses was decisively defeated last week in the Knesset. The vote was 58-23 against the measure, which was introduced by Hanan Porat of the National Religious Party. Four members abstained.

Maps Correct, Finally

The Central Intelligence Agency has recently published a map of Israel that for the first time uses the words "Judaea" [sic] and "Samaria" and acknowledges the cease-fire line of the 1967 war. The map replaces a 1978 issue that completely ignored the outcome of the Six-Day-War, other than to carry the notation, "Israeli-occupied — status to be determined."

Other cartographers are also correcting their maps. Beginning with the 1988 edition, the maps of Jordan in the *Encyclopedia Britannica* have

been corrected. The text is also being revised to eliminate suggestions that Jordan is sovereign in the West Bank.

The State Department also corrected its maps and information on its *Background Notes, Jordan* — a comprehensive analysis of Jordan's history, economy, government, and foreign affairs. Although previous issues had been flawed both in texts and maps, the 1985 edition corrected its maps, but left in inaccurate information regarding the West Bank. The new edition has both accurate maps and information. (Near East Report).

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Railroad Car Used To Deport Jews Is Donated By Poland To Museum

By HOWARD ROSENBERG
WASHINGTON (JTA) — A Polish railroad freight car used to transport Jews to Nazi death camps during World War II arrived by ship in Baltimore on July 6.

The Polish government agreed to donate the freight car, one of a handful of its kind surviving, to the U.S. Holocaust Memorial Museum, scheduled to open here in 1992.

The car transported an estimated 100 to 200 Jews daily on a 60-mile trip from Warsaw to the Treblinka concentration camp. The museum has not been able to find out how many trips the car actually made to the camp, where an estimated 750,000 Jews were gassed to death from July 1942 to November 1943.

"This Nazi cattle car is the antithesis of everything wonderful and beautiful," Harvey Meyerhoff, chairman of the U.S. Holocaust Memorial Council, said at an arrival ceremony at the Port of Baltimore. "Nevertheless, for the institution we are in the process of creating, the train is most significant."

The 27-foot-long freight car had been held by the Polish State Railways Authority since the end of World War II and was repainted several times. Most recently, it was housed in a Warsaw railroad depot. The Holocaust museum plans to return to its condition during World War II, which may take 18 months, said council spokesman Sam Eskenazi.

For security reasons, Eskenazi would not disclose

where the car will be kept in the interim, except that it will be in a warehouse.

The car was donated under an agreement the museum signed in 1987 with Poland's Main Commission for the Investigation of Nazi War Crimes, a government agency. It sailed to Baltimore on the MS Stefan Starzynski, a Polish ship named for a Warsaw mayor allegedly murdered by the Nazis in 1939.

The Holocaust council also

has signed an agreement with the Soviet Union and is working on others that Eskenazi would not disclose. The council has received archival material from the Soviets, Eskenazi said.

The museum, which is being built on federal land near the Washington Monument, is being financed by private sources. The fund-raising campaign for the museum has so far reached \$66 million, and is seeking an additional \$81 million.

American Jews Aid Israeli Arabs

For the first time, Project Renewal will provide aid to an Arab town in Israel. The program, which twins distressed Israeli neighborhoods with Diaspora communities, received a \$10 million pledge from the Los Angeles Jewish community toward the rehabilitation of Jaffa's Arab quarter, Ajami, and nearby Central Jaffa, a mixed Arab and Jewish area. The Israeli Government and the Tel Aviv municipality have offered to each give one dollar for every dollar contributed in Los Angeles, bringing a total budget of \$30 million to the area.

Ajami needs outside aid as it is one of the most impoverished areas in Israel. Over 10,000 Arabs live in old, poorly constructed houses. In addition to problems with garbage, raw sewage, delinquency, and crime, Ajami is known as the center of Israel's hard drug trade.

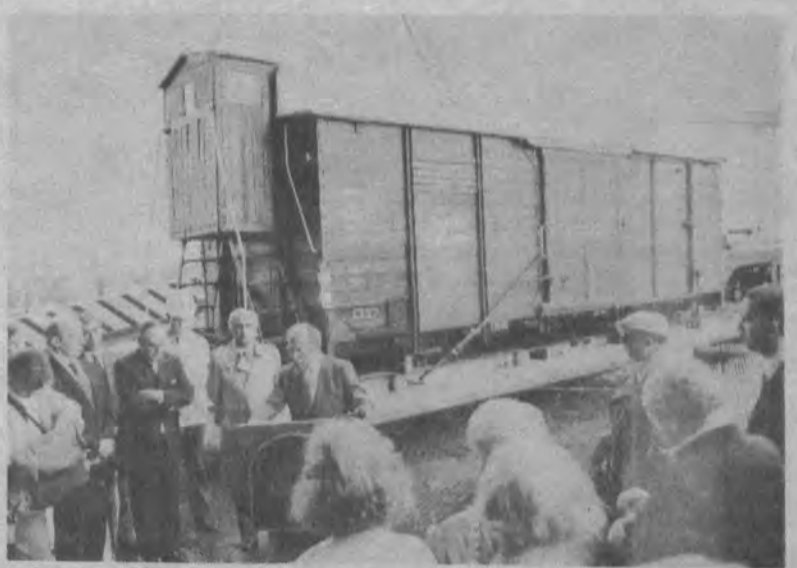
A group of experts from Tel Aviv oversee the project.

Presently, an anti-drug program is being set up in the neighborhood as well as a Child Development Center. According to Orna Eidlitz, social organizer for Project Renewal in the Ajami area, because 60% of Ajami's residents are under age 30, a main focus for budget allocation will be on activities for youth. (Near East Report)

Berlin Philharmonic To Play In Israel

JERUSALEM (JTA) — The Berlin Philharmonic Orchestra will perform in Israel for the first time next spring, under the baton of Daniel Barenboim, it was announced here recently.

The announcement was made two weeks after the orchestra's longtime director Herbert von Karajan, resigned and was replaced by Barenboim. Karajan, a Nazi Party member during the Hitler era, had refused to bring the orchestra to Israel.



This freight car, used to transport Jews from the Warsaw Ghetto to Treblinka in 1942-43, will be part of the U.S. Holocaust Museum's permanent exhibition. At a brief ceremony to mark the boxcar's arrival in the U.S., Miles Lerman, U.S. Holocaust Memorial Council International Relations Committee chairman, thanks the Polish government for its generous gift to the Museum. To his right are Leo Bretholz, a Holocaust survivor who spoke about his experiences on a train such as this one, Council Chairman Harvey M. Meyerhoff, and Ryszard Krystosik, charge d'affaires of the Polish Embassy in Washington, D.C. (Credit: Alan Gilbert)

Aliyah Up 39 Percent

TEL AVIV (JTA) — An upsurge of aliyah from the Soviet Union was largely responsible for the 39 percent increase in immigration to Israel during the first six months of 1989, according to Uri Gordon, head of the Jewish Agency's Immigration and Absorption Department. He said new arrivals totalled 8,275 from January through June.

Emigration from the Soviet Union was up 177 percent from the same six-month period last

year, Gordon said. Nevertheless, the number of Soviet Jewish emigrants opting to settle in Israel remained at a constant 10 percent, Gordon said.

Gordon reported 1,000 immigrants have arrived this year from Argentina, an 18 percent increase over the first six months of last year. That country's severe economic distress and recent change of political leadership seem responsible for the rise.

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Obituaries

Hyman Dunn

Hyman Dunn, 73, of 8429 Society Drive, died June 25.

He is survived by four sisters, Rose Sitzer of the B'nai B'rith House, Jennie Ellman, Lillian Katz and Faye Herxh, all of Boca Raton, Florida.

Arrangements were made by the Schoenberg Memorial Chapel. In lieu of flowers, the family suggests contributions to charity.

Viola F. Leeds

Viola F. Leeds, 80, of Boca Raton, Fla., died June 26 of cancer in Boca Raton Community Hospital.

Her husband, William, died in 1987. She is survived by a son, Leonard of Wilmington, Del; and a daughter, Judith Rivera of Philadelphia.

Mollie Bricklin

Mollie Bricklin, 91, formerly of Philadelphia and Atlantic City died July 1 at the Jewish Geriatric Home, Cherry Hill,

New Jersey. She had been a resident there for 4½ years.

Her husband, Saul B., died in 1962. She is survived by two daughters, Florence Trichon of Cherry Hill, N.J., and Barbara B. Keil of Claymont, DE.; a sister, Anne Glickman of Atlantic City, N.J.; a brother, Harry Neifeld of Ventnor, N.J.; five grandchildren and nine great grandchildren.

The family suggests memorial contributions to B'nai B'rith Women, c/o Rhea Levy, 632 Kilburn Road, Wilmington, DE 19810.

Samuel Reback

Samuel Reback, 77, of the Kutz Home, 704 River Road, Wilmington, died July 1 of cancer at the home.

Mr. Reback as a salesman with Ogden Howard Furniture Co., until his retirement in 1976.

He was a member of Workmen's Circle and Moose Lodge.

His wife, Ida, died in March. He is survived by a son, Mark of Newark; a daughter, Harriet Kaufman of McDaniel

Crest; a brother, Theodore of Knoxville, Tenn.; a sister, Etta Kuras of Brooklyn, N.Y.; two grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to the Kutz Home, Wilmington.

Eugene Sigmund

Eugene Sigmund, 67, of 9277 Vista Del Lago, Boca Raton, Fla., formerly of Wilmington, died July 1 of heart disease in Holy Cross Hospital, Fort Lauderdale.

Mr. Sigmund was owner of Sigmund Beauty Supply Co., Centerville Road, Wilmington, for 30 years, retiring in 1981.

He is survived by his wife Carol; two daughters, Dr. Linda Sigmund-Rigamonti of Arlington, Va., and Donna Walter of Post Mills, Vt., and three granddaughters.

Max Glazar

Max Glazar, 69, of 4266 D'Este Court, Fountains of Palm Beach, Lake Worth, Fla., formerly of Wilmington, died July 4 of cardiovascular disease in J.F.K. Hospital, Lake Worth.

Mr. Glazar was president for 29 years of Glazar Bros. Inc., 1401 Todd Lane, Wilmington, a heating and air conditioning service. He retired in 1975 and moved to Florida.

He was a Navy veteran of World War II.

He is survived by his wife, Esther; two sons, Joseph of Westwood, Wilmington, and Andrew of Surrey Park, Wilmington; a brother, Harry of Miami; a sister, Lena Weiner of Washington; and five grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Kutz Home, Wilmington.

Rose Shaffer

Rose Shaffer, 82, of the Kutz Home, 704, River Road, Wilmington, died July 5 of respiratory failure in St. Francis Hospital.

Mrs. Shaffer was a homemaker. She was a member of Machzikey Hadas Congregation and a member and recording secretary of Pioneer Women.

Her husband, Samuel, died in 1983. She is survived by a brother, Samuel Pachter of Argentina; a nephew, Bernard Lesser of Laguna Hills, Calif.; and a niece, Harriet Part of Encino, Calif.

Instead of flowers, the family suggests contributions to charity.

Rose Hesselburg

Rose Hesselburg, 81, of 700 Foulk Road, died July 10 in Leader Nursing Home.

Mrs. Hesselburg was a homemaker.

Her husband, Clayton "Ed," died in 1986. She is survived by a brother, Alex Harris of Glasgow, Scotland; and three sisters, Annie Julius of Netick, Mass., and Dinah Stone and Bertha Drillich, both of Melbourne, Australia.

Instead of flowers, the family suggests contributions to charity.

Herbert N. Probst

Herbert N. Probst, 78, of Forest Hills, Queens, N.Y., died July 11 of heart failure at home.

Mr. Probst was a self-employed linen manufacturer in New York. He retired in 1979.

He is survived by his wife, Ruth; a son, Jack of Wilmington; a daughter, Joanne Hyrkin of Westtown, N.Y.; and four grandchildren.

Hannah R. Alper

Hannah R. Alper, 86, of Chateau Orleans Apartments, Wilmington, died July 13 of heart failure in Wilmington Hospital.

Mrs. Alper was a homemaker.

She was a member of Congregation Beth Shalom, Wilmington, and its sisterhood and Kutz Home Auxiliary.

Her husband, Louis, died in 1971. She is survived by a son, Norman H. of Wilmington; a daughter, Barbara Swinger of Brandywine Hundred Apartments, Wilmington; a brother, Arthur Ross of Florida; six grandchildren and three great-grandchildren.

Apartment, 400 Foulk Road, Wilmington. Instead of flowers, the family suggests contributions to Congregation Beth Shalom.

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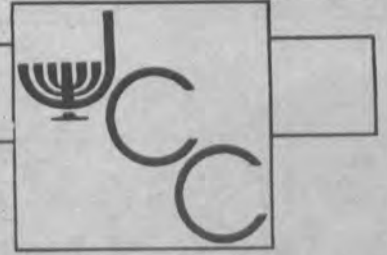
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Jewish Community Center



Teen Musical Presented To Over 700

Over 50 teens participated in the Jewish Community Center's production of "Grease" which was held on June 17 and 18. The enthusiastic cast put on six performances for over 700 audience members. In addition to the general audience performances and the annual meeting show, the cast also entertained at the Kutz Home, B'nai B'rith House and for the JCC Senior Center.

"Grease" was directed by John Minor. Neil Rosen was the Musical Director and Arlene Bowman was the choreographer.

The teens who participated in the play are in seventh through twelfth grades. "This was a marvelous group of kids," said

Shelley Gitomer, Teen Program Coordinator. "They were enthusiastic and cooperative. I really think this is the best musical production we've had so far."

Gitomer also explained that many of the teens really grew and gained self confidence by working on the production. "It was great to see some of the kids emerge as leaders and watch others explore their talents," she said.

The underlying mood of the production was friendship, "Gitomer noted. The teens just bubbled talking about the new friends they made and the stronger friendships they built with the kids they already knew."

Jason Stiebel, who played

Roger in the production, commented that he made many new friends. "This was really a fun experience. I'm really looking forward to next year's production and I hope to get another good part," he said.

Regan Spiller played the lead part of Sandy, "I felt some of the kids looked up to me and that made me feel proud," she said, "I made a lot of friends and learned a lot about responsibility."

Others agreed that the many friendships they made during the production will continue long after the play.

Mark Rabinowitz, who played the part of Doody, said that being in the play gave him a great feeling, "This was a great character builder and gave me more confidence. I feel more self assured and really enjoyed the friendliness of

all the people," he said. And Jason Pollock, who played the parts of Johnny Casino and Teen Angel commented that Shelly really talked him into trying out for the play, "I didn't think I could sing," he said, "but Shelley encouraged me to try. I had a lot of fun and it was a great ego boost to perform well. It taught me that anybody can try and succeed at something, even if they don't think they can."

Gitomer said that the teens in this production were really special, "The cooperation, friendship and mutual respect of the cast and crew was outstanding." The enthusiastic group has already decided on "Lil Abner" for next year's production. They will also be participating in JCC programs throughout the year.

K'Ton Ton Lunch Bunch

Lunch Bunch is a 90 minute extension of the K'Ton Ton Camp day, offered three days per week for the eight week camp session. It is a time to enjoy lunch with friends and explore the worlds of science, literature and music, through enjoyable, stimulating activities.

Lunch Bunch is led by Sally Tychoniski and Christine McDevitt, who serve on the JCC Pre-School staff during the school year. The curriculum was directed by Ruth Forman, a highly experienced early childhood education here at the JCC. Lunch Bunch also meets during the school year.

Lunch Bunch is one of a variety of programs offered for pre-school children through the JCC's Early Childhood Services Program. For more information about Pre-School, Day Care, K'Ton Ton Camp, Babysitting or the new Toddler Program, call Marilyn Forbes, Director of Early Childhood Services, at 478-5660.

Israeli Scout Friendship Caravan

The Israeli Scout Friendship Caravan will present a musical program with the flavor and spirit of today's Israeli youth at the Jewish Family Campus Amphitheatre on Thursday, August 3, at 7:30 p.m. A family barbecue dinner will proceed the Scout's performance. Call the JCC Front Desk at 478-5660 for fees and dinner reservations.

College Students Night Out

All college students are welcome at the Jewish Family Campus on Monday, July 31, for a special College Night. The group will play a game of volleyball, take a swim in the pool and then relax and enjoy a barbecue dinner on the grills at the Campus.

This cost is \$2 per student and reservations may be made by calling the JCC at 478-5660.

Jackie Pack To Perform At JCC Amphitheater



Jackie Pack, a well known folksinger and entertainer will present an evening of folk songs for children and adults at the Family Campus Amphitheatre on Thursday, July 27, beginning at 7:30 p.m.

Pack's songs, games and dances have been collected from many cultures in the United States and Israel. She sings in Hebrew, Spanish and Swahili. She is currently a musical therapist at Shivers Hospital for Crippled Children and uses folk music and instruments as tools for social, emotional and cognitive growth.

The fee for children is \$2, \$3 for adults.

Banjo Dusters At Campus



The Banjo Dusters are a Dixieland, Roaring Twenties type band and will be performing at the Jewish Family Campus on Sunday, July 30, at 1:30 p.m. Their repertoire is varied and their performance reflects the lively music of those eras. The Banjo Dusters have performed over 150 concerts throughout Delaware, Maryland, New Jersey and Pennsylvania.

New Toddler Program To Begin This Fall

The JCC Early Childhood Services Department has developed special program to meet the needs of toddlers (from 12 - 24 months old) and their parents. The program will be led by Judi Rosenberg, a highly experienced Early Childhood Teacher. Rosenberg brings a warm, caring and friendly attitude and excellent skills in meeting the needs of very little children to the Wilmington JCC from a similar program in Charlotte, North

Carolina, according to Marilyn Forbes, Director of Early Childhood Services at the JCC.

The Parent and Toddler classes will be held on Thursday mornings for 45 minutes. Classes are limited to ten children and ten parents. The program will include stories, art activities, music and a light snack.

If you are interested in having your child participate in this exciting new adventure, contact Forbes at 478-5660.

JCC Director To Present Paper On Professional Development

David Sorkin, Executive Director of the Jewish Community Center in Wilmington, has been selected to present a paper on Professional Development at the JWB Health, Physical Education and Recreation Institute. The institute is a professional training conference for JCC Physical Educators and it will take place in Indianapolis from August 27 - 30 at the renowned National Institute for Fitness and Sport, on the campus of Indiana University.

Sorkin will address over 100 physical educators and recreators who serve in positions ranging from new workers to experienced and seasonal department directors. His presentation will focus on methods that will enable professionals to attain their full potential in their respective job settings. Sorkin feels that a professional can learn "to produce quality work without sacrificing quantity, to enhance time management skills and to learn the skills and to obtain the attitude needed to move up to professional ladder within the Jewish Community Center field."

Sorkin is very interested in attracting candidates to the Jewish Community Center field. He recently spoke to the Jewish Community Center Camp Staff and explored future employment possibilities. He

would be delighted to discuss career opportunities with high school and college students who may desire to apply their skills to Jewish Communal Services.

Sorkin came to Wilmington almost one year ago, after serving as the National Consultant for JWB, the Association of Jewish Community Centers and YM-YWHA's in the United States and Canada. While at JWB he provided career counseling and job placement service for graduates seeking careers in JCC work. Sorkin has also served at the JCC's in New Orleans and Pittsburgh.

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Book Review

Empathy, Humanism And The Search For Middle East Peace

My Enemy, My Self. Yoram Binur. Doubleday, 666 Fifth Avenue, New York, NY 10103. 1989. 215 pages. \$18.95.

New Heart, New Spirit: Biblical Humanism for Modern Israel. Arie Lova Eliav. Jewish Publication Society, 1930 Chestnut Street, Philadelphia, PA 19103. 232 pages. \$16.95.

Reviewed by
JOSEPH AARON

Something almost everyone everywhere can benefit from is something almost no one in the Middle East ever does. And that is to put themselves in the other fellow's shoes.

Much of what passes for dialogue between those on opposite sides in the Arab-Israeli conflict is made up of each side reciting, in great detail, the sins done to it by the other guy.

Very rarely does one hear an understanding by either side that the other is made up of human beings, too. Or an understanding of why the other side does what it does, feels what it feels.

Yoram Binur's disturbing, gripping new book, *My Enemy, My Self*, tries to change that by showing, up close and personal, what it's like to be a Palestinian living and working in the Jewish state. And why what it's like is bad for both Palestinians and Jews.

What makes the book so provocative and so worthwhile is that Binur doesn't give us yet another political or sociological description from the outside looking in. He takes up inside the soul of one person, borrowing a technique from the landmark American book *Black Like Me*, which dramatically exposed many of the inhumanity of racism in the United States.

Binur got the idea while covering Arab affairs as a reporter for a Jerusalem weekly. His beat gave him such a command of both spoken Arabic as well as Arab manners and customs that he was often mistaken for an Arab during his frequent reporting forays in the West Bank.

As a result of what he came to learn about the Palestinians, Binur came to believe that Israelis didn't understand the feelings of the two million people with whom they shared the land but with whom they had only superficial contact. Binur decided the story needed a new approach — he would himself pretend to be a Palestinian and tell about what happened to him and how it felt.

And so, unshaven, he got what he needed to play the part of a typical Palestinian laborer from the foul-smelling Farid



cigarettes, never smoked by the Jews, to the cheap, plastic sandals he purchased in the Old City, to the red Keffiyah he wore on his head.

Binur used a doctored Jordanian ID card he had found during an earlier reporting assignment, and assumed the identity of Fat'hi Awad; Fat'hi being the name he used with his Arab acquaintances who found Yoram difficult to pronounce, and Awad being an uncommon family name and so one not likely to attract questions about relatives. He claimed to be a resident of the Balata refugee camp near Nablus, one of the most militant in the West Bank.

With that, Binur set out for a six-month journey living as an average Palestinian, spending time in cities and refugee camps, working in a variety of jobs, volunteering on a kibbutz, attending a rally held by right-wing Jewish settlers, even having an affair with a Jewish woman.

What he encountered from the Israelis he came into contact with were basically two reactions. They either treated him with contempt, as a non-entity, a sub-human, or with force, accusing him of being a terrorist.

"I was able to understand for the first time" he writes, "what it means for a man to feel afraid and insecure inside his own home when a military patrol passed outside his window. I grasped a dimension of their lives in a concrete fashion. It wasn't a question of discovering new facts, but of discovering what it meant to feel the facts."

And so it is for the reader, who doesn't really learn much new here about the effect occupation has had on both Arab and Jew, but who comes to see it in a new way, precisely because it's not put in global geopolitical terms but in a

intimate day-to-day human ones.

This is an unsettling book in that it paints an all-too vivid picture of a relationship between Jews and Palestinians that shows how great the distance, and how little the understanding is between them.

Beyond that, the book has an added power in that the events it describes took place more than a year before the beginning of the intifada, an occurrence Binur, in effect, predicts.

He warns that, the growing bitterness of the Palestinians is resulting in an increasing militancy, manifesting, "the anguished cry of a minority trying to call attention to the discrimination that is being practiced against it." He worries that the corrosive effect of being occupiers is changing, for the worse, the nature of Israeli society and democracy.

Though full of keen observations and fascinating detail, the book is flawed by the fact that Binur clearly began with a predisposition toward finding that the Palestinians are

downtrodden. That gives his discoveries a questionable air of inevitability. He also does almost nothing to explain how Israelis came to behave the way they do, and the legitimate sources of their fear, anger and hatred.

Still, Binur found what he found and that, no doubt, will make this book not easy for many American Jews to read. Which is exactly why they should.

Where Binur shows us the problem by getting right in the middle of it, providing a perspective from the pages of the Bible.

New Heart, New Spirit is a beautiful, inspiring, thoughtful and thought-provoking book which takes its title from the Prophet Ezekiel's warning to an earlier generation of Jews to "get yourselves a new heart and a new spirit so that you may not die."

That, in effect, is Eliav's plea to today's Israel where, he says, the Bible's profound teachings are being distorted, by being used as a justification for militarism, occupation and

subjugation.

To Eliav, a long-time champion of peace and leader of Israel's Labor Party, Israel must return to what he says are the seven cardinal values of the Bible — the sanctity of life, justice, freedom, equality, brotherhood, mercy and peace.

To once again be truly democratic and truly humanistic, Israel, says Eliav, must make those values come alive and apply them to the situations the country is faced with. He explains how and why through his masterful weaving of Biblical verses, their meaning and their application for today and forever.

While some might disagree with his interpretations of the origin and purpose of Biblical teachings, his impressive knowledge of the Bible and his passionate call for reinvigorating its principles; make this book a refreshing and even uplifting journey.

And, as Binur reminds us, the nitty-gritty problems of the very real world can use all the help they can get from the spiritual world.

Books For Younger Readers

The Devil's Arithmetic. Jane Yolen. Viking Kestrel, 40 West 23rd Street, New York, NY 10010. 1988. 160 pages. \$11.95. Ages 10 to 14.

Out of Many Waters. Jacqueline Dembar Greene. Walker & Co., 720 Fifth Avenue, New York, NY 10019. 1988. 208 pages. \$16.95. Ages 10 and up.

Shira's Summer and Shira's New Start. Both by Libby Lazewnik. Feldheim Publishers, 200 Airport Executive Park, Spring Valley, NY 10977. 1988. 208 and 214 pages. \$12.95 (cloth), \$9.95 (paper). Ages 9 to 15.

Reviewed by Naomi Kleinberg
The easiest way to review *The Devil's Arithmetic* by Jane Yolen is to say first that it is this year's winner of the National Jewish Book Award for Children's Literature, and then to discuss it in the first person — a first for this reviewer.

As a judge on the award panel, I read this book and knew immediately that no matter how many other fine volumes I'd read (there were many), no other book could touch Yolen's Holocaust novel in power, immediacy, and purity of language.

The Devil's Arithmetic begins with the words, "I'm tired of remembering." Hannah is complaining to her mother about spending another Passover Seder listening to her grandfather's stories about the Holocaust, having his memories forced on her. But then history becomes real to Hannah in a way that defies rational explanation: when she opens the door for the Prophet Elijah, Hannah finds herself literally in another world — a Polish shtetl, where she and her relatives face deportation by the Nazis to an almost-certain fate.

As inexorably as Hannah becomes the girl Chaya, so the reader is drawn with her into

recent history, into the maelstrom of horror that was the Jews' experience at the hands of the Nazis.

Yolen, an unequalled word-master, creates characters so filled with life, with all the human feelings and foibles, that the reader comes to know them, to identify with them in a way that makes her or him hope against hope despite knowledge of the outcome, and to love, to grieve, to feel immense sorrow and rage, to vow, "I will remember."

Hannah's stunning, unforgettable story will burn steadily in the reader's heart and mind, a call to those who came after that those who were lost must not be forgotten. No one should ever tire of remembering. Jane Yolen said, "This is a story that had to be told." *The Devil's Arithmetic* is a book that must be read.

Out of Many Waters by Jacqueline Dembar Greene is a happy surprise. From a somewhat plodding start it develops quickly into a fine, moving historical novel that skillfully spins two threads into one.

It begins as the story of Isobel Ben Lazar, who, along with her sister, had been kidnapped by the Inquisition and sent to a Brazilian monastery from her parents' home in Brazil. Years later the two escape in an attempt to get to Holland. Isobel stows away on a Dutch ship bound for Amsterdam where she hopes again to find her sister and parents. On board are other Jews fleeing the Inquisition, but the ship is hijacked and the Jews are held for ransom. Eventually they end up in New Amsterdam — the first Jews to arrive in America.

Readers will come to know and like Isobel as she learns to rely on herself and slowly rediscovers her long-buried Jewish identity; in her emerg-

ing independence and sense of self she is a fine role model for adolescents of both sexes.

Green's interesting and exciting story is based on solid historical research and is a very good introduction to the topic of the Inquisition, the issue of Jewish resistance in the face of overwhelming odds (there is a subtle reference to the Holocaust when one imprisoned Jew demands to know how they can possibly "wait here like a herd of docile sheep"), and to the history of Jewish settlement in the United States. The only serious drawback here is the steep cover price; one hopes that this will not deter potential readers from getting hold of the book.

Shira's Summer and Shira's New Start, both by Libby Lazewnik, are two pleasant but rather didactic novels about Shira Gordon and her family, Orthodox Jews who leave Brooklyn for suburban Pennsylvania.

The Gordons are a mid-sized (four kids), loving family who meet all crises with humor and a gentle wisdom based on the bedrock of their faith. One can almost see a certain smug satisfaction on their faces as time after time the *frum* lifestyle is shown to be far and away the best approach to living.

While it is obvious that these books were created for a specific constituency, it may be that non-religious (female) readers will open one of these volumes and find Shira an engaging heroine — she has a certain charm — and read on. But these stories will be, at best, curiosities for a more sophisticated, non- or less-religious audience. Nevertheless, these (and some other Feldheim titles) would help to round out most synagogue and day school libraries.

(*Jewish Books in Review* is a service of JWB)

IN BRIEF

PARTIAL PAYMENTS: Essays on Writers and Their Lives, by Joseph Epstein. Norton, 429 pages, \$18.95. In this new collection of essays, Epstein, the editor of the *American Scholar*, writes about authors to whom he feels indebted, those he has revered and learned from, including, among many others, Mathew Arnold, Tom Wolfe, George Santayana and S.J. Perelman.

METAPHOR & MEMORY, by Cynthia Ozick. Knopf, 283 pages, \$19.95. In this new collection of essays, Ozick, novelist and short-story writer, discusses literary figures such as Italo Calvino, William Gaddis, Sholem Aleichem, J.M. Coetzee, Primo Levi, Cyril Connolly, Theodore Dreiser and George Steiner. There are also pieces on postmodernism, on translation and on Henry James's unfinished story "Hugh Merrow."

The Rabbi Writes



Rabbi David Kaplan

The Fast Of Tamuz

On July 20, we observed the fast of the Seventeenth of Tamuz. Traditionally, this begins a mourning period which lasts until the fast of the Ninth of Av. This mourning period is to remember the destruction of the Temples in Jerusalem. These three weeks are not widely observed among many Jews. The lack of observance is probably because these fast days fall during the summer when synagogue attendance is normally low. I also believe that, for many Jews, it is difficult to find meaning in the observance.

I know that, for myself, I cannot mourn the loss of the

Temples in Jerusalem, if that means that I am praying and waiting for the reestablishment of the Temple and the sacrificial cult. I believe that Judaism has progressed and developed because we do not sacrifice animals today, and I would not want to see us return to such sacrifices. If the period of 17 Tamuz to 9 Av is to have meaning, then there must be a different significance of these three weeks.

Let me explain a bit further. Much of the system of prayer as we know it today has come about because, with the destruction of the Temple,

sacrifices were suspended. Judaism, in order to survive, created new ceremonies and rituals. These non-sacrificial services have continued to change over the centuries. I find great meaning in our modern Jewish worship service and could not see myself being part of a religion that practiced sacrifice.

Perhaps, the emphasis has been on the wrong aspect of the events of the Roman destruction of Israel. For it was not just the Temples that were affected, but the Jewish people. Rome dispersed the Jews to many areas. There was a breaking apart of the Jewish

community. The land of Israel was no longer Jewish. It was not governed by Jewish laws; it was not inhabited predominantly by Jews. Jerusalem had ceased to be a holy city, not just because the Temple had been destroyed, but because havoc had been wreaked on the very essence of the city, the Jewish people.

How difficult it must have been for the Jews of the period as they began their exile into the unknown, an exile that has lasted until this century. Having been forced from our native land, we were forced to continue to wander the face of the earth as country after country

would expel us. It was not until the reestablishment of the State of Israel that we could again occupy our home land.

Yet, even the exile and all the wandering may have been for the best. If one considers what the Jewish people have been able to contribute to the world, one must agree that a great good was done. Much of this contribution came about because we were living on other countries. If one examines the laws of the United States, one finds a great similarity to Jewish law. Likewise, we have been actively involved in changing the social climate so that all are treated fairly.

What then does the summer mourning period say to us? Perhaps we can understand the meaning of this time by seeing that, in fact, a great tragedy did happen, yet great good came out of it. All of us face many situations in our own lives which are catastrophic. With each situation, we must go through the proper mourning. We must accept what has happened, express our grief, and learn how to make use of the past to create a better future. Centuries ago, the Jewish leaders learned this lesson, and it is still applicable to us today. Herein lies a powerful message of the time from 17 Tamuz to 9 Av.

Dvar Torah Parashat Pinchas, July 22

When Women Talk, God Listens

By MARSHA COHEN
Special to The Jewish Voice

When women talk, God listens.

The living God who speaks to us from the Torah is not a male chauvinist. "Do everything that Sarah tells you," God commands Abraham (Genesis 21:12). It is the independent-minded Rebecca, not the acquiescent Isaac, to whom God confides that two nations, as well as two sons, will come from her womb (Genesis 25:21-22).

Miriam is first mentioned in the Torah by name and identified as a prophetess when she sings, after the crossing of the Red Sea. Not content to let her brothers, Moses and Aaron, praise God on her behalf, she and the women who join her play drums and dance exuberantly (Exodus 15:20). That her song might one day be cited as a "proof-text" that women's voices should be inaudible during prayer would have no doubt evoked from Miriam a verbal reaction meriting more than a single leprous week outside the community.

In this week's parsha, Pinchas, the five daughters of Tselafchad post themselves at the entrance of the Tent of meeting, and confront the all-male power structure with their demand for a share in the Promised Land: "Tnah lanu achuzah!" (Numbers 27:1-4). Machla, Noa, Chagla, Milka, and Tirtza challenge not only the traditional laws and customs of inheritance, but the authority of the leaders, the tribal princes, the High Priest Eleazar, Moses, and the entire community.

You know very well what they are up against, and they choose their strategy carefully. Working their way up the bureaucracy, these five clever young ladies make their case in terms that the men of the patriarchal power structure can relate to. "Our father," they explain, "did not receive the share of the Land to which he was entitled, because he died. Why should he be disadvantaged, just because he didn't have a son?"

Obtensibly, this is not an argument about the right of women to inherit. Tselafchad's daughters ask for a "achuzah" (share), not a "nachalah" (inheritance). Rather than encountering outright refusal at any point along the way, the Midrash suggests that an unwillingness to make a decision made its way up the chain of command, until Moses himself, stumped, brings the matter before God — which is precisely what the women had hoped would happen.

God explicitly declares that Tselafchad's daughters are right! "Give them a hereditary share ("achuzat nachalah") alongside their father's brothers." Moses is commanded.

How beautifully simple it must have been — to ask God a question, get a straight answer, and have the matter resolved. Thirteen hundred years later, however, the Sages declared the final religious authority no longer lived in Heaven, but with the Rabbis, and we have had no end to conflict and confusion ever since, particularly concerning the rights and role of women.

Women are still asking Judaism's male power structure, "Give us our share!" Pirke Avot (6:2) teaches us, "There is no truly free person except one who involves himself in the study of Torah." How can Jewish women be free if they do not have the same rights and opportunities to study Torah as men? Over the course of the past 1900 years, halachic opinion has always included the view (not necessarily uncontested) that the mitzvah of Talmud Torah applies to women. Nevertheless, the number of Orthodox rabbis today who are willing to teach women the way they would teach men is relatively small. And the number willing to concede to a woman any formal concern with "women's mitzvot," is smaller still.

"Give us our share!" Women are exempt from seven time-bound positive commandments (Kiddushin 29a): the recitation of the Shema, the counting of the omer, hearing the shofar, dwelling in the sukkah, taking of the lulav, the wearing of tefillin and the wearing of tzitzit. If they are permitted, even encouraged, to do the first five, why should the latter two provoke outrage in the observant community? The answer is the circular logic of minhag — custom. Since the halacha in these cases follows custom, rather than explicit prohibition, women are discouraged from observing the commandment of tefillin and tallit in order to keep the custom intact.

"Give us our share!" According to Maimonides (Hil. Tefillah 1:1-3), women and men have the same degree of obligation in prayer. Yet women praying at the Western Wall in Jerusalem are being physically attacked by men and women who claim they are defending Jewish tradition. Separated from men during prayer over the course of fifteen centuries, women are told that they do not make up a separate "edah," a community of prayer, even with each other, and they are forbidden to constitute themselves into prayer groups. Self-appointed enforcement squads, untroubled by the rampant hucksterism surrounding the Wall but infuriated to the point of frenzy by davening women, shriek curses at the women, throw chairs over the "mechitza," and provoke sufficient violence to occasion the use of tear gas by police.

This is not a problem of "the Orthodox" versus more liberal versions of Judaism. The women at the Wall represent all four branches of Judaism, including Orthodoxy. And while the ministry of Religion shows little interest in controlling the Haredim (ultra-Orthodox opponents of a Jewish State, who made rocks their weapon of choice long before the Intifada), the concern shown by various Jewish interests who so eloquently opposed "Who is a Jew?" legislation is not impressive either. If the right to study Torah and Talmud, the right to wear symbols mandated by the Torah, and the right to daven do not make one a Jew, what does?

The "Who is a Jew?" question in the Knesset dealt with the rights of a handful of non-Orthodox converts who might choose to move to Israel and wish to claim Israeli citizenship. The "Who is a Jew?" question at the Western Wall affects half the Jewish people.

"Give us our share!" Today, in the State of Israel, a petition asks that the High Court order the Ministry of Religious Affairs to show cause why it will not grant women such basic Jewish rights as reading the Torah at the Western Wall, praying aloud or wearing a tallit, and protect women trying to exercise such rights.

What would God say? (Marsha Cohen is a freelance writer and Jewish educator in Miami, Florida.)

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Solomon Nunes Carvalho: 19th Century Renaissance Man

Artist. Photographer. Writer. Explorer. Inventor. And Jewish leader. Solomon Nunes Carvalho was all of these... a 19th-century Renaissance man whose extraordinary life and work is currently the focus of a fascinating exhibition at the Jewish Heritage Center in Baltimore, Maryland.

Running through September 29, "Solomon Nunes Carvalho: Painter, Photographer, and Prophet in 19th Century America" is the first comprehensive study devoted to this multi-talented, but largely unrecognized, figure in early Jewish American life.

The exhibit, which took more than a year to assemble, was made possible by the Maryland Humanities Council and the National Endowment for the Humanities, the Maryland State Arts Council and the National Endowment for the Arts, and the Peggy and Yale Gordon Trust.

Carvalho, born in Charleston, South Carolina in 1815, was this country's first successful Jewish artist, painting such well-known luminaries as Abraham Lincoln and explorer John Charles Fremont. He is also reputed to be the country's first Jewish photographer; indeed, photographic historians have long celebrated Carvalho's contributions to the field of outdoor photography, particularly significant this year during the 150th celebration of the discovery of the craft.

In fact, so proficient in the newly developed field was Carvalho, that he was invited by John C. Fremont to be the official photographer on the explorer's Western expedition to prove passable his route for the country's first transcontinental railroad.

Unfortunately, Carvalho became ill and left the expedition and all but one of his 100 daguerreotypes — the first documented record of life in the West and the first to show American Indians in their own environment — were lost.

The artist's record of the trip lives on in another way, however; his book, *Incidents of Travel and Adventure in the Far West*, on display in the exhibition, remains the only detailed eyewitness account of Fremont's expedition.

In addition to his artistic endeavors, Carvalho was also a noted inventor, formulating a special enameling process designed to protect the surface of daguerreotypes, as well as holding three patents for his design efforts to improve the efficiency of steam engines.

With all Carvalho's professional pursuits, he still found time to be actively involved in the Jewish communities in



Self-portrait by Solomon Nunes Carvalho, circa 1848. From the collections of D.N. Tucker.

which he lived. In Baltimore, for example, where the artist and his family lived off and on for 12 years, Carvalho, an Orthodox Jew of Spanish-Portuguese descent, founded Beth Israel, the first Sephardic congregation in the city, and the first public synagogue where English could be heard in public worship. Sermons were delivered in English, new English hymns were written, and the Hebrew-English prayerbook written by Rabbi Isaac Leeser was used publicly in Baltimore for the first time.

Carvalho was also an active member of other organized Jewish institutions, as well as a community spokesman, and an intellectual who met frequently with leading Jewish figures of the times.

Although Baltimore claims Carvalho as one of its own — as do Charleston, New York, and Philadelphia, where he also lived — the exhibition is not provincial in scope; in fact Jewish Heritage Center Director Bernard P. Fishman and Curator Elizabeth Kessin Berman were intent on developing a project of more than local appeal, one that would be of interest to all students of Jewish American history, as well as to all those interested in this country's history of art and photography.

In accomplishing that, the exhibit centers on the various periods in Carvalho's life — as a painter and a photographer, as an explorer of the West, as an inventor, as a founder of Jewish institutions and com-

munities, and as a writer.

Nearly 15 of Carvalho's best paintings, including his portrait of Abraham Lincoln, along with landscapes, Biblical scenes, self-portraits, and still lifes, are assembled together for the first time.

Also on display are all of Carvalho's original daguerreotypes still known to exist today, including "Indian Village," one of the earliest such images still surviving, as well as a recreation of his photographic studio, complete with authentic daguerreotype equipment.

Additional artifacts, manuscripts, and photographs, preserved by Carvalho descendants, also help portray the life of one of America's first Jewish artists.

Located not far from Baltimore's Inner Harbor in what was once the heart of the city's old Jewish neighborhood from the mid-19th century through the 1940s and 1950s (and still home to several authentic Jewish delicatessens), the Jewish Heritage Center links two other buildings of historical and architectural importance — the Lloyd Street Synagogue, built in 1845, and the recently restored B'nai Israel Synagogue, built in 1876 and still in use today.

Also on display at the museum is an abbreviated version of the Center's inaugural exhibit, "And So They Came... The Jewish Experience of Settlement in Maryland, 1656-1929."

Depicting the history of one of Maryland's many immigrant groups, the exhibit uses artifacts, photographs, authentic clothing, and art work to detail the settlement of Maryland's Jews, begun in colonial times.

The Jewish Heritage Center, part of the Jewish Historical Society of Maryland and an agency of the Associated Jewish Charities, is located at 15 Lloyd Street. For more information on admission fees and gallery hours, call 301-732-6400.

Cultural Calendar

LOCAL

A.M. Rosenthal, New York Times syndicated columnist, will deliver the third annual Ann B. and H. Albert Young Memorial Lecture on Sunday, September 24, at 7 p.m., at the Grand Opera House in Wilmington. Tickets are available through the Jewish Federation of Delaware.

The first annual FEATS Concert in honor of Dr. Isadore Slovin will be held at the Jewish Community center on Saturday, November 4, at 8 p.m. The concert will feature young Israeli pianist, Avner Arad.

PHILADELPHIA

The National Museum of American Jewish History, Independence Mall East, has two exhibits currently open for viewing:

• "The Holocaust," a portfolio of lithographs by Murray Zimiles, portrays the artist's

hibition features plates, jewelry and ceremonial objects in mixed media made at the Bezalel School in Jerusalem which was established in 1906. A continuing display of a variety of media, including painting, sculpture, prints, photography and an artist's book by 12 artists who are all children of Holocaust survivors is entitled "Continuing Witness: Contemporary Images by Sons and Daughters of Holocaust Survivors" and will run through September.

"Incommunicado," the play that became the hit of the season for the Wilma Theater in Philadelphia, began a four-week run at the Kennedy Center on July 12. Three of the five roles have been recast and playwright Tom Dulack has rewritten the character of the Army psychiatrist for the engagement at the center's Terrace Theater. (See *Jewish Voice* review, May 19.)



Murray Zimiles made this preliminary study for "Roundup at Zamosc," one of a suite of lithographs entitled "The Holocaust," on display at the National Museum of American Jewish History through July 30.

journey of self-discovery in a suite of prints drawn from the devastation of the Holocaust. Ten strong images convey the destruction, the courage and the determination for survival. The exhibit will be on display through July 30.

• "Portraits of the American Jewish Family" features the treasured heirlooms of three families collected over two hundred years. This exhibit provides an intimate perspective on immigration, acculturation and Jewish identity in America. The exhibit will be on display through October 15.

There is an admission charge (\$1.75 for adults and \$1.50 for students and senior adults).

BALTIMORE

"Solomon Nunes Carvalho: Painter, Photographer, and Prophet in 19th Century America," is the first comprehensive study devoted to this multi-talented, but largely unrecognized figure in early Jewish American life. The exhibit, which has received rave reviews, will be on display at the Jewish Heritage Center in Baltimore through September 29.

WASHINGTON

The B'nai B'rith Klutznick Museum will exhibit "Bezalel: Beginnings of a Dream," a unique collection of early 20th century Jewish crafts. The ex-

NEW YORK

"Ghetto," a new play with songs, which opened April 7 at the Circle In The Square Theatre, 1633 Broadway on 50th Street, recounts the moving story of a theatrical troupe performing in the Jewish ghetto of Vilna during the Nazi occupation in 1943. Using diaries, historical evidence and the accounts of survivors, playwright Joshua Sobol combines cabaret-style songs and satire to create an authentic play-within-a-play depicting the daily struggles of the Jews to endure and survive in the ghetto.

A new exhibit recounting the history of Asian Jews over the last 25 centuries is on display at the American Museum of Natural History's Hall of Asian Peoples. The exhibit attempts to capture the diversity of Asian Jewish culture in all 13 of the countries where it has flourished. It includes a grid which portrays significant events in the history of Asian Jews. Interspersed throughout the grid are various religious objects from the different countries. Video programs present key aspects of Asian Jewish life.

For more information on these events, contact the sponsoring organizations.

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Let Off Steam—Write A Letter To The Editor

Coalition Crisis Not Over Yet

By DAVID LANDAU

JERUSALEM (JTA) — The political crisis threatening to bring down the Likud-Labor unity government continued to smolder this week and could flare up at any time. It will persist as long as Prime Minister Yitzhak Shamir is unable to overcome pressure from hard-line Likud ministers to impose preconditions and constraints on his peace initiative that make it unacceptable to the Labor Party and out of the question for the Palestinians.

Some observers here believe the United States, upset by recent events, is engaged in damage control, in cooperation with Shamir and his allies.

While powerful elements in both parties are working hard to avoid a split, there are determined, vocal minorities in each which, for various reasons, would like to see the seven-month-old Labor-Likud alliance brought to an end.

At the beginning of the week, expectations were high that the crisis would soon be resolved. Shamir met early Sunday morning with Vice Premier Shimon Peres, the Labor Party leader, and with Labor's No. 2 man, Defense Minister Yitzhak Rabin, who is co-author of the government peace plan.

Pundits assumed a search was under way for a face-saving formula that would save the coalition.

The need is to convince Labor — or for Labor to pretend to be convinced — that the Shamir plan remains unchanged, despite new conditions imposed on it at the Likud Central

Committee meeting on July 5. Those conditions were demanded by Likud hard-liners Ariel Sharon, David Levy and Yitzhak Moda'i, who have made no secret of their desire to abort the plan or alter it to the same effect.

A ploy by Shamir to out-manuever his rivals failed at Sunday's Cabinet session.

By prior arrangement, Interior Minister Arye Deri of Shas, one of the three religious parties in the coalition, asked the prime minister a question about the peace initiative. It was worded to allow Shamir to reply that "the initiative has not undergone any change or alteration, nor is there any intention to insert any change or alteration."

But an attempt to have the Cabinet affirm the prime minister's statement by vote was blocked. Peres said he needed time to examine what precisely he was being asked to support.

Moda'i, who is minister of economics and planning and leader of Likud's Liberal Party wing, insisted that a counter-statement of his own be put to a vote.

Later in the week, Levy observed in a speech to the party faithful that a "planted question" and an artificial answer at the Cabinet were not acceptable. He accused Shamir of arm-twisting younger Likud ministers who he claimed wanted to uphold "the party's principles" but were being threatened with sanctions.

Levy, who holds the rank of deputy premier, lashed out at

ANALYSIS

attempts to "paper over" the differences between Likud and Labor, saying both parties were dishonored.

On the Labor side, there is an apparent split between Peres and Rabin. Peres, who is skeptical of Shamir's motives, is leaning toward the stance of a bloc of 18, mostly younger Labor Knesset members who think the coalition with Likud was a mistake from the start.

Rabin, who previously accus-

ed Likud of "throttling" the peace initiative, now clearly wants to save the coalition. He is prepared to accept Shamir's repeated assertions that "nothing has changed" about the peace initiative. He may be taking cues from Washington, which is closely involved in the affair — too closely for the taste of some Israelis.

As long as the U.S. State Department blamed the Likud amendments for killing the prospect of Palestinian elections in the West Bank and Gaza Strip, Rabin was prepared to quit the government. But when Secretary of State James Baker

indicated in a television interview Sunday that the United States accepts Shamir's assurances that the new Likud conditions mean nothing, Rabin's position also changed.

He is now Labor's firmest advocate of continuing the unity government.

Those developments have raised speculation here that Shamir, Rabin and Baker are coordinating a joint strategy to contain the damage caused by the Likud rebels. Each of them wants to keep the peace initiative on track, if at all possible, and they are cooperating to that end, observers believe.

Rabin Seeking Extra \$200 Million To Suppress Palestinian Uprising

JERUSALEM (JTA) — Defense Minister Yitzhak Rabin is engaged in a tug-of-war with the Treasury over a \$200 million defense budget supplement he says is imperative to pay for measures to suppress the Palestinian uprising. The Treasury is reported to have suggested he make do with \$50 million.

The Cabinet advised him to continue discussions with Prime Minister Yitzhak Shamir and Finance Minister Shimon Peres, with a view to reaching an agreement by July 23.

Michael Bruno, governor of the Bank of Israel, told the cabinet that all ministerial budgets would have to be trimmed if it eventually decides on an increase for defense. The alternative, he said, was spiraling inflation. Rabin argued that

the unanticipated high cost of containing the 19-month-old Palestinian uprising in the West Bank and Gaza Strip placed a severe financial strain on the Israel Defense Force at a time when a new external threat is looming from Iraq.

Rabin recalled that back in 1985, he agreed to a \$600 million cutback in defense budget, the largest ever undertaken by a defense minister. It was possible, Rabin said, because Iraq was locked in a prolonged war with Iran and the peace with Egypt was holding well, as it is today.

But now that the Persian Gulf war had ended, powerfully equipped, battle-hardened Iraqi armed forces have altered the regional balance of power, Rabin said. That makes it imperative for Israel to keep up its

own defense ability and preparedness, he argued.

Rabin got support from air force Cmdr. Avihu Bin-Nun, who warned Monday that if the government does not reimburse the IDF for its expenses fighting the intifada, the air force will be forced to make cuts that would impair its ability to meet increased threats from the Arab states.

He said the air force's routine activities were aimed at deterring strategic threats, including surface-to-surface missiles and chemical warfare attacks from Syria and Iraq.

Likud And Labor Moving Slowly To Ease Crisis —

(Continued from page 1)

The United States, anxious that the unity of government be preserved, has cooperated by avoiding any appearance of interference. When the crisis first broke over the peace plan, Secretary of State James Baker announced that a high level State Department delegation would go to Jerusalem to examine whether the initiative was still feasible and warranted American support.

But officials in Washington said that the White House reversed its decision, because such a mission might be construed as meddling. (See story page 20.)

Shamir is trying to reassure his labor partners that "nothing at all has changed" since the Likud Central Committee meeting on July 6 overwhelmingly endorsed principles set forth by Shamir's hawkish rivals, Ariel Sharon, David Levy and Yitzhak Moda'i. Those ministers made no secret of their desire to kill the Shamir plan altogether. Failing that, they sought to amend it to death.

The plan calls for Palestinian elections in the West Bank and Gaza Strip to choose delegates with whom Israel would negotiate a five-year interim period of self rule for the territories. In the third year, negotiations would start, presumably with the same elected representatives, to decide the final status of the territories.

Sharon, who is minister of industry and trade, denounced the plan as the most dangerous

in Israel's history. He claimed it would result inevitably in a Palestinian state and the redivision of Jerusalem.

Concurring in the view were Levy, the minister of construction and housing, who is a deputy premier, and Moda'i, the minister of economics and planning.

Levy and Sharon are powerful members of Shamir's Herut wing of Likud. Moda'i is leader of its Liberal party component. They proposed four principles they insisted must be binding on all Likud members:

No elections before the 19-month-old Palestinian uprising is totally crushed, no voting rights for Palestinian residents of East Jerusalem, continued and expanded Jewish settlement activity in the territories, and no trading of land for peace in the final settlement. Most observers agree those conditions would be unacceptable to even the most moderate Palestinians.

At the July 16 Cabinet meeting, a formal, apparently prearranged question about the peace initiative's status was put to Shamir by Interior Minister Arye Deri of the Shas party. The prime minister replied that "the initiative has not undergone any change or alteration, nor is there an intention to insert any change or alteration."

But a proposal to officially affirm that statement by a vote was blocked. Peres said he needed to know precisely what he was being asked to approve and wanted time to examine the text. Moda'i insisted that a

text of his own be put up for a vote at the same time.

Sharon asserted, in response to Labor ministers, that Likud's ministerial delegation was fully committed to a position forbidding any talks with the Palestinians before their uprising is ended. Rabin retorted that this was "unheard of and ridiculous." The defense minister maintained that the condition virtually killed any chance to implement the initiative.

Rabin said talks on elections must begin at once without preconditions. He agreed, however, that the elections had

to be held in an "atmosphere of quiet."

Peres told reporters after the Cabinet session that he wanted "a very clear resolution that will unequivocally return the situation" to the way it was before the Likud Central Committee set new conditions.

Levy, also speaking to the news media, said that while there was "an attempt to offer cold comfort to someone," meaning Labor, "the Likud's decisions remain absolutely binding on all Likud ministers and most especially the prime minister."

Sharon Feud With Shamir Dampens Hope Of Resolving Coalition Crisis

By DAVID LANDAU

JERUSALEM (JTA) — A hostile exchange between Prime Minister Yitzhak Shamir and Ariel Sharon, the minister of industry and trade, offered further evidence Wednesday of a rapid deterioration of amity and civility at the highest echelons of the Likud, Israel's largest political party.

News of the bitter words dismayed those members of the Labor Party, Likud's coalition partners, who are trying to save the unity government and Shamir's peace initiative. Labor has threatened to end its seven-month-old alliance with Likud, unless Shamir overrides the harsh constraints and preconditions imposed on his peace plan by the Likud Central Committee on July 5.

They represented a victory for Sharon and his hard-line allies, Minister of Construction and Housing David Levy and Yitzhak Moda'i, leader of Likud's Liberal Party wing, who is minister of economics and planning.

Sharon, the least inhibited of Shamir's rivals, spoke rudely to the prime minister at a conclave of Likud ministers Wednesday. "I have contempt for your words. I laugh at your words," he told the 73-year-old Likud leader. A livid Shamir replied, "We'll see who laughs last." Sharon, who made world headlines Monday by publicly calling for the assassination of Palestine Liberation Organization leader Yasir Arafat, just continued to laugh.

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An Israeli Perspective

Nechemia Meyers

A Journalist Questions Media Fairness Regarding Intifada

It is not unusual for an Israeli official or a Jewish leader to complain about the way that the foreign press corps in Israel has covered the *intifada*; it is, however, very unusual when such criticism comes from a senior member of that press corps.

The critic in question is Jay Bushinsky, Middle East Bureau Chief of the Chicago Sun-Times and, between 1968 and 1971, Chairman of the Foreign Press Association in Israel. The unbalanced picture of the *intifada* presented by many of his colleagues, Bushinsky told me, is largely the result of objective factors. Among them is the fact that few foreign journalists know Hebrew and/or Arabic, which makes them excessively dependent on outside sources, the veracity of which they are unable to judge for themselves. Moreover, these sources are usually Palestinian ones because the Palestinians assiduously court correspondents, while the Israelis are more likely to complain about correspondents than talk to them.

Of course, Bushinsky goes on to point out, the Palestinians also have the advantage of being the "supposed underdog," which automatically wins them the sympathy of the foreign press corps, or most of it. This gut reaction, which is certainly not limited to Israel, can have dangerous consequences because it fails to consider what will happen if and when the "underdog" becomes the "overdog." Iran today, says Bushinsky, is certainly no happier a place than it was before Khomeini took over from the Shah, and if the exalted "freedom fighters" win in Afghanistan, the regime they create in Kabul will be no less repressive than the one in Teheran.

When I complained to Bushinsky about the contrast between the soant reports on Iraqi treatment of the Kurds and the voluminous reports on Israeli treatment of the Palestinians, he said that it was clearly to be expected because Israel is open to the media while Iraq is not. "After all, papers can't print stories they don't receive,

nor can TV stations screen footage that was never shot."

Bushinsky went on to point out that the media sent representatives here not only because the country is accessible and a potential powder keg, but also because it is primarily a Jewish state. And what is done by Jews, who hold center stage in many places, is followed with great interest by friends and adversaries alike.

Therefore, the media spotlight is likely to remain focussed on this country, though, in Bushinsky's opinion, the tide may be turning where Israel's image is concerned. First of all, the *intifada* isn't really news anymore, and editors are much less likely to ask for *intifada* stories. Secondly, while the footage of clashes between heavily-armed Israeli soldiers and rook-

throwing Arab mobs initially won sympathy for the Palestinians, its effect may be rather different over a period of time.

This is because many Americans innately fear anarchy; and mob rule. So in the long run, says Bushinsky, they are more likely to identify with the forces of law and order than with the rioters.

Cantors End Tour Of East Europe With Rousing Concert In Budapest

BUDAPEST (JTA)—Five cantors from the United States, Canada and Israel completed a tour of Eastern Europe with a concert on July 4 before a wildly enthusiastic audience in Budapest's Dohany Synagogue, the largest in Europe.

It was the final concert for the group, which arrived here fresh from triumphs in Moscow, Leningrad, Odessa and Kiev. The cantors performed both liturgical and Jewish folk music. The tour, sponsored by the American Society for the Advancement of Cantorial Arts and the Gila and Haim Wiener Foundation, marked the first time Israeli cantors sang in the Soviet Union, according to Haim Wiener of Miami, president of the society.

"The religious service our cantors conducted on Shabbat in the Grand Choral Synagogue of Leningrad was an unforgettable experience," Wiener said, referring to a June 24 appearance.

He said he was convinced that *chazzanut* (the art of cantorial singing) could be "an extremely important factor in reviving Yiddishkeit in Eastern Europe. *Chazzanut* is a language that every Jew can understand," he said.

The cantors who participated in the two-week concert tour were Moshe Stern of Jerusalem and Arie Braun of Tel Aviv, David Bagley and Louis Danto of Toronto, and Pinchas Rabinovics of Los Angeles.

They were accompanied by Daniel Gildar of Philadelphia, who also is a cantor.

Wiener attributed the strong response to the *chazzanim* in Eastern Europe "in part to glasnost (openness) in the USSR and the movement toward democracy in Hungary; in part because, having heard our cantors singing for the first time last year or two years ago, our audiences were aroused to a fever pitch in anticipation of our latest cantorial mission."

There was a cantorial concert tour of Hungary and Romania in 1987 and one to Moscow last year.

Wiener said, however, that the group found "particularly in the USSR, a profoundly sad lack of knowledge of many of the basic fundamentals of the Jewish faith and liturgy, the result of 70 years of being deprived of the opportunity for Jewish education."

"Yet at the same time, there is a powerful thirst for Jewish identification," he said.

The Budapest concerts were

given in association with the Hungarian Tourist Board and in cooperation with the Central Board of Hungarian Jews. In an expression of gratitude, the

Central Board presented the Wiener Foundation with a 100-year-old Torah scroll that had been saved from the Nazis during World War II.

Memorial Books Of German Jewish Dead Given To Gratz Archives

A two-volume *Gedenbuch*, listing the names of German Jews who perished during the Holocaust is now an important if grim resource for survivors which was recently acquired by the Holocaust Archives of Gratz College in Philadelphia. The books were originally given to the Philadelphia Interfaith Council on the Holocaust by Dr. Wolf Calebow, counselor of the German Embassy in Washington and then donated to the Gratz Holocaust Archives, with its significant collection of 700 taped testimonies of survivors and numerous memoirs, diaries, and letters.

Already, according to Prof. Nora Levin, director-founder of the archives, many survivors have searched through the pages or written to request copies of pages containing particular names. She believes this process represents a form of closure from years of anguish, of not knowing where and when, or if, someone perished, enabling survivors to say *kaddish* at a particular time — if the date is known. In some cases, the designation is simply "verschollen" — disappeared. Levin also feels that the compilation of 130,000 names represents an expression of responsibility on the part of the Federal Republic of Germany, which undertook publication of the books to confront the Holocaust past unflinchingly, name by name, place by place. The introduction by West German President Richard Von Weizaecker accepts this charge: "Not only are we responsible for the consequences of what happened, but our history would come to an end if we attempted to erase the years of terror from our consciousness."

The books contain the name, date, and place of birth and date and place of death of each of the victims, where such information was available. The names of so many small towns and villages — such as Villigen, Bendorf, Obbach, Niederwern, Wuppertal, Krefeld, Wesel — reveal the great geographic dispersion of German Jews, even though most lived in large cities, and the places where they perished reveal the dispersion of their end — Auschwitz, Stutthof, Terezin, Riga, Minsk, Lodz, Gurs, Warsaw Ghetto, Lubin, Sobibor, Sachsenhausen, Trawniki.

The impetus for the book came from Yad Vashem in 1960. It took the West German compilers 25 years to complete the first edition of the books, which were presented to Yad Vashem in 1986. Copies were then distributed to most major libraries in West Germany. There are approximately 10 copies in the United States. The *Gedenbuch* does not contain the names of Jewish victims from what is now the East German Democratic Republic, which refused to cooperate in compiling the list. However, names of Jews from East Berlin are included.

It is estimated that from 170,000 to 200,000 German Jews were killed during the Holocaust. It is hoped that a second edition, now being planned, will include additional names and corrected information where the material is incorrect or incomplete. Survivors are urged to make such additions and corrections and send them to the Bundesarchiv, Koblenz.



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Thousands of copies of this poster were distributed in Moscow, Leningrad, Odessa and Kiev last month to call attention to a series of nine concerts in the Soviet Union featuring five of the most famous cantors in the world. The concerts, celebrating the Jewish genius for vocal music in the land where the art of the cantor first flowered, marked the first that *hazzanim* from Israel have participated in cantorial missions to the USSR.

Survivor Sentenced For Acid Attack

JERUSALEM (JTA) — The Jerusalem District Court sentenced Yisrael Yehezkeli, a 71-year-old Holocaust survivor, to five years in jail, with two years suspended, for throwing acid in the face of the Israeli lawyer representing convicted war criminal John Demjanjuk.

Yehezkeli was convicted March 13 of aggravated assault for tossing the acid at chief defense attorney Yoram Sheftel, severely injuring his eye. The attack took place Dec. 1 at the funeral of another Demjanjuk attorney, Dov Eitan.

Yehezkeli himself is not a concentration camp survivor, having spent the war years in

Russia, but his family was lost in Treblinka.

The court also ordered Yehezkeli to pay Sheftel \$6,000 in medical bills, plus \$5,300 compensation for his suffering.

Demjanjuk, a 69-year-old Ohio autoworker born in the Ukraine, was sentenced to death April 25, 1988, for crimes against humanity, crimes against a persecuted people, war crimes and crimes against the Jewish people.

He was convicted after the court firmly established his identity as "Ivan the Terrible," the Nazi guard who operated the gas chambers at the Treblinka death camp, where 800,000 died.

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.



Jewish Family Violence



By **ARNOLD LIEBERMAN**
Executive Director
Jewish Family Service

A recently surfacing phenomenon that had been kept under wraps for some time is the amount of violence that takes place within Jewish families.

It had been no secret that family violence was increasing drastically among the general population. Police, hospitals, and social agencies have been reporting more and more cases throughout the 1980's. The

social service community has been gearing up to combat this very real danger to the American family. The report that violence in the Jewish family has become more prevalent was not really publicized until the past few years.

Family violence is the maltreatment of any family member by any other family member, and it may take various forms. It may manifest itself in the form of physical mistreatment such as hitting or burning; it may be in the form of verbal abuse such as threats or insults; it may involve sexual abuse such as rape or incest; or it may occur in the form of other physical or emotional neglect or abuse.

A major concern in this area is how much greater the problem may be than we are aware. Cases of family violence may often go unreported because victims feel ashamed about what has happened, or feel that reporting it will not make the situation any better, and may in fact even make it worse.

The current picture of family violence is that it can occur in families across the board. It occurs in all strata of economic and social classes. There does appear to be differences between certain religions and nationalities, but that may be more a question of concealment than occurrence.

There are many theories as to why some people are violent toward family members. Most people who resort to violence are those who act out their feelings of anger and hostility rather than being able to resolve their conflicts in more constructive, nonviolent ways.

Some of the factors that may trigger these outbursts are the stress that results from the pressures of today's daily life; drugs and alcohol, which may lower inhibitions; lack of support systems in our mobile society; attitudes that violence is a natural outlet, and society actually condones men controlling their families by force if necessary; and family background in the form that

people may learn to be violent while they are growing up. Studies show that abused children may well grow up to abuse their own families.

Most recent disclosure indicates that Jewish families are far from immune to any of the above factors. We are seeing child abuse, spouse abuse, and abuse of elderly family members as well.

As I noted earlier, there is resistance to seeking help for fear of having to disclose what has occurred, and the doubt that things will improve. Coming to an agency such as Jewish Family Service will not assure that things will improve, but it will offer the possibility. Doing nothing about violence in the family will, in most cases, assure that the violence will continue, and maybe even escalate.

Bringing your problems to Jewish Family Service does

not offer you a guarantee, but it does offer you a chance for improvement. If you feel you deserve that chance, the number to call is 478-9411.

Dear Rachel,

(Editor's note: "RACHEL" is on a well-deserved vacation. We are reprinting the very first "Dear Rachel" column, which appeared in the November 21, 1980, issue of *The Jewish Voice*. Since that time, "Dear Rachel" has appeared in 185 consecutive issues through June 30, 1989.)

Dear Rachel,

My mother moved in with us last May. Since then, I feel like I can't get a moment to myself. She is a diabetic, has arthritis, and can barely get around. I spend most of my day taking care of her physical needs, entertaining her, running up and down the stairs for forgotten items, etc. I love her dearly, but all this togetherness is wearing me down! She has become a shut-in, and at 55, so have I. My husband likes my mother but resents the fact that we never have any time alone together. We feel guilty and worried whenever we leave mother alone. I don't feel she is ready for a nursing home yet, but I don't think I, or my family, can go on like this.

Trapped in Delaware

Dear Trapped,

Your letter portrays some of the very real difficulties experienced by many middle-aged children of aging parents, facing that parent's increased dependency in old age. You are certainly acting within the Jewish tradition of honoring and caring for your aging parent, and giving of yourself. At the same time, you are forced to neglect the equally valid needs you and your family have.

Perhaps the burden need not be as overwhelming and all-consuming as it seems. See if you can find ways of sharing the workload with others. Is there a friend or relative who can relieve you a few hours a week? Perhaps you can hire a local teenager to be a companion on an occasional basis. No one person can meet all of another person's needs. Set aside some time every day for yourself and for your husband. Explain to your mother that you will be going out regularly for a few hours, and then do it.

The Jewish community is aware of the difficulties you and others like you are experiencing in caring for aging parents. For people like your mother, who are relatively dependent, the Kutz Home now offers a day activity program which can meet your mother's social and physical needs. It would free your time and energy for other things several days a week. For further information about the Kutz Home program, call 764-7000.

If you are having difficulty setting limits around your mother's needs, or dealing with feelings of guilt, call us at Jewish Family Service (478-9411) to discuss your situation further.

Rachel

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

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Jewish Media Boom Tracked In Pages Of New Directory

By BEHNAM DAYANIM
 NEW YORK (JTA) — In the minds of many American Jews, Jewish media in this country begins with the local federation weekly and ends with a once-a-week broadcast of Yiddish standards on a low-power radio station.

But as a newly published directory reveals, those familiar are a small tip of the Jewish media iceberg that has struck our airwaves and newsstands in recent years.

"The 1989 American-Jewish Media Directory," published by R.K. Associates in Queens, N.Y., lists over 760 Jewish newspapers, magazines, television shows and radio programs.

The directory represents the remarkable diversity and per-

vasiveness of Jewish media, from "The Jewish Sound" radio program in Charlotte, N.C., to the dozens of programs in New York.

There are even syndicated shows such as "It's Your Faith," a Sunday program that competes with Christian religious broadcasts in places like Natchez, Miss., and Billings, Mont.

Traditional programs such as Boston's Ben Gailing Show, the longest continuously-running Jewish radio show in the U.S. still pervade the market. Gailing, 90, has been on the air since 1933, and says the "listeners are still there, still attracted" to his blend of Yiddish, English and Israeli recordings and specials.

The print outlets range from

the established weeklies to more offbeat attempts like Kfari, published in Cabot, Vt. Calling itself the "news-magazine of rural New England and Quebec," Kfari is the centerpiece of a movement to build a community among the far-flung Jews of northern New England and southern Quebec.

Why all these new Jewish voices? Directory editor and publisher Ray Kestenbaum answers with one word — advertising. Jewish advertising is "becoming hip and sophisticated," reaching out to specialized Jewish audiences, he explained. Publishers and producers know there will be an advertising market for any new venture, he added, which prompts an inevitable "increase in industry."

Besides advertising growth, recent years have also seen the establishment of new Federation papers in newly-targeted communities, a flood of Orthodox media organs, the increasing popularity of radio and TV and the introduction of new Jewish studies periodicals.

Kestenbaum said that the Orthodox "have been feeling their oats" and are demanding outlets for community expression, resulting in the popularity of publications such as *The Jewish Press* and *Good Fortune* magazine, both bas-

ed in Brooklyn, N.Y.

Radio and TV programming has sprouted in response to a younger generation weaned from print. Few have taken advantage of this to the extent of the Lubavitch Hasidic movement, whose broadcast projects account for 26 percent of new programming, Kestenbaum said.

When asked to speculate as to what today's Jewish consumers desire in Jewish media, Kestenbaum cautions that "it's too early to tell. The public is just trying to sort it out."

Did Jews Benefit From French Revolution?

PARIS (JTA)—Two hundred years after the French Revolution, a conclave of Jews and non-Jews pondered whether that event, including the "Reign of Terror," which some historians consider the first totalitarianism, was a distant forerunner of the Holocaust.

It was one of many questions debated by 300 delegates from 25 countries who assembled last week in the northern French city of Lille, at the invitation of the International Council of Christians and Jews.

Other questions concerned the emancipation of Jews: Can,

Jews remain a people in addition to being citizens of a nation? What are the relations between the state and the religious expressions of its minorities?

The participants, only a third of whom are Jews, rejected the Orthodox view that emancipation was the gateway to assimilation. A majority saw it to be, for Jews, the way to modernity. "What would the Jews become without the emancipation?" asked the eminent French scholar Dominique Schnapper. Her answer: "Not much better of than the Gypsies."

A delegation of 20 persons from Israel included three Moslems.

The delegates agreed that the French Revolution began the process of separation of church and state. But they also stressed the lack of spirituality growing from it. "Man is man of more than just reason," said Jacobus Schoneveld of the Netherlands.

Jean-Marie Delmaire, organizer of the meeting, suggested, "We ought to find a balance between the acceptance of modernity and the maintenance of identity."

Rabbis Urge Role For Clergy In Setting Ethical Standards

NEW YORK (JTA) — The Rabbinical Assembly has called on President Bush to convene a national commission of religious leaders to offer ethical guidelines applicable to setting the standards of behavior for legislators and government officials. The 1,300-member assembly of Conservative rabbis also called for "significant" pay raises for members of Congress and an end to honorariums.

A resolution to that effect claimed it was one of the only ways to prevent conflicts of interest by members of the

Senate and House of Representatives, as well as government officials.

In calling for the commission, the R.A. resolution cited the Senate-House hearings on the Iran-Contra affair and the recent trial of Lt. Col. Oliver North as examples where "the perception exists that national security concerns are sometimes used as a smokescreen to protect government officials from charges of propriety and unethical conduct."

Rabbi Albert Lewis, president of the R.A., expressed sur-

prise that President Bush appointed to a panel to develop ethical recommendations without including any member of the clergy. "Religious teachings can certainly be applied in the interpretation of our personal moral conduct," Lewis said. "It seems to me that rabbis, priests and ministers, who deal with such problems on a regular basis, could be called upon for the counsel," he added.

But the group praised Bush for his statements that public officials must be above even the appearance of impropriety.

Likud And Labor Move To Ease Crisis, But Delay Vote Affirming Peace Plan

By DAVID FRIEDMAN
 WASHINGTON (JTA) — American Jews should be more involved as Jews in public policy issues, and they should do it by maintaining their traditional roots in liberalism, a top official of the American Jewish Committee urged here.

"In the face of a strong rightward tide of American public opinion and governmental policies, American Jews should defy the undertow and stay rooted to the liberalism which will help ensure American pluralism and social fairness, good for us and for all Americans," said Ira Silverman, the group's executive vice president.

Silverman spoke last month at a Capitol Hill reception opening AJCommittee's 83rd annual meeting. The organization presented its first Congressional Leadership Awards to Sen. Arlen Specter (R-Pa.) and Rep. Dante Fascell (D-Fla.), chairman of the House Foreign Affairs Committee.

Silverman said Jews must continue to advocate a broad political and social program that starts with "securing of the needs of our people." He said Jews must not allow themselves to "be bullied or cowed" by non-Jews who urge them not to be too aggressive in pursuing their aims.

"We have a right to be

heard," he said. "Neither we nor others can question our patriotism, even as we, like other Americans, have multiple loyalties — to country, to people, to religion, to community, to school and so forth."

Silverman criticized those within Jewish life who would have Jews no longer speak out on a broad range of issues. "Some would simply heed the warning and lie low — a scandalous suggestion, I think, in the wake of the Holocaust," he said.

"Some would reinforce support for Israel — our No. 1 priority item, evidently — and not 'waste resources' on more universal foreign or policy issues. Equally scandalous and doomed to failure as well," Silverman maintained.

Sholom Comay of Pittsburgh, who was elected AJCommittee national president on Friday, also emphasized the organization's commitment to pluralism and its work with Jews and non-Jews to solve problems at home and abroad.

During the next decade, the organization "will be building on its traditional intergroup strengths to help secure a healthy American environment for pluralism, a flourishing Jewish community here and secure Jewish communities at peace throughout the world," Comay said.

Jewish 900 Phone Service Established

A 900 telephone service providing core Jewish information and inspiration on personal growth, family success and happiness went on-line this week across the U.S. and Canada. The service features a singles hotline and one for kashrut news and information.

In its first day of operation, May 25, the line was already busy dispensing information, advice and referrals to a broad spectrum of callers — teenagers, adults, singles, marrieds and parents across denominational lines.

Called the Jewish Information Network (JIN), the service was designed as a key to self improvement and a better Jewish and personal life. It was created by Rabbi Jeffrey Rubenstein of Monsey, N.Y., a psychotherapist and communications specialist.

"The JIN programs are based on Torah principles and the inherent right therein to pursue

happiness and build a positive self image," says Rabbi Rubenstein. "the format is to teach, not to preach."

The JIN phone number is 1-900-463-TALK. The call costs \$1.95 the first minute and 95 cents per minute thereafter. Callers from coast-to-coast can select any of nine menus on their touch-tone phones.

"Welcome to the Jewish Information Network, your gateway to a happy, joyful and fulfilling life..." the caller is greeted. "Press 1 for the Positive and Motivational Thought of the week, an invaluable weekly investment for you and your family."

"Press 2 for the Depression Hotline... dedicated to the belief that everyone can move out of their depression. Press 3 for the Marriage Hotline. Select a first-rate marriage, not just co-existence."

"Press 4 for Raising Happy and Healthy Teenagers. This

segment has offerings for parents and teenagers. Press 5 for The Simplicity of Faith. Faith makes the bumps of life much easier to deal with while bringing you closer to the Creator."

The greeting tape also identifies submenus for each selection. In the case of the Depression Hotline, these include biological depression, emotional depression and a weekly updated tape titled Moving out of Depression, now! The Marriage Hotline has three submenus. Raising Happy Teenagers also has three submenus... and so on.

The JIN program is co-sponsored by Yeshiva Kol Yacov in Monsey with the cooperation of Rabbi Leib Tropper, the Yeshiva's dean. The national 900 number is being operated in conjunction with U.S. Sprint via its fiber optic network.

Amsterdam Jewish Museum Wins European Prize

By HENRIETTA BOAS
 AMSTERDAM (JTA) — The Jewish Historical Museum in Amsterdam has been awarded an "Oscar" and \$5,000 as winner of the 1989 European Museum Prize. The 57-year-old institution, which was looted by the Nazis during World War II, is the first museum in the Netherlands ever to receive the prize, which was established by the Strasbourg-based Council of Europe.

The museum was cited for the unique manner in which it presents Jewish culture as part of Dutch culture.

The "Oscar" is a statuette by the French artist Joan Miro. It was presented to the museum's director, Judith Belinfante, in Strasbourg. She brought it home for an unveiling at the museum last week in the presence of the Dutch govern-

ment's director general for cultural affairs.

The Jewish Historical Museum was founded in 1932 by a group of local Jewish intellectuals. It began with a very modest collection housed in cramped quarters. It survived the German occupation, but was not reopened until 1955, in its original premises, on the upper floor of an old building.

Subsequently, the Amsterdam municipality took it over. In 1978, plans were made to expand the museum and transfer it to much larger quarters in the former Ashkenazic synagogue, which was left in ruins by the war.

The restoration work took nine years and cost nearly \$5 million, which was contributed by the government, the municipality and private donors.

Arab Turns Against Arab As The Intifada Drags On

By HUGH ORGEL

TEL AVIV (JTA) — Security sources believe the *intifada* is losing steam, because of fatigue and frustration in the Palestinian population of the West Bank and Gaza Strip. The failure of any political solution to appear after more than 19 months of the uprising had added to the Palestinians' disappointment.

They realize that the casualties they suffered and hardships endured have paid no dividends, *Ha'aretz* said last week, quoting unnamed security sources.

Nevertheless, neither those sources nor the Israel Defense Force believe that a complete end to the Palestinian uprising is near. But there has been a decrease in violent acts against the IDF and in the number of participants in such acts. An example cited was the absence of protest demonstrations after Israel expelled eight Palestinian residents of the territories on June 29, alleging they were leaders of the uprising.

At the same time, the number of attacks on Palestinians suspected of cooperating with the Israeli authorities has increased sharply.

Since the uprising began in December 1987, more than 65 Arabs have been murdered for alleged collaboration, hundreds have been injured and thousands have been threatened or had their property damaged, *Ha'aretz* said.

In addition, deep disagreements over future policy have emerged among the various groups leading the uprising. The Palestinians disagree on tactical issues, such as whether to allow students to resume studies, whether to escalate violence against the IDF by resorting to firearms and how to treat Arabs who cooperate with the authorities.

The security sources attribute the troubles in the Palestinian camp to the heavy toll of human life — nearly 500 dead in 19 months and more than 6,000 injured. Pressure by the IDF, the civil administration and other security elements is increasing. Economic life has been badly disrupted and the world news media are no

longer giving the *intifada* the attention it got in its earlier stages.

The euphoric atmosphere that prevailed in the territories at the end of 1988, when the United States decided to open a dialogue with the Palestine Liberation Organization, has dissipated. The Arabs of the territories are slowly realizing that they are the ones who continue to pay the price while the rewards of their sacrifice has yet to be seen.

But mainly, according to security sources, Palestinian activists have turned to violence against fellow Arabs because of the difficulties the IDF has created for them.

A senior military source in Gaza said recently that the so-called "shock committees" have intensified their efforts against the distribution of magnetized identification cards that enable Arab workers to go to their daily jobs in Israel. Members of the shock committees, which enforce directives from the uprising leadership, wear masks and resort to threats and violence.

A report in *Hadashot* quoting a military source said that when the new cards were first issued nearly two months ago, squads of masked men seized and burned them in front of the recipients. More recently, the shock committees have established a network of spies who follow Gaza residents to the civil administration office, where they get the cards, and beat them if they refuse to hand them over.

Some Palestinians working in Israel do not go home to the Gaza Strip for months for fear of having their ID cards taken. When the "shock committees" learn of this, they wreck the workers' homes and threaten harm to their families if they do not return, the military source told *Hadashot*.

The new magnetized cards were issued to enable authorities to make a computer check of workers' criminal records, in the hope of preventing security offenses inside Israel. Anyone who reports his card burned by masked men is issued a new one within a month, the source said.

Soviet Jewish Emigration For June Is Second Highest Figure For Year

WASHINGTON (JTA) — A total of 4,354 Jews left the Soviet Union in June, the second highest emigration figure for this year, according to the National Conference on Soviet Jewry. Of that number, 508, or 11.1 percent, went to Israel, NCSJ said.

The highest total emigration figure so far for the 1989 occurred in April, when 4,557 Jews emigrated. That figure was the highest since October 1979 for any one month.

But the number of emigres going to Israel apparently has dropped slightly. In April, 516, or 11.3 percent of the total, went to the Jewish state. In

May 549, or 14.5 percent of the month's total of 3,779, made aliyah.

The number of Soviet Jews immigrating to Israel has been of increasing concern as the number of hopeful entrants to the United States swells in transit centers around Rome.

As funds are being stretched to their limits as such assistance agencies as the American Jewish Joint Distribution Committee and the Hebrew Immigrant Aid Society, the Jewish Agency for Israel has been devoting more time and energy to encouraging Soviet Jews to come to Israel.

Great Zionist Personalities

Ahad Ha-am Seventh in a Series

By PHILIP REDELHEIM
Special to The Jewish Voice

Do you know who Asher Ginsberg is? No? But you certainly have heard of Ahad Ha-am. Don't be surprised when I tell you that they are one and the same person.

Who was this man, Asher Ginsberg, who took the pen name which means "One of the People?" Why did he have such a profound influence, at the height of Zionist political activity, when he opposed the political Zionists and their approach to the establishment of a Jewish State? Asher Ginsberg was born in 1856, to a Hassidic family in Kiev. As he grew up he rebelled against the study only of Talmud and other religious texts. He yearned for a modern education and, finally, in his 20's, he broke loose.

He began to apply himself to the study of languages, mathematics, the natural sciences and sociology. In all his studies, he had neither teacher nor guide but solely his own strong desire and brilliant innate capacity. By himself he learned Russian, German, Latin and a fine command of English. In 1884, he moved to Odessa, which was then the center of Jewish life and letters.

It was then that he wrote his first essay "Lo Zu Ha-derech" (This is not the way,) which criticized the Political Zionist movement. In it he said that the reason for the faulty colonization in Palestine was that it had been begun at the wrong end. We should not create a Jewish State just as a haven for persecuted Jews or attempt to get Jews to settle in Palestine by holding out hope of material

success. Colonization should begin by strengthening the desire and love of the Jewish people for a national homeland. They are losing their soul; their great heritage and culture are crumbling away.

Therefore, Palestine should not be just a political center but a spiritual and cultural one. He believed that the Jewish people embodied the ideal of the prophets and so those who settled in Palestine should be men and women of truth, of righteousness, of word and action. Palestine would exist for the sake of the diaspora, as well, serving as a focal point around which world Jewry would stage its spiritual revival and from which it would draw its spiritual sustenance. Ahad Ha-am's prescription for reviving the failing spirit of his people, caught between traditionalism and emancipation, was to foster a system which would incorporate both in a single positive form. That system, was "Hibbat Zion" (Love of Zion), which had at its focal point the ideal of Jewish national renaissance and free spiritual development: Palestine as the heart, the Hebrew language as the soul and religion as an evolutionary process.

For almost ten years, Ahad Ha-am, who became known as the Father of Cultural Zionism, was engaged in a struggle with Herzlian thought. Although he was eclipsed by the more glamorous personality of Herzl, Zionism eventually was influenced by Ahad Ha-am's point of view. Ironically, he was involved directly in the negotiations and in the framing of the wording of the Balfour Declaration. Thus, almost

against his will, he had been drawn into political activity. Among his most treasured experiences were his visits to Palestine. He wanted nothing more than to settle there, but he had to earn a living, which he did as editor of the influential Hebrew monthly magazine, "Hashiloah." He was a prolific writer and wrote hundreds of essays, letters and his memoirs on a wide variety of subjects. These include: Do Jews live as a people?; Need the Jewish people die?; Is Palestine a complete answer?; What is the value of Hebrew culture?; Must religion be reformed?; Are the Jews a chosen People?; Is there a future for Jewish life in the diaspora?; Is the Jewish State the goal of Zionism?; Will Zionism reduce the effects of anti-Semitism?

His health began to fail and in 1921 his doctor advised him to go to Palestine. He went gladly, his fondest wish forced upon him. He settled in Tel Aviv in a house presented to him, on a street named for him. There he hoped to regain his health and continue striving to reach his goals. That was not to be and in 1927 he died suddenly. Ahad Ha-am was buried in Tel Aviv near the grave of Max Nordau, Herzl's second-in-command. Side by side they lie, reconciled at the end in the place to which they both came along different paths.

(Phillip Redelheim is Executive Director of Congregation Beth El in Cherry Hill. He has been in the field of Jewish social service for 42 years. A student of Jewish history, Redelheim has studied with particular emphasis on the Zionist movement and the State of Israel.)

Jewish Opposition To PBS Film Ranges From Concern To Outrage

By ALLISON KAPLAN
NEW YORK (JTA) — Opposition is mounting in the Jewish community to a Public Broadcasting Service television documentary on the Palestinians, with a wide spectrum of organizations expressing concern about the film, which is scheduled to air Sept. 6. The documentary, titled "Days of Rage: The Young Palestinians," is an examination of "why the Palestinian uprising continues and the young Palestinians behind it," according to producer Jo Franklin-Trout, who calls her approach "simple and straightforward."

But criticism of the film in the Jewish community ranges from branding it "dishonest advocacy journalism," to claims that it is "overt and shameless propaganda."

While major Jewish organizations seem to concur on their dissatisfaction with the documentary, they differ on what action, if any, should be taken. "It's a very sensitive, delicate issue," said Abraham Foxman, national chairman of the Anti-Defamation League of B'nai B'rith. "We are concerned about First Amendment

freedom of speech. At the same time, we are concerned about accurate journalism, and we are concerned that this is not an accurate portrayal," he said.

ADL is taking a cautious approach to the issue and is still "talking about various strategies and approaches," according to Foxman. Among the possibilities discussed is the organization submitting an alternative film to PBS, which could be shown alongside "Days of Rage."

The Conference of Presidents of Major Jewish Organizations has distributed information about the documentary and has held meetings to discuss the issue with many of its member and observer organizations, including the United Jewish Appeal, Hadassah, American Jewish Congress and American Jewish Committee.

More direct action against the documentary, including calls for its cancellation, is taking place mainly on the local level. "We've developed an approach which has called for local communities to communicate with local PBS af-

filates about the airing of such a one-sided, biased piece," said Martin Raffel, coordinator of the National Jewish Community Relations Advisory Council's Israel Task Force. Raffel said that communities are "reminding PBS affiliates that they are under no obligation to run (the documentary). That is an editorial judgment that each PBS affiliate has to make for themselves."

New York's WNET-TV is the PBS affiliate taking the most heat over "Days of Rage." As the documentary's "sponsor station," WNET is responsible for developing programming to balance the documentary's pointedly pro-Palestinian sympathies. WNET accepted sponsorship of the program after another New York public television station, WNYC, decided not to sponsor it, calling the film "biased."

In a June 22 meeting with representatives of Jewish organizations, WNET executives admitted that the documentary is "one-sided," but they contend that their programming surrounding the documentary will put it in a proper context.

Abortion —

(Continued from page 1)

thodox organizations. Abba Cohen, Washington representative of Agudath Israel of America, said that his organization's attorneys would have to analyze the decision before making a formal statement. "However, based on preliminary reports, it appears as if the court has taken a step away from the absolute permissiveness of Roe vs. Wade by making abortion on demand less readily available," Cohen said. "We regard that as a positive development."

Dennis Rapps, executive director of the National Jewish Commission on Law and Public Affairs, which defends the rights of Orthodox Jews, said his group had not taken a position in the case, "since there is no compulsion to have an abortion." But he, too, stressed that Orthodox Jews are "opposed to the concept of abortion on demand."

The court's 5-4 decision, written by Chief Justice William Rehnquist, upheld a Missouri law that restricts abortion by denying public funds and facilities for counseling on or performing abortions. The court also said that a state could determine when life begins. The Missouri law states that life begins at conception.

Rehnquist was supported by Justices Byron White, Sandra Day O'Connor, Antonin Scalia

and Anthony Kennedy in overruling lower court decisions rejecting the Missouri law, in the case known as Webster vs. Reproductive Health Services. Dissenting were Justices Harry Blackmun, who authored

Roe vs. Wade, William Brennan, Thurgood Marshall and John Stevens.

Only Scalia supported the request of Missouri and The Bush administration to over-

turn Roe vs. Wade. But Blackmun noted that the high court is scheduled to hear three more cases dealing with abortion when it returns in October.

While most mainstream

Jewish organizations were upset by the court decision, there was special dismay on the part of the women's organizations. As a representative of one of the groups put it, "This is our issue."

Church-State —

(Continued from page 1)

filed friend-of-the-court briefs urging the justices to forbid both the menorah and creche displays.

The groups included the Anti-Defamation League of B'nai B'rith, American Jewish Com-

mittee and American Jewish Congress, which filed its brief on behalf of the National Jewish Community Relations Advisory Council. NJCRAC is the policy-planning umbrella group for 110 local Jewish community relations councils.

Several Orthodox Jewish groups, on the other hand, urged the court to uphold the con-

stitutionality of the menorah display. They included the National Jewish Commission on Law and Public Affairs, National Council of Young Israel, Rabbinical Alliance of America, Rabbinical Council of America, Union of Orthodox Jewish Congregations of America and the Union of Orthodox Rabbis of the United States and Canada.

In deciding the case, four justices argued that both the menorah and creche displays were constitutionally permissible, and three justices voted that the First Amendment bars them both. Only Justices Harry Blackmun and Sandra Day O'Connor agreed totally with the majority ruling upholding the menorah and banning the creche.

The majority opinion opposing the creche was written by Blackmun, and signed by Justices William Brennan, Thurgood Marshall and John Paul Stevens.

O'Connor wrote in a concurring opinion that the creche by itself "conveys a message to non-adherents of Christianity that they are not full members of the political community." The creche sends "a corresponding message to Christians that they are favored members of the political community," she wrote.

Supporting the constitutionality of the menorah-Christmas tree display, O'Connor wrote, "The message of pluralism conveyed by the city's combined holiday display is not a message that endorses religion over non-religion."

But Brennan wrote, in a partial dissent, that "far from conveying the city's secular recognition" of different holiday traditions, the display of a menorah "has the effect of promoting a Christianized version of Judaism." He was joined by Justices Stevens and Marshall.

The four justices who felt that both types of displays were permissible under the First Amendment's Establishment Clause were Justice Anthony Kennedy, who wrote a dissenting opinion; chief Justice William Rehnquist; and Justices Byron White and Antonin Scalia. They argued that banning the creche would show "an unjustified hostility toward religion" forbidden by the Constitution.

By opposing the creche, the 5-4 majority slightly modified its 1984 decision, in Lynch vs. Donnelly, to uphold a Pawtucket, R.I., nativity scene erected in a private park near City Hall. In that case, a majority of the court argued that because the display included reindeer and other ornaments, the nativity scene had a secular, seasonal purpose, rather than a purely religious one.

In this case, the majority considered the creche to have a more religious purpose. Its manger had at its crest an angel bearing the banner, "Gloria in Excelsis Deo," meaning "Glory to God in the Highest."

Marc Stern, co-director of American Jewish Congress' legal department, said the "physical context" of creches and other such displays appears to be the determining factor of what is or is not constitu-

tional. He said it is not clear if the court would find joint menorah-creche displays constitutional. He complained that state governments have "little firm guidance."

Samuel Rabinove, legal director of the American Jewish Committee, urged Jews not to push for displays of menorahs on public grounds, in a radio interview in New York on Monday.

But Rabbi Yehuda Krinsky, spokesman for the Lubavich movement, urged the proliferation of such displays, calling on Jews to "better utilize the religious freedom guaranteed and protected by this great country."

Nathan Lewin, the Washington attorney who argued the case on Chabad's behalf, praised the menorah ruling. Chabad did not take a position on the creche display. Lewin speculated that displays of menorahs on public property will be generally found constitutional, so long as a city has "lights strung across the street" for Christmas or displays "Merry Christmas" signs.

Dennis Rapps, executive director of the National Jewish Commission on Law and Public Affairs, which represents Orthodox groups on legal issues, said his group had no reaction to the creche decision. But he said that in its brief, the group raised concerns about government endorsement of "a symbol of the majority faith." By contrast, if there is governmental display of a menorah, "nobody thinks that the country's becoming Jewish," he said.

Sholom Comay, president of AJCommittee, while praising the creche decision, said the court erred in approving the joint display. It is appropriate that the court continues to be mindful of the danger posed by governmental endorsement of particular religious beliefs," he added.

Rabbi Daniel Syme, vice president of the Reform movement's Union of American Hebrew Congregations, agreed that the ruling upholding the menorah was a mistake. "We deeply regret this aspect of the ruling, whose effect is to demean a hallmark of the Jewish faith that remains a powerful and meaningful Jewish symbol, regardless of its location or context," he said.

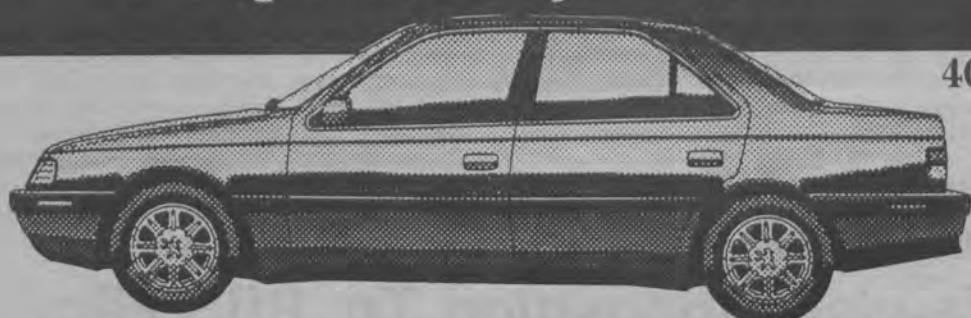
Abraham Foxman, national director of ADL, which represented one of the individuals who originally challenged the nativity scene, also expressed concern about the court's interpretation of the menorah as a secular holiday symbol.

At least one Jewish organization was ambivalent about the ruling. Daniel Mariaschin, director of public affairs at B'nai B'rith International, said in a statement that he had "mixed reactions" about the decision. While B'nai B'rith would have liked to see a ban on menorahs, as well as creches, he said, "it could be that the court is right in judging some menorahs and Christmas trees (as) increasingly secular symbols of a winter holiday season."



The Supreme Court's decisions on abortion and Christmas/Hanukkah displays were handed down on July 3 to mixed reaction from Jewish groups. The Associate Justices of the Supreme Court are (front row, from left) Thurgood Marshall; William Brennan, Jr.; William Rehnquist; Byron White and Harry Blackmun; (back row, from left) Antonin Scalia; John Paul Stevens; Sandra Day O'Connor and Anthony Kennedy. (Credit: RNS)

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JCC SUMMER PROGRAM GUIDE - 1989/5749

JUNE	JULY	AUGUST
6 Presentation on Yugoslavia Junior Teen Happy Hour Teen Council Meeting 8 Center closes at 5:00 p.m. 9 Center is closed all day 10 Center & Campus is closed all day 11 Annual Meeting & Picnic Dinner 17 Teens of Delaware Present "Grease" 18 Teens of Delaware Present "Grease" 19 Pre-Camp Starts 20 Senior Dinner & Cabaret 21 Old Timer's Picnic "A Mid-Summer Night's Dream" 22 Teen Show Cast Party "A Mid-Summer Night's Dream" Parent Orientation for Camp JCC 24 "A Mid-Summer Night's Dream" 25 "A Mid-Summer Night's Dream" 26 Camp Begins Senior Center Trip to Raliegh Hotel 27 Teen Trip to Family Fun Spot 28 "A Mid-Summer Night's Dream" 29 "A Mid-Summer Night's Dream" Family Night at the Campus	1 "A Mid-Summer Night's Dream" 2 "A Mid-Summer Night's Dream" 4 Center is closed all day Special Family Day at the Campus 11 Teen Trip to Rehoboth Beach 13 Teen Pool Party (Grades 7 & 8) 16 Teen Picnic (Grades 9-12) 20 Family Night at the Campus "Rosh Ha'Ayin" Performance 24 Teen Pool Party (Grades 9-12) 29 Teen Dance & Pool Party (Grades 7 & 8) 30 German Oompa Band Performance	1 Teen Trip to Lancaster County 3 Teen Pool Party (Grades 9-12) 12 Teen Pool Party (Grades 9-12) 13 Klezmer Orchestra Performance 14 Teen Pool Party (Grades 7 & 8) 16 Senior Center Trip to "Gypsy" 21 Post-Camp Begins 23 Senior Center Picnic at the Campus 30 Senior Center Picnic at the Campus Labor Day - End of the Summer Bash at the Family Campus
<p>Please call the Center at (302) 478-5660 for more information on the above programs.</p> <p>Enjoy your summer !</p>		

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Center and Campus Facility Schedules-----	Back Cover

PROGRAM/CLASS REGISTRATION FORMS																																																			
<p style="text-align: center;">Jewish Community Center Program/Class Registration Form</p> <p>Please print, fill out completely.</p> <p>Registrant Name: _____ Date: _____</p> <p>Telephone Numbers: (Home) _____ (Work) _____</p> <p>Center Member: _____ Non-Member: _____ Mem. No. _____</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;">Name of Class</th> <th style="text-align: left;">Type of Class</th> <th style="text-align: left;">Day</th> <th style="text-align: left;">Time</th> <th style="text-align: left;">Fees</th> </tr> </thead> <tbody> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> </tbody> </table> <p>Amount Enclosed: _____ (Make checks payable to JCC)</p> <p>FOR OFFICE USE ONLY:</p> <p>Date Received: _____ Received By: _____</p> <p>ALL CLASS FEES ARE PAYABLE AT TIME OF REGISTRATION. YOU MAY REGISTER IN PERSON OR BY MAIL. REGISTRATION IS ONLY COMPLETE WHEN ACCOMPANIED BY PAYMENT IN FULL.</p>	Name of Class	Type of Class	Day	Time	Fees																					<p style="text-align: center;">Jewish Community Center Program/Class Registration Form</p> <p>Please print, fill out completely.</p> <p>Registrant Name: _____ Date: _____</p> <p>Telephone Numbers: (Home) _____ (Work) _____</p> <p>Center Member: _____ Non-Member: _____ Mem. No. _____</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;">Name of Class</th> <th style="text-align: left;">Type of Class</th> <th style="text-align: left;">Day</th> <th style="text-align: left;">Time</th> <th style="text-align: left;">Fees</th> </tr> </thead> <tbody> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td></tr> </tbody> </table> <p>Amount Enclosed: _____ (Make checks payable to JCC)</p> <p>FOR OFFICE USE ONLY:</p> <p>Date Received: _____ Received By: _____</p> <p>ALL CLASS FEES ARE PAYABLE AT TIME OF REGISTRATION. YOU MAY REGISTER IN PERSON OR BY MAIL. REGISTRATION IS ONLY COMPLETE WHEN ACCOMPANIED BY PAYMENT IN FULL.</p>	Name of Class	Type of Class	Day	Time	Fees																				
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WELCOME AND SHALOM

Board of Directors

Officers

Martin I. Lubaroff, *President*
 Cindy Imber, *Vice President*
 Deane Kattler, *Vice President*
 Richard Levin, *Vice President*
 Judy Mellen, *Vice President*
 Jerome Grossman, *Treasurer*
 Stan Ross, *Assistant Treasurer*
 Denyse Lieber, *Secretary*
 Leonard Togman, *Assistant Secretary*
 Judy Levy, *Ex-Officio*

Board Members

Leslie Balick	Sarah Goldstein	Dr. Eric Oliet
Nathan Barnett	Alan Horowitz	Harriet Polejes
Norman Bell	Dr. Paul Imber	Joan Rosenthal
Sonia Bernhardt	Sheila Inden	Carol Rothschild
Mark Caplan	Dr. Barry Kayne	Rand Snyderman
Leon Chambers	Dr. Michael Kaplan	Richard Stat
Jean Chamish	Cindy Michlin	Leah Tenenbaum
Eileen Conner	Richard Levine	Dr. Mort Wachstein
Susan Gleich	David Margules	Roberta Woloshin
Faith Goldman	Steven Medwin	Rabbi Grumbacher

Life Members

Frank Chaiken	David Mellen	Sadie Toumarkine
Louis S. Cohen*	Doris Morris	George J. Weiner
Connie Kreshtool	Marvin Shepard	Martin Yalisove
Howard Handleman	Benjamin Stolper	Harry David Zutz
Nan Lipstein	Norman Schutzman	

* Deceased

Staff Members

Executive Staff

David H. Sorkin, *Executive Director*
 Moises Paz, *Assistant Executive Director*

Program/Administrative Staff

J.J. Alter, *Childrens Services Director and Co-Director of Camp*
 Burton L. Bernstein, *Recreational Services Director*
 Marilyn Forbes, *Early Childhood Services Director*
 Ray Freschman, *Senior Center Coordinator*
 Molly Ganz, *Fiscal Manager*
 Shelley I. Gitomer, *Teen Services Coordinator*
 Lynn Greenfield, *Adult Program Director*
 Rita Hecht, *Office Manager*
 Susan L. Parcels, *Publicity Coordinator*
 Rob Schlecker, *Aquatics Supervisor*
 Art Trickey, *Building Superintendent*
 Eileen Wallach, *Assistant Health and Fitness Director*

Support Staff

Marsha Borew, *Membership Secretary*
 Luis Garcia, *Assistant Building Superintendent*
 Jodi Gervurtz, *Recreational Services Secretary*
 Janine Goldfeder, *Child and Family Division Administrative Asst.*
 Gail Pasteris, *Fiscal Secretary*
 Laura Pleasants, *Front Desk Receptionist*
 Shay Rosen, *Program Secretary*
 Ella Zukoff, *Front Desk Receptionist*

Program Committee Chairpersons

Cindy Imber, *Co-Chair, Program Steering Committee*
 Dr. Michael Kaplan, *Co-Chair, Program Steering Committee*
 David Margules, *Co-Chair, Program Steering Committee*
 Leslie Balick, *Chairperson, Teen Services*
 Leah Tenenbaum, *Chairperson, Adult Services*
 Dr. Paul and Cindy Imber, *Co-Chairpersons, Camp JCC*
 Dr. Michael Kaplan, *Chairperson, Recreational Services*
 Susan Gleich, *Chairperson, Childrens Services*

Naomi Hyde, *Senior Center Site Council President*

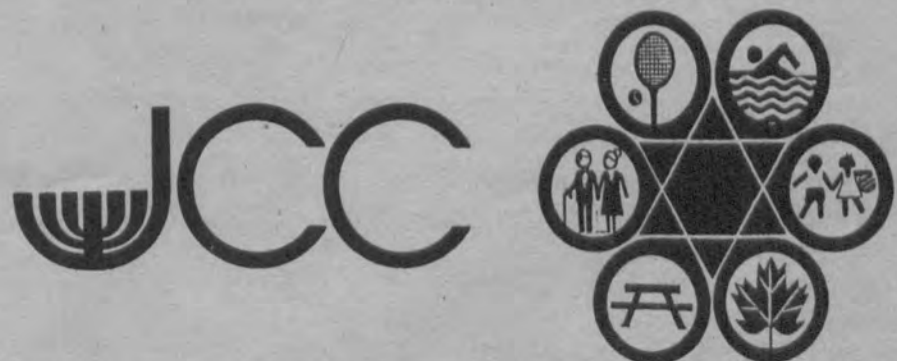
The Jewish Community Center is proud to be part of the Family of Communal Agencies funded in part by

The Jewish Federation of Delaware
 and
 The United Way of Delaware



Their support means quality service to you, your family and our community. Your generous giving to the annual campaigns of both organizations strengthens our entire community.

**Jewish Community Center
 and
 Family Campus**



ADULT PROGRAMS

"A Mid-Summer Night's Dream"

The '89 season at our amphitheatre will open on June 21st with a wonderful production of William Shakespeare's popular comedy, "A Mid-Summer Night's Dream". The play will be produced and directed by Greer Firestone, a thirty year veteran in community theatre.

You are invited to bring a picnic dinner and enjoy it at our picnic grove, adjacent to the amphitheatre.

Dates: June 21, 22, 24, 25, 28, 28 and July 1, 2

Time: Performances begin at dusk

Fees: \$ 10.00/Adults, \$ 5.00/Children

For more information on this production, please contact Lynn Greenfield, Adult Program Director at (302) 478-5660.

German Oompa Band Performance

The German Oompa Band will be at the Family Campus amphitheatre to entertain the entire community. The five member band will play vintage German music while fully decked out in authentic German Oompa band uniforms.

Date: Sunday, July 30, 1989

Time: 1:30 p.m.

Fees: Free of Charge

Please join us for a delightful afternoon of music and merriment! For additional information, please call the Center.

Klezmer Orchestra Performance

The response to the Klezmer Music Presentation during our '88 summer season was outstanding...so we've decided to try it again!

The Goldene Medina Klezmer Orchestra will perform a variety of Yiddish songs and dancing at the Family Campus Amphitheatre.

Date: Sunday, August 13, 1989

Time: 7:00 p.m.

Fees: To be announced

Please watch for more information in our *On-Center* publications and join us this summer for some "toe-tapping" Klezmer music.

"Fiddler on the Roof" at the Playhouse

A block of orchestra seat tickets have been purchased by the JCC for members who wish to attend the matinee performance of Fiddler on the Roof at the Playhouse in November. The starring role of Tevye will be played by renowned actor, Chaim Topol.

Date: Sunday, November 12, 1989

Time: 3:00 p.m.

Fees: \$ 39.00

There are a limited number of seats available at this special price. Tickets may be picked up at the JCC two weeks prior to the performance. For more information, contact Lynn Greenfield at the JCC.

Cultural Caravan

The JCC will be offering a trip to New York City to see a matinee performance of Jerome Robbins' "Broadway". From 1944 to 1964, Jerome Robbins conceived, choreographed and directed a series of landmark musicals. Robbins' show defines "The Golden Age of Broadway".

Date: Wednesday, November 15, 1989

Time: Leave JCC at 8:00 a.m., Return at 7:00 p.m.

Fees: \$ 80.00/Members, \$ 100.00/Non-Members

Reservations and payment are currently being accepted at the JCC Front Desk.

ADULT GROUPS AND CLUBS

Young Jewish Adults of Delaware

The Singles Group, ages 21 through 35, is a dynamic group of adults who enjoy social, religious, recreational and educational interaction. Monthly activities include Happy Hours, Social Events, Chavurah Discussion Groups, Shabbat Services, Basketball and Volleyball, Group Dinners, Sunday Brunch and Lecture Series and Trips.

A newsletter announcing all current and upcoming events is published each month. All Jewish singles between the ages of 21 and 35, are welcome to attend any single event. For more information, please contact Lynn Greenfield at the JCC.

Scrabble Club

Scrabble clubs are forming all over the United States and now you can join this long-standing group of avid scrabble players at the JCC every week for competition and comradeship.

Tuesdays, 6:30 p.m.

Fees: \$ 1.00 per person

Please contact the JCC for additional information on the Scrabble Club.

SENIOR CENTER PROGRAMS

Older Americans Month Celebration

The members of the Senior Center will celebrate Older Americans Month with a special Shabbat Dinner at the Jewish Community Center.

Date: Friday, May 26, 1989

Time: 5:00 p.m.

Fees: Holiday donation requested

Dinner will be served at 6:00 p.m. Reservations can be made by calling Ray Freshman or Sara Berman at (302) 478-5660.

Presentation on Yugoslavia

Eleanor Graeve will present a slide presentation of her travels throughout Yugoslavia. During her three week stay last October, she visited Apatia, the Island of Hvar and Dubrovnik. Her slides include points of interest, scenery and the people of Yugoslavia.

Mrs. Graeve is retired from The Medical Center of Delaware's Accounting Division. She has a chemistry degree from Syracuse University.

Date: Tuesday, June 6, 1989

Time: 1:00 p.m.

Fees: Free of Charge

This presentation is part of the Academy of Lifelong Learning Outreach Program. The program is open to the entire community.

Senior Center Dinner and Cabaret

The JCC Senior Center will be hosting a cabaret style performance of "Grease", performed by The Teens of Delaware. The Senior Center will open at 4:00 p.m. and dinner will be served at 5:30 p.m. The performance with book, lyrics and music by Jim Jacobs and Warren Casey, will begin at 6:30 p.m.

Date: Tuesday, June 20, 1989

Fees: Holiday donation requested

Reservations are required and can be made by contacting Ray Freshman, Senior Center Coordinator or Sara Berman at (302) 478-5660.

Annual "Old Timer's Picnic"

The Senior Center will join the senior community at the Annual "Old Timer's Picnic" at Banning Park. This picnic is being sponsored by the New Castle County Department of Parks and Recreation.

Due to many requests, the County Executive will provide a portable dance floor for the 1989 picnic. Bag lunches will be provided for all seniors who register for the picnic.

Date: Wednesday, June 21, 1989

Fees: Holiday donation requested

Please call Sara Berman at (302) 478-5660 to make your reservations.

Senior Center Trip to the Raleigh Hotel

Members of the JCC Senior Center are planning a vacation at the Raleigh Hotel in South Fallsburg, New York. Accommodations will be in the Davis Wing of the Main Building Complex. Reservations with a deposit of \$ 50.00 per person are now being accepted at the JCC. Accommodations are based on double occupancy with a few single occupancies available.

Dates: Sunday, June 26 through Friday, June 30, 1989

For more information on the trip to New York, please call Ray Freshman, Senior Center Coordinator at the Center.

"Gypsy"

"Let me entertain you" --- Gypsy's back! This classic musical story featuring lyrics by Stephen Sandheim and the incomparable music of Jule Styne, stars four-time Emmy Award Winning Actress, Tyne Daly (of Cagney and Lacey fame). Daly will play the stage mother who pushes her baby into the spotlight and her oldest daughter into notoriety as Gypsy Rose Lee.

Date: Wednesday, August 16, 1989

Time: Leave JCC at 9:15 a.m., Leave B'nai B'rith at 9:30 a.m.

Fees: \$ 38.00


Reservations can be made at the JCC. Please contact Ray Freshman for more information.

Senior Center Services

Retirement is not the closing of old doors, but the opening of new paths in life. The Senior Center opens at 9:30 a.m. Monday through Friday. A hot, Kosher lunch is served at 12:00 noon each day. Transportation to and from the Senior Center is also available Monday through Friday.

A bulletin, called "Senior Center News" is published monthly, highlighting daily activities, events and a lunch menu. Some of the activities held at the Senior Center include: Family Life Discussions, Physical Fitness Exercises, Singing, Dancing, Painting Classes, Current Event Seminars, Yiddish Speaking Groups, Monthly Birthday Parties, Jewish Holiday Specials and Enrichment Programs, Trips to local points of interest and Health and Social Services.

The Senior Center helps you to develop a fulfilling retirement; by keeping yourself active and occupied, you can have the best of times! For more information on the JCC Senior Center, please contact Ray Freshman, Senior Center Coordinator at (302) 478-5660.



*The Board of Directors of the JCC cordially
invites you to "A Family Event"*

THE 55TH ANNUAL MEETING

Sunday, June 11, 1989

Family Picnic Dinner - 5:30 p.m. (RSVP by June 5)

Election of Board and Officers - 7:00 p.m.

Presentation

Family Entertainment

Musical Review of "GREASE" performed by The Teens of Delaware

Frozen Yogurt Dessert Compliments of TCBY

JCC Annual Meeting Election of Officers

The Nominating Committee, chaired by Judy Levy, has nominated the following individuals for election to the Board of Directors:

The following have been nominated for election of officers for a one year term:

President	Martin I. Lubaroff
Vice President	Jerome Grossman
Vice President	Cindy Imber
Vice President	Deane Kattler
Vice President	Richard Levin
Treasurer	David Margules
Assistant Treasurer	Stan Ross
Secretary	Mark Caplan
Assistant Secretary	Denyse Lieber

The following have been nominated for a three year term:

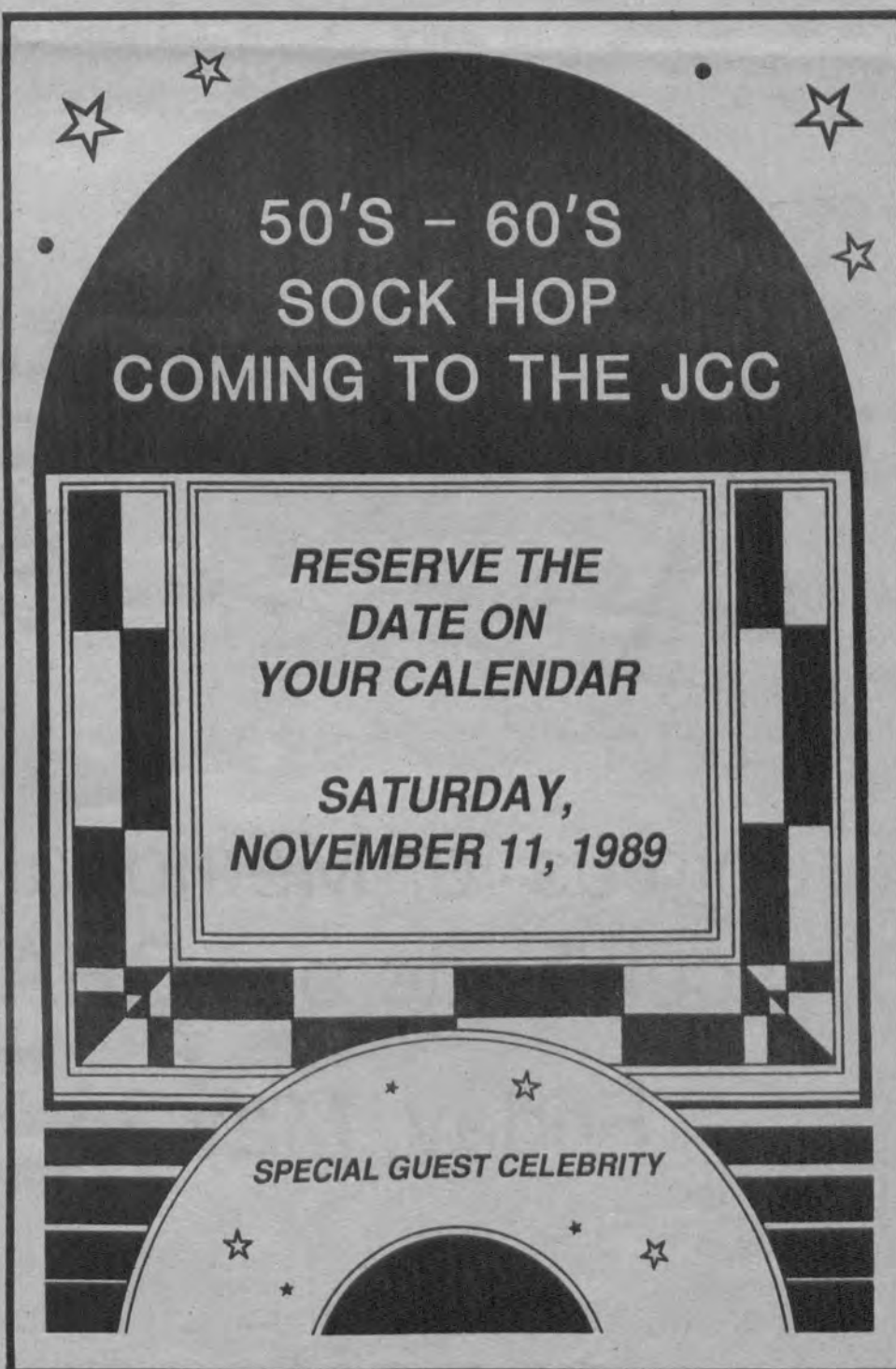
Robert Akell	Jerome Grossman	Martin I. Lubaroff
Jean Blumenfeld	Dr. Paul Imber	Stan Ross
Philip Cherrin	Deane Kattler	Myrna Ryder
Michael Cook	Daniel Klein	Barbara Schoenberg
Robert Coonin	Richard Levin	Dr. Leonard Seltzer

The following has been nominated for a two year term:

Leah Tenenbaum

The following have been nominated for a one year term:

Barbara Malin
Brian Mand
Matthew Meyer



**50'S - 60'S
SOCK HOP
COMING TO THE JCC**

**RESERVE THE
DATE ON
YOUR CALENDAR**

**SATURDAY,
NOVEMBER 11, 1989**

SPECIAL GUEST CELEBRITY

You're already a member !

Come to the Family Campus...Membership is Free to all Jewish Community Center members.

Here, everyone from babies to Bubbies and Zaydies are able to pursue their interests. The Campus offers many different activities for different groups of people including family events, recreational activities and cultural programming. The Campus can also be a great place to come and relax on a hot afternoon.

Located on twenty acres of wooded land, adjacent to the Jewish Community Center, the Family Campus has been designed to be used in every season, with peak use in the summer months. Intergenerational programming and family togetherness is what makes the Family Campus so special !

Swimming Pool

6,000 square foot pool ! The Family Campus has one of the largest outdoor pools in the Tri-State area ! The pool complex includes a separate shallow pool for pre-school children.

Amphitheatre

A variety of performances, concerts, special events and other productions of community interest are held at the Family Campus outdoor amphitheatre.

Sports Fields

Basketball Court, Soccer and Football Fields, Baseball Diamond and NEW Sand Volleyball Courts.



Picnic Area

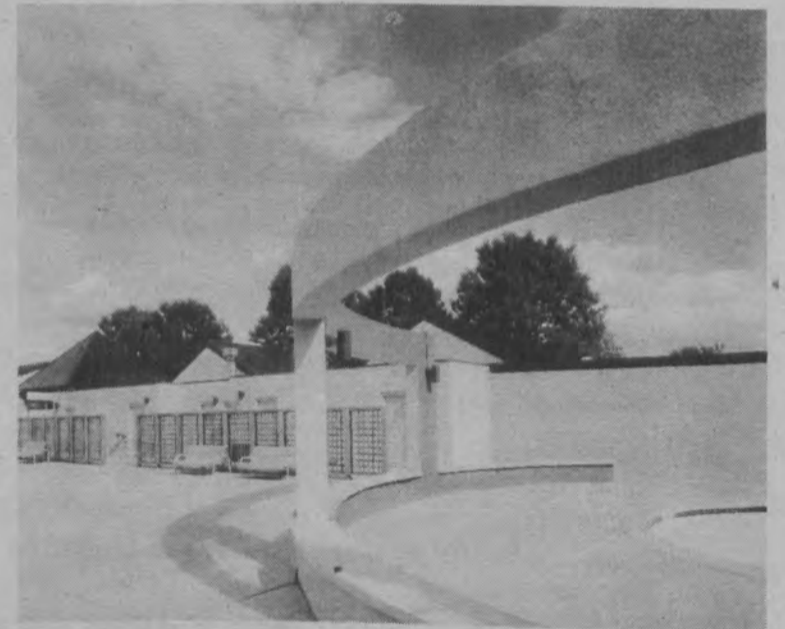
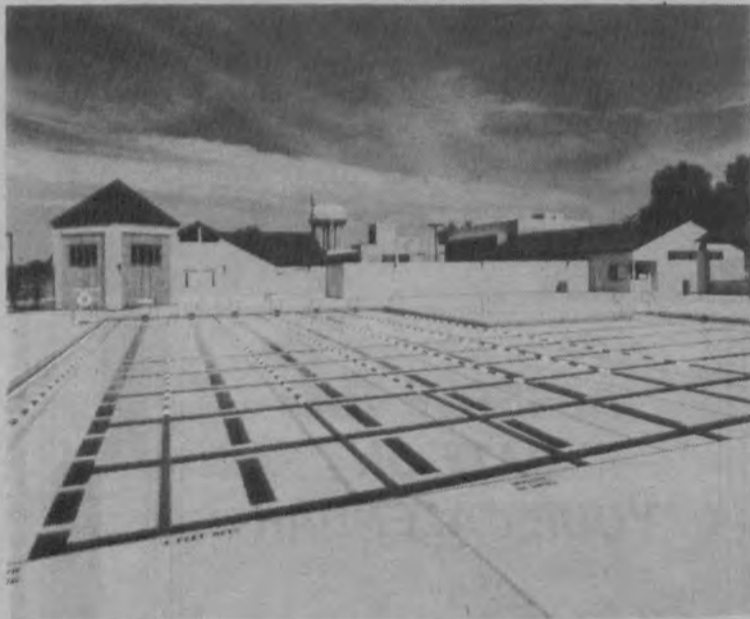
Spend an entire day at the Family Campus. Bring your picnic lunch or have a family cookout ! Many picnic tables and cooking grills are available for your use.

Crafts/Nature Center

Families can enjoy a variety of educational activities in our Nature Center. You can visit with friends or just relax alone.

Tennis Courts

Four courts are available for open play, junior instructional programs, adult lessons, match play, tournaments and drill sessions. See page 10 for instruction information.



Join us for Memorial Day Weekend as we celebrate our GRAND RE-OPENING !

Friday, May 26 - Monday, May 29

For information about renting any of the Family Campus Facilities, please contact
Burton Bernstein, Recreational Services Director at (302) 478-5660.

SPECIAL EVENTS AT THE CAMPUS

"A Mid-Summer Night's Dream"

By William Shakespeare

Come for a picnic dinner and enjoy a Shakespearian comedy as the sun sets. "A Mid-Summer Nights Dream" is produced and directed by Greer Firestone, (Best of Broadway). Picnic grounds open at 6:00 p.m., show begins at dusk (approximately 8:00 p.m.) This production is open to the entire community.

The show will be held on the following dates:

- Wednesday, June 21
- Thursday, June 22
- Saturday, June 24
- Sunday, June 25
- Wednesday, June 28
- Thursday, June 29
- Saturday, July 1
- Sunday, July 2

Join us for eight nights of Shakespeare!

For information concerning the show and ticket reservations, please call Firestone Productions at (302) 995-6932.

"Rosh Ha'Ayin"

Join us for this unique musical group from Israel. Rosh Ha'Ayin is a 50 piece mandolin orchestra. The mandolin, an entirely plucked instrument, has a wonderful harmony and clear resonant notes. The orchestra has performed for such diverse audiences as the Israeli Knesset and the United States Navy.

Date: Thursday, July 20, 1989

Time: 7:30 p.m.

Please now to join us before the concert for a traditional Israeli dinner!

For more information, call Burton Bernstein, Recreational Services Director at (302) 478-5660.

German Oompa Band Performance

The German Oompa Band will be at the Family Campus Amphitheatre to entertain the entire community. The five member band will play vintage German music while fully decked out in authentic German Oompa band uniforms.

Date: Sunday, July 30, 1989

Time: 1:30 p.m.

Fees: Free of Charge!

Please plan to join us for a delightful afternoon of music and merriment!

The Goldene Medina Klezmer Orchestra

The response to the Klezmer Music Performance during our '88 summer season was outstanding...so we've decided to try it again!

The Goldene Medina Klezmer Orchestra will perform a variety of Yiddish songs and dancing at the Family Campus Amphitheatre.

Date: Sunday, August 13, 1989

Time: 7:00 p.m.

Fees: To be announced

For more information, call Lynn Greenfield, Adult Program Director at the JCC.

Future Special Events:

- Newark, Dover and West Chester Community Days
- Family Maccabiah
- Fourth of July Celebration
- Labor Day Weekend - End of the Summer Party

Watch for more information regarding the above programs. They will be featured in the JCC's *On-Center* publications.

ADULTS AT THE CAMPUS

Sunday Morning Pick-up Softball

Join us on Sunday mornings during the summer for a pick-up game of softball. Different teams every week! All levels of players are invited to attend.

If the weather is questionable, please call the JCC after 9:15 a.m. on Sundays to confirm the game.

Sundays, 10:00 a.m. - 12:00 noon

Free to JCC Members

Begins: June 4

Co-ed Volleyball

Join us every week for a recreational game of volleyball. All levels of players are invited to attend.

Meet outside at the volleyball courts.

Wednesdays, 6:30 p.m. - dusk

Free to JCC Members

Watch for the opening of the sand volleyball courts!!!

FAMILIES AT THE CAMPUS

Thursday Family Nights

A time for families to get together for an old fashioned night of fun! Family nights consist of dinner and entertainment or an activity. Family nights are scheduled for:

- Thursday, June 15
- Thursday, June 29
- Thursday, July 20 - Rosh Ha'Ayin (Mandolin Orchestra)
- Thursday, August 3 - Israeli Scouts
- Thursday, August 17

TEENS AT THE CAMPUS

Second Annual Teen Bash (Grades 7-12)

If you had a great time last year...expect to a smashing time this year! Join us for a poolside dance and swim party at the Family Campus. Bring your swimsuit and dance under the stars to the latest tunes. Food will complete the evening.

Date: Saturday, May 27, 1989

Time: 8:00 p.m. - 12:00 midnight

Fees: \$ 5.00/Members, \$ 7.00/Non-Members

Registration Deadline: May 24

Fool Parties (Grades 7 & 8)

Join your friends after camp for dinner and fun at the Family Campus. The JCC pool will be your cool spot for the summer!

Dates: Thursday, July 13, 1989 & Monday, August 14, 1989

Times: 5:00 p.m. - 8:00 p.m.

Fees: \$ 5.00/Members, \$ 7.00/Non-Members

In case of rain, swim parties will be rescheduled.

Registration Deadline: Three days prior to date of party

Teen Picnic (Grades 9-12)

The grills will be sizzlin' tonight! Start the evening off with a co-ed game of volleyball, barbecued hot dogs/hamburgers and a game of hide and seek.

Date: Sunday, July 16, 1989

Time: 6:00 p.m. - 10:00 p.m.

Fees: \$ 10.00/Members, \$ 15.00/Non-Members

Registration Deadline: July 12

Pool Parties (Grades 9-12)

Take a break at the JCC for dinner and swimming! Splash along with us, after work and a hot afternoon.

Dates: Monday, July 24, 1989 & Thursday, August 3, 1989

Times: 5:00 pm. - 8:00 p.m.

Fees: \$ 5.00/Members, \$ 8.00/Non-Members

In case of rain, pool parties will be rescheduled.

Registration Deadline: Three days prior to date of party

Dance and Swim Party (Grades 7 & 8)

A Hawaiian Luau is the theme for tonight! Dress in your wildest shirt and listen to your favorite tunes as the palm trees sway. Don't forget your bathing suit.

Date: Saturday, July 29, 1989

Time: 8:00 p.m. - 11:00 p.m.

Fees: \$ 5.00/Members, \$ 7.00/Non-Members

In case of rain, dance and party will be rescheduled.

Registration Deadline: July 26

"Coketail" Party and Dance (Grades 9-12)

Put on your coolest threads and hot over to the Family Campus pool. An evening of elegance awaits you...hear your favorite tunes while dancing under the stars. Don't forget your bathing suit!

Date: Saturday, August 12, 1989

Time: 8:00 p.m. - 11:00 p.m.

Fees: \$ 5.00/Members, \$ 7.00/Non-Members

In case of rain, the "coketail" party will be rescheduled.

Registration Deadline: August 9

CHILDREN AT THE CAMPUS

There will be many activities planned for children of all ages! Arts and crafts, storytelling, sports, hikes in the woods and more! Activities will be announced in the weekly schedules available at the Control Desk during weekend hours.

This can be the Best Summer of your child's life...

POST CARD

Dear Mom & Dad,

Camp this year is gonna be great! There's so much to do, I hardly have time to write! Swimming, art, clubs, dancing, nature, sports, drama, special trips! WOW, there's something for everyone! Look at all the people who are coming...

- Jennifer Berry, Elana Caplan, Airod Chambers, Pomomeet Chambers, Rebecca Cobin, Andrei Drooz, Hannah Grossman, Kenan Jaffe, Eran Lipsom, Stefanie Makar, Daniel Oren, Alysha Pearlberg, Lauren Monhait, Amy Wasserman, Eric Zubrow, Lizabeth Brookhart, Ariel Kayne, Marty Piela, Kate Cohen, Amy Blumberg, Nate Blumenfeld, Vivian Cheng, Jared Cutler, Elie Diner, Jordan Epstein, Sam Gross, Aliza Hait, Rebecca Klein, Andrew Margules, Rachel Meduim, Brad Raskin, Jame Sakovich, Elizabeth Sakovich, Michael Weldon, Paula Bernhardt, Justin McGee-Solomon, Morgan McGee-Solomon, Garret Neffs, Mattie Wilson, Josh Bennett, Brian Bernstein, Jessica Blum, Jennifer Bomk, Ramsay Bove, Larisa Broglie, Ani Budarf, Franny Carlin, Samuel Clovic, Diane Davis, Lance Dicker, Rachel Dicker, Phina Ennis, Andrew Friedlan, Josh Galperin, Ilcia Gamiel, Jordyn Gamiel, Ani Garber, Beth Hardy, Dina Hardy, Thomas Herlihy, David Hindin, Erin Hyatt, Mirra Koul, Evar Littman, Amica Mamberg, Megan Renard, Gregory Jacobs-Schiffman, Douglas Ross, Stephanie Rubizhevsky, Emma Mamberg, Emma Timmins-Schiffman, Phillip Smith, Peter Steijn, Josh Throgersen, David Hill, Jamie Jacobs, Max Kursh, Lisa Cook, Amanda Doroshou, Marni Grossman, Jillian Yarnell, Dan Zueben, Peter Lewis, Jamie Zubrow, Matthew Baker, JJ Dadome, Jim Hyatt, Karen Tam, Ben Washburn, Andrew Blumberg, Rachael Blumenfeld, Rachael Engelmann, Ashley Epstein, Katherine Levine, Elliot Margules, Gabriel Nash, Brian Neiss, Geoffrey Rowell, Julie Sternberg, Gordon Jones, Helene Jones, Briana Mamberg, Jason Berks, Barbara Butkus, Rachel Elzufom, Stacey Galperin, Lara Goldstein, Michael Jacobs-Roseman, Aaron Mendelson, Mitch Muller, Jamie Nowakowski, Seth Scherer, Allen Weiss, Bryan Wexler, Joe Zahn, Michael Pressman, Valerie Cohen, Swinger, Scott Sklar, Cattie Strauss, Jason Sugarman, Daniel Suher, Lindsay Lisa Gordon, Ryan Kau, Gabrielle Perlborg, Rachael Samules, Rachael Schenker, Leah Wasserman, Avigail Dadome, Brian Tom, Michael Pressman, Valerie Cohen, Margo Jaffee, Josh Klein, Steve Shea, Courtney Weimer, Nicole Williams, Adrienne Neff, Josh Schoenberg, David Paz, Eric Perlstein, Emily Pressman, Jamie Elizabeth Julis, Aaron Kirschmer, David Makar, Iris Oren, Danielle Pearlberg, Jared Sklar, Chad Strauss, Jeffrey Wallis, Joseph Weimberg, Tally Aharomy, Jessica Imber, Jeffrey Bove, Andrew Jaffee, Shaun Zetlin, Stephanie Mitchell, Peter Mazur, Danny Weiner, Bryan Zetlin, Steve Shea, Andrew Wilson, Eric Perlstein, Emily Pressman, Jamie Karen Kimmel, Shifra Neuberger, Larry Spiller, Heather Gamiel, Deanna Garber, Sobel, Amy Weinstein, Kristi Sorkin, Amy Weimberg, Pamela Duck, Jill Levin, Jan McKenney, Deborah Rosen, Brandon Ross...

Tell my friends there's still time to sign up!!! Call the JCC 478-5660 for the scoop. Gotta go and get ready for a big capture flag match!!!

See ya!
XO XO XO XO



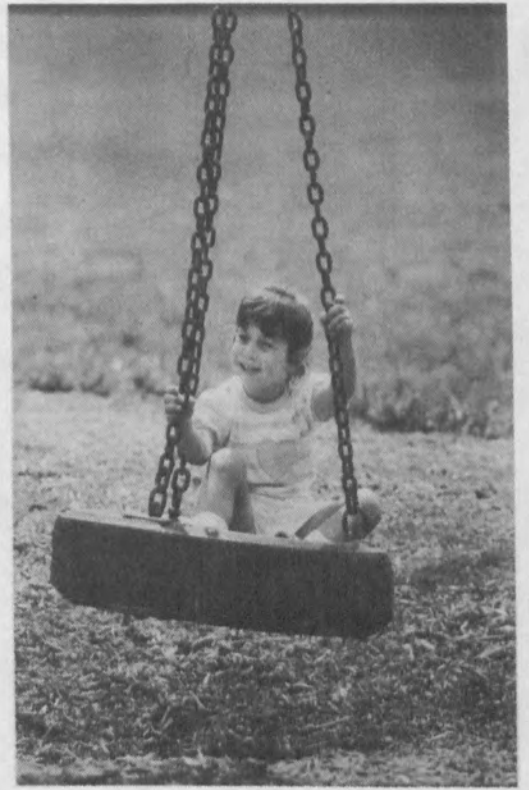
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WILMINGTON, DE 1989
PM 1
16 MAY
1989



JCGC
To: Mom & Dad
My House
My City, My State
My Zip Code
CAMP 1989

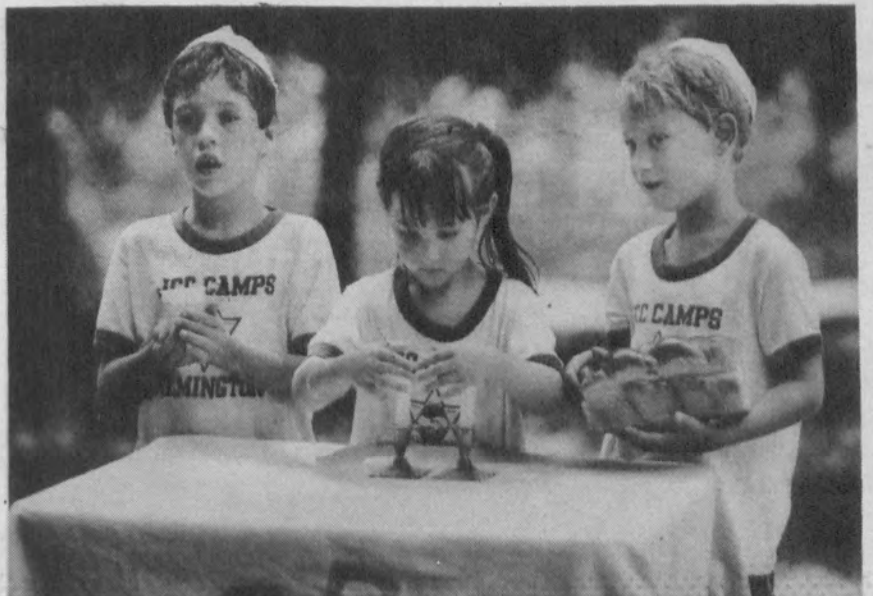
P.S. - The deadline for Camp Registration
is Friday, May 26th...Don't Delay!



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ADULT AQUATIC CLASSES

Scuba Diving Certification Course

The Scuba Diving course trains people with little or no previous experience to safely enjoy the excitement and fun of the underwater world. You'll experience something new and interesting on every dive. Scuba diving is a sport for all to enjoy!

This course covers "phase one" of a two-part certification. The instructors for the course are certified through the National Association of Underwater Instructors. Successful completion of this course will allow students to take "phase two" of the certification. The second phase includes courses conducted in the Atlantic Ocean, diving on world-renowned ship reefs or even trips abroad.

Mondays, 7:00 p.m. - 10:30 p.m.

Fees: Members: \$ 160.00, Non-Members: \$ 225.00

Begins: June 5

Please contact the Health and Fitness Control Desk for more information on Scuba Diving.

Advanced Lifesaving Course

The Center is looking for lifeguards for the summer pool season! Here's your opportunity to earn extra money for the summer. Completion of Red Cross Course requirements will grant certification.

Water rescues, safety techniques and conditioning are some of the elements included in this course.

Classes will be held on Sunday afternoons, Tuesday and Thursday evenings and Saturday afternoons

Fees: Members: \$ 25.00 (8 Sessions)

Non-Members: \$ 35.00 (8 Sessions)

A complete course schedule listing times and days is available at the Health and Fitness Control Desk. Please call (302) 478-5660 for more information.

ADULT FITNESS CLASSES

Aerobic Dancing by Jackie Sorensen

Exercise is fun with this choreographed fitness activity that combines the principles of dance, exercise, music and aerobics. Conditions the heart and lungs, while strengthening muscles.

Instructor: Marsha Golden

Sundays, 10:00 a.m. - 11:00 a.m.

Tuesdays and Thursdays, 7:00 p.m. - 8:00 p.m.

For information regarding fees and starting date, please contact the Health and Fitness Control Desk at (302) 478-5660.

Co-Ed Conditioning - FREE !

This is a special drop-in exercise class for JCC members. Each of the classes include warm-up exercises, stretching, aerobic routines, ending with a cool-down and relaxation period.

Instructor: Sue Davis

Mondays - Fridays, 9:00 a.m. - 9:45 a.m.

No registration is required.

Please call the Control Desk for more information.

Jazzercise by Judi Sheppard Missett

Jazzercise, the number one fitness program in the USA is right here at the JCC! Each class begins with a warm-up, followed by an aerobic section, floor routines for muscle toning and strengthening, ending with a cool-down section.

Bring small mat or towel.

If you have never tried Jazzercise - stop in anytime for a free class!

Registration accepted at all classes:

Mondays - Thursdays, 6:30 p.m. - 7:30 p.m.

Continues through June 22, 1989

Mondays and Wednesdays, 6:30 p.m. - 7:30 p.m.

Classes Begin: June 26

Fees: \$ 28.00/month - Unlimited

\$ 3.50/drop-in

Please contact the Health and Fitness Department at (302) 478-5660 for more information on Jazzercise Classes.

Body Sculpturing through Hatha Yoga

Shape up with yoga - Hatha yoga deals with self-improvement of the body and the emotional and mental aspects of the individual. Emphasis on weight control, firming, slimming and relief of tension. Experience a surfacing of positive hidden beauty, emotional stability and a positive mental outlook.

Instructor: Joan-Marie Boyd

Mondays and Wednesdays, 6:30 p.m. - 7:30 p.m.

Fees: Members: \$ 28.00/1 day per week, \$ 48.00/2 days per week

Non-Members: \$ 38.00/1 day per week, \$ 58.00/2 days per week

Class Session: July 17 - September 6

TENNIS LESSONS

Register Anytime !

Match Play Drill Sessions
Adult Round Robin Tournaments

Personalized Instruction Levels by Certified Instructors

All instructors are certified by the United States Professional Tennis Registry

Tennis classes are on-going

Call ahead to make a reservation, you must pay before you play

Please call the Control Desk for more information on our Tennis Programs

Free Court Usage For Members

Please see page 15 for tennis court hours and guest policies

Clinic for Adults and Juniors
Free Evaluation Lessons for Juniors

Expert Instructors from Percentage Tennis
Bill O'Brien and Holly Chomya

Free Racquetball Courts (Grades 9-12)

Teens in 9th through 12th grade are invited to take advantage of our racquetball courts on a no cost basis. Reservations may be made by calling the Health and Fitness Control Desk at (302) 478-5660. Cancellations must be made two hours prior to reserved time.

Court Hours: Monday - Friday, 3:30 p.m. - 5:00 p.m.
 Non-Member Guest Fee: \$ 3.00/hour

B'nai B'rith Youth Organization

BBYO is housed at the JCC. AZA (boys) and BBG (girls) serves teens in 9th through 12th grades. This program provides area teens with an opportunity to develop leadership skills through participation in a variety of social, athletic, cultural, educational and community services activities.

For more information on BBYO, please contact:

Dover BBYO: Mark Wintjen, (302) 734-1039
 Newark BBYO: Jennifer Prybutok, (302) 454-7546
 Wilmington AZA: Marc Blumberg, (302) 478-6839
 Wilmington BBG: Staci Levin, (302) 478-6994

We Want You !

Annual Teen Production - "Grease"

We are looking for set designers, stage crew, make-up and costume people. Please contact Shelley Gitomer, Teen Program Coordinator at (302) 478-5660 for more information about joining the 1989 teen production.

Second Annual Teen Bash (Grades 7-12)

If you had a great time last year...expect a smashing good time this year ! Join us for a poolside dance and swim party at the Family Campus. Bring your swimsuit and dance under the stars to the latest tunes. Food will complete the evening.

Date: Saturday, May 27, 1989

Time: 8:00 p.m. - 12:00 midnight

Fees: \$ 5.00/Members, \$ 7.00/Non-Members

Registration Deadline: May 24

Junior Teen Happy Hour (Grades 7 & 8)

Break the routine of dinner and homework by joining your friends at the JCC. Dinner will be served and surprises are always in store. A ping-pong tournament will complete our get-together.

Date: Tuesday, June 6, 1989

Time: 5:30 p.m. - 7:00 p.m.

Fees: \$ 5.00/Members, \$ 8.00/Non-Members

Registration Deadline: June 2

Cast Party for "Grease"

A salute to everyone who made "Grease" possible. A swim party at the Family Campus with a dinner and the video of our production will complete the evening.

Date: Thursday, June 22, 1989

Time: 5:00 p.m. - 11:00 p.m.

Fees: Free to the cast, crew, stage help and musicians

In case of rain, the party will be held at the indoor swimming pool.

Registration Deadline: June 15

Family Fun Spot (Grades 7-10)

Enjoy a day of fun at the hot sport in Aston, Pennsylvania. Ride the go-carts, thrills and chills with the waterslides and then enjoy a round of miniature golf. Pack a lunch. Bring towels and bathing suit.

Date: Tuesday, June 27, 1989

Time: 10:00 a.m. - 3:30 p.m.

Fees: \$ 20.00/Members, \$ 25.00/Non-Members

Registration Deadline: June 21

Rehoboth Beach Trip (Grades 7-10)

Fun and sun is on the agenda today ! Put on your shades and bask in the sun or cool off in the ocean. Bring a bag lunch.

Date: Tuesday, July 11, 1989

Time: 10:00 a.m. - 6:00 p.m.

Fees: \$ 15.00/Members, \$ 20.00/Non-Members

Registration Deadline: July 5

Family Campus Pool Parties (Grades 7 & 8)

Join your friends after camp for dinner and fun ! The JCC swimming pool will be your cool spot for the summer !

Dates: Thursday, July 13, 1989 & Monday, August 14, 1989

Times: 5:00 p.m. - 8:00 p.m.

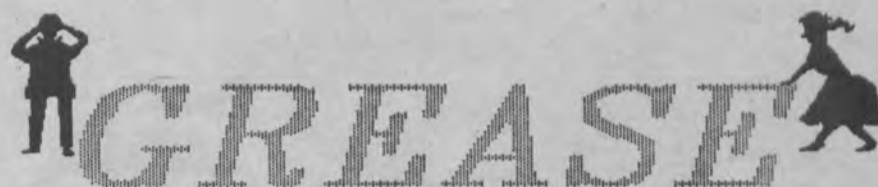
Fees: \$ 5.00/Members, \$ 8.00/Non-Members

In case of rain, swim parties will be rescheduled.

Registration Deadline: Three days prior to date of party



TEENS OF DELAWARE PRESENT



Saturday, June 17 - 8:45 p.m.

and

Sunday, June 18 - 7:30 p.m.

Adults - \$ 6.00

Students and Senior Citizens - \$ 3.50

Tickets are available at the JCC !

**BOOK, MUSIC AND LYRICS BY
JIM JACOBS AND WARREN CASEY**

Teen Picnic (Grades 9-12)

The Family Campus grills will be sizzlin' tonight ! Start the evening off with a co-ed game of volleyball, barbecued hot dogs and hamburgers and a game of hide and seek on the grounds of the Campus.

Date: Sunday, July 16, 1989

Time: 6:00 p.m. - 10:00 p.m.

Fees: \$ 10.00/members, \$ 15.00/Non-Members

Registration Deadline: July 12

Family Campus Pool Parties (Grades 9-12)

Take a break at the JCC for dinner and swimming. Splash along with us, after work and a hot afternoon.

Dates: Monday, July 24, 1989 & Thursday, August 3, 1989

Times: 5:00 p.m. - 8:00 p.m.

Fees: \$ 5.00/Members, \$ 8.00/Non-Members

In case of rain, pool parties will be rescheduled.

Registration Deadline: Three days prior to date of party

Dance and Swim Party (Grades 7 & 8)

A Hawaiian Luau is the theme for tonight ! Dress in your wildest shirt and shorts. Listen to your favorite tunes as the palm trees sway. Don't forget to bring your bathing suit.

Date: Saturday, July 29, 1989

Time: 8:00 p.m. - 11:00 p.m.

Fees: \$ 5.00/Members, \$ 7.00/Non-Members

In case of rain, dance will be rescheduled.

Registration Deadline: July 26

Tour of Lancaster County (Grades 7 & 8)

We start out on our tour at a one room school house, then on to the Farmer's Market downtown...this is where the Amish bring their wares. Lunch will be in the sun in Lancaster Square. Next we will tour The Amish Homestead...the 71 acre farm is in full operation where Amish people are still harvesting their land. After the tour, we will head over to Kitchen Kettle in Intercourse, PA. A full day is planned, so register now ! Please bring a bag lunch.

Date: Tuesday, August 1, 1989

Time: 10:00 a.m. - 6:00 p.m.

Fees: \$ 20.00/Members, \$ 25.00/Non-Members

Registration Deadline: July 26

"Coketail" Party and Dance (Grades 9-12)

Put on your coolest threads and hop over to the Family Campus pool. An evening of elegance awaits you...hear your favorite tunes while dancing under the stars. Don't forget to bring your bathing suit.

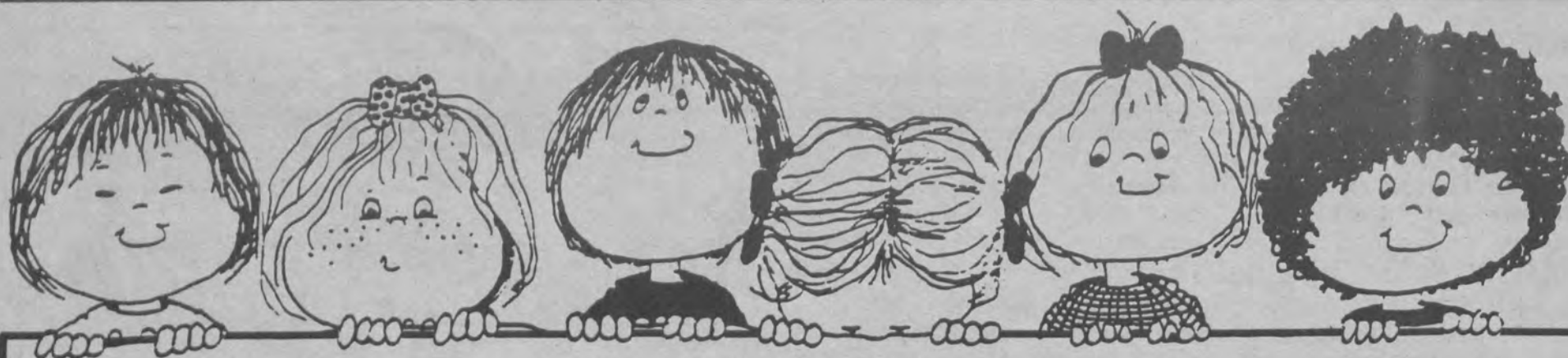
Date: Saturday, August 12, 1989

Time: 8:00 p.m. - 11:00 p.m.

Fees: \$ 5.00/Members, \$ 7.00/Non-Members

In case of rain, the "coketail" party and pool dance will be rescheduled.

Registration Deadline: August 9



Programs for Parent and Child

Mom's Connection - FREE !

Moms and infants are invited to join our scheduled meeting to share similar interests and concerns with other moms. Guest speakers and professionals lead this special discussion group on current topics for moms, infants and families.

Tuesdays, 10:00 a.m. - 11:00 a.m.

Free to Members !

Please contact Eileen Wallach, Assistant Health and Fitness Director for more information on Mom's Connection.

Mom & Tot Sing-a-Long - FREE !

Join this new group of moms and children who enjoy participating in a good old fashioned Pre-Shabbat sing-a-long. All moms, babies and toddlers are welcome !

Instructor: Janet Mennies

Fridays, 10:00 a.m. - 10:30 a.m.

Free to Members !

Class Session: June 26 - July 28

Call the Health and Fitness Control Desk at (302) 478-5660 for additional information on Mom and Tot Sing-a-Long.

Programs for Children

Pre-School Program (1989-1990)

The Jewish Community Center provides a comprehensive pre-school program for walking one year olds through age four. The program includes part-time or full-time care, playlearning and after-kindergarten services. Special events include "Lunch Bunch" enrichment classes, trips, special visitors and holiday programs.

There are limited openings available for September.

Please contact Marilyn Forbes, Director of Early Childhood Services, for more information.

Tae-Kwon-Do (Karate)

In karate every child can be a winner instead of a bench sitter, because karate allows children to reach their own potential rather than directly competing against other children. Participation in tournaments is optional. This class is for all level of belts.

Instructor: Larry Long from ATA Taekwondo Center

Mondays and Wednesdays, 4:00 p.m. - 4:45 p.m.

Fees: Members: \$ 60.00 (10 Sessions)

Non-Members: \$ 80.00 (10 Sessions)

Class Session: June 26 - July 26



Pre-Beginners Class (3-5 years old)

The goal of the class is to get the children comfortable and begin learning to propel themselves through the water.

Mondays - Thursdays, 2:00 - 2:30 p.m.

Fees: \$ 36.00 (8 Sessions)

Class Session: June 26 - July 7

Beginner I (4-6 years of age)

This class teaches the child the basic water adjustment skills to prepare them for the Beginner II class. Skills to be taught include rhythmic breathing, prone and back floating and safety skills.

Mondays - Thursdays, 2:00 - 2:30 p.m.

Fees: \$ 36.00 (8 Sessions)

Class Session: June 26 - July 7

Beginner II

Beginner II is for children who have successfully completed Beginner I. The class will equip children with the basic knowledge needed to be reasonably safe in the water. Skills to be taught include coordinated stroke development and safety skills.

Mondays - Thursdays, 2:30 - 3:00 p.m.

Fees: \$ 36.00 (8 Sessions)

Class Session: June 26 - July 7

Advanced Beginner

The Advanced Beginner Class is for children who have received a Red Cross Beginners Card. The goal of this class is to increase the skill level and endurance of the swimmers. Skill to be taught include personal survival skills and endurance.

Mondays - Thursdays, 2:30 - 3:00 p.m.

Fees: \$ 36.00 (8 Sessions)

Class Session: June 26 - July 7

Intermediate Swim

This class is designed for those children who have received a Red Cross Advanced Beginners Card. The class will further increase the child's swimming skills and endurance. Several new strokes and safety skill will be introduced.

Mondays - Thursdays, 2:30 - 3:00 p.m.

Fees: \$ 36.00 (8 Sessions)

Class Session: June 26 - July 7



Honorial and Memorial Fund

Remember a warm simcha, a Bar or Bat Mitzvah, anniversary and special celebration, or the loss of a loved one, by making a contribution to one of eight vital funds dedicated to the enrichment of Jewish Community Center programming. Donations are recognized by a card sent to the recipient acknowledging the donor. Contributions (minimum of \$ 5.00) can be made by calling the Jewish Community Center at (302) 478-5660 or we will gladly send you a packet of special envelopes designed for this purpose. Contributions are listed in all "On-Center" publications.

The following funds have been established and donations are currently being accepted:

The JCC General Fund

This fund was established by the Board of Directors to accept donations from the community for general utilization and support of the Center. The main source of these funds is the contributions made by members of the community to honor someone or celebrate a distinctive moment in their lives or mourn the loss of a loved one.

Dan Ehrenfeld Memorial Fund

This fund honors the memory of Dan Ehrenfeld, a member of the Board of Directors and a key exponent for the development and services to the handicapped. The funds are utilized for programs or purchasing new equipment in the aquatics area.

Paul Green Memorial Fund

This fund honors the memory of Paul Green, a member of the Board of Directors and who was very active in the JCC's Health Club activities and the Recreational Services Division. Earned interest from this fund is utilized for programs and equipment in the Recreational Services Division.

Barbara Weiner Memorial Fund

This fund was established to honor the memory of Barbara Weiner. The interest on the fund is used to provide a stipend for a young leader of the Center to attend the JWB Biennial Conference.

Halina Wind Preston Holocaust Education Fund

This fund honors the memory of Halina Wind Preston, a member of the JCC Board of Directors, Holocaust survivor and a moving force in the development of educational programs concerning the Holocaust. Funds are used for Holocaust education programs.

Grandparents Fund

This fund was recently established for grandparents of children attending our Child and Family Division programs and JCC Day Camp. This fund provides grandparents with a way of expressing their appreciation. The funds are utilized for specific programs, programs and equipment to benefit the children.

Friends of the Senior Center Fund

This fund was established to provide special projects or new equipment for those individuals attending the Jewish Community Center's Senior Center program. Current donations will be used for outdoor furniture for the patio outside of the Senior Center lunchroom and lounge.

Day Camp Scholarship Fund

This fund was established by the Board of Directors to accept donations to assist members of our community who need financial assistance in becoming members or who need special help with Day Camp fees.

**"SEND A KID TO CAMP"
You can make a difference !**

Become a "Send a Kid to Camp" supporter and you'll help send a child to Camp JCC. Many children need your financial support so they can gain the growth and enrichment of a day camp experience. You can help make it possible by becoming a "Send a Kid to Camp" contributor. Make a donation to our Day Camp Scholarship Fund.

Please make your check payable to the JCC Day Camp Scholarship Fund and mail it to the Jewish Community Center at 101 Garden of Eden Road, Wilmington, Delaware 19803.

If you have questions regarding our scholarship fund, please contact Moises Paz, Assistant Executive Director at (302) 478-5660.

ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

Special Funds

The Center has a number of special funds that help support its activities and programs. These funds are a result of the thoughtfulness and interest of community-minded people who have developed these funds to honor and memorialize loved ones as well as to share their abundance with our community. The Board of Directors invites other members of the community to establish special funds within the Center for purposes designated by them. Such funds can be designated for programmatic or special service interests.

If you are interested in honoring or memorializing a friend or relative by initiating a special fund or program service, please call the Center at (302) 478-5660 for more details. Funds can be established to support ongoing programs or to supplement and enrich the community by providing a new and needed service. A contribution of \$ 1000.00 can establish a named fund.

Harry Cohen Foundation

This fund honors the memory of Harry Cohen, a major benefactor of our community and who, while alive and through his foundation, contributed approximately \$ 270,000.00 to the Jewish Community Center. The annual stipend from the Harry Cohen Foundation is used for purchasing capital equipment or making capital repairs.

The Harry Bluestone Memorial Fund

This fund honors the memory of Harry Bluestone, who was the Executive Director of the Wilmington JCC for fifteen years. Funds are used for Jewish enrichment programs held at the Jewish Community Center.

Harry Sapowith Memorial Fund

This fund honors the memory of Harry Sapowith, who was active in Jewish Communal Affairs. Day Camp scholarships are provided by annual earned interest from this fund.

Frank and Yetta Chaiken Fund

This fund was established to honor two members of our community, Frank and Yetta Chaiken, who are very active in Jewish Communal Affairs. They have established this fund with the annual stipend to the Center for purposes of purchasing art work that will add to the decor of the Center.

Henry Nord Scholarship Fund

This fund honors the memory of Henry Nord, who was active in Jewish Communal Affairs. Earned interest from this fund is used to provide Day Camp Scholarships for children and families in need.

FEATS Fund

(Foundation of Economic Aid to Strings)

This fund is a tribute to the life and memory of Dr. Isadore Slovin. The FEATS Fund was recently established to provide musical education or entertainment to members of the Jewish community.

Information about Shavuot



Shavuot is the holiday on which we celebrate G-d's giving to us the Torah. We call this holiday the "Time of the Giving of The Torah". Shavuot is called in the Torah, Hag ha-Katzir, the Festival of the Grain Harvest. And it is Hag ha-Bikkurim, the Festival of the First Fruits. On Shavuot we celebrate the fulfillment of the promise of spring.

Shavuot means "weeks". It is celebrated seven weeks after Pesach. Pesach marks the beginning of the barley harvest. For seven weeks, through the days of the counting of the Omer, the barley harvest was completed and the wheat harvest begun. That harvest period ended with the Feast of (the Seven) Weeks - Shavuot. It's the story of spring turning into summer, of freedom ripening through law. On Shavuot, two loaves of bread, made from the newly harvested wheat, were brought to the Temple and offered as a gift to G-d.

The Center will closed on the following dates in observance of Shavuot: June 8 - Close at 5:00 p.m., June 9 - Closed all day, June 10 - Closed all day.

Jewish Community Center Summer Hours (June 17, 1989 through August 20, 1989)

Sunday:	9:00 a.m. - 12:00 noon
Monday:	6:00 a.m. - 9:00 p.m.
Tuesday:	6:00 a.m. - 9:00 p.m.
Wednesday:	6:00 a.m. - 9:00 p.m.
Thursday:	6:00 a.m. - 9:00 p.m.
Friday:	6:00 a.m. - 5:00 p.m.
Saturday:	The indoor facilities will be closed

The indoor Health and Fitness facilities will close for maintenance on Monday, August 21, 1989 through Monday, September 4, 1989. The facilities will re-open on Tuesday, September 5, 1989.

Membership Includes: Only the JCC and the Family Campus offers you all of this in one convenient location:

Jewish Community Center

- Large Indoor Swimming Pool
- Adapted Aquatics Facility which includes specially designed entry steps, handicapped parking and a Hoyer Lift for wheel chair clients
- Steam and Sauna Rooms
- Fitness Center which includes Keiser Cam II Fitness Equipment, Padded Sit-up Boards, Nordic Track Skier, Rowing Machine, Schwinn Air-O-Dyne Exercycle and Universal Machine
- Full Court Gymnasium with basketball and volleyball activities
- Free Co-ed Conditioning Classes available Monday through Friday
- Therapeutic Whirlpool

Jewish Family Campus

- State-of-the-Art Aquatics Center with a 6,000 square foot outdoor swimming pool and toddler pool
- A scenic park where you can relax alone or visit with friends
- An outdoor amphitheatre with concerts, plays and other productions of community interest
- Crafts and Nature Center for enjoyable educational activities
- Children's Park which allows children to play in a supervised area
- Four Outdoor Tennis Courts
- Multi-Purpose Sports Fields including basketball, baseball, volleyball, soccer and football
- Large Picnic Area with cooking facilities and picnic tables

Also Available for an Additional Fee:

- Three Air-conditioned Racquetball Courts
- Swimming Classes and Private Lessons for children through older adults
- Arthritis Aquatic Program
- Water Exercise Classes
- Karate for all ages, from five to adult
- Babysitting for children, ages six months to five years
- Senior Center programs and activities
- Teen Programs
- Jewish Culture Lecture Series
- Special Events
- Pre-School
- Day Care
- Afterschool Childcare
- Theatre and Museum Trips
- Holocaust Resource Center
- A variety of clubs including Scrabble and Jewish Great Books
- Indoor and Outdoor Concert Events
- Holiday Workshops

For information about membership, drop by the JCC. We're located at 101 Garden of Eden Road in Wilmington, just off Route 202, behind the Holiday Inn. Or call us at (302) 478-5660.

Holiday Closing Dates:

Memorial Day:

- Monday, May 29, 1989 - Center is closed (Family Campus Grand Re-Opening)

Shavuot:

- Thursday, June 8, 1989 - Center closes at 5:00 p.m.
- Friday, June 9, 1989 - Center is closed all day
- Saturday, June 10, 1989 - Center and Jewish Family Campus is closed

Independence Day:

- Tuesday, July 4, 1989 - Center is closed (Family Campus is open)

Labor Day

- Monday, September 4, 1989 - Center is closed (Family Campus is open)

Membership Fees

A Family Campus Fee Assessment (FCFA) has been added to all memberships to provide ongoing and future maintenance for the Family Campus. All new members of the Center will be required to pay the full assessment. There are two levels of assessment:

- An assessment of \$ 75.00 per year for five years for a total of \$ 375.00 for all family and couple memberships.
- An assessment of \$ 40.00 per year for five years for a total of \$ 200.00 for all individual memberships.

The membership fees that are listed below **INCLUDE** the Family Campus Fee Assessment:

Full Family Membership - \$ 400.00

Husband and wife. Includes dependent children under 16 in the same household and older children through full-time college students.

Single Parent Family - \$ 345.00

One parent in household, dependent children under 18 and full-time college students. Children must live in same household as parent.

Adult Family - \$ 345.00

Husband and wife. Includes children 16 or older including full-time college students.

Individual Adult - \$ 280.00

Age 18 or older. Must be finished high school.

Older Adult Individual - \$ 240.00

Age 62 or older. Includes full JCC privileges and Senior Center.

Older Adult Couple - \$ 300.00

Age 62 or older. Includes full JCC privileges and Senior Center.

Senior Center Individual - \$ 25.00

Age 62 or older. This is an affiliate membership. Includes Senior Center activities only. No other privileges.

Senior Center Couple - \$ 50.00

Age 62 or older. This is an affiliate membership. Includes Senior Center activities only. No other privileges.

All new members must pay a \$ 25.00 application fee at time of joining. Payment adjustments may be arranged through a confidential interview, please contact Moises Paz, Assistant Executive Director at (302) 478-5660.

Class Registration Information

Registration opens immediately. Registration may be made in person or by mail. (Please use registration forms located on the inside front page of this brochure). All fees must be paid in full at time of registration. Payment will be accepted in cash, check, WSFS, MasterCard or Visa. We cannot accept registration or credit cards over the phone. Registration is accepted only if membership dues are in good standing and in effect during the term of the classes.

Full Family Membership is required to register children in any programs or classes. Membership is required for all programs and classes, unless a Non-Member (NM) fee is listed.

Register Early to Avoid Class Cancellations

From time to time, it has become necessary to cancel a class or program due to insufficient registration, resulting in the disappointment to those individuals registered and to the instructor hired to teach the class or lead the program. Please help us serve your needs better by registering for classes and programs early!

If class registration is insufficient, the Jewish Community Center reserves the right to cancel a class or program. Refunds will be made in this event. Cancellations will not be accepted for any activities or programs one week prior to the starting date. If a registrant cancels before the one week period, refunds will be made less 10% for handling. No refund will be made if tickets were purchased in advance.

Kosher Policy

The JCC kitchens are supervised by the Vaad Ma Kashruth of the Rabbinical Association of Delaware. All community groups wishing to use our kitchen facilities must conform to the Kashruth regulations of the Center.

Shabbat Policy

Saturdays: Payment for guest fees or classes will be accepted in check form only. This policy applies to the indoor facilities as well as the outdoor facilities at the Jewish Family Campus.

Indoor Swimming Pool

Our beautiful 25 yard, 5 lane swimming pool is available approximately 88 hours per week for your swimming pleasure.

Lap Swim:

Lap swim means the pool is used exclusively for lap swimming. All swimmers will proceed up and down the pool with minimal stops. An extra lane line may be added during this time.

Adult Lap Swim:

The above lap swim rules also apply to adult lap swim. There is one exception during adult lap swim, all swimmers must be 15 years of age or older.

Open Swim:

Open swim is for all ages. Children, ages 6 and under must be accompanied by an adult. Children, ages 7 and up must perform a swim test to swim alone. Lap swimming will take place exclusively in the lap lanes provided. Other activities (i.e. exercising and children's classes) have the priority in the open area. The pool may be rented during these times.

Family/Open Swim:

Family/Open swim is available for the entire family. The aquatics staff will put tables in the water for children with parental supervision during these times. This will be a special time for families to come and enjoy our facilities. Three lap lanes will also be available for lap swimming.

Swimming Pool Safety Rules:

For the safety of our members, please abide by the following pool rules:

- Proper bathing attire is required.
- No diving permitted in the shallow end of the pool.
- No running, pushing or horseplay permitted.
- No food, beverages, gum or smoking permitted on the pool deck.
- No flotation devices allowed.
- No street shoes on the pool deck.
- Soap showers are required before entering the pool. (This rule is strictly enforced by the Department of Health).

Swim Lessons:

Private and semi-private swim lessons are available. All instructors are certified by the American Red Cross. Please call the Control Desk to schedule your appointment, (302) 478-5660.

Adapted Aquatics Facility

The JCC offers barrier free accessibility to our beautiful indoor swimming pool. Facilities include: disabled parking spaces in parking lot, shower, restroom and changing accommodations, specially designed entry steps and a Hoyer Lift for wheel chair clients.

Steam and Sauna Facilities

The steam and sauna facilities are open to adults only. The facilities will help increase circulation, cleanse pores, loosen tight aching muscles and joints.

Steam Room: Dry heat, redwood panelled, 8 person capacity

Sauna Room: Wet heat, 8 person capacity

This facility is open for co-ed use at all times. Bathing attire must be worn when using these facilities.

Racquetball Courts

The JCC has three air-conditioned racquetball courts available for use during all Center hours.

Fees: Sunday (9:00 a.m. - 5:00 p.m.) - \$ 5.00 per hour
 Monday-Thursday (5:00 p.m. - 9:00 p.m.) - \$ 5.00 per hour
 Monday-Friday (6:00 a.m. - 4:00 p.m.) - \$ 3.00 per hour
 Saturday (2:00 p.m. - 6:00 p.m.) - \$ 5.00 per hour

Court reservations may be made up to eight days in advance. Cancellations must be made at least two hours prior to reserved time.

Free Court Time for Teens

Free racquetball courts are available for teen sin 9th through 12th grade. Free court time is open on Mondays through Fridays from 3:30 p.m. - 5:00 p.m. Center members may bring a non-member guest for \$ 3.00 per court hour. Please call the Control Desk to schedule your court time.

Racquetball Contracts

The JCC offers racquetball contracts to anyone who is interested in guaranteed court time. This service allows members to reserve court time for ten consecutive weeks. The fees are as follows:

- 10 weeks of permanent court time - \$ 50.00 (Prime time)
- 10 weeks of permanent court time - \$ 30.00 (Non-prime time)

For additional information on racquetball contracts, please call the Control Desk at (302) 478-5660.

Fitness Center

Learn the fundamentals of weight training as a general body conditioner and muscle toner. Workouts are designed to help trouble areas such as hips, thighs and stomach.

Keiser Cam II Fitness Equipment

Keiser Cam II Equipment Includes: Lateral Shoulder Raise, Seated Chest Press, Tricep, Leg Extension and Upper Back.

Universal Machine

The Universal Fixed Weight Machine has fifteen different stations and is designed to give the proper type of workout and resistance for general conditioning and shaping.

Other Fitness Equipment Includes:

Nordic Track Skier
 Free Weight Room (10 to 300 lb. weights available)
 Treadmill
 Schwinn Air-O-Dyne Exercycle
 Exercise Bikes
 Pulley Weights
 Rowing Machines
 Padded Sit-up Boards

Fitness Center Policies:

The following rules and regulations have been instituted to ensure maximum enjoyment and safety for all of our members:

- No children under 14 years of age are permitted in the Fitness Center
- Proper exercise attire is required; no bathing suits, no bare feet
- No food, beverages or gum will be permitted
- Anyone under 18 years old, must receive proper equipment training by a member of the Recreational Services staff
- Youths, ages 14 - 15 must be accompanied by an adult at all times
- No one under 18 years old is permitted to use the Free Weight Room
- Anyone using the free weights, MUST have a spotter at all times.

Fitness Center orientation is available during all Center hours. Complete orientation and instruction on the proper use of the equipment is available and is required for all new members. Appointments can be made by calling the Control Desk at (302) 478-5660.

Full Court Gymnasium

The JCC's full court gym provides members with many fitness opportunities. When you read the Health and Fitness Schedule (see back cover) and see "Open Gym" listed, this means that while half the area may be used for classes, the other half is open for you to walk, jog, shoot baskets or exercise on your own.

Tennis Courts

The tennis courts are available for all JCC members. Guest must pay the regular guest fee rate. The guest must be accompanied by a member at all times.

The following tennis court hours are effective Sunday, June 18, 1989:

- Sunday: 9:00 a.m. - 8:00 p.m.
- Monday-Thursday: 6:00 a.m. - 9:00 p.m.
- Friday: 6:00 a.m. - 6:00 p.m.
- Saturday: 1:00 p.m. - 8:00 p.m.

Reservations are strongly recommended. Reservations can be made by calling the Health and Fitness Control Desk at (302) 478-5660.

Membership Cards

All members must present a valid membership card at the Health and Fitness Control Desk to enter the facility. If a member does not have their card they must get a one day pass.

Guest Fees

Members of the JCC have the privilege of brining non-member guests to the JCC. The same guest may visit the JCC three times per year. Members must accompany guests in the JCC at all times. The guest fees are \$ 3.00 for children under 16 and \$ 5.00 for adults.

Basket Rental

Baskets with combination locks may be rented for a \$ 5.00 annual fee. Please see the Health and Fitness Control Desk to obtain your assigned locker and lock. Locks should not be left on tall lockers overnight, the lock will be removed. The JCC is not responsible for any personal belongings that are left overnight.

Protect Your Valuables

If is strongly recommended that members either do not bring valuables to the JCC or lock their valuables in their own locker. The JCC is not responsible for lost, stolen or damaged personal belongings.

JEWISH COMMUNITY CENTER

Summer Schedule

(Effective: Saturday, June 17, 1989)

Sundays: 9:00 a.m. - 12:00 p.m.
 Mondays: 6:00 a.m. - 9:00 p.m.
 Tuesdays: 6:00 a.m. - 9:00 p.m.
 Wednesdays: 6:00 a.m. - 9:00 p.m.
 Thursdays: 6:00 a.m. - 9:00 p.m.
 Fridays: 6:00 a.m. - 5:00 p.m.
 Saturdays: Closed

The indoor Health and Fitness facilities will close for maintenance on Monday, August 21 - Monday, September 4. The facilities will re-open on Tuesday, September 5, 1989.

Holiday Closing Dates

Shavuot:

Thursday, June 8 - Center closes at 5:00 p.m.
 Friday, June 9 - Center is closed all day
 Saturday, June 10 - Center is closed all day

Independence Day:

Tuesday, July 4 - Center is closed all day

Labor Day:

Monday, September 4 - Center is closed all day

Please call the Center at (302) 478-5660 if you have questions regarding the summer schedule.

JEWISH FAMILY CAMPUS

Swimming Pool Hours

Weekends

(Memorial Day Weekend through Labor Day)

Saturdays: 1:00 p.m. - 8:00 p.m.
 Sundays: 11:00 a.m. - 8:00 p.m.

Weekdays

(June 19, 1989 - August 18, 1989)

Mondays-Thursdays: 1:30 p.m. - 8:00 p.m.
 Fridays: 1:30 p.m. - 6:00 p.m.

Weekdays

(August 21, 1989 - September 1, 1989)

Mondays-Thursdays: 11:00 a.m. - 8:00 p.m.
 Fridays: 11:00 a.m. - 6:00 p.m.

Holiday Hours and Closings

Shavuot:

Campus Pool closed on Saturday, June 10, 1989

Independence Day:

Tuesday, July 4 - 11:00 a.m. - 8:00 p.m.

Labor Day:

Monday, September 5 - 11:00 a.m. - 8:00 p.m.

FACILITY SCHEDULE EFFECTIVE: JUNE 17, 1989	POOL SCHEDULE	GYM SCHEDULE
SUNDAY	9:00 a.m. - 11:30 a.m. Adult Lap Swim	9:00 a.m. - 11:45 a.m. Open Gym
MONDAY	6:00 a.m. - 9:00 a.m. 9:00 a.m. - 11:30 a.m. 11:30 a.m. - 1:00 p.m. 1:45 p.m. - 5:00 p.m. 5:00 p.m. - 6:30 p.m. 7:15 p.m. - 8:45 p.m. Adult Lap Swim Open Swim Adult Lap Swim Open Swim Lap Swim Family/Open Swim	6:00 a.m. - 12:00 p.m. 12:00 p.m. - 1:00 p.m. 1:00 p.m. - 5:00 p.m. 5:00 p.m. - 8:45 p.m. Open Gym Adult Pick-up Basketball Open Gym Adult Pick-up Basketball
TUESDAY	6:00 a.m. - 9:00 a.m. 9:00 a.m. - 11:30 a.m. 11:30 a.m. - 1:00 p.m. 1:00 p.m. - 5:00 p.m. 5:00 p.m. - 6:30 p.m. 6:30 p.m. - 8:45 p.m. Adult Lap Swim Open Swim Adult Lap Swim Open Swim Lap Swim Family/Open Swim	6:00 a.m. - 12:00 p.m. 12:00 p.m. - 1:00 p.m. 1:00 p.m. - 5:00 p.m. 5:00 p.m. - 8:45 p.m. Open Gym Adult Pick-up Basketball Open Gym Family/Open Gym
WEDNESDAY	6:00 a.m. - 9:00 a.m. 9:00 a.m. - 11:30 a.m. 11:30 a.m. - 1:00 p.m. 1:00 p.m. - 5:00 p.m. 5:00 p.m. - 6:30 p.m. 7:15 p.m. - 8:45 p.m. Adult Lap Swim Open Swim Adult Lap Swim Open Swim Lap Swim Family/Open Swim	6:00 p.m. - 12:00 p.m. 12:00 p.m. - 1:00 p.m. 1:00 p.m. - 5:00 p.m. 5:00 p.m. - 7:30 p.m. 7:30 p.m. - 8:45 p.m. 7:30 p.m. - 8:45 p.m. Open Gym Adult Pick-up Basketball Open Gym Men's Basketball (35 & Over) Co-ed Pick-up Volleyball Open Gym (1/2 Court)
THURSDAY	6:00 a.m. - 9:00 a.m. 9:00 a.m. - 11:30 a.m. 11:30 a.m. - 1:00 p.m. 1:45 p.m. - 5:00 p.m. 5:00 p.m. - 6:30 p.m. 6:30 p.m. - 8:45 p.m. Adult Lap Swim Open Swim Adult Lap Swim Open Swim Lap Swim Family/Open Swim	6:00 a.m. - 12:00 p.m. 12:00 p.m. - 1:00 p.m. 1:00 p.m. - 5:00 p.m. 5:00 p.m. - 8:45 p.m. Open Gym Adult Pick-up Basketball Open Gym Family/Open Gym
FRIDAY	6:00 a.m. - 9:00 a.m. 9:00 a.m. - 11:30 a.m. 11:30 a.m. - 1:00 p.m. 1:00 p.m. - 4:45 p.m. Adult Lap Swim Open Swim Adult Lap Swim Open Swim	6:00 a.m. - 12:00 p.m. 12:00 p.m. - 1:00 p.m. 1:00 p.m. - 4:45 p.m. Open Gym Adult Pick-up Basketball Open Gym
SATURDAY	The JCC will be closed on Saturdays for the summer beginning June 17. The JCC will re-open on Saturdays beginning September 9, 1989.	