

Kevin-file

# The JEWISH VOICE

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"You heard it in  
The Jewish Voice"

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## Arab slayings divide Jewish opinion, return intifada to earlier heights

By HUGH ORGEL

TEL AVIV (JTA) — The slaying of seven Palestinians by a lone Jewish gunman Sunday near Rishon le-Zion has not only reignited the full fury of the intifada but seems to have polarized Israelis along political and ideological lines.

And the violence that erupted after the killings appeared Monday to have spread to Amman, Jordan. A Palestinian shouting he was avenging the "martyrs of Gaza and Rishon" took his anger out on the most unlikely victims of revenge, two busloads of mostly French tourists.

In that attack, one was killed and seven wounded, according to reports from Amman. The assailant in that attack, identified as Ahmed Badwan, was described as a former resident of the village of Beit Natif in the West Bank.

Meanwhile, Israeli police identified the confessed killer of the Palestinian workers as Ami Popper, 21, a dishonorably discharged former Israel Defense Force soldier described as mentally deranged.

The Rehovot magistrate, David Moyalem, ordered him held in custody for 15 days while police investigate the crime. The judge referred Popper to the district psychologist for psychiatric evaluation, in order to determine whether he should be imprisoned pending his hearing and whether he is fit to stand trial.

The judge also ordered the police to protect his family against possible reprisals.

Popper's deed has, to all appearances, rekindled the intense flame of the intifada's first months. The shooting near Rishon le-Zion, which also wounded 10 Palestinians, triggered furious rioting in the Gaza Strip, home of most of the victims, despite a total curfew.

Violence also spread to the West Bank. As of Sunday night, six Arabs had been killed in clashes with Israeli security forces, according to IDF figures, and over 600 reportedly were injured.

The IDF reported 12 soldiers hurt in stonings and gasoline bomb attacks.

Israel Radio sidewalk interviews and phone-in programs pointed to a deep split in Israeli

society exacerbated by the tragedy at Rishon le-Zion.

Respondents identifying themselves as right-wing and nationalist deplored the bloodshed but emphasized it was the doing of a "lone, mentally disturbed man." They pointed out that similar seemingly senseless mass killings have occurred in the United States and other countries, but "the country is not to blame."

Israelis calling themselves liberal or left-wing pointed to Israel's polarized society. They blamed popular demands for harsher measures to suppress the intifada, the lack of progress toward a political solution of the Arab-Israeli conflict and the light sentences given Jewish settlers in the territories who have shot Arabs.

They recalled that only last week, Rabbi Moshe Levinger, a militant settler leader from Hebron, was escorted to prison with a hero's send-off from his followers. Levinger, charged with firing indiscriminately into a crowd of Arabs after his car was stoned, managed through a plea bargain to reduce his murder charge to a charge of negligent homicide. He will serve only five months of a one-year sentence.

Popper, meanwhile, reportedly has given police several motives for his shooting spree. Arrested at his girlfriend's home in Rishon le-Zion shortly after the dawn attack, he allegedly told police he shot the Arab workers because the woman rejected his advances. He also claimed to have been sexually molested by an Arab at age 13 and had been hunting for his attacker ever since.

After speeding to his girlfriend's house in a car stolen from one of his victims, Popper allegedly told her and her family he had done "something horrible." The woman's father telephoned the police, who came quickly and arrested him.

The woman was identified as Hagit Mizrahi, a 19-year-old member of the air force. Police were said to be considering charges against her for not reporting Popper's threats to commit suicide or "do something which

Continued on 23

## Biden: U.S. support of Israel always based on level of Jewish commitment \$500,000 raised for Operation Exodus

By PAULA BERENGUT

The U.S. government's support of Israel has historically been granted in direct proportion to the level of commitment of the American Jewish community, Senator Joseph Biden told an audience of almost 200 on Sunday, May 20.

Biden, who is the Chairman of the Senate Judiciary Committee which oversees the U.S. Immigration Service, was the speaker at the first fundraising event for the local community's campaign for Operation Exodus, the campaign to rescue and resettle Soviet Jews in Israel. The dinner raised over \$500,000 for the campaign which has a local goal of \$708,000. (See *The Jewish Voice*, May 11.)

In introducing the program, Sheldon Weinstein, co-chairman of the Operation Exodus campaign, called the campaign a "second chance." We've heard "never again" many times, he said. "Now we have a chance to make a difference. We can shape history."

Weinstein asked, "When our children and grandchildren ask us what we did to help the Jews of the Soviet Union in 1990, what will we say?" He spoke about the "mental and physical assaults on body, spirit and dignity in the Soviet Union. We possess the knowledge, credentials and resources to make a difference. We will have no excuse if we fail."

In his remarks, Biden said he fears the change in emigration policy for the Soviet Jews may only be temporary. The dangers, he said, are very real. "Here we are with several million Jews who will be able to emigrate to Israel, but Israel cannot afford to resettle them," Biden said. "How can the U.S. barter with this?" He called debate on this issue "obscenity."

How can the U.S. government say, on the grounds of human rights, that those Jews should be allowed to emigrate, but then not fund it, Biden asked. But, he said, the idea of increasing the quota for Soviet Jews to come to the United States is not supported.



Senator Joseph R. Biden

"As immigration becomes a certainty," Biden cautioned, "the Soviet Jews will lose their status as oppressed people. We should be very careful about not letting that happen."

The fears of the Jews of the Soviet Union are real and they need our support, Biden said. "Soviet Jews face growing hostility, intimidation and vows of vengeance." He added that "this situation cannot be overlooked by the Jewish community or by righteous Christians."

Much more is at stake than whether we have risen to the occasion, Biden said. Jewish lives are on the line, he added.

Biden recently supported an appeal asking Mikhail Gorbachev to denounce anti-Semitism and allow direct flights between the Soviet Union and Israel. He also helped draft legislation which will provide Israel with \$400 million in guaranteed housing loans to help absorb the immigrants to Israel.

Continued on 24

## Jewish Federation annual meeting is call for community involvement

By PAULA BERENGUT

The annual meeting of the Jewish Federation of Delaware was billed as a "call to action" and the community was labeled as one in "crisis." The meeting, which was co-sponsored with the state's Jewish organizations and agencies, was planned as a rally to discuss a "battle plan for the 1990s and beyond" and attracted over 200 members of the Jewish community of Delaware on Thursday evening, May 17.

Following a welcome message by Bernard Siegel, Rabbi Herbert Yoskowitz of Congregation Beth Shalom delivered the Dvar Torah.

Dana Ger, a recent Gratz graduate, spoke briefly on her feelings regarding the benefits of the continuing Jewish education available for community high school students.

The 1990 Federation campaign report was given by the Campaign Chairman, Henry Topel, who told the audience that "tzedakah and mitzvot are the two most important concepts of our tradition."

Topel announced that the campaign, although not yet completed, has raised

\$1,150,000. to date and is expected to reach \$1.3 million. Topel credited his leadership team made up of Cas Anolick, Barry Kayne and Steven Rothschild with doing an "outstanding job."

Jewish Federation President William M. Topkis, in his remarks, listed the failure of the annual fund raising campaign to reach its goal, the shortage of volunteers and the lack of understanding regarding the role the Federation plays in the community as some of the community's problems. (Topkis' address is reprinted in its entirety in an insert to this issue.)

After outlining the problems as he sees them, Topkis told the audience that he had no solutions. He did suggest some steps, though, that he said would put the community back on track. "Give a little time to the Federation, to the community. Volunteer for a committee or a board if you haven't already and encourage your friends and neighbors to do the same," he said.

Topkis described a team he is putting together to create a "vision statement" for the

Delaware community. The team, led by a consultant, will consist of several past presidents of the JFD and will discuss the future of the Federation.

"From our days of bondage in Egypt to the aggression that threatens the very existence of our homeland today, we have always survived by sticking together and becoming involved," Topkis told the audience. "So let me ask you, do you think we can do it? Together, we can."

Nancy Kauffman, Women's Division Chairwoman, and Topel were given lithographs in honor of their campaign leadership. Other campaign awards were given to Steven Rothschild, Cas Anolick, Barry Kayne, Ruth

Continued on 24

### CORRECTION

The Operation Exodus Community Rally featuring Theodore Bikel was incorrectly listed as June 30 in the last issue of *The Voice*. The rally will be held on June 20.



William M. Topkis

# Editorial

## With anti-Semitism on the rise in U.S. complacency can be a dangerous thing

Hatred and intolerance focused at minority groups takes many forms from quiet discrimination to violence. Over the last several years, there has been a noticeable and disturbing increase in such actions here in the United States.

The American Jewish community, which escaped the anti-Semitism of Europe during World War II, has achieved a relatively comfortable place in American society. But anti-Semitism, always simmering under the surface, has reared its head more and more often of late. And the most frightening aspect of this increase may be the fact that most American Jews are willing to simply accept a certain amount of anti-Semitism as a fact of life: things aren't so bad, seems to be the attitude.

Complacency is a very dangerous thing. We cannot afford to sit back and let anti-Semitism grow.

Last month President Bush signed the Hate Crimes Statistics Act into law. And so it might strike us as ironic that the trend in this administration has proven to be openly critical of Israel and the Jewish community — paving the way for any anti-Semitic feelings held by the general population to surface.

The Bush administration has taken a course with regard to the Middle East peace process that has veered from the established course. There has been a fundamental shift in this administration's policy.

The president has criticized Israeli occupation of the West Bank and Gaza. Secretary of State James Baker appeared before a congressional committee in March 1989 and argued that any negotiations won't be meaningful without direct input from the PLO.

This year Kansas Senator Bob Dole has time and again set himself and the current administration apart from the traditional U.S.-Israel policy. Recently he suggested cutting foreign aid to allies (Israel included) so that the money could be rerouted to the emerging democracies of Eastern Europe and Latin America. He reiterated this proposal in the Middle East a few weeks ago, further alienating the Jewish community. Dole called Jewish Americans selfish for supporting aid to Israel. He also cowered to Arab pressure and tried to seek a repeal of the recent Senate resolution recognizing Jerusalem as Israel's capital.

In February the Pentagon donated 700 M-60s to Egypt. In March the President made his bruising remark about Jewish settlements in the East Jerusalem. And the administration recently asserted that the PLO has adhered to its commitment "to renounce terrorism."

This is an election year. It is the responsibility of each and every member of the Jewish community to do his or her homework and see that those elected are those who will not discriminate against any group.

When the Hate Crimes Statistics Act was signed Mr. Bush said: "For America to continue to be a good place for any of us to live, it must be a good place for all of us to live." Discrimination, intolerance, hatred and anti-Semitism must be eliminated in order for America to be a good place for all of us to live.



## Letters to the Editor

### Oswego museum looking for artifacts

We have begun a nationwide search for memorabilia, artifacts and remembrances of the World War II refugee camp at Fort Ontario in Oswego, New York — the only American haven for refugees from the Holocaust during the war.

Nearly 1,000 refugees who fled the Holocaust were provided with a "safe haven" in this Great Lakes port city on eastern Lake Ontario. Emigrating from 17 countries in Europe and North Africa, they arrived on August 3, 1944 under a presidential order by Franklin Delano Roosevelt.

They not only survived but actually thrived here, as well as the conditions allowed, and after the war the people of Oswego successfully fought existing State Department policy in order to permit the refugees to remain in the United States.

Today, a group of volunteers is working with the City of Oswego in constructing a "Safe Haven Museum" as a "living monument" to those people who found a haven from terror.

The museum will feature artifacts, photo-

graphs of the camp and its residents, a theater showing actual film footage of the period, video and audio tapes of recollections, and other memorabilia.

Our museum committee is searching for materials from those who lived at the haven and their relatives, many of whom have dispersed across the nation. We would like to ask former and present residents to share any memorabilia and information they may have which pertains to the encampment.

If you are interested in participating in the project in some way, please contact: Mr. Willard Schum, Safe Haven Museum, c/o R.D. #3, Box 62, Oswego, NY 13126. Committee members are available to share information about the project. We will appreciate any help you can offer us.

Members of the Safe Haven Committee

Eli Rapaport, Executive Assistant to the Mayor of Oswego

Sanford Resnick, Director, Oswego County Department of Promotion and Tourism

### Many made Jewish Studies program a reality

I very much appreciate the kind words, in the May 11 issue of *The Jewish Voice*, made by my colleague, Prof. Frank Dilley, concerning the establishment of the Jewish Studies Minor at the University of Delaware. He was an enthusiastic supporter, beginning with the earliest discussions.

Nor should we forget the effort that Nisson Finkelstein, *alav shalom*, made in this matter.

Nisson and I together arranged the course "Jewish Roots of the Western Mind," given in the fall of 1986, and together we wrote to President Trabant in February 1987 urging a faculty position in the area of Jewish studies.

Indeed numerous people came to help this effort; without them, we would have no program.

Dov Seidel

## "Quote of note"

The following is excerpted from a secret speech reportedly (Al-Muharrar, April 10) made by Yasir Arafat to a gathering of more than 150 uprising leaders of Fatah gathered in Baghdad.

You must open fire on the new Jewish immigrants, whether they are Russians or Falashas. It is shameful for us to see these immigrants taking over our country and settling our lands without us interfering.

I want you to shoot from the ground or the air on every immigrant that believes that immigrating to our country is a picnic or a trip. From today onwards, the ball is in your court and don't say that the political process prevents us from carrying out military activity against the immigrants, whether they live in Jaffa or Jericho.

Today I present to you my orders to use violence against the immigrants and whoever fails, I will put him in prison. Do not treat my words as a mere threat, it is the truth ... My decision and that of the Fatah to use violence must be conducted in a real manner in order that the immigrants will know, and also the Americans and Soviets who stand behind them, that our political and military police depends on our will and not that of others.

May my right hand be cut off if I will sign any peace treaty which does not include Jerusalem.

We know that the Americans are liars and our talks have reached a deadlock, mainly due to their arrogance following the reduction in the Soviet position and Washington's control of the world arena.

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## Op - Ed

## Israeli politics show best and worst of democracy

By DOUGLAS M. BLOOMFIELD

Regardless of who forms the next Israeli government, what we are witnessing is nothing short of democracy at its best ... and at its worst.

The proportional representation system that gives a seat in the Knesset for every one percent of the popular vote is as close as one gets to pure democracy on a national level.

The full spectrum of popular opinion is represented. The majority cannot tyrannize a minority as long as the bigger parties know that some day they may need one or more of the smaller parties to swing the balance of power their way.

The minor parties, regardless of their bigger partner in government, have tried to take advantage of the situation. But none has so far succeeded in hijacking a government.

That day is getting closer, however, as the two major blocs have been taking approximately even shares of the popular vote in recent years but failing to win a working majority. As each bids to gain control, the process closely resembles the television game show "Let's Make a Deal."

The winners will be a few ambitious politicians and a small, avaricious minority whose primary interest consists of getting their hands on the keys to the treasury of Israel and imposing their religious dogma on all others. That is democracy at its worst.

The losers are democracy, which is pillaged; Judaism, which is presented to Jew and non-Jew alike in demeaning caricature; and the reputation of the state of Israel, which is tarnished.

"Our system is a very good one, in theory," explained a veteran Israeli political observer. "The trouble is it just doesn't work."

Members of Knesset owe their seats to their parties, not their constituents. With every member elected at large, the individual citizen cannot call on his "congressman" to help redress a grievance with his government. He can't threaten to vote against a candidate without voting against an entire party.

Each American congressman or congresswoman represents about 600,000 constituents and is most directly dependent on them, not his party in the Congress nor the President for his re-election. Therefore, he must be sensitive to constituents' needs, opinions and feelings. Israeli politicians cannot make the same claim.

The American system is fine for the American people. It may not be well suited for the Israeli people. But one thing is certain: the Israeli system is far from the best for the Israeli people.

The call for electoral reform in Israel is an old and familiar one. We hear it during every

election season and as party leaders struggle to form new governments. No sooner than a government is sworn than amnesia strikes and barely another word is spoken on the subject. And when elections or government forming rolls around again, a well-meaning politician vows his support for the concept but clucks, "Of course, you know it's too late for this time."

Many people were optimistic that Israeli politicians meant what they said in 1988 and really were going to act on the problem in the late but unclaimed National Unity Government. But, alas, amnesia.

Actually, it wasn't amnesia. It was selfish megalomania. Each leader knew in his heart that he wanted to get rid of his partner and rule alone. Since neither had any hope of convincing the voters to give him that right on his own, he knew his salvation was in the "hondlers" of the religious parties.

The Titans of Bnei Brak and Brooklyn who some are calling the ayatollahs of Israel, are gaining in power to the embarrassment of all responsible Israelis and Israel's friends.

"Everyone is fed up with the system. They are disgusted and frustrated, but not enough to make a politician pay for not supporting reform," said an Israeli official.

Many good ideas have been offered by some very thoughtful Knesset members, scholars and others. But there remains no significant national leadership for reform. To the contrary, the current political leadership has a vested interest in the status quo.

If those would-be leaders were sincere in their desire to serve Israel, the truest act of patriotism would be for the two major parties to form a coalition only of their own parties and solely to enact electoral reform. Then the two men should retire from government and send their parties into new elections where the

people can have a clearer choice and true vision of who will lead and the course the nation will follow. It is time to end the tyranny of the minorities and drag Israel, kicking and screaming if necessary, into the 1990s. Democracy is breaking out around the world; it's time for Israel to take the next step.

A ray of hope can be seen in growing grassroots support for reform. Three retired IDF officers conducting a fast, thousands of demonstrators in downtown Tel Aviv show once again that Israel's people are more courageous, more farsighted and more patriotic than her leaders.

If the so-called leaders can finally show some leadership, they may still have time to repair the damage to Israel's self-esteem at home and her reputation abroad.

(Douglas M. Bloomfield is a former legislative director of the American Israel Public Affairs Committee.)

## Journalists seeking interreligious civility

By AL ERLICK

Jewish Exponent

WASHINGTON — We gathered in search of civility. From cities large and small, editors of American Catholic and Jewish publications came to Washington, D.C., to talk of issues that had often brought their two communities into conflict.

The conference of journalists was the brainchild of the Anti-Defamation League of B'nai B'rith and the National Conference of Catholic Bishops. It was held in cooperation with Catholic Press Association executive director Owen McGovern and American Jewish Press Association president Marc S. Klein, who also is editor of the Northern California Jewish Bulletin.

Under their auspices, we congregated around a large table, trying hard not to isolate ourselves into Catholic and Jewish sections, and immediately realized how little we knew about one another.

Given the narrow professional cubicles in which we labor, such ignorance may be understandable. We discovered that we didn't even know the proper sources to contact when questions arose about the other's religion.

A Catholic paper in need of a reaction from a responsible Jewish source, a Jewish paper seeking an authoritative Catholic quote on a controversial subject were hunting in the dark.

All of us knew the issues that had divided our communities and made our dialogue a good idea:

- The Vatican's failure to accord full diplomatic recognition to the state of Israel;
- Pope John Paul II's meetings with Austrian

President Kurt Waldheim, who had become a symbol of Nazi crimes for world Jewry;

- The pope's photo session with Palestine Liberation Organization chief Yasir Arafat, whose bloody terrorist past rendered him forever an international outlaw as far as Jews were concerned;

- The controversy surrounding the location of a Carmelite convent just outside the barbed wire fence at Auschwitz;

- Quotes that Jews considered insensitive from high-ranking Catholic dignitaries on subjects related to Israel or the Holocaust.

Those were the hurts on the Jewish side. The Catholics cited similarly painful situations from their point of view:

- Jewish failure to recognize that the Vatican does indeed recognize the state of Israel under international law, has greeted Israeli leaders and has affirmed that the problems blocking full diplomatic recognition have nothing to do with Catholic theology or doctrine;

- Jewish criticism of the pope despite his repeated clear statements regarding his "memories of the Shoah, the murder of millions of Jews in camps of destruction, the suffering and martyrdom of the Jewish people";

- The failure of Jewish publications, quick to condemn John Paul II's visit to Austria and meeting with Waldheim, to report his well documented summation of the trip in which he singled out for comment Jewish victims of the Holocaust;

- A depressing (from the Catholic point of view) tendency among Jewish publications to report simplistically on Catholic affairs, inti-

ating falsely, for example, that there are serious divisions between American Catholics and the pope over Catholic-Jewish relations;

- Unfair comment via editorial cartoons and opinion columns in Jewish publications regarding the actions and policies of the pope.

Discussions among editors from both camps around these issues uncovered many interesting and previously unrecognized truths. Words like "Israel" and "Holocaust" for Jews, "pope" and "Vatican" for Catholics evoke responses that are visceral as well as rational.

These are the buzz words that strike to the bedrock of our beings. What might seem to one camp to be reasonable criticism may well appear to the other as an attack on the foundations of faith and personal identity. Truly, words used carelessly could be weapons of frightful power.

Consider the pope's meetings with Arafat and Waldheim. Seen from a Jewish frame of reference, they are inexcusable and insensitive, certain to cause Jewish anger and pain. Catholics, on the other hand, can find no persuasive reason that the meetings should not take place. The pope, after all, as the primary agent of the Catholic church, must recognize the sinner as well as the saint. The pope has an obligation to Austrian Catholics to interact with their nation's leaders.

In his meeting with Arafat, Catholic journalists said, John Paul II condemned all acts of terrorism without equivocation, but Jewish publications failed to note this. We look at the same events through our very different prisms of faith and belief, and as a result, we see very different pictures.

Cardinal John O'Connor of New York referred to the Holocaust as a "gift" bestowed upon the world by the Jewish people. The reference horrified Jews, and their horror was understandable. Were he to comment on the same subject again, the cardinal would probably use very different words — but his meaning would be the same. The suffering of the Jewish people in the Holocaust should be a lesson to all the world, the cardinal meant, and in the context of his Catholic faith, the word "gift" had a very special meaning.

In theological terms, our communities speak very different languages. When we talk to each other or when we talk about each other, we must exercise greater care than we have displayed to date.

Jewish editors explained — with some success — that the limited recognition for Israel that seemed sufficient to the Vatican and American Catholics was considered by Jews to be a slap in their community's face. The meetings with Waldheim and Arafat, we noted, would have been far more palatable if the implied papal criticism had been more openly and forcefully stated and better publicized.

Above all, we agreed to establish better lines

## Primary purpose of Shavuot: have a faith lift

By RABBI BERNARD S. RASKAS

The Exodus from Egypt occupies a major role in the Bible and subsequent Jewish thought. However, the Exodus was only the prelude to the main event, mattan Torah, the giving of the Torah, which occurs on Shavuot. According to tradition, this occurred when Moses received the Ten Commandments on Mount Sinai and then gave them to the Hebrew people.

At the upper reaches of the mount, lightning flashes and a loud roaring noise fills the air. As God descends to its top, the mountain seems consumed in flame and the terrifying voice of an unearthly shofar issues out of its depths. Moses alone is present when God speaks the words of the Ten Commandments.

The finest literary study of Moses was done by Thomas Mann in a little book that is now out of print. With his keen mind and gifted pen, he penetrates the character of this great man and this great event.

In the climax of Moses' life, Mann portrays him standing on the volcanic ash of Mount Sinai. With powerful arms, Moses rips two

huge, irregular pieces from the mountainside. Then he seizes a sharp stone and begins the hard tedious job of carving the 172 Hebrew letters on the two stones. In this primitive setting, this task takes 39 days.

On the 40th day, as he is about to descend with the two tablets of the law, he pauses to survey the commandments. He examines his work and notices that the impressions on the rock are hardly visible at a distance. But where on this dry, barren area, he asks himself, will he find color to highlight the Hebrew characters?

Then suddenly, he takes a jagged rock and slashes his hand and with his own blood, he traces over the letters. Having accomplished this task, he descends from the mountain to give them through his people to humanity.

This is the crux of the Ten Commandments. They must be written with a person's lifeblood or they have little value. A religious person does not worship the Ten Commandments, but lives them. A religious person does not pay them lip service but he gives them service of the mind and the heart.

The experience of Israel at Sinai as de-

scribed in the Bible was extended even further by the rabbis into a potentially universal experience, properly available to all peoples everywhere.

The rabbis taught that Noah, the father of mankind after the Flood, was given a code of seven laws basic to a person's very existence. These Noahide Laws forbid 1) idolatry 2) adultery and incest 3) bloodshed 4) blasphemy 5) robbery 6) eating any part of a living animal and 7) enjoining the establishment of just law courts. Inconceivable to the rabbis, apparently, was a world lacking at least these minimal requirements of morality.

Moreover, we are told, "all the peoples of the world (ummot ha'olam)" heard the Ten Commandments at Sinai, for the Decalogue was spoken simultaneously in all the 70 languages of humans.

In the same vein, the Midrash asks: "Why was the Torah given at Sinai, in a wilderness so far from human habitation?" And the answer given is: "Just because it is a wilderness,

Continued on 15

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## Candle Lighting

MAY

25th — 7:59 PM

JUNE

1st — 8:04 PM

8th — 8:09 PM

15th — 8:12 PM

22nd — 8:15 PM

29th — 8:15 PM

## DELAWARE'S SYNAGOGUES

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### ADAS KODESCH SHEL EMETH

(Traditional)  
Affiliation:  
Union of Orthodox Jewish  
Congregations of America  
Washington Blvd. and Torah Drive  
Wilmington  
762-2705  
Rabbi Emeritus Leonard B. Gewirtz  
SERVICES  
Friday — 8 p.m.  
Saturday — 8:45 a.m.

\*\*\*

### BETH SHOLOM CONGREGATION OF DOVER

(Conservative)  
Affiliation:  
United Synagogues of America  
Queen and Clara Sts.  
Dover  
734-5578  
Rabbi Moshe Goldblum  
SERVICES  
Friday — 7:30 p.m.  
Saturday — 9:30 a.m.  
Discussion of Torah Portion takes place following Saturday morning service.

\*\*\*

### CONGREGATION BETH EMETH

(Reform)  
Affiliation:  
Union of American Hebrew Congregations  
300 Lea Blvd.  
Wilmington  
764-2393  
Rabbi Peter Grumbacher  
SERVICES  
Friday — 8 p.m.  
Saturday — 11 a.m.  
A Torah Study group is led by the rabbi on Saturdays at 9:30 a.m.

\*\*\*

### CONGREGATION BETH SHALOM

(Conservative)  
Affiliation:  
United Synagogues of America  
18th and Baynard Blvd.  
Wilmington  
654-4462  
Rabbi Herbert Yoskowitz  
SERVICES  
Friday — 8 p.m.  
Saturday — 10 a.m.  
A Torah discussion is led by the rabbi during Saturday morning services.

\*\*\*

### MACHZIKEY HADAS CONGREGATION

(Traditional)  
B'nai B'rith Building  
800 Society Blvd.  
Claymont  
798-6846  
Friday — 8 p.m.  
Saturday — 9 a.m.

\*\*\*

### TEMPLE BETH EL

(Reconstructionist)  
Affiliation:  
Federation of Reconstructionist  
Congregations & Havurot  
301 Possum Park Road  
Newark  
366-8330  
Rabbi David Kaplan  
SERVICES  
Friday — 8 p.m.  
Saturday — 10 a.m.  
A Torah study group meets on Saturdays at 9 a.m.

## Dvar Torah

Parshat Bamidbar, May 26th

By STEVEN LEWIS

Special to The Jewish Voice

The Shavuot season has arrived, and just as at Pesach, the food seems to be planned to elicit our questions. "So, ... why is this the 'Dairy' holiday?"

Well, we can answer this question, but first, it may help our understanding by noting a small but confusing point in this week's torah portion — a point which on the surface seems completely disconnected from the holiday.

In Chapter two of Bamidbar (Numbers 2:3), God commands Moses concerning the arrangement of the Israelites' camp in the desert. The camp is oriented towards the East, and the Torah uses the phrase "kaidmah mizraha," Eastward, towards the sunrising.

Why, we can ask, if the Torah does not waste words in any way, is it necessary to add the extra comment that East is where the sun rises? Certainly the Israelites, after generations of living in the most sophisticated nation in their world would have known exactly how to determine the various directions. That the pyramids were aligned precisely along compass points alone tells us that our forefathers were more than likely to know where East was. What do we learn from the additional word, "towards the sunrising?"

This Egyptian influence can offer a way of tying together this seemingly extraneous word and the question about dairy meals on Shavuot.

At the time of the first Shavuot the physical departure from Egypt had been completed, and the Children of Israel were no longer enslaved. The second part of the Exodus, that of shaping the mass of newly-freed slaves into a civilized nation based on the Torah, was about to begin.

One of the objectives of the Exodus, and of the Torah itself, was to distance the Jewish people from the influence of Egypt. In fact, in the holiday kiddush, concerning the phrase "zaycher (a reminder of...) l'tziat mitzraim" it has been observed that "l'tziat mitzraim" actually means the exodus "of" Egypt, not the exodus "from" Egypt — in other words, the exodus of "Egyptian" influence from within ourselves, not simply the physical departure from the land of Egypt.

So of course, "Egyptian" science could precisely determine the direction of due East. But the Children of Israel were to become a people in tune with the cycles of nature. In their new society, they would be regulating themselves by the varying seasons with their longer or shorter days. In some seasons the sun rises to the North of due East, and in some seasons more to the South.

If we follow this line of reasoning we can then interpret the phrase "kaidmah mizraha" to mean "eastward, 'according' to the rising sun," and we can enhance our understanding of the entire camp description. The aligning of the camp to the seasonal cycle of the sunrising would become a psychological reinforcement to the break away from the influence of Egypt, and a turning towards the pastoral society guided by the Torah which the Jewish people were to establish in the Land of Israel. In this way, "Eastward, towards the sunrising" becomes a powerful statement, rather than a curious redundancy. We were to be guided by the flow of the seasons and not polarized like pyramids Eastward.

This concept of society and the purpose of the Exodus brings us back to the symbolism of the "Dairy" holiday to celebrate the giving of the Torah. Dairy foods have been characterized as "manufactured" foods. In other words, while meat can be obtained simply by going out and hunting wild game, butter and cheese have to be processed over time from milk. Furthermore, the milk itself is dependent on the organization required to maintain, protect, and feed herds of animals. So "manufactured" foods require an organized society in harmony with nature.

The Torah is the handbook for organizing our society. The eating of "manufactured" foods as we commemorate the giving of the Torah reminds us of how dependent we are on our community. Our reflections can then turn to the realities of our society, and we can recall and renew our Jewish ambitions for it — that someday for us the sun will not mechanically rise in the "Egyptian" East but that we will live in harmony with the land and with our people, using the Torah as our guide.

(Steven Lewis is a member of the Newton Center Minyan, located near Boston.)

## Israeli Perspective

### A state of shock



An unidentified man grieves at the grave of a loved one in a military cemetery during the remembrance day for the dead of Israel's wars. (Photo: RNS)

By NECHEMIA MEYERS

Special to The Jewish Voice

Never have I seen my 21-year-old son Oren in such a state of shock as he was last week when he came home to attend the funeral of a school friend, killed with six other airmen when two military helicopters crashed into one another during a training mission.

This was not the first of his airmen to fall in the line of duty, for, as he told me after the burial ceremony, he knew three of the four young men laid to rest in the newest section of Rehovot's military cemetery. But this was the first time the victim had been someone so close, a youngster with whom he had played in nursery school sandboxes, sat next to at Lag Ba'omer bonfires and hiked alongside at Boy Scout outings.

The facts of life — and death — are never too far away from young people in this country, nor, for that matter, from their parents and grandparents. The reason is clear: seldom does a week go by without blood being spilled in some accident or incident.

Moreover, Israelis are apt to look upon the six wars fought in the country's 42 years as personal no less than national waystations. It is customary, for example, to hear people say that they were married "just before the Sinai Campaign," that they moved into a new house "three months after the Six Day War," or that their first grandchild was born "in the midst of the Yom Kippur War."

You might think that Israel's cease-

less struggles would turn her citizens, and particularly her youth, into hard-as-nails militarists, but this is far from being the case. Even though kids like Oren spend many long months in uniform, the real feelings of a large percentage of them are reflected by the poster which holds place in Oren's room. It advertises a local production of Dalton Trumbo's numbing anti-war play about a limbless World War I veteran, "When Johnny Comes Marching Home."

There is little likelihood that Oren or other Israelis will "come marching home" at any time in the foreseeable future because if Israel is to survive in a hostile Middle East, her people must always be ready to shoulder arms. But that, in itself, is not enough. She must also have resolute and responsible leadership, which has been sorely lacking of late.

It was almost obscene to hear the news flash about the helicopter crash followed by several long descriptions of the endless wrangling and machinations of her leaders.

No less obscene, in retrospect, was the stinging attack on the kubbuzim made several weeks earlier by venerable ultra-Orthodox Rabbi Eliezer Schach, for three of the seven airmen killed in the crash were raised on those very kibbutzim.

Oren, now the treasurer of a Negev kibbutz, was particularly outspoken on that point. "The gall of such people is amazing," he said bitterly. "They shirk military service themselves, but don't hesitate to question the Jewishness of those without whom there would be no Jewish State."

## Questions and answers

**Q. What is the Jewish Community of Delaware Endowment Fund?**

It is the community's reserve fund which can be used to respond to emergencies, to maintain the level of services during economic instability and to provide seed money for new services and programs.

**Q. Who administers the Fund and manages its assets?**

The Jewish Community of Delaware Endowment Fund is a program of the Jewish Federation of Delaware operating under the Federation's tax exempt status and Identifying Number. Community members serve as Trustees of the Fund and work with professional managers in the investment of the Fund's assets.

**Q. What are the types of funds included in the Jewish Community of Delaware Endowment Fund?**

At the present time the Endowment Fund includes special funds restricted by their donors for specific needs or agencies, charitable remainder trusts which currently pay out income to their donors, philanthropic funds which permit the donors to recommend distribution of income and/or principal, and unrestricted funds.

**Q. What kinds of property may be used for endowment giving?**

Gifts of cash, marketable securities, closely-held stock, State of Israel bonds, life insurance policies, real estate (free of debt) and other property on approval of the Board of Trustees.

**Q. What are the advantages of lifetime gifts to the Endowment Fund?**

Donors have the opportunity to provide for programs and institutions of special interest to them. Lifetime gifts offer significant income and estate tax savings and provide community recognition and personal satisfaction.

# Jewish National Fund to honor Sheldon Weinstein

Delaware attorney Sheldon A. Weinstein, Esq., will be honored by the Maryland/Delaware Region of the Jewish National Fund at a dinner on Thursday, June 21, at the Radisson Hotel in Wilmington. A 6 p.m. cocktail hour will precede the 7 p.m. dinner.

Weinstein will be presented JNF's highest honor, the "Tree of Life" Award. In addition, an afforestation project will be established in Weinstein's name in the American Independence Park. This park was established on the Bicentennial of the United States as a living testimonial to the friendship between the United States and Israel.

A managing partner of the law firm of Young, Conaway, Stargatt and Taylor, Weinstein is a member of the Delaware State Bar and American Bar Associations. When not assisting in the management of his law firm, he devotes a substantial portion of his practice to estate and commercial transactions, including real estate law, partnership and corporate law. He is co-author of a textbook concentrating on Delaware real estate law. This text is utilized by schools within the State in their real estate sales and brokerage courses.

Weinstein has devoted a great deal of his time to civic organizations in the Wilmington area. He presently



Sheldon A. Weinstein

serves as a Director and member of the Executive Committee of the Milton and Hattie Kutz Home and is also the legal counsel to the Home. He has served as a Director, Treasurer and President of Congregation Beth Shalom. Weinstein is the Chairman

of the Board of Trustees of the Rabbi Jacob Kraft Educational Foundation. He has also served as a Director and Executive Committee Member of the Jewish Federation of Delaware. Further, he has served as Treasurer and a Member of the Board of Directors of the Jewish Community Center and is presently serving as a Co-Chairperson of "Operation Exodus."

Weinstein is also a member of the Board of Directors of First State Project with Industry, Inc., an organization which matches the capabilities of persons with disabilities to appropriate job openings. It assists individuals with a wide range of physical, mental and learning disabilities to become competitively employed in service, production, clerical, technical and professional positions.

The "Tree of Life" Award is a humanitarian award given in recognition of outstanding community involvement, dedication to the cause of American-Israeli friendship and devotion to peace and the security of human life. The award symbolizes the JNF's efforts to reclaim and develop the Land of Israel from barren and uninhabitable into a land of lush green forests and fields. Weinstein will share the award with O. Francis Biondi, Esq., as announced in the previous issue of *The Jewish*

*Voice*. Since its founding in 1901, the Jewish National Fund has built the infrastructure for over 1,000 communities, constructed 4,000 miles of roads, planted 190 million trees, created over 125 parks and recrea-

tion areas, developed nature sites and discovered new techniques in agriculture and water technology to reclaim and afforest the land.

For dinner reservations or additional information, call (302) 655-5955.

## NOTE

In the May 11th edition of the Jewish Voice, the article announcing the Jewish National Fund "Tree of Life" Award Dinner inadvertently featured only one of our two distinguished honorees, O. Francis Biondi, Esq. Our other honoree is Sheldon A. Weinstein, Esq., who has served the Jewish Community of Delaware in a number of capacities with the JCC, the Jewish Federation of Delaware, the Milton and Hattie Kutz Home and Congregation Beth Shalom. He presently serves as Co-Chairperson of "Operation Exodus". The JNF sincerely regrets the error and any confusion that may have been caused by the omission of Mr. Weinstein's name.



# Temple University establishes new Center for Study of American Jewish History

Temple University has established the Temple Center for the Study of American Jewish History, according to President Peter J. Liacouras. The Center, which has been two years in the planning, is an academic unit of Temple's Department of History in the College of Arts and Sciences. It will be located initially at the Temple University Center City building at 1616 Walnut St. in Philadelphia.

"The Temple Center will insure that American Jewish history continues as a subject of active research and documentation," President Liacouras said. "It is appropriate that the Center is being established in Philadelphia, because Jewish citizens of this city have played an extraordinary role in American Jewish life."

The purpose of the Temple Center will be to encourage scholarship through research and conferences that will lead to the publication of books, essays and other scholarly materials. It will also provide enhanced opportunities for Temple undergraduate and graduate students to study in this area.

"Temple University has one of the most respected History departments in the nation, with a strong emphasis on social history," said Dr. Lois S. Cronholm, Dean of the College of Arts and Sciences. "This new center is a significant advance for us, and we are very pleased that it is now under way," she said.

Dr. Terry M. Parssinen, acting chair of the History Department at Temple, said the department "welcomes the opportunity to our scholarly and teaching interests in the rich and diverse history of Philadelphia and its people. We particularly welcome the addition of the Center and the contribution it will make to our understanding of the history of the Philadelphia Jewish community," he said.

Liacouras said the new Center is under the direction of Dr. Murray Friedman, the Middle Atlantic Sales

Director of the American Jewish Committee (AJC).

The editor of two volumes on the history of the Jews in Philadelphia, Friedman holds a Ph.D. in American History from Georgetown University. He will continue at AJC while serving as director of the new Temple Center and as an adjunct professor in History.

"From roughly 1880 until 1920, Philadelphia Jewry played a central role in the creation and leadership of various institutions on which American Jewish life has been built," Friedman explained.

These institutions included the Jewish Publication Society, the Jewish Theological Seminary, the American Jewish Committee, Gratz College, Dropsie University, and many others, he said.

"The reason why Philadelphia Jewry played such a significant role here is that the city was, and to some degrees continues to be, an organic Jewish community. That is to say it has been comprised of people who lived together in the city for a long period of time. In the process, they

developed the social relationships and personal ties that made the community able to function as a cohesive force during a period when several million Jews were pouring into the United States and needed to be integrated into society, both as Jews and as Americans," Friedman said.

Leonard Grossman, a vice chairman of the AJC and a Temple alumnus, said that it has been only during the past 25 years or so that American Jewish history has begun to develop as a professional field of study. "In the past, Jews, like many other ethnic groups, often wanted to disappear into the melting pot," Grossman explained. "This feeling caused many to drift away from their cultural and historical heritage."

"With the civil rights revolution of the 1960s, however, the idea began to emerge that it was possible to engage fully as citizens in American life while, at the same time, preserving and nurturing a group's history and heritage," Grossman said.

Funding for the Center's programs will come from numerous individuals and philanthropic institutions.

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## Demands from right-wing party remain obstacle to Shamir forming government

By DAVID LANDAU

JERUSALEM (JTA) — Prime Minister-designate Yitzhak Shamir suffered a setback to his coalition-building efforts Monday, when the far right-wing Moledet party said it was breaking off talks with Likud. Shamir's perilously narrow parliamentary majority may be further endangered by the Knesset House Committee's refusal to let Likud defector Avraham Sharir return to the party he quit in March.

A majority of the committee voted

Monday not to allow Sharir to leave the recently established Party for the Advancement of the Liberal-Zionist Ideals, of which he apparently is the sole remaining member. Sharir, whose stint as tourism minister in the 1984-88 unity government was marred by criticism of his prolonged trips abroad, was one of the four members of Likud's Liberal Party faction who set up the new party.

The defectors were led by former Economics and Planning Minister Yitzhak Moda'i, a hard-line opponent of Shamir's peace diplomacy.

While Moda'i flirted briefly with Labor before returning to Likud's embrace, Sharir actually made a deal with Labor Party leader Shimon Peres to trade his Knesset vote for a safe seat on Labor's list in the next elections and a possible ministerial appointment.

But when it became clear in April that Peres would not succeed in forming a Labor-led government, Sharir responded to Shamir's emotional public call to him to "come home." His irresolute conduct apparently was more than Likud Knesset members Reuven Rivlin and Uriel Lynn could stomach.

Rivlin joined Tehiya's Geula Cohen and left-wing members of the House Committee to punish Sharir. Lynn demonstratively abstained.

Likud sources said, meanwhile, that Shamir is anxious to wrap up the coalition negotiations before the end of the week. He was said to remark that "the people are sick and tired of the horse-trading."

Shamir last week received a 21-day extension of his mandate to form a government and therefore has ample time to mollify Moledet leader Rehavam Ze'evi if he is so inclined.

Ze'evi, whose peace formula calls for the expulsion of all Arabs from Israel and the administered territories, reportedly has reservations over the new government's proposed platform, which excludes that option.

Political observers suggested, however, that the real reason for his pique is Shamir's refusal to name him minister of police in the new government.

Shamir is still hopeful the ultra-Orthodox Agudat Israel party will break its coalition agreement with Labor and add its five Knesset votes to the Likud column.

Likud lined up solidly Monday behind the Agudah's "Pig Bill," which would forbid the sale of pork in Jewish-populated areas of the country.

On the Labor side, the voting was divided.

## Israel to open Arab universities in West Bank, closed for 29 months

By DAVID LANDAU  
and GIL SEDAN

JERUSALEM (JTA) — Israel announced a decision in principle May 14 to reopen the Arab universities in the West Bank that the authorities shut down as trouble spots when the intifada began 29 months ago.

Shmuel Goren, coordinator of government affairs in the administered territories, said the first university would be reopened "within days or a very few weeks." He did not say which of the six universities in the

territories it would be, but indicated that if conditions were satisfactory, the other five would be opened shortly afterward. That would be up to the Palestinian population, Goren said.

He alluded to the recent reopening of high schools in the territories, which were closed at the peak of the Palestinian uprising because of violent demonstrations. There was a deliberate decision on the part of the Palestinian population that once reopened, the high schools would remain quiet, Goren said. He said he

hoped for the same kind of cooperation with respect to the universities.

Avi Pazner, acting Prime Minister Yitzhak Shamir's media spokesman, told the *Jewish Telegraphic Agency* that the decision was "not directed abroad," meaning it was not intended to mollify world opinion.

Nevertheless, Pazner said he presumed the move would be well received abroad.

Political observers noted that Israel has gotten strong protests, especially from the European Community, over the sustained closure of Arab schools of higher learning.

They also noted that the reopening of the universities would coincide with the expected formation shortly of a Likud-led right-wing government.

The message, therefore, is that stereotyped expectations of how such a government would act may be well off the mark.

Shamir made a point of telling the visiting foreign minister of Guatemala that his new government would be committed to the Israeli peace plan initiated by the previous unity government just a year ago.

The plan envisions Palestinian elections in the West Bank and Gaza Strip. It was controversy over the means to implement the plan, suggested by Egyptian President Hosni Mubarak and U.S. Secretary of State James Baker, that brought down the Israeli government on March 15.

## Demjanjuk back in court



Convicted Nazi war criminal John Demjanjuk raises his handcuffed arms and shouts to crowd on May 16 as he is escorted by police into the Supreme Court in Jerusalem. Demjanjuk is appealing his death sentence conviction passed down by an Israeli court over a year ago. (Photo: RNS)

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## WHO postpones PLO application

GENEVA (JTA) — The World Health Organization rejected an application by the Palestine Liberation Organization for admission to the U.N. agency as a self-proclaimed state of Palestine.

A resolution adopted by consensus at the World Health Assembly on May 10 shelved the issue indefinitely.

It called on WHO Director General Dr. Hiroshi Nakajima to continue to study the application and report back to the assembly "at the appropriate time." No deadline was set, however, and there was virtually no debate.

All parties seemed satisfied with the outcome, including the PLO, which led some observers to conclude that some sort of behind-the-scenes deal was made.

Last year, the United States had to use all of its political clout to obtain a one-year postponement of the PLO request.

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**Delaware synagogues to hold Confirmation celebrations**

According to tradition, Shavuot is the day on which the Torah was revealed to the Jewish people on Mount Sinai. The custom of holding Confirmation services on Shavuot was established to emphasize the relationship between the holiday and the study of Torah.



"...for by your light do we see light."

**ADAS KODESCH SHEL EMETH**

Services will be held on Tuesday evening, May 29, at 7:30

- DAVID ABER**  
son of Irene and Gary Aber
- GEREMY COHEN**  
son of Eileen and Howard Cohen
- ERIC CONNER**  
son of Eileen and Michael Conner
- DAVID GORDON**  
son of Helaine and Richard Gordon
- NATALIE HEIMAN**  
daughter of Bettina and Henry Heiman
- MEREDITH HERTZFELD**  
daughter of Lea A. Figurell and Debra and Edward Hertzfeld
- STACY HOCHHEISER**  
daughter of Ruth and Martin Hochheiser
- ROSS JACOBS**  
son of Harriett and Allan Jacobs
- ERIC LEVIN**  
son of Charlotte Levin
- ANDREW NATHANSON**  
son of Suzanne and Simon Nathanson
- ALISON RUBENSTEIN**  
daughter of Myrna and Harvey Rubenstein
- JASON STIEBEL**  
son of Judith and David Stiebel
- DANIEL WEINSTEIN**  
son of Beth and Ralph Weinstein

**CONGREGATION BETH EMETH**

Services will be held on Wednesday morning, May 30, at 10:30.

- STACY M. APPLEBAUM**  
daughter of Riki and Allan Applebaum
- DEBRA ARM**  
daughter of Randy and Robert Arm
- STEPHANIE JILL EVANTASH**  
daughter of Marsha and Alan Evantash
- MICAH NATHANIEL GOLDBAUM**  
son of Jueith and Richard Goldbaum
- ROBERT HARRY ISAKOFF**  
son of Franca and Lawrence Isakoff
- RACHEL DAYAN LEVY**  
daughter of Judith and Allan Levy
- SHARON FAYE NEMSER**  
daughter of Lelaine and Stuart Nemser
- SANDRA GAIL RAPKIN**  
daughter of Enid and Leslie Rapkin
- STEVEN D. ROSEN**  
son of Mary and Robert Rosen
- JASON STEIN**  
son of Phyllis and Jerry Stein
- JENNIFER STEINER**  
daughter of Roberta and Paul Steiner

- AARON PARKER WAGNER**  
son of Aylene and Martin Wagner
- ALYSSA ANN WEINBERG**  
daughter of Sheila and Phillip Weinberg
- RACHEL WEISBERG**  
daughter of Loretta and Jay Weisberg

**CONGREGATION BETH SHALOM**

Services will be held on Wednesday morning, May 30, at 10.

- WENDY MIRIAM GOLDBERG**  
daughter of Jane and Steven Goldberg
- CHAD EVAN LAURENCE**  
son of Maris and Michael Laurence
- STACI ILENA LEVIN**  
daughter of Marilyn and Richard Levin
- ELLEN BETH LEVY**  
daughter of Rhea and Stanley Levy
- RACHELLE ESTHER LIPSCHULTZ**  
daughter of Dina and Alan Lipschultz
- ALLISON ELIZABETH MEYER**  
daughter of Ellen and Robert Meyer
- NEIL JONATHAN WARSHAFSKY**  
son of Phyllis and Jordan Warshafsky
- MARC JOEL YOSKOWITZ**  
son of Rachel and Herbert Yoskowitz

**TEMPLE BETH EL**

Services will be held on Tuesday evening, May 29, at 7:30.

- GEORGE DANNEMAN**  
son of Jene and Jay Danneman
- LEE ECKELL**  
son of Arlene and Harvey Eckell
- MATTHEW GARTH**  
son of Irene Garth
- BRETT GERSHMAN**  
son of Marilyn and Norman Gershman
- ANDREA GLOGOFF**  
daughter of Louise and Stuart Glogoff
- MARK KANAS**  
son of Marilyn and Michael Kanas
- TARYN MILGRAM**  
daughter of Suzanne and Robert Prybutok
- JONATHAN OGINTZ**  
son of Susan and Steve Ogintz
- NOEL PEARLMAN**  
son of Louise and Steven Pearlman
- ADAM RUDNICK**  
son of Helene and Bernard Rudnick
- JENNIFER STELLENBERG**  
daughter of Lynda and Jay Stellenberg
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daughter of Helene and Steve Tanny

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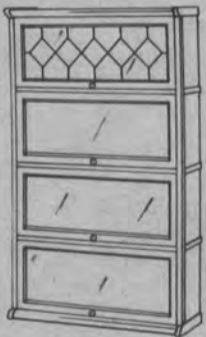


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# Local teen moved by participation in 'March of the Living'

By CELIA GANS

*(Editor's note: Marc Blumberg, one of B'nai B'rith Youth Organization's 101 participants in the March of the Living, received a BBYO-prepared diary on arriving in Poland on April 20, 1990, which contained the poem To Go Home? written by Solomon R. Kaplinski. Son of Holocaust survivors, Kaplinski, a high school headmaster, participated in the 1988 March of the Living and currently lives in Capetown, South Africa with his wife and three children. Marc found the poem profoundly moving. Quotations from the poem, which highlight his experiences, appear in italics throughout this article.)*

On Yom HaShoah 1990 (Holocaust Remembrance Day), Concord High School junior Marc Blumberg, with 3,700 people from 37 countries, wearing identical royal blue jackets with Israeli artist Agam's design of a 6-pointed star and the words "March of the Living" on the back, marched the 3 kilometers between the Polish concentration camps of Auschwitz and Birkenau in lines 6 abreast in memory of the 6 million.

*Poland may have been home then but it's really hell on earth*

Poland in 1990, says Marc, is a Second World Nation. It's government and economy are in shreds, its people demoralized. But his group was sheltered from every-day hardships. As visitors, they stayed in modern skyscraper hotels and ate airline-kosher cuisine, plus plenty of bread and cola. "I wore a kipa all the time I was in Poland as a mark of identity," says Marc. "I smiled at everyone, but no one smiled back. Though people couldn't speak English, they asked as through gestures to take off our kipot. They inferred it was for our own good."

"Everyone was asked to stay in their hotels on the evening of Hitler's birthday. We heard people yelling in the streets, but didn't know why. When we got to Israel a week later, we saw an issue of Newsweek which featured an article on Eastern Europe's anti-Semitism. There were photographs of people in Warsaw carrying banners saying "Jews are Soap." All of Marc's experiences affirmed his belief that the country is still deeply anti-Semitic.



*In the building dedicated to the Jews at Auschwitz, March of the Living participants lit yartzeit candles in memory of those who perished.*

*I owe it to you my bobbas and zaidas whom I never knew ...who were shoveled alive into a mass burial pit in the Ponary Forests — to go home*

The concentration camps we call Auschwitz, Birkenau, Majdanek and Treblinka have been totally de-Nazified, says Marc. There are no swastikas, no SS symbols, no German flags in these "rehabilitated" museums and parks. Grass and trees have been planted, even over the mass graves. "Polish school children are required to study about the Holocaust and visit the camp sites," says Marc, "but the groups of 7-, 8- and 9-year olds we saw shouted, laughed and threw rocks at our group. These sites have flower stands, food stands, even souvenir stands in front of the camps. It's as if the people picnicking and playing their radios have no connection with the exterminations."

At the camp at Auschwitz everything original is "behind glass," comments Marc, it's all a museum. At Birkenau, everything is more open, including the names carved on the barrack walls. At the extermination camp Majdanek, you could actually see ashes in the oven doorways. The site is essentially untouched since liberation."

*It's evolution in reverse It shakes you to your very core It makes you fear for man*

At Auschwitz, in the only building on the site dedicated to the Jews, Marc and his group spent half an

hour lighting yartzeit candles which they had brought. He joined the March of the Living, says Marc, to "show that the Jews are alive and strong; to prove that Hitler and the Final Solution failed." The trip represented not only the strength of his commitment, says Marc, but the commitment of his Delaware Jewish community sponsors: funding for Marc's trip was received from the B'nai B'rith Women, the Rabbinical Council of Delaware and the Beth Shalom Dorothy Finger Fund.

Marc, 17, is the younger son of Nancy and Jay Blumberg. His mother is Director of Taxation at Simon, Masters and Sidlow, and his father is an information resources consultant for DuPont's Information Systems Department. He and his family are members of Beth Shalom Congregation. Marc became interested in BBYO activities through his older brother Richard, currently a Prince-

pate in a 6-week BBYO Israel Summer Institute.

*To remember to bear witness to be the link to pay homage to take care of the past*

During their time in Poland, Marc and his group planted miniature Jewish flags on toothpicks everywhere they visited: in concentration camps, in the Warsaw Ghetto, Krakow and Lublin. They also left personal messages on wooden "tombstones" in many of the concentration camp parks. "While we were in Israel, where we celebrated Yom HaAtzmaut, we were told that the Poles had pulled up all our flags and all our markers. They don't want to remember us — or any other Jews — in their past or present."

Remembering, however, is Marc's goal. The organizers of March of the Living encourage high school sopho-



*Marc Blumberg in front of an original guard tower at the Auschwitz concentration camp in Poland.*



*In Poland, Marc Blumberg stands before a wall built from tombstones of a Jewish cemetery in a Nazi-stormed town.*

ton freshman in Engineering.

In addition to his participation in the March of the Living, Marc attended BBYO camps in Pennsylvania which help build Jewish identity and leadership skills. Locally, Marc helped BBYO raise \$1,250 through the sale of Jewish holiday flowers, which was donated to BBYO's International Service Fund. He and the local AZA chapter were the largest group of construction volunteers for the Highlands Community Playground. This summer, he will partici-

more' and juniors participation because these students would share their experiences with their local community groups, not leave for college in September. Marc has prepared slides and audio tapes of his experience — from the pain of Poland to the joy, singing and dancing of the group's days in Israel — and welcomes the opportunity to share these with all interested community groups. He can be reached at 475-6839. He feels it's his turn to "take care of the past."

## Interreligious

Continued from 3

of communication so that flash points of communal conflict could be responsibly addressed before they burst into flame. Most cities with Jewish papers also had Catholic communal publications, and we all agreed the editors should establish relations on the local scene.

The conference heightened sensitivities on both sides and created a climate of mutual recognition where only a vacuum had existed before.

There will be political, religious and social issues on which Jews and Catholics will disagree. That is the unavoidable reality of a pluralistic society. We have cooperated, however, as journalists and as representatives of our respective communities, in creating the possibility that such disagreements need not be expressed at the top of our voices.

At a time when common civility in America is in short supply, we met in Washington and took a first step toward dialogue and understanding. That is no small accomplishment.

(Al Erlick is managing editor of the Jewish Exponent of Philadelphia.)

## BBI, German chart educational cooperation

WASHINGTON, D.C. — The West German government has accepted an offer by B'nai B'rith International to help develop educational curricula on the Holocaust for use in East German schools. The offer had been conveyed to West German Chancellor Helmut Kohl by B'nai

B'rith International President Seymour D. Reich, and was warmly welcomed in a speech given by Kohl in Berlin on May 6, to an audience of the World Jewish Congress.

"We still face an important moral challenge," Kohl told the WJC delegates, "that of changing history curricula at schools, universities and other educational establishments in the GDR so that they portray a true picture of the Nazi past. This task will fall mainly to the governments of the future Laender of the GDR, which will be responsible for education. I am convinced that the democratic parties in the GDR will address themselves very seriously to this particular matter."

"In doing so they will require competent advice and support. I was therefore delighted to hear that Herr Reich, the International President of B'nai B'rith, has expressly offered his organization's support in this respect. I am also pleased to note that one of his personal representatives has joined us here today."

According to Daniel S. Mariaschin,

director of international and public affairs for B'nai B'rith International, B'nai B'rith is already planning symposia, seminars and exchange programs with German political foundations and institutes. "We will be bringing Jews and Germans together to discuss what we have achieved together over 40 years and what has yet to be achieved," said Mariaschin. "Together with young leaders from both East and West Germany, we will be exploring the great desert of information about Jews, the Shoah and Israel."

The first exchange will take place this coming autumn, in conjunction with the Konrad Adenauer Foundation. Young Jewish political leaders will travel to Germany for a week of briefings and dialogue with German counterparts.

B'nai B'rith in Europe, as well as B'nai B'rith members in Germany itself, will also be cooperating with the German states' Conference of Ministers of Culture on joint educational and cultural programs at the local level.



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## Jewish Community Center

### Community assists with preparation of JCC Family Campus grounds



Over 60 individuals, ranging in age from Carol Burnett's one-year-old (pictured above) to teens, families, local BBYO chapters, boy scouts and college students have come out to the Family Campus to assist Eileen Wallach, Recreational Services Director, and the Center's Maintenance Staff with the preparation of the 30-acre recreational site for the 1990 season.

"Everyone on staff including David Sorkin, Executive Director,

has taken a turn at laying mulch, picking up trash and planting over 800 flowering plants on the Campus grounds," stated Wallach.

The Family Campus Committee, chaired by Steve Medwin and Rand Snyderman, have also coordinated several weekend volunteer efforts to ensure the readiness of the Family Campus for the opening weekend celebration, scheduled for May 26 through May 28.

### Pre- and Post-camp at JCC

The Jewish Community Center Day Camp will begin its camp season on Monday, June 18, with "Sports Camp." This one-week session of pre-camp will focus on athletic instruction and exposure to a variety of sporting events. Some of the highlights will include miniature golf, archery, lacrosse, ultimate frisbee and swimming.

The program will run Monday through Friday from 9 a.m. to 4 p.m., with extended day care available from 7:15 a.m. to 5:45 p.m. "This one week experience will prove to be an exciting preview of the summer experience to follow," said Mindy Alten, JCC Day Camp Program Director.

A two week follow-up post-camp experience will begin on Monday, August 20, and will conclude on Friday, August 31. These two weeks will be enticing for the art and sports enthusiast. Arts camp begins on August 20 and commences on August 24. This week will encourage

dramatic and artistic expression. It has been designed with the creative, artistically-inclined child in mind.

The second week of post-camp begins on August 27 and ends on August 31. This week of "Sports Camp II" will serve as a follow up to "Sports Camp I." The second sports camp will focus on different skills and activities and will not repeat sports that were featured in the pre-camp sports program.

"Children between the ages of 5 and 12 years are encouraged to participate in what will prove to be three additional weeks of quality camping at the JCC," Alten added.

The fee for each week of pre and post camp is \$90. All registration will be handled through the JCC Front Desk. Space in each of the programs is limited. For priority registration, participants are encouraged to sign up as early as possible. Additional questions about the program should be directed to Alten at 478-5660.

### Family Campus amphitheatre programs planned for summer

The 1990 summer season at the Jewish Family Campus Amphitheatre, also known as *Summer Scape '90*, will feature a variety of performances geared to specific age groups as well as general entertainment for the entire community.

"Stephen and Other Dummies" will be the featured entertainment on Thursday, June 21, at 7:30 p.m. This performance, for adults only, is a contemporary, fast-paced show which has received several national awards.

The Old World Folk Band will be bringing the sounds of traditional

Klezmer music to the amphitheatre on Thursday, June 28, at 7 p.m. The Old World Folk Band is one of the largest Klezmer bands in the country and features classical folk music of eastern Europe.

"Magical Mime of Peter Geist" will entertain the adult population on Thursday, July 12, at 7:30 p.m. at the amphitheatre.

A Children's Theatre Series will also be featured at the amphitheatre during the 1990 season. The first performance, *Rumpelstiltskin*, will be presented on Thursday, July 19, followed by the *King of the Ice Cream*

*Mountain* on Thursday, August 9.

The Tim Laushey Big Band will capture the music of the thirties and forties on Thursday, July 26, at 7:30 p.m. at the amphitheatre. Laushey's 14-piece band performs a variety of old favorites such as "Tangerine," "Green Eyes" and "Once in a While."

For more information on Campus programs and fees, please see the *Summer Scape '90* insert in the JCC's Summer Program Guide included in this issue of *The Jewish Voice*.

### JCC planning 56th annual meeting

"A Family Event" will be the theme of the 56th Annual Meeting of the JCC, which will be held on Sunday, June 10, beginning at 5:30 p.m. at the Jewish Family Campus outdoor amphitheatre.

"The event will not only signify the continuity of the Center, as the baton of leadership is passed from the current board to the new board, but will also be an opportunity to thank the JCC's board and staff for their role in enriching the life of Wilmington's Jewish community, according to chairman Jerry Grossman. Serving as the chairperson of the Nominating Committee is Judy Levy, past president of the JCC.

There will be two distinguished recognition awards distributed at this

year's Annual Meeting. Mark Caplan, member of the JCC Board of Directors, will receive the Barbara Weiner Memorial Young Leadership Award. This award was established by Toby and Gene Weiner in memory of their daughter, Barbara Weiner, a young attorney who had been actively involved in the civic and political life of this community. The award is presented annually to a recipient who has demonstrated current leadership and future possibilities for the Jewish Community Center. It carries with it a monetary subsidy to enable the recipient to attend the Jewish Community Center Association's Biennial Conference.

Irving Kaufman, former Executive Director of the JCC, will be the

recipient of the Harry Cohen Leadership Award. This award recognizes a high level of contribution to our community and the Center. The Harry Cohen Leadership Award has been presented to past presidents of the Center, staff, members of the community and to Senator Joseph Biden. Kaufman served as the Executive Director of the JCC from 1970 to 1988.

A family dinner at 5:30 p.m. will precede the annual meeting, which is scheduled to begin at 7 p.m., followed by special circus-type entertainment for the entire family. Dinner is free of charge to families and their children, but reservations are required. Contact the JCC Front Desk (478-5600) to make reservations.

### JCC Board honors Marcia Shepard



Pictured with Marcia Shepard are Martin Lubaroff, JCC Board President (center) and David Sorkin, JCC Executive Director, who presented the retiring teacher with a special cake.

Marcia Shepard, a teacher for 15 years at the JCC Pre-School, was honored at the May Board of Directors Meeting at the Jewish Community Center. Shepard will be retiring this year. "She has built a memorable and lasting reputation as an outstanding teacher, where she has instructed over 150 pre-school children, and will be missed by the staff, members, parents and volunteers who had the opportunity to work with her during her tenure at the Center," according to Moises Paz, Assistant Executive Director of the JCC. Several members of the JCC Board commented that many of their now teenage children were influenced early in life by Shepard teachings and

the class environment she created for her pupils.

Paz commented, "It was always so easy to identify Mrs. Shepard's class, those were the children with their very own hand-made yarmulkas and babuskas waiting for Mrs. Shepard to set their shabbat table." Shepard created a long-standing tradition by inviting many guests to participate in her classroom shabbat programs.

Shepard's plans for 1990-1991 include extensive traveling and a long visit in Israel, where she plans to serve as a volunteer. She has also expressed a strong interest in serving in a volunteer capacity for the JCC Pre-School, Early Childhood Services Committee and P.T.A.

### FDR program scheduled

Helen Bryant, an instructor from the Academy of Lifelong Learning, will present a program focusing on Franklin Delano Roosevelt to the members of the JCC Senior Center on Friday, June 8, at 12:45 p.m.

Bryant has a B.A. from Maryville College in Tennessee and an M.A. from the State Teachers College in Albany, New York. She has taught high school social studies classes in Ohio, Massachusetts and Kentucky for over 30 years.

This program is free of charge and open to the entire community. For more information, contact Ray Freshman, Senior Center Coordinator, at 478-5660.

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# JCC Association 'looks to past, building on future'

NEW YORK — At its Biennial convention, April 25-29, 1990, in Washington, D.C., the organization known for nearly 75 years as JWB changed its name to Jewish Community Centers Association of North America. The name change, stimulated in part by what was called "Century 2" — the commemoration of the 100th anniversary of the Jewish Community Center movement, dating from an historic meeting of 'Y' representatives in Cincinnati in 1890 — acknowledged the organization's historical link with Jewish Community Centers and signaled its clear mandate to lead the JCC movement into its second century of service to

the North American Jewish community.

"This is an historic moment in this organization's history," declared its newly elected president, Lester Pollack, of New York. "We will build on our past successes and prepare ourselves for the future. It is my hope that we will have left a legacy to the people of the year 2090."

For the JCC movement to have meaning in the future, however, it is essential to remind the Jewish people of their past, their roots, the meaning of their existence. "It is your task to provide memory," Biennial scholar-in-residence David Hartman exhorted the gathering of more than 1,000 leaders of JCCs from across North America. "You have to give the American Jewish people back their memories." He urged the audience to address themselves to the needs of a generation of Jews who live almost entirely in the present and need to be taught to transcend the "functional now."

Stimulated by a process of consultation with communities throughout North America, the JCC Association, under the leadership of Lester Pollack, launched a future planning process of identifying demographic and sociological trends that JCCs must take into consideration as they plan their programs, services and finances over the next few years.

With this pre-eminent need in mind, the Association added a fourth "track," consisting of a forum and workshops, to its Biennial program this year. In addition to the tracks already in place, which reflect already identified areas of concern — Human Resources, Programs and Services, operations and Jewish Education — the new track explored the topic of Planning.

"Many significant changes are going to occur in the '90s, whether we like them or not," began Dr. Gary A. Tobin, of Brandeis University, keynote speaker for the new track on Planning. To ignore, for example, that the intermarriage rate, well below 5 percent in the 1950s and '60s, is now at least 33 percent in most communities, more than 50 percent in many, and even more than 80 percent in some — especially in the

## Delegates to JWB Biennial Convention Change Organization's Name

NEW YORK — "Let the record reflect, and let history reflect, that the 1990 Biennial in Washington, D.C., adopted the resolution submitted by the Board of JWB, and now the name of JWB will be Jewish Community Centers of North America," said outgoing JWB President Donald R. Mintz, of New Orleans.

At the same meeting, Lester Pollack, of New York, was elected first President of the newly named JCC Association. "By adopting this new name change," Pollack noted, "this organization has publicly aligned itself with the Jewish Community Center movement. It is a major step to have taken, and it is more than semantics. By joining our common interests, the JCC Association demonstrates itself to be an aggregate of great collective strength and power. It brings together the leaders of the Jewish Community Centers, the leaders of our Jewish communities, into what is surely one of the most important forces in Jewish life today."

The new name will more effectively reflect the organization's missions and goals and its connection with Jewish Community Centers and the Jewish Community Center movement throughout the continent and around the world.

The decision to change the name of the organization resulted in part from the findings of a blue-ribbon JWB committee, named to commemorate the historic 1890 meeting of a group of "Y" representatives in Cincinnati in 1890, forming an alliance that reflected the consciousness of a Jewish Community Center movement, perhaps for the first time.

Members of the committee visited 55 communities and obtained input from many others regarding areas for consideration and planning as the Jewish Community Center movement entered its second century. "The single most pervasive recommendation," Mintz said, "was to change the name of the organization to reflect what it is and does."

Although originally founded within a military context, the newly named JCC Association has been the umbrella association of Jewish Community Centers and Ys for nearly 70 years, since 1921, when the National Jewish Welfare Board merged with what was then the Council of Young Men's Hebrew and Kindred Associations.

The JCC Association of North America is the leadership network of and central service agency for 275 Jewish Community Centers, YM-YWHA's and camps in the U.S. and Canada, serving more than one million Jews. It serves the entire North American Jewish community in the areas of informal Jewish education and Jewish culture through the Jewish Book Council, Jewish Music Council, Lecture Bureau and many projects related to Israel.

The JWB Jewish Chaplains Council, affiliated with the JCC Association of North America, is the U.S. Government-accredited agency for the religious, Jewish educational and recreational needs of Jewish military personnel, their families and patients in VA hospitals.

West — is to commit "institutional suicide," he said.

Other fast-growing segments of the Jewish population which, he noted, must be taken into consideration if Centers are to thrive are the empty-nesters, the well elderly and "nontraditional" households, particu-

larly those consisting of single individuals. In most communities, he said, fewer than 25 percent of the Jewish population lives in the traditional household consisting of a husband and wife and their children. A far greater percentage of households consist of those not yet married, between marriages, widowed or remarried with children from different marriages living in a reconstituted or blended family.

Tobin went on to discuss such trends as consumerism vs. membership, the need for better marketing and fundraising, and the importance of addressing an increased demand for Jewish educational programming, Jewish cultural arts programming, and wellness programming — all of which, he emphasized, must be perceived to be of excellent quality.



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# Capitol Hill lobbying by churches latest sign of pro-Palestinian tilt

By ELENA NEUMAN

NEW YORK (JTA) — More than 100 church activists descended on Capitol Hill this month to lobby for a sovereign Palestinian homeland and a halt to U.S. aid to Israel because of its recent settlement activity in the administered territories.

Known as Washington Advocacy Days, the three-day lobbying efforts began May 13 and is thought to be the first public campaign on these issues by the American Christian church establishment.

The program was organized by Churches for Middle East Peace, a joint program of the central bodies of the major American church denominations launched in 1984 to "communicate to Congress and the executive branch the perspectives and concerns reflected in the policy statements and Middle East exposure of our denominations and church agencies."

Washington Advocacy Days is the latest sign of what appears to be a growing trend of pro-Palestinian activism on the part of church groups, particularly mainline Protestant groups, that tends to cast Israel in a negative light.

"This is a most serious attack on Israel," said Dr. Franklin Littell, a Protestant minister who is national president of American Professors for Peace in the Middle East. "Washington Advocacy Days is not a unique effort. We're getting rumblings from all over," he said. "It's a massive campaign. These churches have been an open road for PLO propaganda for years," he added. "It's another form of warfare, and it should be taken very seriously."

In fact, Jewish organizations are doing just that, according to Rabbi Marc Tanenbaum, a longtime expert on Christian-Jewish relations who is immediate past chairman of the International Jewish Committee for Inter-religious Consultations.

"There is anxiety about this new activity," he said. "All of the major Jewish organizations in Washington have it on their agenda."

Despite the fact that so many Jewish organizations are anxious about organized pro-Palestinian lobbying on the part of some church groups, the issue is rarely discussed publicly.

One reason is a reluctance to antagonize the Christian institutions and thereby risk harming Christian-Jewish relations. Another is the diversity of the various church groups themselves, as well as the subgroups within them.

"It's not all one way or the other," said Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee.

"There are some factions within each denomination that are committed to the missionizing concept and the super-Arab point of view, and people on the other side who are strongly committed to improved Christian-Jewish relations and are pro-Israel in orientation," he said.

Although there are subgroups within almost every church that fall into different political camps regarding Israel, the Presbyterian Church USA has been among the most consistently critical of Israel.

According to Rev. Paul Hopkins, a retired Presbyterian minister who served for many years as Middle East

liaison for the Presbyterian Church USA, it was the Presbyterian Church that provided the most pressure back in 1984 to get Churches for Middle East Peace under way.

"The Presbyterian Church historically has been the most troublesome because of its missionary activity," as well as its intellectual and democratic tendencies, Rudin explained.

For over 150 years, the Presbyterian Church has established schools, colleges and orphanages throughout the Middle East. The American University in Cairo, Bir Zeit University in Ramallah and the American University in Beirut, which has recently been a center for anti-Israel activity, were all founded by the Presbyterian Church.

The church also has a strong dedication to democratic principles. Presbyterians are fond of saying that the American system of government is based on the original Presbyterian structure, with Senate districts resembling synods and congressional districts similar to presbyteries.

"They debate everything quite publicly," said Rudin. "The struggle is played out in sharper relief, because they do their theology out in the open. They see themselves as the intellectual branch of the Protestant Church."

The Presbyterian Church USA, the church's 3.1 million-member central body, has taken strong positions on many political and human rights issues, including protest against American aid to the Nicaraguan Contras, opposition to South African apartheid and activism on behalf of the Palestinians.

While the organization did issue a

landmark document on Christian-Jewish relations in 1987 which acknowledged the biblical "promise of land to the people of Israel," it has also taken a number of strongly pro-Palestinian positions, some of which have been adopted by the National Council of Churches.

At its general assembly last July, the Presbyterian Church USA called for the United States to undertake "substantive discussion" with the Palestine Liberation Organization and Israel, "with a view to the establishment of a Palestinian state."

It urged an international conference for negotiating an Arab-Israeli peace settlement and use of foreign aid to Israel "in relation to human rights abuses during the uprising" in the West Bank and Gaza Strip.

Various local presbyteries have been particularly active in pro-Palestinian activities. The Chicago Presbytery's Task Force on the Middle East, for instance, has worked hand in hand with the Palestinian Human Rights Campaign.

The two groups have jointly sponsored numerous missions to Israel, where they have met with Palestinian leaders but not Israeli officials. The tours tend to raise sympathy for the plight of Palestinian refugees without getting the Israeli government's views on the peace process.

In November 1989, the Presbytery of Philadelphia sponsored an 11-day tour of Israel, Jordan and the administered territories. At its conclusion, the 36 participants issued a two-page covenant that accused Israel of "repression," endorsed the creation of a Palestinian state and

expressed sympathy for the allegation that Israel's treatment of Arabs is comparable to the Nazis' persecution of Jews during World War II.

Several church officials who participated on the tour spoke at a luncheon at the Presbyterian Church in Bryn Mawr, Pa., one of the largest and most affluent presbyteries in the country. They gave strongly anti-Israel speeches, according to Mort Klein of the Philadelphia-based Committee for Accuracy in Middle East Reporting in America, known by the acronym CAMERA.

One of the speakers was Rev. Hopkins, who reportedly accused Israel of perpetrating "a slow massacre" of the Palestinian people, complained about "Jewish pressure on Congress" and urged the audience to urge their representatives and senators to halt aid to Israel.

Hopkins said he was "sick and tired" of the U.S. providing funds "to help superpower Israel to oppress the unfortunate Palestinians," according to Klein.

But the Presbyterian Church's anti-Israel leanings began long before the onset of the intifada in 1987.

"1967 was the turning point — the big-wig mainline Protestant churches were all pro-Israel before that," said Littell of Professors for Peace.

"But after '67 they couldn't handle the idea of Jews as winners," he said. "That's why they turned to the Palestinians. The intifada didn't do it. It was there to be used by people who were hostile to Israel already. If it hadn't been that, it would have been something else," he said.

Continued on 19

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# Concern about anti-Semitism has become national obsession for French

By EDWIN EYTAN  
 PARIS (JTA) — In 1980, it was a terrorist attack on the Rue Copernic Synagogue in Paris. Later in the 1980s, there was the Klaus Barbie trial, and the subsequent movie by Marcel Ophuls, "Hotel Terminus." This month, it was the ancient Jewish cemetery in Carpentras, a small city in southern France, that was brutally desecrated.

It would seem that France periodically undergoes an introspection as it examines its conscience and its history during the dark days of Vichy's collaboration with the Nazis as well as present-day anti-Semitic convulsions. It also seems that France's relations with its Jewish citizens becomes obsessive at time.

Hardly a month passes that one of the mass-circulation news magazines does not devote its cover story to attitudes toward Jews or an appraisal of the Jewish community and its role in French society. To a foreign observer, France would appear to be a country torn by rampant anti-Semitism and a guilty conscience.

What is the truth? Public opinion polls on the subject abound.

For those who take polls at face value, they are encouraging. About 90 percent of the respondents say they see no difference between French Jews and Frenchmen from Corsica or Brittany.

The same percentage says it would



Protestors at a mass rally in Paris on May 14 wave an Israeli flag as tens of thousands march toward La Bastille to condemn the desecration of an historic cemetery at Carpentras. (Photo: RNS)

not mind working for a Jewish boss, going to a Jewish doctor or having a family member marry a Jew.

According to the polls, the largest concentrations of anti-Semitic sentiments can be found in the over-60 age group — people who were in their late teens and 20s during the Nazi era — and among 35- to 45-year-olds who support the French extreme right.

But Jewish sociologists warn that polls do not reflect reality. Being racist and especially anti-Jewish is not something people will readily

all minorities — Arabs, Jews, blacks and Asians.

Most of the right-wing parties in Parliament, having lost votes to Le Pen's National Front, have discreetly adopted some of its policies.

Even certain Socialist groups, especially mayors of cities with large concentrations of immigrant workers, seem to have been influenced.

The Socialists bear heavy responsibility for the rise of the National Front, from a paltry 4 percent to 5 percent of the electorate to close to 20 percent, according to the latest polls.

It was the Socialists who changed the electoral system in 1984 to direct proportional representation, in order to break up the center-right opposition. But it let Le Pen into Parliament with only 34 deputies.

Now that they have succeeded in splitting the political right, the Socialists are frightened.

Mitterrand, whose friendship for Jews is beyond doubt, made a dramatic gesture when he joined a parade on May 14 of tens of thousands of people in Paris who marched to protest the cemetery desecrations in Carpentras.

It was the first time since Charles de Gaulle's victory march down the Champs Elysees that a French president joined a public demonstration. It showed that Mitterrand considers the situation serious enough to warrant such a gesture.

Meanwhile, one asks what is the role of the Catholic Church in an ostensibly churchgoing country. The bells of Notre Dame Cathedral pealed May 14 in sympathy with the marchers protesting the Carpentras desecration.

All of the top-ranking Catholic hierarchy participated, including Cardinal Jean-Marie Lustiger, the archbishop of Paris, and Cardinal Albert Decourtray, president of the Episcopal Conference.

Yet, within the lower ranks of the church, among elderly priests in small village parishes, anti-Semitism is still rife. Catholic prelates admit privately it will take a long time to erase 2,000 years of traditional Catholic teachings.

Are French Jews frightened? Definitely yes.

Most of those whom the Jewish Telegraphic Agency questioned this month do not fear physical violence. But they are alarmed by the deteriorating climate and especially Le Pen's growing influence. In the coming elections, Jews will tend to vote for the political left and become even more active in their backing of Israel.



The Chief Rabbi of France, Joseph Sitruk, makes a speech during the service following the desecration of 34 graves in the Carpentras Jewish Cemetery. (Photo: RNS)

admit, even under the cloak of anonymity provided by a poll, they say.

There is the phenomenon of Jean-Marie Le Pen, whose extreme right-wing National Front is considered by many Jews to be responsible for a climate of anti-Semitism, if not for overt acts.

Le Pen claims he is not anti-Semitic, except for some notable "slips of the tongue," which probably reflect his true sentiments. But he has been careful to avoid openly anti-Semitic statements or to call for anti-Jewish violence.

Some of his close aides and followers, however, constantly rant about "international Jewish lobbies" or "the excessive Jewish influence in the press and advertising."

Le Pen and the National Front have concentrated their attacks mainly on the Arab Moslem community, who are mostly from North Africa. They appeal to xenophobic fears of Frenchmen that outsiders will steal their jobs, compete for housing.

By attacking any minority, they gradually turn French society against

# Jewish Family Service



**By GAIL BUDIN**  
Meals and Activities Program  
B'nai B'rith House  
Jewish Family Service

"When I was born 73 years ago, life expectancy was only 51 years. Today it's 75. While modern medicine has enabled millions of us to live longer, healthier lives, it has also produced increasing numbers of elderly who will live to experience frailty and disability in old age. This is a problem that touches all our lives. Any one of us could become the victim of stroke, arthritis or Alzheimer's disease. But, what's even more likely, any one of us could be pressed into service when our parents, spouses, siblings or friends can no longer take care of themselves."  
Walter Cronkite, narrator of the WNET Program "Can't Afford to Grow Old"

With B'nai B'rith House having celebrated its tenth anniversary this past year, it also represented for many of the current B'nai B'rith residents their tenth anniversary as tenants. Both building and individuals have aged during these past ten years. Increased demands on current services as well as emerging client needs requiring the creation of new services must be addressed by both our formal and informal care providers.

Perhaps the most rational approach in responding to "The Long-Term Care Dilemma" is through early recognition and planning. The following facts and issues should assist each of us in preparing to meet these challenges.

—Most frail elderly live at home. For every nursing home patient, there are at least two others who are just as disabled, managing at home.

—About 30 percent of all non-institutionalized older people live alone. When family members live in other cities, how can long distance care giving services be obtained?

—80 percent to 90 percent of the care received by the elderly and disabled at home is provided by family members. Only 5 percent of the disabled homebound elderly rely solely on paid home care. What supports and services are being offered to assist the informal care providers?

—80 percent of all assistance to the frail elderly is provided by women

—mostly wives, daughters and daughters-in-law.

—While eight out of ten people say they prefer to receive long-term care at home, eight out of ten public dollars spent on long-term care are spent on nursing homes. Are more public dollars needed?

—Whether individuals pay or the government pays, the need for long-term care insurance is widespread. Four out of five elderly do not have annual incomes that would cover the

\$26,000 average annual cost of a nursing home.

—Millions of Americans in the so-called "sandwich generation" may be forced to choose between caring for their children and their aging parents. How much social spending should be devoted to the elderly as opposed to the young?

The caring and professional staff of Jewish Family Service is prepared to assist you and your family in preparing for this challenge. Please call us at 478-9411.

## Dear Rachel,

My son is 15, and is looking for his first summer job. He is vehemently opposed to letting his father or me help him. We have suggested that just a phone call or two to people we know around town or through our business contacts could get him an interview for a good job that would look good on his college resume. He is adamant that he wants to find his own job, and that seems to mean slinging hamburgers. How hard should we push on this one?

Frayed Apron Strings Mom

Dear Mom,

Fourteen years ago, when he first tried to fling bits of ground meat into his mouth, you stopped feeding him and let him do it "his way." His way was sloppy, inefficient and ineffective. His first job search is no different. The process, not the product, is what counts. As he thinks about and searches for a job, he is trying on adult roles for size. His self-image and self-esteem will grow accordingly. Your role is to support him through the process. Be his sounding board and cheerleader. And don't forget that he may need the same help in learning to manage his new wealth.

Rachel

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

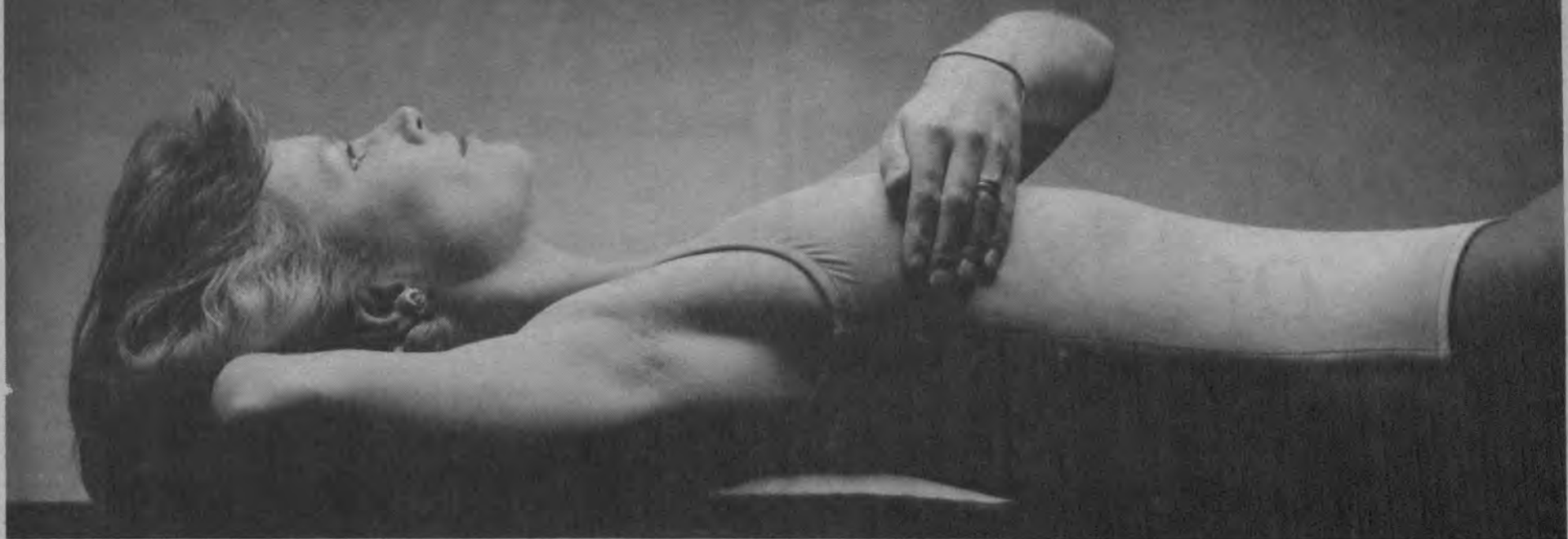
## Did you know...

...that Jewish Family Service has been effective in working with women who are in transition?

...that Jewish Family Service provides counseling services to all members of the community without regard to religion or race?

...that Jewish Family Service is undertaking a project at B'nai B'rith House to keep residents there as long as possible - partially financed by the state of Delaware?

# The detection of breast cancer shouldn't be left entirely in your hands.



Breast cancer will touch the lives of one out of every ten American women. That's why the American Cancer Society recommends monthly breast self-examination for every woman, and for many, a mammogram every one to two years.

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Starting at age 35, women should have a mammogram to provide a baseline for future studies. Then, between the ages of 40 and 49, the test is recommended every one to two years. At age 50 or older, a yearly test is usually advised. Depending on your personal family history, mammograms may be recommended more frequently or at an earlier age.

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Directed by Ronald Petrocelli, M.D., St. Francis' Radiology Department was one of the first to use a "dedicated specimen radiography system" to aid in the treatment of breast cancer.

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*There's good news in the battle against breast cancer.*

For women who do get breast cancer, the news is more hopeful than ever. New procedures are helping doctors remove cancerous tissue with less damage to the breast. St. Francis Hospital, for example, was one of the first to use a "dedicated specimen radiography system," which helps surgeons verify removal of a cancerous tumor, allowing them to remove less healthy tissue and keep more breast intact.

For more information about mammograms and other women's health services available at St. Francis Hospital, ask your physician, or call Health Hook-Up, our free information and physician referral service, at 421-4180. St. Francis and you, partners for life.

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## Modern guests enjoy 19th century recipes

By RUTH ROVNER

Special to The Jewish Voice

The tables were set with lace tablecloths, gleaming silver plates, and fresh flowers. At each place, a glass of orange shrub — a blend of orange juice and rum that was Benjamin Franklin's favorite drink — was already set.

As the dinner guests began to take their seats at the National Museum of American Jewish History in Philadelphia, chef John Zaren was working behind the scenes, in a tent-turned-portable-kitchen set up outside the museum.

Zaren, executive chef for Betty the Caterer, was stirring four gallons of Charleston Soup Bunch, a soup made in 19th century Southern Jewish kitchens from bunches of vegetables that cooks chose when they went to market.

As he stirred, he spooned out a ladleful of soup for Joan Nathan to taste. "It's delicious!" said the author of the *Jewish Holiday Kitchen*, as she also checked on the gingered matzo balls, wrapped in plastic, which would soon be added to the soup.

The chef and the cookbook author were putting the finishing touches on a gala five course dinner that was a first for the City of Philadelphia's popular "Book and the Cook" series: the only kosher event in the recent four day food extravaganza, and the first kosher event in the six-year history of the project.

For the 60 guests attending the sold-out event, held at the museum on a recent Sunday evening, it was not only a culinary adventure but a journey through history. Titled "Heirloom Recipes of American



Cookbook author Joan Nathan samples soup cooked by Betty the Caterer chef John Zaren at the National Museum of American Jewish History. (Photo: Michele Frentrop)

Jewish Families," the event introduced modern dinner guests to the tastes of 19th century Jewish America, as they sampled recipes from the kitchens of Jewish families in Charleston, New Orleans, Baltimore and Philadelphia.

The menu included Henrietta Szold's recipe for fish in lemon sauce; a chicken dish attributed to Judah P. Benjamin, the Confederate statesman; and typical foods of 19th century Jews such as potato rolls, corn "oysters" (they're corn fritters but look like fried oysters), kale and safsify, a root vegetables.

Between courses, author Nathan added historical flavor with her

commentary. As the guests sipped their orange shrub, she told them how Benjamin Franklin had written that he enjoyed drinking it in Mrs. Isaac's restaurant in Philadelphia. And she added that the first kosher cookbook was written by a Philadelphia author Esther Levy.

Then, as the soup was served, Nathan explained the origin of Charleston Soup Bunch. It started as an Alsatian Jewish dish, she said, which became popular in Charleston. "Cooks would go to market where they saw bunches of vegetables that they'd buy to make soup," said Nathan, who is researching a book on Jewish cooking titled "Jewish

Cooking: A Social History." "But the woman of the house would also want matzo balls added," continued Nathan. "So the cooks would pound the matzo into matzo meal and then they'd flavor it with ginger, which the Charleston Jews especially liked."

The second course took the diners from Charleston to Baltimore, where Henrietta Szold, founder of Hadasah, often served stewed fish with lemon sauce. "It was a typically Sephardic 19th century dish," said Nathan, who saw the recipe in a handwritten mid 19th century cookbook.

The main course, Chicken a la Chilindron, took guests back to the Old South, where Southern Jewish families often enjoyed a dish of chicken with olives, tomatoes, green peppers and onions.

"It's said that Judah Benjamin served this in the Jefferson Davis White House," said Nathan. But the Confederate statesman was not the first to enjoy chicken with olives. "It's a typical recipe of Sephardic Jews from Spain, but my guess is that the original recipe was Moroccan," said Nathan. "To the original recipe, the New Orleans Jews added their favorite staples — tomatoes, peppers and onions — so they gave it their own distinctive flavor," said Nathan.

After the chicken came a salad, with typical greens used by 19th century Jews. And then came dessert, a trio of three puddings — lemon, almond, and raspberry, all milkless, of course. One of them had a Philadelphia flavor. The baked almond pudding was a recipe of Philadelphia Helen Solis-Cohen, which Nathan learned about from

Philadelphia lawyer Helen Solis-Cohen Sax, who remembered her mother serving it.

But the chef and cookbook author took a few liberties with the original recipes. The original recipe, said Nathan, called for 17 eggs per pound to be beaten by hand for three hours. Nathan and Zaren agreed to cut down to 12 eggs, and the chef then used a machine to beat the eggs for one solid hour.

But the 19th century Jews in some ways were ahead of their time, especially with desserts, said Nathan. "The puddings of the 19th century became the tortes of the 20th century," she said, as guests tasted the medley of puddings, each in its own tart shell.

After dessert, chef Zaren finally had time to come out of the kitchen, and was given a rousing round of applause.

Back in the kitchen afterwards, relaxing at last after two consecutive 14 hour workdays, he recalled the challenges of making this dinner.

The collaboration began with numerous phone calls, often late at night, between the chef and the Washington-based author. "That was the only time we could talk, and we bounded ideas back and forth by phone," said Zaren, who, though not Jewish, has worked under rabbinic supervision during his 3 years at Betty the Caterer.

As Nathan suggested recipes based on her research, Zaren would add his input as a chef, "trying to balance textures and flavors," he said, as he also adhered to kosher requirements.

That's why, when he saw that the chicken recipe called for diced ham

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# Chilling tale of Soviet anti-Semitism given by daughter of victim of Stalin

By RUTH E. GRUBER

ROME (JTA) — A chilling first-hand account of anti-Semitism spreading through the Soviet Union has been given by the daughter of one of the victims of Stalin's 1953 "Doctors' Plot."

A scenario reminiscent of that which existed 37 years ago is being re-enacted, said Natalia Repoport, a pathologist who spoke in Milan last month.

She was promoting a book by her father, Jakov Rapoport, one of the doctors arrested for the alleged plot. Titled "The Lab Coat Plot," it was published in the Soviet Union last

year and has just appeared in Italy. Rapoport said that after publication, she received a wave of hate mail and telephone calls from people saying there really was a Jewish plot to murder Stalin.

"Just a few days before I left for here, a proclamation which appeared all over Siberia, was brought to the Jewish Cultural Center in Moscow, saying that the Doctors' Plot is real and that Jews go into medicine because they can use it to kill," she told her Milan audience.

Rapoport attributed the recent surge of popular anti-Semitism in the Soviet Union to the worsening economic situation there. "The people

are terribly frustrated and are looking for a scapegoat," she said.

"Jews are accused of having been the initiators of Communism with Marx and Trotsky, and therefore responsible for present and past misery. This sentiment has been openly declared and has become the banner of the political party Pamyat," she said.

Rapoport claimed Pamyat, which is viciously anti-Semitic, has the support of the Soviet government, even though President Mikhail Gorbachev is not an anti-Semite, she said.

She explained the alleged Doc-

tors' Plot in 1953. The paranoid Stalin planned to stage a mass trial and execution in Red Square, organize a pogrom and, on the pretext of protecting the Jewish population,

organize a mass deportation of Jews, Repoport said.

Stalin died nine days before the trial was to start, and the doctors who survived were released from prison.

# Soviets should allow direct flights, Quayle tells Orthodox leaders

By ELENA NEUMAN

NEW YORK (JTA) — The Bush administration is continuing to urge the Soviet Union to permit direct flights to Israel, Vice President Dan Quayle told a group of Orthodox rabbis and lay leaders here Sunday.

"Proclaiming the right to immigrate is not enough. (President) Bush is urging normalized diplomatic relations between the Soviet Union and Israel, and direct flights to Israel," the

vice president declared at the annual dinner of the Union of Orthodox Jewish Congregations of America.

Quayle was in New York to receive the organization's humanitarian award in recognition of "his distinguished public career and his forthright championship of the safety and security of the State of Israel."

But the vice president received more of a fanfare welcome than he expected when a smoke bomb ex-

ploded in the lobby of the Sheraton Centre Hotel shortly before the dinner began. The "incendiary device," as police called it, was discovered in the cloakroom located one floor below the ballroom. According to the official police report, no bomb threats were received and the incident "did not appear to be connected with Quayle's visit."

Although the bomb detonated hours before Quayle arrived, the smoke lingered in the hotel throughout the ceremonies. This did not seem to disturb the vice president, who used his address to speak out against anti-Semitism and in favor of a continued strong U.S.-Israel Alliance.

Israeli security is a priority to the United States, said Quayle. "We are a permanent and unshakable ally of the State of Israel." He warned that Middle East tensions should not disguise the "enduring strength of the American-Israeli alliance," an alliance that has been "an immense benefit to both countries."

The United States has shown its support for Israel, said Quayle, by refusing to accept the 1975 U.N. resolution that equates Zionism with racism.

"Although we see many opportunities for greater cooperation between the United States and the U.N., our path is to make sure those opportunities will be limited, so long as this outrageous resolution is not repealed," the vice president said.

At a Yeshiva University dinner in December, where he was also honored, Quayle had called for the Soviet Union to repeal the "infamous" resolution. "Tonight I renew my call," he said Sunday.

# Shavot

Continued from 3

belonging to no one, so that no people can say the Torah was given in its land; thus no people will be able to lay exclusive claim to the Torah." The Torah is really meant for all people, not just for Jews.

Sometimes individuals read the Bible for what is called "proof texts": to prove that God exists, to prove a miracle, to prove a point, to prove that if you say this prayer or believe that idea you will find instant healing, or redemption or whatever.

But this approach misses the whole point of Torah: that the verses of the Bible as well as rabbinic phrases are not mystical or magical utterances but distilled wisdom.

A verse from Scripture does not represent the Holy only because Moses taught it, but also because it expresses a fundamental insight into human behavior or a vision toward which we should strive. It is not just the source but the content as well that is important.

Two mule drivers, bitter enemies, were walking on the road. The mule of one broke down under its load. The other saw the incident but pro-

ceeded on his way. After a while he thought, "It is written in the Torah, 'If you see the animal of your enemy lying under its burden, you shall not pass him by; you must relieve the animal of the burden.'" Immediately, he turned back and helped the other mule driver with the burden.

The first mule driver thought to himself: "My companion is really a good friend, but I had no idea." They then both went to an inn and ate together in peace.

What caused them to be reconciled? The fact that one remembered a teaching of the Torah. Indeed, let us look into the Torah, for through it we will learn to reconcile ourselves with our community, with our environment, with our very own selves. For Torah is not just a word; it is a whole way of life.

Shavuot comes to remind us that "The Torah is our life and the length of our days." Shavuot is a renewal of that commitment. Shavuot is a faith lift.

(Rabbi Bernard S. Raskas is rabbi emeritus of Temple of Aaron Congregation in St. Paul, and is author of the trilogy, "Heart of Wisdom.")

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# Jewish community must reassess the cost of living Jewishly

By MERYL AIN  
The New York Jewish Week

NEW YORK (JTA)—The escalating cost of living Jewishly will require a shift in traditional attitudes toward synagogue membership fees, tuition tax credits and a redefinition of the Jewish family if American Jewish life is going to survive in the next century, academics and Jewish professionals said here at a recent conference.

"This (cost of living Jewishly) is a 'kishka' issue that touches everyone," said Rela Geffen Monson, dean of academic affairs and professor of sociology at Gratz College in Melrose Park, Pa.

Monson, one of 30 participants at the American Jewish Committee conference titled "The Cost of Living Jewishly," noted the wide range of costs among the synagogues and Jewish institutions she studied in Philadelphia and said the Jewish community should not force anyone "to suffer" in order to affiliate with them.

She suggested that the Jewish community be viewed as an "interlocking" rather than as a collection of competing organizations. Thus, if a person or family joins one institution, they should receive a monetary benefit when joining another. "Institutions will then stop fearing that they will lose revenue and realize they will ultimately gain if more people are connected with a multitude of institutions."

Steven Bayme, director of Jewish communal affairs for the American Jewish Committee, said that the high cost of Jewish living must force the Jewish community to "prioritize what we really value."

"If we believe that to ensure Jewish continuity the next generation must lead a creative Jewish life, then this is as much a priority of Jewish defense as protecting Jews from without," he said.

"To ensure Jewish continuity, Jewish education, as a specific example, cannot be considered a luxury item. The real problem confronting Jewish day schools is not personnel — the issue that is usually discussed — but rather the capacity of middle-class parents to afford this type of schooling."

Monson suggested that the "Orthodox ethos" that every Jewish child is entitled to a Jewish day school education ought to become the prevailing view of the entire Jewish community.

Furthermore, she said, tuition based upon a family's income and financial situation — such as the "fair share" program that seeks to ease the financial burden on middle-income families at the Solomon Schechter Day School in Boston — ought to be implemented throughout the country to make day schools more competitive with public schools.

Barry Chiswick, a professor of economics at the University of Chicago, said it is time to reassess the "traditional anathema of non-Orthodox Jews to day schools."

"There is still lingering opposition to day school vouchers," he pointed out. "Now is the time for the Jewish community as a whole to rethink its support of tuition credits. The Jewish community may decide it wants to lobby for students to receive vouchers they may then use at any school. While greater government involvement may pose a danger, without this support day schools can't compete with public schools."

Monson said her study also found that synagogue fees are out of touch with current demographic realities.

"Family composition and the stage of a person in the life cycle are more accurate indicators of one's ability to pay than age," she said. "Synagogues are unaware of demographic changes in the community. They give reduced rates to 'young families' under 30. But economic realities have caused people to delay marriage and having children. The concept of young families is outdated. Parents of young children today are as likely to be 45 as 35."

In addition, she noted that singles, single-parent families and retired individuals also require adjusted fee schedules.

Jacob Ukeles, a consultant to Jewish organizations, said Jewish institutional leadership must realize that 25 percent of the Jewish population is "poor and near-poor."

"The near poor is a forgotten group," he said. "The middle class must make trade-offs. No one should have to trade off food and clothing in order to live Jewishly. Even for the middle-income Jew, it's still an issue. Living Jewishly shouldn't force people into poverty or an incredible financial burden."

Monson said her research indicated that the cost of education per child is highest when children are young. She expressed concern that the high cost of Jewish day care will force families into non-sectarian alternatives.

"To raise the level of affiliation," she noted, "we must begin with Jewish day care. The youngest child should be viewed as the beginning of the family's connection to the Jewish community."

Chiswick proposed that Jewish institutions created before the 1960s, such as Jewish community centers, be reconsidered, because their functions may "now be served by the public sector."

"Synagogues are central institutions," he explained. "Day schools are on the rise and are becoming central. Jewish community centers were created in a different era. It is time to rethink their role and the way in which synagogues and day schools now operate."



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# Jerusalem mayor tells archbishop he's deeply offended by column

**By ALLISON KAPLAN**  
 NEW YORK (JTA) — The mayor of Jerusalem has told Cardinal John O'Connor of New York that he is "deeply personally offended" by the "one-sidedness" of a column published recently by the prominent Catholic prelate in the newspaper *Catholic New York*.

O'Connor's column denounced the move of 150 Orthodox Jews into the Christian Quarter of Jerusalem as "obscene" and speculated on whether a "conspiracy" exists against Chris-

tians in Israel. Mayor Teddy Kollek wrote a letter to O'Connor on May 13, saying he was "upset by your column, which appeared after our meeting in New York, when I clarified not only my opinion of this stupid and reprehensible incident but also the factual situation, assuring you that it is not in any way part of an anti-Christian policy of the Israeli government."

Kollek has spoken out against the presence of the Orthodox Jews, who on April 11 moved into St. John's

Hospice, a 72-room complex near the Church of the Holy Sepulcher that they had subleased. All but 20 of the Orthodox Jews have left the complex, under the order of a court that is considering an appeal of the lease's legality from the Greek Orthodox Church, the hospice's owner.

Kollek said O'Connor is fully aware of "the Israeli government's long record of respecting the rights of the Christian community in Jerusalem," but "made no mention of it" in the column.

The archbishop's decision "to subscribe to this conspiracy syndrome," he said, will "surely not help in our efforts to reinstate the understanding and harmony" that have marked relations between Jews and Christians in Jerusalem.

He added that there is "no question that the action of the Jewish settlers was political, but I feel more and more strongly that politics is equally the motive behind a good deal of the reaction."

# Bush links unrest in territories with slowdown in peace process

**By DAVID FRIEDMAN**  
 WASHINGTON (JTA) — A statement issued late Tuesday by President Bush appeared to blame the current spate of rioting in the West Bank and Gaza Strip on Israel's inability at this time to accept American proposals on the Middle East peace process.

That drew a sharp reaction Wednesday from the Israeli Foreign Ministry in Jerusalem, which said that linking this week's unrest to the peace process "is liable to be seen by certain groups as a reason to continue the violence in the hope of attaining their ends."

In his statement, Bush called on both the Israeli security forces and the Palestinians engaged in rioting to "act with the maximum restraint."

But he added that such restraint will not help calm tensions unless Israel can form a government capable of moving ahead on the peace process.

"Based on experience, we believe that violence in the Middle East will continue and possibly grow, so long as there is an absence of a promising peace process that nourishes hope among Israelis and Palestinians," the president said.

Bush said the United States has been trying to implement the May 1989 Israeli peace initiative, because it "offers the best path to a negotiating process that would protect Israel's security, further the legitimate political rights of Palestinians and bring about a broader reconciliation between the State of Israel and its Arab neighbors."

"We look forward to the quick emergence of an Israeli government that is capable of making decisions on issues of peace and is committed, just as we are, to moving ahead on the peace process," he said.

But in Jerusalem, the Foreign Ministry maintained that the "major obstacle to the advancement of the peace process" is "the refusal of the Arab states to accept Israel, recognize its right to exist and enter into direct negotiations with Israel."

It also said Israel is "determined to continue its efforts to advance the peace process, based on Israel's peace initiative."

The current wave of violence was triggered by the killing Sunday of seven Palestinians by a lone Israeli gunman who had been dishonorably discharged from the army and was said to be mentally unstable.

The president's statement began by expressing his sympathies to the families of the Palestinians killed Sunday by a dishonorably discharged Israeli soldier said to have gone berserk.

Bush also expressed condolences to the families of those who "lost their lives amidst the subsequent violence."

The Israeli Foreign Ministry statement pointed out that "Israelis in all walks of life have condemned outright the cold-blooded murder." It said the Israeli prime minister was "aware of the pain and grief among the Palestinian Arabs" and that he, too, had conveyed his condolences to the bereaved families.

But the statement also stressed that there is "no connection between the act of one crazed individual and the peace process."

Nevertheless, Israeli embassies and consulates around the world were reporting mounting waves of criticism abroad over the massacre near Rishon le-Zion.

They said it is the most severe criticism Israel has endured since Lebanese Christian Phalangists murdered scores of Palestinians in the Sabra and Shatila refugee camps in West Beirut in 1982, under the watch of Israel Defense Force officers.

There is apparently much skepticism abroad that Ami Popper, the 21-year-old Israeli who gunned down the Palestinians, was mentally deranged, as claimed.

Former Defense Minister Yitzhak Rabin addressed that point when he recalled at a Jerusalem Day assembly Wednesday that Israel was prepared to accept that the lone Egyptian soldier who killed Israeli tourists in the Sinai town of Ras Burka six years ago was demented.

But the world seems unable or unwilling to regard the Rishon le-Zion killer as anything but typical of the Israeli people and Israeli policy, he said.

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# Announcements/Events

## JWV to hold 43rd anniversary convention

The annual convention of the Jewish War Veterans of the United States, Department of Delaware, will be held at a breakfast assembly in the auditorium of Temple Beth Shalom, 18th Street and Baynard Boulevard, Wilmington, at 9:45 a.m., on Sunday, May 27. All JWV members and their spouses are invited to attend.

This year's convocation marks the 43rd anniversary of the founding of Harry Fineman Post No. 525 of the Delaware JWV and will include, in addition to its regularly scheduled order of business, the installation of Department and Post officers for the coming year and the awarding of service citations and pins to members for outstanding veterans and community services. The principal speaker on this occasion will be Rabbi Theodore F. Staiman, Chief Chaplain of the Dover, Delaware Air Force Base. Immediately following the breakfast meeting, Staiman will officiate at a Memorial service to be held

at the JWV Memorial in the Jewish Community Cemetery on Foulk Road.

On Monday, May 28, a flag-raising ceremony will be inducted by the JWV at the Jewish Community Center Campground, 101 Garden of Eden Road, Wilmington. Department Chaplain Norman Swerling, Cantor of Temple Beth Shalom, will officiate at this function. JWV members and their families are invited to attend and join in the day's activities.

"The long and honorable history of American Jewry in the service of our country and in active combat in all of its wars is not as well known as it should be," according to Robert Barnett, JWV member. From Colonial times to the present, Jews have played a prominent part in our nation's defense, Barnett said. "Our heritage goes back to the volunteer service of a number of Jewish settlers in the militia of Governor Peter Stuyvesant's New Amsterdam Colony and continues through all of

America's wars, sometimes, as in World War II, with active service participation beyond their numerical proportion to the general population."

The National JWV is recognized as the oldest active Veteran's group in the United States. Officially organized in 1896, it actually has its roots in one or more Jewish Veteran's societies formed following the Civil War. During its history, JWV has been actively and aggressively involved in a wide spectrum of public activities. These include the promotion and monitoring of national and local legislation affecting the public welfare and interest, veteran's affairs, matters relating to American foreign policy, civil rights, defense posture and national security. JWV mounts a continued active and effective campaign against bigotry and anti-Semitism, nationally and worldwide.

JWV is dedicated to vigorous political and financial support for the

State of Israel. This commitment is totally consistent and in concert with our amply-demonstrated support of our own cherished American Democratic principles and ideals. The JWV is, in fact, the only national Jewish organization that may effectively lobby without restriction in our Congress on any issue because of its privileged status as a Veteran's organization.

The Department of Delaware consists of three Posts: Harry Fineman Post 525, Nathan Balick Post 747, and Arthur Blatman Post 767, with a current membership of 145 veterans, largely of World War II service. Since its founding, it has strongly supported the interests and policies of the National JWV, as well as participating through the years in local activities concerned with civic betterment, charity, education, patriotism, anti-hate and discrimination action, promotion of Judaic values and local veteran's affairs.

"It is the proud possessor of one of the longest and most honorable records of compassionate service of any veteran's group anywhere — the providing of a continuous and uninterrupted volunteer assistance to the Elsmere VA Hospital facility for 44 years," Barnett said.

The Delaware JWV will open its 1990 new membership drive on May 27, and urges Jewish Delawareans who have served honorably during World War II, the Korean War and in Viet Nam to join one of the Department of Delaware Posts. Viet Nam veterans are particularly invited and will be offered their first year's membership without fee.

Regular meetings of the combined posts, in the B'nai B'rith Lodge Hall, Claymont, Delaware Posts are held on the second and fourth Monday of each month, summer months excepted. Information and application forms may be secured from Delaware Department Commander Israel Weiner, 8 Ridgewood Circle, Ridgewood, Wilmington, Delaware (phone: 764-2120). Special memberships are also available to sponsors and other non-veterans who are interested in joining JWV and supporting its proud traditions.

## Naches

### Katz/Schwartz

Max and Judith Schwartz, of Wilmington, announce the engagement of their son, Michael R. Schwartz, of Claymont, to Pam-Sue Katz, of Newark. Michael manages H. Schwartz and Sons Steel Pipe Co., and Pam-Sue is an occupational therapist. An October wedding is planned.

### Stone

Linda Stone, daughter of Eve and Marvin Stone of Ridgewood, has graduated from The University of Pennsylvania with the following academic honors: Summa Cum Laude with Distinction in the Major; The E. Digby Baltzell Prize in Sociology; and election to Phi Beta Kappa.

Linda has accepted an assistantship at Vilanova University where she will complete her Master's Degree in Counseling Psychology.

### Kauffman/Weiss

Robert and Nancy Kauffman of Wilmington announce the engagement of their daughter, Ruth Ann, to Michael G. Weiss of Westfield, New Jersey. Michael is the son of the Honorable Lawrence and Linda Weiss of Westfield.

Ruth Ann is a child care worker at the Wilmington Jewish Community Center and will graduate from Widener University in the spring of 1991 with a degree in psychology. Michael recently graduated from Widener Law School and will work in the Prosecutor's Office in Middlesex County, New Jersey.

A June 1991 wedding is planned.

Put your good news in the 'Naches' column!

## YJAD June calendar announced

The Young Jewish Adults of Delaware (for singles 21-35) has planned several activities for June. To be included on the mailing list for their monthly newsletter, call the JCC at 478-5600.

On Saturday evening, June 2, YJAD members are invited to the "Delaware Symphony Sizzler" starring Delbert McClinton, on the JCC campus. Tickets are \$45 per person and proceeds will benefit the Delaware Symphony Association. Please call Mike Schwartz at 798-8501 for more information, or 656-7442 for an invitation.

On Sunday, June 3, the YJAD will canoe down the Brandywine River. Participants should meet at Wilderness Canoe Trips, behind the Bennigans Restaurant on Corcord Pike, Wilmington, at 10:30 a.m. Cost is \$17 per person. Call Rick at 798-6583 by June 1 for RSVP.

On Friday, June 8, at 8 p.m., the YJAD will participate in a Shabbat service at Temple Beth El (Reconstructionist), Newark. Members are invited to participate in the service. For more information, call Julie Scher at 731-7951.

There will be an after-work cocktail party and dinner on Tuesday, June 12, at 6 p.m. at Ristorante Trevi (3100 Naamans Road, North Wilmington). There will be a cash bar and hors d'oeuvres provided from 6 to 7:30 p.m. Members will order from the dinner menu around 7:30. To participate in the cocktail hour, dinner, or both, (reservations are not necessary), call Ron Grosz for more information at 762-7411. There is a \$1 cover charge.

On Thursday, June 21, at 7:15 p.m., the YJAD will hold its Chavurah discussion on "Jewish Fathers"

## AEA annual meeting rescheduled

The annual meeting of the Albert Einstein Academy has been rescheduled to Tuesday evening, June 19, at 7:30 p.m. The meeting will take place at the JCC.

at the home of Amie Jamison, downtown Wilmington. Actual Jewish fathers will be involved in this informal discussion. For directions, call Amie at 888-2338.

On Saturday, June 23, at 9:15 p.m., the YJAD will enjoy a round of miniature golf at the Valleybrook Miniature Golf Course, just north of the Delaware/Pennsylvania state line on Route 202. (Rain date: Sunday, June 24, at 7:30 p.m.) A dinner get-together is being organized as well. Contact Scott Sweren for more information at 633-0991.

## Kutz Auxiliary board

The Auxiliary of the Milton and Hattie Kutz Home will hold its annual meeting, including the election of officers and new board members on Thursday, June 14, at 10 a.m., at the Home. A light breakfast will be served.

The nominating committee has proposed the following slate: President - Louise Sloane, Vice President - Gail Glazer, Vice President - Ethel Parsons, Corresponding Secretary - Suzy Hefter, Financial Secretary - Selma Sietz, Recording Secretary - Ethel Engel, Treasurer - Harry Wolpert and Membership - Adele Ross.

New board members include Miriam Edell, Toni Jacobs, Carla Jaffey, Marcia Kimmel, Shirley Rudnick, Gigi Saffer, Pam Sherry, Beverly Simon and Beth Weinstein. Preceding the meeting, the newly replanted Courtyard will be dedicated to the memory of Martin Sloan. Pat Sloan, the benefactor, will be honored.

The community is invited to attend, meet the residents and take a tour of the Home.

## Chabad lecture series

Chabad-Lubavitch has announced the continuation of its lecture series "Judaism for the Intellectual, Skeptic and Agnostic" on Thursday, June 7, at the J.C.C., 7:30 p.m. Rabbi Dr. J. Immanuel Schochet will once again be the guest lecturer and the title of his lecture will be "Speak English but Think Jewish!"

Schochet was born in Switzerland where he received his early education. Upon the completion of his rabbinic training at Yeshiva in Brooklyn, he pursued his post secondary education at Waterloo University, Canada. Schochet holds several degrees in religion and a Ph.D. in philosophy. He is currently the spiritual leader of the Kielcer Congregation in Toronto and professor of philosophy at Humber College. He is also visiting professor of bio-ethics at the University of Toronto and of Jewish Philosophy and Mysticism at Maimonides College.

He is the author of over 20 books



Rabbi Schochet

and numerous articles in professional publications. His most recent book, "The Mystical Dimension," has received wide acclaim for its scholarly and clear approach. Schochet is also a well-known adversary of cults and missionaries and is a frequent guest on radio and television.

## AKSE youth group

The Adas Kodesch Shel Emeth Youth Group's summer activities will continue with a Splash Party on Sunday, June 24, from noon to 4 p.m. Lunch will be included and the cost will be \$3 for members and \$5 for non-members. There will also be ice cream socials, game nights and

miniature golf get-togethers over the summer.

For more information on any of these events or on the AKSE Youth Group, call Roselie Dior at 368-0684 before 10 p.m. (no Shabbat calls).

## Chabad lunch n' learn

Chabad-Lubavitch announces the second in a series of Lunch and Learn for the Jewish Legal professionals. The topic and discussion — "Natural Law; Pragmatism or Morality?" — will be led by Rabbi Dr. J. Immanuel Schochet a noted scholar and author of many Jewish Philo-

sophical and legal works.

The program will take place Tuesday, June 5, at the law offices of Richards Layton and Finger, One Rodney Square. For reservations (by June 1) and more information call David Margules at 651-3115 or Stephen Herrmann at 658-6541 or Chabad at 478-4400.

## JFS annual meeting

Jewish Family Service of Delaware will hold its annual meeting at the Delaware Theatre Company on Tuesday, June 5, at 7:30 p.m. New

Officers and Board Members will be inducted and the program will honor the volunteers and staff of the agency.

# El Al offering special flights to Oberammergau play

**By RICHARD RUBIN**  
NEW YORK (JTA)—El Al, Israel's national carrier, has scheduled special flights to a Bavarian Passion play that is roundly criticized as being anti-Semitic. The Oberammergau Passion play, which depicts the crucifixion of Jesus, has been performed in the Bavarian mountain village of Oberammergau every decade since

1663. "It's disappointing that El Al, whether wittingly or unwittingly, is promoting this play," said Rabbi A. James Rudin, interreligious affairs director of the American Jewish Committee. "We hope the next time it comes around, they will reconsider their promotion." El Al has scheduled several flights

to Zurich to bring Americans to the Passion play, which begins May 21, although it did not actively seek the business, the airline's spokesperson said. "El Al is not actually involved in any way in the promotion or the selling of the play," said Sheryl Stein, El Al's spokesperson. "If there's enough people, then we fly." Although the play has been

amended several times to portray Jews in a better light, critics say it still contains anti-Semitic stereotyping. This includes the depiction of Jews as responsible for Jesus's crucifixion, and the "blood curse" from Matthew, used for centuries to support the charge the Jews killed Jesus and as a justification for violence against him. Rudin, a specialist in Christian-Jewish affairs who has spent years studying the play, conceded that Oberammergau officials have made strides in the past two decades to remove elements of the play deemed negative toward Jews.

Center. Mark Weitzman, national associate director of the Wiesenthal Center's Educational Outreach, said El Al's inclusion in a Passion play travel package sends the wrong signal. "I would have preferred not to see El Al linked to the Passion play in any way that might be considered as leading its legitimacy," said Weitzman. More than a half-million tourists, 45 percent of them Americans, are expected to see this summer's drama, which has been sold out for nearly three years.

## Recipes

(Judah Benjamin, married to a Catholic, did not keep a kosher home), he improvised and used smoked turkey instead.

And he was careful to keep the manu faithful to the 19th century. He chose halibut for the lemon fish, he said, only after he checked with Nathan to make sure that halibut was indeed available to 19th century Jews.

And although he had originally planned to line the dessert tart shells with chocolate, when he checked with Nathan and found out that the early Jewish families didn't use chocolate, he discarded that idea.

And before he prepared the berry

pudding, Nathan checked her history books to find out what berries were used in 19th century recipes. In the end, he chose raspberries.

Another challenge was interpreting the old-fashioned recipes. "They're very wordy, but they don't go into specifics," said Zaren. "They talk more like writers than cooks. For instance, a recipe will say 'Cook until the aroma fills the room'. So I, as a chef, had to use my palate to decide how to get the food to taste good."

And it did, as evidenced by the requests for Nathan to autograph her book and the rave reviews Zaren received when he met the guests.

But Zaren said that some of the credit must go to the Jewish families who perfected these recipes. In fact, though he's a modern chef trained in French techniques, Zaren said that preparing this dinner of "heirloom recipes" made him realize that the 19th century Jews knew a lot about good tastes — and about good food, too.

"The kale and other vegetables they ate, food straight from the earth, was very nutritious. And as for their methods, all we're doing is adapting, not inventing. Preparing this dinner made me realize that they really knew a lot about food."

## Capitol Hill

Continued from 11

Tanenbaum attributes the political swing to Israel's 1982 invasion of Lebanon and the massacre of Palestinians by Israel-backed Christian Phalangists at the Sabra and Shatila refugee camps outside Beirut.

The intifada and more organized PLO propaganda provided the final straw, he said.

"In the '60 and '70s, there was no Arab counter-effort to ours," he said, referring to American Jewish political activism on behalf of Israel. "Since 1982, the Arab Christians, in cooperation with the PLO, have become much more sophisticated in bringing pressure to bear on mainline Protestant churches."

"The latest installment of this recent campaign of the 1980s has been to try to sabotage support for Israel in the Christian Church as support for the Palestinian cause and, more specifically, the PLO cause," he said.

Since the onset of the intifada in December 1987, church advocacy of the Palestinian cause has become stronger, because the top positions in the Middle East churches are being taken over by Palestinians, said Judith Banki, associate national director of interreligious affairs at AJCommittee.

"Part of the problem is that they've become increasingly sophisticated about the use of language: They use the language of reconciliation to mask a partisanship," she said.

Yet while there seems to be a growing pro-Palestinian tilt to church positions, there are also strong countervailing winds within the Presbyterian Church.

Presbyterians for Christian-Jewish Relations and the Presbyterian Lay Committee, two organizations of lay leaders opposed to the Middle East positions of Presbyterian Church USA, have taken staunchly pro-Israel postures.

"There is a kind of civil war going on within the Presbyterian Church," said Rudin. "It's a battle that is being waged for the soul of the church, and it's pretty well organized on both sides."

It is the pro-Palestinian groups,

like Presbyterian Advocates for Middle East Peace, Presbyterian Church USA's Social Justice and Peacemaking Office and the local presbyteries, however, that have been most public in their advocacy.

"They're using the name of the church and upsetting people," explained Alan Wisdom, research director at the Institute on Religion and Democracy, a Christian think tank. "I wouldn't describe it as a broad-based movement whatsoever. They've got a certain network of people to get their voice heard, but they are not widely known or accepted within the denomination. There is no consensus to speak of," he said.

Members of the Presbyterian Lay Committee attribute the anti-Israel alignment to Presbyterian "liberation theology." Presbyterians, they said, traditionally ally themselves with the underdogs of the world, the oppressed and persecuted.

Littell, however, thinks the root of the problem is less a matter of theology, and more a reality of anti-Semitism in the Christian Church.

Presbyterian anti-Israel attitudes "well up from a cultural anti-Semitism that is pervasive, although unrecognized, by its gentlemanly carriers," he said in a recent syndicated weekly column.

Dr. Rose Thering, a Catholic cleric and executive director of the National Christian Leadership Conference, agrees. "Within every Christian community, you find this anti-Jewish reaction. And it is being played out these days as anti-Zionism," she said. "In numerous Protestant magazines, you can pick up articles that are flagrantly anti-Israel."

Thering helped organize a counter-offensive to Washington Advocacy Days.

But Wisdom cautions that Washington Advocacy Days should not be taken too seriously. "People on Capitol Hill are very well aware" that the groups that make up Churches for Middle East Peace "don't speak for the churches at large. They speak for factions within those churches. This is going to limit their impact," he said.

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# Obituaries

## Sydney Feldman

Sydney Feldman, 76, of Sunrise, Fla., formerly of Wilmington, Del., died May 12 of heart failure in Palm Beach Regional Hospital, Palm Beach.

Mr. Feldman was a salesman at General Tire Co., Wilmington, for 20 years. He retired in 1974. He moved to Florida in the mid-1980s.

He was a member of Lafayette Lodge 14 AF&AM, Wilmington.

His wife, Helen, died in 1977. He is survived by two sons, George of Fairfax, Wilmington, and Robert of Cincinnati, Ohio; a brother, Joseph of Philadelphia; and three grandchildren.

## Dr. William Schwartz

Dr. William Schwartz, a Wilmington veterinarian who operated Con-

cord Animal Hospital for more than 40 years, died May 13 of cancer in Wilmington Hospital. He was 74.

Dr. Schwartz, of 702 Kilburn Road, Edenridge, Brandywine Hundred, opened the animal hospital on Concord Pike in 1948 and continued to practice until his death.

He was a graduate of Long Island (N.Y.) University, where he was a member of the school's legendary 1935-36 basketball team. The team swept through a 32-0 season that would be the heart of a record-setting 39-game winning streak.

He earned a master's degree from Long Island in 1942. After a two-year coaching stint there, Schwartz went to Brooklyn College of Pharmacy as director of athletics and basketball coach. He subsequently

entered the Army and was a veteran of World War II.

After his discharge, he earned a doctorate in veterinary medicine at Kansas State College.

He was a member and former basketball coach of the Jewish Community Center, Wilmington. He was past president of the Delaware Society for the Prevention of Cruelty to Animals, where he was a longtime volunteer and participating surgeon. He was also a participating surgeon with Animal Lovers Unlimited.

Dr. Schwartz was a member of Delaware State Veterinary Association and a Gold Cardholder of the American Veterinary Medical Association.

He is survived by his wife, Patricia Young Schwartz; a son, Irwin of Newark; a daughter, Ellen Broadway of West Chester, Pa., and a sister, Anne Cunynghame of North Tarrytown, N.Y.

Instead of flowers, the family suggests contributions to Delaware Society for the Prevention of Cruelty to Animals, Wilmington, or Animal Lovers Unlimited, Smyrna.

## Tillie Cohen

Tillie Cohen, 82, of Palm Crest

House, Long Beach, Calif., formerly of Wilmington, Del., died May 17 of heart failure at home.

Mrs. Cohen was a former member of Congregation Beth Emeth, Wilmington. She moved to California in 1970.

Her husband, Jack, died in 1958. Surviving are two sons, Sidney of Ridgewood, near Wilmington, and Edward of Newbury Park; a daughter, Jean Silverstein of Los Angeles; a brother, Ben Berkowitz of Philadelphia; seven grandchildren and three great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

## Ira B. Markel

Ira B. Markel, 58, of 3812 Frances Ave., Dunlinden Acres, Milltown, died May 19 of cancer at home.

Mr. Markel is survived by a brother, Sol of Houston, Texas; and a sister, Lola Ashkanasi, with whom he lived.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to Adas Kodesch Shel Emeth Congregation, Eastern Seal Foundation, and Delaware Hospice Inc., all in Wilmington.

## Samuel W. Freedman

Samuel W. Freedman, 97, of North Miami, Fla., formerly of Brandywine Hills, Wilmington, Del., died May 22 in B'nai Israel Nursing and Convalescent Center, North Miami.

Mr. Freedman had been a manufacturer's representative who specialized in engineering equipment for several companies. Earlier, he was chief dispatcher for the Pennsylvania Railroad for 35 years.

He was a member of Adas Kodesch Shel Emeth Congregation; Congregation Beth Shalom; Oriental Lodge 27, AF&AM; Delaware Consistory; Nur Temple Shrine; St. John Chapter 9, Royal Arch Masons; Gunning-Bedford Council 1, R&FM; Masonic Club of Wilmington; Zionist Organization of America; American Society for Technion; Independent Order of B'nai B'rith; Jewish Community Center and Jewish Federation of Delaware.

He is survived by his wife, Anne Z. Freedman.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, Wilmington.

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## Sammy Davis, Jr. remembered as committed to Jewishness

By TOM TUGEND

LOS ANGELES (JTA) — Sammy Davis Jr., who died May 16 in Los Angeles at the age of 64, had his first contact with Jews during his boyhood in New York, when he fell in love with the Yiddish theater of the 1930s.

"They didn't bother me down there," the legendary black entertainer remembered later. "Although I couldn't understand a word, I would just laugh and cry along with the rest of the audience."

He returned more seriously to Judaism in the late 1950s, when he

studied with Rabbi Max Nussbaum at Temple Israel of Hollywood, and then underwent a conversion ceremony in Las Vegas.

It was no snap decision. As he explained in an interview 20 years later, after much reading and soul-searching following an auto crash that cost him an eye, "I concluded that Judaism was essential to my survival."

In Jewish literature, he said, "I found strength and dignity. I wanted to know how a people could survive for so many years, being constantly persecuted. I wanted to know what

gave them that inner strength, and when I found out, I found peace in it."

The conversion of the short, one-eyed black entertainer led to a string of jokes and anecdotes, which redoubled when Davis married the Swedish film beauty May Britt.

Rabbi William Kramer, who officiated at the ceremony at Davis' home, has retained a photo of the wedding party, which included Frank Sinatra and Peter Lawford.

There were some cruel remarks about the Jewish "nigger," but most of the jokes were more affectionate, such as the one attributed to Britt. When it became public that she would marry the entertainer, she was asked if her parents back home had expressed any objection to the match.

"Why should they?" she supposedly responded. "There is no anti-Semitism in Sweden."

Britt was converted at Temple Israel and, if anything, took her new faith even more seriously than did her husband.

Ruth Nussbaum, widow of Rabbi Nussbaum, remembers going shopping with Britt to prepare for a full-fledged seder at the Davis home. Even after her divorce from Davis, Britt used to drive 80 miles three times a week to Temple Israel to make sure the couple's adopted son, Mark, received his Bar Mitzvah lessons, Mrs. Nussbaum said.

In later years, Davis visited Dachau and admitted that he became as prejudiced against Germans as some whites are against blacks. In a visit to Israel, he expressed his delight at encountering so many dark-skinned Jews.

When "Fiddler on the Roof" became a musical hit, there was talk of mounting an all-black version and Davis was asked whether he would accept the role of Tevye. He declined, saying, "There has to be respect for certain things, and a black Tevye would be stretching it too far."

After a while, the jokes about Davis' Jewishness stopped as his friends realized how committed the entertainer was to his faith.

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# Conservative rabbis urge inclusion of gays in synagogues

By ELENA NEUMAN  
KIAMESHA LAKE, N.Y. (JTA)—  
Conservative rabbis on May 15 over-  
whelmingly endorsed full civil equal-  
ity for lesbians and gay men, and said  
such Jews should be welcome in  
synagogues. But in an amendment  
to a resolution adopted here, they  
also pointed out that traditional Ju-  
daism affirms and recommends a  
heterosexual lifestyle.  
"As rabbis, we acknowledge the  
needs of gays and lesbian Jews to feel  
welcome in our respective congrega-  
tions. We also want to reiterate our  
view that sexual preference is no  
basis for the denial of civil equality for  
any citizen," said Rabbi Mark Loeb,  
chairman of the resolutions commit-  
tee of the Rabbinical Assembly.

Over 600 members of the Rab-  
binical Assembly, Conservative  
Judaism's, 1,300-member central  
body of rabbis, met at the Concord  
Hotel to see old classmates, play  
some tennis and discuss a variety of  
issues facing Conservative rabbis in  
the 1990s.

The statement on gay and lesbian  
Jews was one of about 20 resolutions  
addressed at the gathering. It was the  
first time the issue was addressed by  
the assembly and was thought to be  
one of the most controversial resolu-  
tions on the floor. Although the  
Reform movement has welcomed  
gay synagogues into its fold and  
broached the question of admitting  
openly gay men and lesbians into its

seminary and rabbinical body, the  
Conservative movement has kept  
these issues decidedly in the closet.

Conservative Judaism claims to  
represent the largest branch of Juda-  
ism in the United States and Canada,  
with 1.5 million congregational  
members.

"The Reform movement is cur-  
rently torn by recognition of gay and  
lesbian rabbis," said Rabbi Ezra Finkel-  
stein of the Syosset Jewish Center on  
Long Island prior to the vote. "This  
resolution is the first step toward  
addressing the issue in the Conserva-  
tive movement. I'm afraid it could  
become highly divisive."

Finkelstein said he was uncomfort-  
able with the language of the resolu-  
tion "welcoming" lesbian and gay  
Jews "as members in our syna-  
gogues."

"I don't want in any way to give  
legitimacy to it in the religious dimen-  
sion," he said.

But Rabbi Arnold Turetsky of  
Temple Israel Center in White Plains,  
N.Y., disagreed. "It is the acting out  
of homosexuality that is not kosher,"  
he said. "Impulses, instincts, procliv-  
ities and predispositions are not ille-  
gal." While he cannot endorse homo-  
sexual relations, Turetsky says that  
what he doesn't see, he cannot  
condemn.

A number of members of Temple  
Israel are gay and, according to  
Turetsky, they are some of the most  
active and observant members of the  
congregation. "They play a vital role  
in my synagogue," he said.

"The problem of acceptance is  
more psychological and familial than  
religious," said Turetsky. "From the  
religious eye, I see no reason they  
should not be accepted with open  
arms in our shuls."

On the whole, members of the  
Rabbinical Assembly agreed with  
Turetsky, but only after a special  
amendment was added to the resolu-  
tion to clarify that Jewish tradition  
"favors a heterosexual life."

The resolution supports "full civil  
equality for gays and lesbians in our  
national life" and deprecates "the vio-

lence against gays and lesbians in our  
society."

It reiterates that homosexuals, like  
all Jews, "are welcome as members  
in our congregations" and calls upon  
the Conservative movement "to in-  
crease awareness, understanding and  
concern for our fellow Jews who are  
gay and lesbian."

The convention also was debating  
resolutions on abortion, organ trans-  
plants and replacing mid-evening  
Kabbalat Shabbat services with a  
sunset service preceding Shabbat  
dinner.

## 'Operation Exodus' passes halfway mark

NEW YORK (JTA)—The Opera-  
tion Exodus campaign for the resettle-  
ment of Soviet Jews in Israel has  
passed the halfway mark, as the  
United Jewish Appeal announced  
Wednesday that \$255 million has  
been raised toward the campaign's  
\$420 million goal.

The money will go toward cover-  
ing the transportation and initial  
absorption of Soviet Jews emigrat-  
ing to Israel.

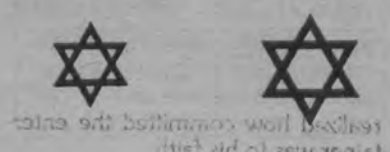
Though Operation Exodus was  
formally launched April 3, UJA has  
already forwarded \$51 million to the  
Jewish Agency for Israel to cover  
immediate costs.

Marvin Lender, chairman of the  
Operation Exodus campaign, made  
the announcement Monday during  
UJA national meetings here. At the  
meetings, Lender was installed as the  
new UJA national chairman, suc-  
ceeding Morton Komreich.

## VA Hospital acknowledges volunteers



B'nai B'rith volunteers at the  
Veterans Administration Hospi-  
tal were acknowledged at a recog-  
nition ceremony and dinner this  
month. Regina Feldman (above  
left) and Molly Cohen have as-  
sisted veterans for 39 and 23  
years respectively. Here they re-  
ceive an appreciative hug from  
VA Library Chief Don Passidomo  
for their continued assistance in  
distributing library materials  
weekly. At left, Jewish War Veter-  
ans volunteer Sam Wenzler, a  
member of the Harry Fineman  
Post #525, is congratulated by  
Greg Litter of the U.S. Depart-  
ment of Veterans Affairs upon  
receipt of an award for extended  
hours of service at the VA Med-  
ical Center. The group sponsors  
monthly Bingo parties for patients  
and always seeks additional vol-  
unteers. Also cited was JWV's  
Paul Hurchman for 750 hours of  
VA service. (Photos: VA staff)





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Travel

Copenhagen--

Better than a fairy tale for the Jewish traveller

By RUTH ROVNER

Special to The Jewish Voice

On September 5, 1819, a tall, awkward boy arrived in Copenhagen on the mail coach from Odense. At age 14, Hans Christian Andersen had come to the Danish capital to seek his fortune. He dreamed of becoming a famous actor at the Royal Theater and although that dream did not come true, he did become a world famous writer of fairy-tales who remained enchanted with Copenhagen throughout his life.

Just as it charmed Hans Christian Andersen, Copenhagen continues to enchant visitors. The Little Mermaid statue, the lush Tivoli gardens, the mile-long walking street, pastel colored canal houses, copper domes — all make this a fairy-tale city for tourists.

But for Jewish travelers, Copenhagen is even more. This is a city where a daring story of courage and rescue — the rescue of 7000 Danish Jews from the Nazis — actually happened. The dangers, the drama, the triumphant conclusion of this story make it far better than any fairy-tale.

Copenhagen also offers specific attractions for the Jewish travelers. They can visit a museum which re-

counts the Danes' four years of fierce resistance against the Nazis and includes vividly detailed displays of the famous rescue of Danish Jews.

Jewish tourists can also visit the tower where the Torah scrolls were hidden during the Nazi occupation and see the synagogue where Jews joyfully returned to celebrate after the liberation.

The first stop on the Jewish traveler's itinerary should be the modest-looking museum in Churchillparken which offers the best-documented account of the story of Danish Resistance.

Outside the Frihedsmuseet (Museum of Freedom), the Danish flag is flying, and the tranquil park atmosphere gives the visitor no preparation for the drama of the story that's told inside.

Newspaper clippings, maps, photographs, even old printing presses which churned out secret newsletters — all document how the citizens of this small but staunch country built a powerful resistance movement from 1940 to 1945, when Denmark was occupied by the Nazis.

One wall of exhibits is devoted to the rescue of the Danish Jews. Here visitors pause and silently gaze at the photos, the maps, the detailed ac-

count of the rescue that took place in October, 1943, when 7000 Danish Jews were saved from deportation.

As the exhibits explain, the Danes had learned in advance that the Nazis planned to round up all Danish Jews. Quickly and stealthily, the non-Jewish Danes mobilized.

They hid Jews in their homes and in hospitals. And then they started to transport them across the water to neutral Sweden. They used small fishing boats, rowing across the water at night, steering through fog, danger and darkness, risking their lives to deliver the Jews to safety.

The Jewish visitor can follow still another aspect of this inspiring rescue story by visiting the city's landmark, Round Tower, adjoining Trinity Church. When the Jews fled to Sweden and the Nazis occupied Copenhagen, the Torah scrolls from their synagogue were hidden in the Round Tower. There they remained safe from the Nazis until the Jews returned and re-opened their synagogue in 1945 with a joyous celebration.

The synagogue itself provides the last chapter of the story. When Jewish Danes at last returned to their own country after the liberation, they gathered in Copenhagen's synagogue to pray.

Then, in 1953, Danish Jews celebrated the tenth anniversary of their rescue with a special service in this synagogue. The attending dignitaries included the King and Queen of Denmark.

Later, in 1961, Copenhagen's Jews began a complete restoration of their cherished synagogue, using funds from the Conference of Material Claims against Germany.

The beautifully restored synagogue is located on Krystalgade, just off the famous walking street, the Strojet. Designed by Danish architect Gustav Friedrich Hetsch, it is a building with a simple, even severe, exterior. But the sanctuary is striking and filled with light, with an elaborate ark, gilt menorah, and white and gold decor.

The synagogue was dedicated in 1833 but Jews had been living in Copenhagen long before this. In fact, their history of Denmark began in 1622, when Jews were invited to live in a German province, Holstein, then ruled by Denmark. The Danish King, Christian XV, extended the invitation in order to use Jewish expertise to help develop a more modern commercial economy.

He offered the Jews commercial privileges and freedom of religion, so



The marker in Copenhagen's Israels Plad reads: "This stone from the Holy Land was brought as a gift to the Danish people in the name of the friends of Denmark in Israel, 1975." (Photo: R. Rovner)

they settled in the small town of Gluckstadt, just 30 miles from Harburg. Later, small Jewish communities grew up in Danish towns and in the capital, where Jewish life became centered. By 1684, the first synagogue opened in Copenhagen, and nine years later, the first Jewish cemetery was founded.

Today, Danish Jews, who number just 8000 in a city of five million, are an officially recognized community with their own governing board and facilities. In Copenhagen, besides several synagogues, facilities include a Jewish Community Center, a day school, several homes for the elderly, and kosher butchers and restaurants.

Both Jews and non-Jews in the city enjoy the large and busy square known as Israels Plads. At one end is an outdoor market where fruits, vegetables and flowers are sold. At the other end is a memorial stone from Eilat, erected in 1975 as a gift to Denmark from its friends in Israel, inscribed in both Hebrew and Danish.

For Jewish travelers, a visit to the

Royal Library is also of interest. Across from the formal gardens that surround this castle-like building is a special entrance to the library's Hebraica and Judaica collection. This is one of Europe's most extensive collections, with over 80,000 books on Jewish themes. The books cover a wide range of subjects and are written in Hebrew, Arabic, Yiddish, Aramaic, Ladino and other languages. They include such treasures as the world's only illuminated copy of Maimonides' *Guide to the Perplexed*, written in Barcelona in 1348.

Remarkably, this valuable collection remained untouched during the years of Nazi occupation. In fact, the director of the collection at the time, Dr. Raphael Edelman, continued to acquire books while he was in exile in Sweden.

The safekeeping of this priceless collection during the Nazi occupation is just one more example of how the real events in Copenhagen's Jewish history are even better than a fairy-tale.



The synagogue in Copenhagen has a striking interior with a white and gold decor. (Photo: R. Rovner)

Slayings

Continued from 1  
would put him away for a long time" if she left him.

According to the police, Popper served in the IDF's armored corps for 18 months, during four of which he was absent without leave. He spent another four months in military prisons for disciplinary infractions and was eventually dishonorably discharged.

In Washington, the State Department said Monday that it deplors "this senseless tragedy, and we extend our deepest condolences to the families of everyone touched by this incident."

"In the absence of a peace process, the potential for this kind of senseless violence and

spiraling responses afterwards goes up. If we are to prevent violence, hopes for peace must be preserved," said Richard Boucher, the department's deputy spokesman.

Boucher also expressed regret about the violence that took place after the seven Palestinian deaths. "We are disturbed by the number of casualties inflicted by the Israeli army," he said. "We have repeatedly called upon the government of Israel to exercise restraint in these situations, in order to avoid heavy casualties such as took place" Sunday.

The rioting in the territories that followed the shooting also garnered Israel another sharp rebuke from the International Committee of the Red Cross, based in Geneva.

An ICRC communique issued Monday stated that Sunday's clashes in "the territories occupied by Israel reached an extremely serious level of violence, requiring the increased presence of the ICRC in the field."

Describing ministrations by ICRC doctors and nurses to the wounded and their families, the communique said, "The ICRC voices its acute concern about the persistence and aggravation of this conflict" and "urges the occupying power to do everything it possibly can to ensure that the life and physical integrity of the civilian population are respected."

In New York, the Conference of Presidents of Major American Jewish Organizations issued a statement Monday "condemning the

senseless shooting," saying that it "flies in the face of all human values."

"At the same time," the group added, "we hope that the incident (will) be taken for what it was — the isolated act of an emotionally crazed individual — and not be exploited by those who seek to fan the flames of hatred and increase violence."

Similar statements were issued by other American Jewish groups and by the Canadian Jewish Congress in Montreal.

(JTA correspondents Howard Rosenberg in Washington and Tamar Levy in Geneva contributed to this report.)



The Jewish Community of Delaware

is enthusiastically invited to the

### Operation Exodus Community Rally

featuring  
world renowned entertainer

### THEODORE BIKEL

Wednesday, June 20, 1990, 7:30 p.m.

Adas Kodesch Shel Emeth - Social Hall

Washington Boulevard  
& Torah Way, Wilmington, DE

"...as a Jew the greatest possible deed is the redemption of the captives"  
Code of Jewish Law • Shulchan Aruch: Yoreh Daya 252:1

On behalf of the hundreds of thousands of Soviet Jews emigrating to freedom, United Jewish Appeal has launched the national Operation Exodus Campaign to help redeem the captives. The Jewish Community of Delaware's fair-share portion of this \$420,000,000 campaign is \$708,000. Pledges to Operation Exodus are separate from the Jewish Federation of Delaware annual campaign and are payable over three years.

All those in attendance June 20 will be asked to make their pledge to Operation Exodus. There will be no card calling.

#### Registration - Limited Seating

Number of Adult tickets: \_\_\_\_\_ (\$5<sup>00</sup> each - payable to the  
Jewish Federation of Del.)

Number of Student/Children tickets: \_\_\_\_\_ (no charge)

Total Number of Tickets: \_\_\_\_\_

Tickets ordered are for (please include all names): \_\_\_\_\_

Address: \_\_\_\_\_

Please send check and self-addressed stamped envelope to:

**Operation Exodus Community Rally,  
c/o Jewish Federation of Delaware**

101 Garden of Eden Road, Wilmington, Delaware 19803



## New English-language Forward started up

By ROSESARA FEINERMAN  
NEW YORK (JTA) — When the English-language edition of *The Forward* premieres on May 25, its founders hope that it will carry on — although not replace — the tradition and excellent reputation that the 93-year-old Yiddish paper represents.

Aimed at a national leadership with a selection of stories of national interest, the paper's target audience is men and women between the ages of 30 and 60, who probably heard of the Yiddish paper from a parent or grandparent.

"This English paper is a child of the Yiddish paper. I see them as branches of the same tree," said Seth Lipsky, a former member of the editorial board of the *Wall Street Journal*, who is the paper's editor, president and chief executive officer.

The new *Forward* will be based in New York and have correspondents and bureaus across the United States and abroad. It will begin circulation in the New York area with an initial printing of 30,000 copies, and will go national on Sept. 17.

Although some Jewish weekly papers are aligned with certain institutions or convey a specific tone, "the *Forward* is truly independent, even a little bit crusty," Lipsky said. *The Forward* is an objective newspaper, he said, which "lets chips fall wherever they may."

*The Forward*, which will be published by the newly-created Forward Publishing Company Inc., will be independent from the Yiddish-language weekly, *The Forverts*.

## Moving UN session to Geneva may be mixed blessing for Israel

By ALLISON KAPLAN  
UNITED NATIONS (JTA) — The Security Council's decision late Tuesday night to convene a special session of the council at the U.N. headquarters in Geneva came as somewhat of a relief to Israel and American Jewish organizations concerned about the possibility of a visit to the United States by Yasir Arafat.

The 22 Arab nations of the world body had requested that the Palestine Liberation Organization leader be allowed to come to New York to participate in an emergency debate on the current violence in the administered territories, following the killing of seven Palestinians by a lone Israeli gunman said to be mentally unstable.

But the mood in Jewish circles was far from celebratory, as worries persisted as to whether the United States would make concessions to the Arab bloc at the Geneva session, which is set for Friday.

"I wouldn't call this a victory," Johanan Bein, Israel's acting U.N. ambassador, said of the decision to move the Security Council session.

"What should have been decided is that Arafat is not coming here and that the debate will go on without him."

In Jerusalem, officials reacted coldly to the news that the Security Council had decided to meet in Geneva. The Prime Minister's Office said it expected the session would be used as a forum for verbal incitement against Israel.

The U.S. government sidestepped a major confrontation with Israel and backlash from the American Jewish community by apparently convincing Arafat not to formally apply for a visa.

But Jewish groups expressed concern Wednesday that the United States may view Arab proposals in Geneva more favorably because of Arafat's cooperation.

"While we are pleased that Arafat is not coming to the United States, we are concerned about what the trade-off might be," said William Rapfogel, executive director of the Institute for Public Affairs of the Union of Orthodox Jewish Congregations of America.

## Meeting

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Weinstein, Judy Topkis, Kathy Bloom and Alan Paikin.

A number of President's Awards were also presented. For their efforts in resettling Soviet immigrants to Delaware, three awards were given to the Jewish Family Service agency, Roberta Burman (JFS Resettlement Coordinator) and Rachel Yoskowitz (chair of the New American Resettlement Committee). Toni Young was a recipient for her two years' service as chair of *The Jewish Voice* Editorial

Committee. Young Leader Development awards were presented to Susan Paikin and Norman Pernick. And the president of the Jewish Law Students Association at Widener University Law School, Mitchell Bierman, was presented with an award for his participation in the creation of the association this year.

The Braunstein Young Leadership Award was presented to Kathy Bloom for her volunteer involvement in a number of Jewish organizations, including serving as co-chair of the 1990 Super Sunday event.

## Biden

### Continued from 1

One of the challenges posed by the new wave of immigrants to Israel is for the olim to become at home in Israel and for the Israelis to become at home with its new Russian population, Biden said. "But Israel is about challenges and so they'll take on this new one."

Another challenge, according to the senator, is to support the emigration while at the same time supporting the changes taking place in the Soviet Union.

And while Israel has made some "phenomenally stupid mistakes," Biden said, we must keep in mind that it is a country "the size of this state, trapped between hostility and an ocean." Biden urged his audience to support the Operation Exodus campaign "whether we support Israel's policies or not."

Certain things, the senator concluded, are non-negotiable. "The Soviet Jews must escape anti-Semitism. That is non-negotiable."