

Exclusive Interview With Jewish Hostages Aboard TWA Flight 847 page 6

The JEWISH VOICE

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

"You heard it in The Jewish Voice"

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August 9, 1985

Mand Issues Open Invitation To Jewish Community To Participate In Federation Activities

Martin G. Mand, newly-elected president of the Jewish Federation of Delaware, has stated recently that he would welcome the views, comments, suggestions, and criticisms of our readers with respect to Federation activities. In addition, Mand issued an open invitation to our readers to volunteer their time to serve on Federation committees and task forces (see list of committees and task forces on page 2).

Mand said that "one of the Federation's principal purposes is to serve the needs and interests of our Jewish community. To do so in the most efficient way, the officers and board not only need the viewpoints of our community if we are to effectively lead, but also the participation of many volunteers so that we can serve the community's diverse needs. Without community input and talented people giving of their time, our opportunities for success in our endeavors are limited."

In response to this invitation, the *Jewish Voice* urges all of its readers to cut out, complete, and return the form found on page 20.

Belles Of Peace To Entertain At Campsite



On Thursday, Aug. 15 at 7 p.m., the community is invited to the Center Campsite to enjoy the Belles of Peace, a group of 12 Israeli girls who have toured around the world. They present an enthusiastic and most enjoyable hour of music and song, dance and movement. Their performance includes Israeli dance, traditional Hasidic and Yiddish songs, and modern Israeli music.

The entire community is invited to bring lawn chairs and blankets and enjoy this exciting free performance, sponsored by the Jewish Community Center and subsidized by a grant from the Milton and Hattie Kutz Foundation.

The Belles of Peace will perform at the Jewish Community Center Campsite off River Road. Call the JCC for directions, 478-5660. No pre-registration is necessary for this free program.

The following food items, all kosher, will be available for sale on Aug. 15, 4 - 7 p.m.: hot dogs, beverages, fresh vegetables and fruit, individual snacks and dessert items.

Plan to join your friends for supper and a delightful concert! See photo, page 5.

Road To Nairobi

By CONSTANCE KRESHTOOL

The road began for me well over three years ago when American Jewish women resolved that the Women's Decade Conference scheduled for 1985 would not be a repeat of the conference in Mexico City in 1975 nor the conference in Copenhagen in 1980. At the former, Zionism was equated with racism for the first time in an official United Nations document and was thereafter proclaimed in all UN proceedings when PLO sympathizers were present.

In Copenhagen anti-Israel and anti-American sentiment was so strong that American Jews feared for their physical safety. The Programme of Action

drawn-up in Copenhagen contained references to "Zionism is racism" and was not signed by the United States.

Following Copenhagen Jewish women began a series of meetings with representatives of the State Department, Administration and the United Nations to try to insure a conference agenda and a document that would be free of the politicization that had marked the earlier conferences. Can the UN ever be free of politics?

The UN Women's Decade Conference was for delegates selected by and speaking for governments. Held at the same time was the Non-Governmental Organizations Forum (NGO Forum)
(Continued to Page 2)



AMERICAN JEWS PLANT TREES IN NAIROBI

(L-R): Constance S. Kreshtool of Wilmington, president of National Federation of Temple Sisterhoods, Beverly Davis, president of B'nai B'rith Women, and Norma Levitt, honorary president of NFTS, planting trees in the Green Belt Movement's Woman Forest with the help of school children of the Loreto Convent Primary School.

Annual BCC/JFD Fun Day A Huge Success

More than \$9,000 was raised on Wednesday, July 24, when over 100 Brandywine Country Club members and their guests participated in the 16th annual Brandywine Country Club/Jewish Federation Fun Day. Co-chairmen Robert Kauffman and Herme Bloom, appointed by club president Sylvan Taub, are experienced Fun Day organizers. They were ably assisted by Charles Twer, veteran Jewish Federation volunteer. As usual, funds raised by the event are turned over to the Federation campaign.

Events of the day included a late-morning brunch, followed by a noon shot-gun start golf tournament. The evening festivities consisted of cocktails and hors d'oeuvres followed by dinner. Non-golfing members were also invited to attend the social parts of the program.

The winner of the low gross prize was Larry Zutz with a 72. The low net winners in the 0-10, 11020, 21+ classifications were Art Krieger (68), Ron Cohen and Gene Kane (tied at 65), and Harry Zutz (62), respectively.

Road To Nairobi —

(Continued from Page 1)

of workshops and panel sessions on a variety of subjects related to the theme of the Decade. Women active in women's organizations from all over the world attended the Forum. I was one of them.

For months prior to the Forum there were innumerable briefing sessions for Jewish women delegates in the United States and even an international meeting in Paris to learn to deal with confrontation in the workshop sessions.

At this writing I do not know exactly how the UN document, "Forward-Looking Strategies," reads. I have only the draft document that went to the Conference for approval and which sparked twelve days of heated discussion in Nairobi among the delegates from the 157 nations. The document outlines the strategies to overcome the obstacles to the achievement of the goals and objectives of the UN Decade for Women. The United States approved the document when "Zionism is racism" was removed from the text.

Forum '85 was a happening! Over ten thousand women from countries around the globe participated in over 1000 activities organized by many of them on the theme of the Decade, Equality, Development and Peace, and the sub-themes, Health Education and Employment. The activities ranged from panel discussions, displays, field trips, artistic presentations and small workshops. The campus and buildings of the University of Nairobi were alive with constant activity from sun-up to sundown. It was overwhelming...the people, the program, the place, the placards, the politics!!

We Jewish women delegates to the Forum, including the Israelis, assembled each noontime in the social hall of the Nairobi synagogue which was located adjacent to the University campus. Here we mapped

Better ball foursome prizes in the three categories went to Mike Bloom, Jon Berger, Ron Olivere, Dave Perry (53); Paul Fine, Peeny Berger, Al Morris, Saul Savitch (54); Len Ploener, Larry Jacobs, Bert Jacobs, Irv Kursh.

The winning pairs in the better ball contest were Howard Cohen-Warren Engle, Jack Kamison-Joe Yucht, Len Dwares-Don Kreston.

Individual prizes for longest drive went to Dave Rosenblatt, Dave Perry, and Oscar Shapiro. Nearest-to-the-pin winners were Julius Komissaroff, Max Glazar, and Mark Grossman.

"Fun Day was an extraordinary success," commented JFD President Martin G. Mand. "More money was raised at Fun Day this year than in any of the last six years."

"On behalf of the community I'd like to thank the Brandywine Country Club for their strong continuing support, with special thanks to co-chairmen Robert Kauffman and Herme Bloom and Club president, Sylvan Taub.

out our strategy for the day. At the request of the Israelis we attended sessions where they anticipated anti-Israel propaganda to refute the misinformation with facts and figures. These were usually sessions sponsored by women from Arab countries and those on refugee women, peace and apartheid.

There was confrontation between Palestinian and Israeli supporters in the workshops. Many times the arguments that began in the classrooms continued outside on the campus.

However the Forum program was so extensive it was possible for delegates to spend ten days attending sessions none of which involved Arab-Israeli confrontation. Like many other Jewish women I divided my time between the confrontational workshops and others which interested me personally. Eventually I began to believe that ignoring the PLO propaganda machine might have been the sanest course.

There was ample opportunity for person-to-person contact and certainly there is no better way to win friends and influence people. Let me share some examples with you.

The National Federation of Temple Sisterhoods which I serve as president agreed prior to going to Nairobi to cosponsor a Woman Forest with the Green Belt Movement and the Loreto Sisters of Kenya. We were particularly interested in the Green Belt Movement. It was founded by the National Council of Women of Kenya and is patterned after the Jewish National Fund tree-planting project in Israel.

The deforestation of Kenya has brought about a profound ecological imbalance which threatens the very survival of the Kenyan people. The Loreto Sisters known for their activities around the world in behalf of social justice donated land at one of their schools in Nairobi for the Woman Forest. We received national

FEDERATION COMMITTEES AND TASK FORCES

(listed in alphabetical order)

Aging Task Force

Audit Committee

Budget & Planning Steering Committee

Campaign

- *Various Divisions*

Economy Shop Committee

Endowment Committee

Family Service Task Force

Group Work Task Force

Jewish Community Relations Council

- *Soviet Jewry Task Force*

- *Israel Task Force*

- *Holocaust Task Force*

- *Church-State/Interfaith Task Force*

- *Lower Delaware Task Force*

Jewish Education Task Force

"Jewish Voice" Committees

- *Administrative*

- *Editorial*

Leadership Development Committee

Lower Delaware Advisory Committee

Maintenance/Property Committee

National Agencies Task Force

Newark Advisory Committee

Office Operations Task Force

Personnel Committee

Women's Division

- *Various Committees*

Youth Task Force

publicity in Kenya when our picture (see photo) was published in Nairobi newspapers. During the Conference the Woman Forest was instrumental in publicizing the tree planting project of the Green Belt Movement.

We delegates of the Leadership Conference of National Jewish Women's Organizations sponsored a workshop on child care. Our panel included an early childhood educator who works both in the United States and in Israel, a Ugandan who had trained at the Hebrew University in Jerusalem and is now in Nairobi training others, and a Kenyan working with young children abandoned by their parents.

We had a packed classroom with women from the Third World countries who are anxious to learn new programs and new techniques for caring for and educating young children.

The workshop, "Role of Women in US-USSR Relations," offered an opportunity to confront a representative of the USSR on the issue of Soviet Jewish emigration. I had anticipated that American delegates would fill the classroom. Instead the Europeans far outnumbered the Americans. They were there because of their profound concern for peace and their deep fear of nuclear war.

The panelists were an American and a Russian who had been involved

in some US-USSR dialogue both in the US and in the USSR. Peace and freedom were the agenda items. As quickly as I could I raised the issue of the freedom of Soviet Jewish women to leave the USSR. With support in my challenge from a Jewish woman from The Hague we successfully turned the agenda to a discussion of Soviet Jewish emigration.

By the end of the session the Russian delegate, a professor of social sciences at Moscow University and no doubt a member of the KGB, promised before all assembled to do what she could to allow a Soviet Jewish woman to emigrate. And we believe she will do it!

I came away from Nairobi with the echoes of two great voices ringing in my ears. One was that of women the world over who are valiantly searching for ways to bring about peace to our planet. Regretfully much of the rhetoric was anti-American and very little of it anti-Soviet.

The second voice was that of the women of the Third World countries...especially the women of Africa...crying for help in their daily struggle for the basic necessities of life...mainly food and water.

The UN Women's Decade 1975-1985 has come to a close. Yet Equality, Development and Peace still elude us.

THE RABBI WRITES

Peter H. Grumbacher
Congregation Beth Emeth



The 'Early' Retiree

"Necessity is the mother of invention." That fact is as true for a religious tradition as it is for the Cotton Gin and the automobile. In our age of advancing technology and of nutritional awareness we are bombarded with the facts that there are more older persons living longer and better than ever before. Retirement, therefore, is taking on a new meaning. Once, not too long ago, it meant the virtual disengagement of an individual from society and from the tasks of life. Today, however, one cannot even define retirement because of its changing character. That is precisely why it will become more and more important to view it as a life-cycle event in our Jewish tradition, one for which rituals will be created by greater minds than mine.

If that is true for the retiree at age 65 or 70, how much the more so for the "early" retiree, the new phenomenon created by our unique corporate community. The challenges faced by this man or woman are similar to the challenges faced by the "normal" retiree entering the last years of this

century...only more so. The prospects for beginning new endeavors are very exciting; the youth and vitality of the "early" retiree gird that person with strength. But there are changes that only the "early" retiree knows are going on within, uncertainties and questions that require a unique kind of strength.

Among many, many others it appears to me that one attitude the "early" retiree must guard against is that which can be summarized in the declaration, "I've paid my dues!" This, incidentally, is only partially linked to finances; it has more to do with total involvement in life. The father of a colleague of mine told me recently that he is spending more and more time away from his new home in the Sun Belt. This man in his late-60s, who volunteers many hours each week in the most worthwhile fashion, visits his children and grandchildren in the Northeast for weeks at a time where he also volunteers in schools and synagogues. He told me that the refrain, "I've paid my dues!" has gotten to him; he must escape from those people around him who verbalize and who, of course, act out that sentiment.

There are indeed many who have "paid their dues" and who deserve a break from the routines that have tried their minds and bodies over decades. No one wants to take that away from anyone. I think, however, that the retiree, the "early" retiree in particular, usually has so much to offer those who require the expertise of

(Continued to Page 5)

ON THE OTHER HAND N. Even-Or



Wiesel And Potok

Whether it's from a Boston-based penchant for self-denial (after all, who but a Bostonian would drink Moxie for a treat, not a treatment?), or some other source of asceticism, I always feel guilty about reading novels. So I save them up for a shore vacation, when I'm already sunk in the delicious depravity of sun, water, sand, overeating and even, I blush to admit these depths, an occasional beer.

So it happened that, on the idyllic shores of Lake Kezar in the woods of Maine, I read Elie Wiesel's and Chaim Potok's newest novels in the same week. The contrast was striking and not at all favorable to Potok.

Wiesel's latest, *The Fifth Son*, begins with a quotation from the Passover Hagaddah:

Blessed is God who gave the Torah to His people Israel, blessed is He. The Torah speaks about four sons: one who is wise and one who is contrary; one who is simple and one who does not even know how to ask the question.

Wiesel tells the story of Reuven and Rachel Tamiroff, survivors of the Holocaust, and of their son born in New York City. Reuven has never been able to speak about the horrors of his past, despite his son's repeated attempts to learn the truth. Finally when a friend of Reuven's appears in New York, Ariel pieces together through him the terrible chronicle of his mother and father's torment under the hand of a sophisticatedly sadistic SS commander known to the

townspeople as *The Angel*. He learns too of the terrible death of his brother, for whom he is named, a child victim of the *Angel*. And most important, he learns of his father's participation in a plot to murder the SS commander after the war. At last he understands the self-imposed burden of guilt his father bears in the belief that he has taken a life, a burden which leads Reuven and his somber friend, Simcha, to search and argue endlessly with Talmud and Midrash the question of vengeful death. Now caught in his web, Ariel goes to Germany to seek the truth about what happened to the *Angel*.

The theme of the novel is set by Wiesel in his description of a *seder* at the Tamiroff house. "Reuven," challenges Simcha-the-Dark, "fulfill your duty as a Jewish father... The *Haggadah* tells us of the four sons and their attitude toward the question.... There is, of course, a fifth son, but he does not appear in the tale because he is gone. Thus, the duty of a Jewish father is to the living. When will you finally understand, Reuven, that the dead are not part of the *Haggadah*?"

The great gift of Elie Wiesel as a writer is his ability to describe the unspeakably horrible in language that is sheer beauty, a beauty that intensifies the horror of the subject matter. And, since the birth of his own son, Elisha, Wiesel is able to produce hope out of a chronicle of despair, faith in goodness and decency out of a history of consummate evil and indecency.

Chaim Potok's talents lie in another, lesser dimension: he is a skilled writer with something interesting to say. Unfortunately, most of it was said in his first book, *The Chosen*. Maybe, in a subconscious way, he is aware of this too, for he includes one of the two central characters of his first novel as a minor character in *Davita's Harp*, his latest.

Potok is at his best when dealing with the important theme on which he focused in *The Chosen*: the conflict between total commitment to orthodox Jewish life and full participation in the secular world. It is what he always writes about and there's nothing wrong with that. He is at his worst, as are most authors, when he writes about people with who he is not very familiar. Episcopalians from Maine are not one of his strong points, and his novel suffers from having two of them set as important characters in *Davita's Harp*.

Davita is the bright and sensitive only child of a Jewish mother, born in Europe, and a Christian father from a wealthy New England family. Both parents are active Communist party members in the turbulent thirties, and the novel deals with *Davita's* struggle to establish her own identity, first in a brief involvement with the Christianity of her father's devoted

(Continued to Page 5)

Speaker To Discuss U.S.-Israel Alliance

"Maintaining a strong alliance between the United States and Israel" will be the topic of the annual "Political Forum" meeting co-sponsored by Hadassah and the Jewish Community Relations Committee of the Jewish Federation of Delaware, to be held Monday night, Sept. 9, 1985 at 8 p.m. in the auditorium of the Jewish Community Center, 101 Garden of Eden Road, Talleyville.

Guest speaker for the evening's program will be Charney V. Bromberg, associate director of the National Jewish Community Relations Advisory Council (NJCRAC) and their director for Mid-East Affairs since 1977.

An honors graduate of Harvard University, Bromberg coordinated the national effort of CRC's and major Jewish organizations which culminated in the passage of the federal Anti-Foreign (Arab) Boycott Law. In 1981, he was a member of the eight-person national steering committee established to deal with the proposed AWACs sale and in 1985 he coordinated the national effort to mark the day that President Reagan visited the Bitburg Cemetery.

During the recent TWA hostage crisis, it was suggested by some that the U.S. should re-evaluate its alliance with Israel. This program, which is free of charge and open to the public will address this topic. Refreshments will be served at 7:30 p.m.

I. LEVITT Chairman, JCRC



A Moment Of Silence

Quite pleased with itself, the General Assembly and Governor Castle successfully took the word "prayer" out of the moment of silence legislation by passing and signing Senate Bill 235.

A moment of silence is innocuous enough. It is always difficult to imbue an extended pause with significance.

Whether we need a pause at a prescribed time each day is another matter. Regimentation in any guise may produce deleterious side effects. Still, in a free society, we find our moments of silence somewhere, sometime, and because we choose when and where, they are all the more meaningful.

To instructionalize a "pause," to force everyone to stand in unison and

then say nothing and do nothing is an ironic inversion of Orwell's "two-minute hate."

Essentially, I am against being told when, where and how I must do nothing. The Fundamentalist Right, factions of which charge that fluoridization of the drinking water is unAmerican—a classic posture for individualism, is, at the same time more than anxious to force their majority style of praying, like mom's castor oil, down all of our reluctant throats. Strange causes produce strange coalitions, and their end products are even stranger.

You may want to think about that last sentence, (and you may not) but first, let's all stand up and collectively say and do nothing.

Editorial

This Summer, Israel

Reprinted from the Near East Report

NEVE ILAN, ISRAEL — There are all kinds of vacations. Some people prefer the inert. Lying on the beach, rotating to get the most sun, they are content to do nothing. Others need action. After an hour or two, they have had more than enough lying around. They want to see places, do things, it's activity — not its absence — that permits the "escape" that vacation is all about.

Israel is for both types of vacationers. In fact, one of the best things about a trip here is that on any day you can spend time on fabulous beaches — lying under a sun that never retreats behind clouds — and then follow that up with a museum, historic site, lecture or shopping spree.

Once again, our family is staying at the beautiful Neve Ilan Hilltop Resort in the Judean hills, just west of Jerusalem. One morning last week — after the requisite hour or two at the pool — we headed north. We drove to the coast and to Haifa, Israel's San Francisco. We stopped at the University — on one of the city's highest points — and looked down on the tiered city, the blue Mediterranean, and on the Galilee farm tapestry which is an illustration of what Zionism did for this land.

From Haifa, we drove to Nahariya, a resort town just a few miles from the Lebanon border. In the 1970's, Nahariya was the sporadic target of PLO Katyusha attacks from south Lebanon. The beautiful little town almost died as residents pulled out and tourists refused to put it on their itinerary. Today, however, the lively cafes and noisy strollers on HaGa'aton Street testify to the success of at least an aspect of the 1982 war. There is "Peace in the Galilee." It sounds like laughing teenagers and it tastes like ice cream.

From Nahariya, we drove to quiet Achziv Beach for a swim. Just south of Lebanon — far from any sources of pollution — the Mediterranean is deep blue and clear. As the sun dropped into the sea, we had just a mile to go before checking in at our quarters for the night, the guest house at Kibbutz Gesher Haziv. Like Nahariya, Gesher Haziv had lived under the PLO's guns. Children spent many nights in bomb shelters.

Today Gesher Haziv seems like something dreamed up by pro-Israel fundraisers. It is not just the sheer beauty of the place — filled with fragrant flowers and overlooking the sea. There is also the vitality of the kibbutz — evident even to an outsider — as the kibbutzniks, their children and dogs gather outside the dining hall after supper. Gesher Haziv is a reminder that the kibbutz experiment cannot be taken for granted. Contributing most of Israel's farm produce — and even more to the country's spirit — the kibbutz embodies the Zionist dream. Not just to remake the land but to be remade by it.

The next day, it was back to the more "traditional" vacation. In Tiberias — an hour from Nahariya — we sat on the sea of Galilee (Kinneret) beach which, for some reason, was done up like Bali Hai in the South Pacific. The place was filled with tourists from Germany and Scandinavia and Hebrew was hardly heard. These people did not appear to be in Israel out of conviction but rather to have a good time. But even they may have known that before 1967, this beach was one of Syria's favorite targets. In this part of the world, politics is never far away — even if you are determined not to give it a thought. □

—M.J.R.

Endowment Fund: The Charitable Lead Trust - A Loan To Our Future

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

Talmud Ta'anit

Gerald S. Frim, Esq.
JFD Endowment Director

Do you have an incoming-producing asset (stock, bond or rental property) that you would be willing to loan to a charitable organization? If you loan such an asset to the Endowment Fund of the Jewish Federation of Delaware, it can collect the income for a period of time (that you determine), and afterward the asset is returned to you. If you do so, you will not only be helping our community and creating a permanent memorial, but you will be entitled to claim a significant tax deduction in the year of the transfer as well.

For example, assume you own a tax-exempt municipal bond with a face value of \$100,000 and an 8% coupon, generating interest of \$8,000 per year. If you transfer the bond to the Qualified Lead Trust (i.e., the Endowment Fund) for a period of 5 years, you may claim a current income tax deduction of \$31,065, according to Treasury Department tables. When the designated period passes, ownership of the bond reverts to you.

In essence, you have made a gift of \$8,000 per year for the next 5 years, but you claim an income tax deduction today for the present value of the ongoing income you have given up.

If you are in a high marginal income tax bracket for 1985 (45% to 50%), you will enjoy more of an income tax benefit using this method than if you pay \$8,000 per year over the next five years, should the maximum income tax brackets be lowered to, say, 35%.

A variation of this plan allows estate tax savings (but not a current income tax deduction) when the benefactor provides for the asset to revert to a family member after it has been owned by a Qualified Charitable Lead Trust for a period of time. The estate tax savings result from a reduced value being placed on the asset because of the intervening time period while the asset was owned by the Trust.

In summary, a Qualified Charitable Lead Trust is an appropriate way to give income to charity without parting permanently with a major portion of your estate.

For more information about Charitable Lead Trusts, or the Endowment Fund in general, please call me at 478-6200.

LETTERS to the Editor

Dear Editor,

I am writing to you personally as I urgently need support for the important contribution I am making to the archives of World Jewry in producing five volumes relevant to World Jewry in Wartime 1939-1945. This is the first time that research has been done on a global basis.

It should also be appreciated that my work is honorary and that the books are most likely to be subsidised. If by good fortune there is a profit then it will be for charitable purposes.

My research in Great Britain is in its closing stages and is now continuing in Israel.

In dealing with countries of the British Empire as they were known, and other allied countries, the task becomes more difficult because of distance. I am therefore relying on the Press to be particularly considerate in supporting my endeavours by providing maximum publicity and by adding additional reports from

time to time. Full details are on the reverse of this letter.

What I require in particular is data and extended stories of those who gave distinguished service whether in the Forces or in other walks of life and the loan of wartime photographs.

REQUIRED URGENTLY DATA ON ALL THOSE WHO SERVED.

If in the Armed Forces state Rank, Number (if available) and Unit.

Refugees, Partisan, and Holocaust Survivors, state experiences and wartime activity.

Photographs 1939-1945: Personal and other required urgently. (All photographs will be returned after use).

Brief Data. Extended Stories.

These should be sent to: Jack Lennard (Author), Salisbury Hall, Park Road, Hull, England, HU3 1TD.

I look forward to hearing from you.

Yours sincerely,
Jack Lennard,

Salisbury Hall, Park Road,
HULL, HU3 1TD, England.

The Jewish Voice

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

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



DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, SEPT. 6. The deadline for stories and photos is noon, FRIDAY, AUG. 23. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

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All the nachas fit to print.

BIRTHS

NANCY and **BENNETT SIEGEL** of Eugene, Ore. recently gave birth to a daughter, **JOLAN RACHEL**. The grandparents are **PRISCILLA** and **JEROME SIEGEL** of Newark.

A grandson was recently born to **FAY** and **JACK COONIN**. The parents are **LISA** and **CHAIM SCHECTER** of Baltimore, Md.

ROSALIE ANNA SEIDEL was born July 24 to **LAURIE** and **DAN SEIDEL**. The grandparents are **RUTH** and **TOM SEIDEL**.

ROSS BARTON MILSTEIN was born July 30 to **ANDREA** and **MARC MILSTEIN** of Cherry Hill, N.J. The grandparents are **SYD** and **ARNOLD KNETTEL**.

ENGAGEMENT

MARCIA CHAMBERS of Potomac, Md. daughter of **BETTY** and **LEON CHAMBERS** of Wilmington recently became engaged to **DR. PAUL ZIMMET** of Annadale, Va. Paul is the son of **MIN** and **SOL ZIMMET** of Alexandria, Va. After an autumn wedding, the couple will reside in Annadale.

WEDDINGS

DR. DANIEL K. BREGMAN, son of **PEARL** and **OSCAR BREGMAN** of Wilmington was married to **JOANNE E. NITZBERG**, daughter of **MIRIAM** and **HOWARD NITZBERG** of Danbury, Conn. They were married June 2 at the United Jewish Center Synagogue in

Danbury. The couple will reside in Columbia, Md.

MAZEL TOV

ELLEN LAZARUS of Newark received the Delaware Secretary of Labor Award last month.

SUSAN HERRMANN of Wilmington was recently named to the board of trustees of Delaware Hospice.

DANIEL K. BREGMAN, son of **PEARL** and **DR. OSCAR BREGMAN** received his M.D. degree from Jefferson Medical University in Philadelphia on June 7. He will be doing an internship at the University of Baltimore Hospital in Maryland.

BETTY WEXLER-ROSEN was elected president of Delaware College Personnel

Association (DCPA) for the school year 1985-86. She is admissions officer for the Wilmington campus of Delaware Technical and Community College. The group provides a forum for personnel from Delaware colleges.

BETTY and **SOL POLOTSKY** celebrated their 50th wedding anniversary July 14. He was associated with the **Sunday Star** for many years, and retired several years ago from sales with the

John Hancock Mutual Life Ins. Co. He is a charter member and first treasurer of the Jewish Historical Society of Delaware and has served as secretary of the Montefiore Mutual Benefit Society for many years. Betty is a life member of Hadassah and Sol is an associate member. Their daughter, a political analyst for the Department of Defense, resides in Reston, Va., and they have four grandchildren.

Chuckles

A Texan, visiting Israel, fell to boasting. "When you've been born and raised in the U.S.A., you just can't help feeling sorry for other people. Just think of the heroes I was brought up on: George Washington, Patrick Henry, Paul Revere..."

"Paul Revere? said the Israeli. Isn't he the one who ran for help?"

dred men in Tel Aviv who can do that."

"Nathan, I've come to the conclusion that Adam and Eve were Communists!"

As Mr. Corn entered the gilded elevator of the posh department store, the *soigne* operator closed the door with insolent force. "What floor do you want?"

"Four," said Mr. Corn, "if it isn't out of your way."

"How do you figure that?"

"Say listen: They didn't have shoes, a decent coat, a skirt, a pair of pants, their best food was an apple — and they thought they were in Paradise!"

"Your application," said the interviewer, "says you left your last job because of — a disease."

"That's right."

"Miss Gottlieb, would you mind telling me what type sickness was it?"

"The boss got sick of me."

Customer: Waiter! Waiter!

Waiter: What do you want?

Customer: I want you should make like a waiter! The service is terrible!

Waiter: How do you know? You haven't had any.

When Yehudi Menuhin made his astounding debut in new York sicians flocked to Carnegie Hall to hear the very young genius. Many a famous violinist was there, among them Mischa Elman, with his friend, an equally famous pianist.

The boy Menuhin brought the house down with his wizardry. During one astounding display of virtuosity, Elman mopped his neck, whisped, "Got, it's hot in here!"

His companion murmured, "Not for pianists."

A New Yorker in Israel was boasting to his Israeli cousin, "Why, at Columbia University there's a professor who speaks thirteen languages!"

"My!" sighed the cousin, "I don't think we have a hun-

Beth Emeth Open Houses

The Temple Beth Emeth Membership Committee invites all newcomers to the area and anyone considering synagogue membership to a series of open houses to be held before the high holy days. The first will be held just prior to the *slichot* service on Saturday, Sept. 7 from 10 to 11 p.m. The second open house will be Sunday, Sept. 8 from 9 to noon, also at Beth Emeth. The third will be Friday, Sept. 13 following services and the *Oneg Shabbat*.

Rabbi Grumbacher and the membership committee will be present at all of these functions to answer questions and give tours of the building.

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

ORT

Game Night

Monday night, Aug. 12, at 7:30 p.m., will be an evening of fun and games for Womens American ORT, Brandywine Chapter at Large.

Mah Jong, card games, and Trivial Pursuit, are some of the games participants will enjoy throughout the evening, along with the company of fellow ORTists and their guests at the home of Vicki Horowitz.

Admission is only \$3 per person or free to anyone signing up as a new ORT member that night. Anyone wishing to play a specific board game, etc., is requested to bring it along.

For further information about this ORT summer event, call Vicki Horowitz at 478-7237.

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Rabbi Writes —

(Continued from Page 3)
 person. There may be times - long stretches of time - when a person in his or her prime, and desirous of some kind of employment, will not find a niche in a consulting position, when the best meaning "early" retiree might become depressed in this new status. It is precisely at moments like this when a special strength is required so that the "I've paid my dues" - syndrome does not overtake the retiree in an unhealthy fashion.

There is so much the retiree has to offer, and so many worthwhile projects "out there" that are looking for the retiree. May they find each other and make a perfect match!

Other Hand —

(Continued from Page 3)
 and selfless sister, and then in a commitment to a Judaism that seems not to fully accept her. With the exception of David's mother, the characters struck me as two-dimensional, not real people. Her father is a TV soap version of a dashing Episcopalian, and Potok seems to be almost clinically obsessed by Uncle Jacob's transparent thinness and continual exhaustion; the religiously committed characters are caricature-like in their lack of depth, surprising in light of Potok's own background.

In sum, Wiesel has written another beautiful book, a must for reading and including in your library. He is clearly one of the important writers of our century. Potok has ground out another one, good for vacation reading, but nothing that is going to stay with you very long.



Belles Of Peace

Soviet Jewry Update

By **SANFORD SOLOMON**, Member, Task Force on Soviet Jewry

Once again the Soviet Union seems to be testing the United States and Jews in general. Dominated by harassment and persecution, the outlook for a Jewish life is bleak indeed for Soviet Jews. There have been three arrests this past June alone. Roald Zelichonok remains in custody and charged with

"defaming the Soviet State and social system," based on his correspondence with the Swedish, Spanish and Hungarian Embassies regarding Raoul Wallenberg. Leonid Volvovsky is in a KGB prison on unspecified charges. Evgeny Koifman, arrested and held for correspondence with an Israeli friend in Hebrew. All three are held in either violation of Soviet law or in violation of the Helsinki Accords of which the Soviet Union is a signator. Every Soviet Jew who seeks to remain a Jew has taken a courageous step and deserves our steadfast support.

Do the Soviets believe that they will prevail because we in the West are regarded as lacking in our commitment? We must not be misled in our resolve. Our demonstrations and petitions must be continued.

Our Delaware Federation's Jewish Community Relations Council has assembled a very capable Task Force under the

leadership of Stanley Balick. Our purpose: to revive and maintain an interest and concern within the Jewish and non-Jewish community; maintain contact with U.S. Government officials; encourage synagogues to get involved; and to apply pressure on Soviet officials.

We are lobbying hard to sensitize and enlist community and business leaders to our cause. We have become signators to a petition to be presented to Soviet leader Gorbachev on the 10th Anniversary of the Helsinki Accords. We have also begun a campaign to place posters and signs around the community, to start Bar and Bat Mitzvah twinning programs and adopt-a-family programs. Finally, we have begun a letter writing program directed to our Congressional Delegation since not all of our leadership have travelled to the Soviet Union.

A genuine crisis is affecting

Jews in the Soviet Union. As members of the Delaware Jewish community, we must recognize the dimensions of the problem and its potentially calamitous results. If we believe in ourselves and our ability to influence the course of events, we must respond accordingly. Our involvement can make a difference.

The Soviet Union is not totally insensitive to public opinion, particularly if it is the view of both Jews and non-Jews. Join us in the struggle. Enlist your friends and your neighbors. Write to the Soviet Officials whose names are listed below to show your concern for the recently detained. *Zachor!* Remember! What will our children and their children ask in the years ahead about our response to the current situation? In light of Jewish history can anyone dare to suggest that they did not know the extent of the plight of Soviet Jewry?

Aleksandr M. Rekunkov
 Procurator General
 ul. Pushkinskaya 15-A
 Moscow 103009
 RSFSR, USSR

Vitali V. Fedorchuk
 Minister of Interior
 ul. Ogareva 6
 Moscow 103009
 RSFSR, USSR

After you've written these officials, please let us know at the Federation office, 478-6200.

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Volunteers are needed to assist elderly people with paperwork, such as completing Social Security, Medicare, and Income Tax Forms. Please call Jewish Family Service at 478-9411.



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Herzbergs Recall Their Ordeal As

By EDWIN BLACK
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EDITOR'S NOTE: This exclusive interview with Richard Herzberg, and with wife Sue Ellen, was conducted last month at the Waldorf-Astoria while the Herzbergs were recuperating from their ordeal as hostages aboard TWA flight 847. Richard Herzberg in particular was one of four with "Jewish-sounding names" removed from the plane early on, and held separately by the radical Shi'ite Hezbollah group.

She had to get the ring off. "Cut off your finger if you have to, but get it off." These were the first words Richard Herzberg frantically whispered to his bride Sue Ellen, as he realized TWA 847 was being hijacked by two Arabs just 10 minutes out of Athens.

Sue Ellen's ring bore the Hebrew inscription "Ani L'dodi V'dodi Li (I am to my beloved, and my beloved is mine)." But they understood that this incantation of affection would identify them as Jews. And to these hijackers, that could be their death sentence. So off went the ring.



Only moments later, the hijacker at the front called for passports, and the first he demanded were "Ezraeli." No one responded. So he called for "diplomats." No one responded. Then "military passport," which were held by several U.S. Navy construction divers. And finally "American," which meant dozens of passengers, including the Herzbergs.

Married in Richard's hometown of Norfolk, Virginia on June 2, 33-year old Richard and 28-year old Sue Ellen, wanted a relaxing vacation. They thought Israel would be too much of a tourism challenge, so they picked the Greek island of Corfu to do nothing but relax.

Ironically, the Herzbergs were scheduled to return home June 14 on a direct flight to Kennedy, but it was canceled. At the last minute, they chose to board TWA 847 to Rome, where they would catch a connecting flight to New York. An Athens airport car whisked them along the tarmac to the waiting 727.

Ushered into first class as an accommodation, the Herzbergs were excited. "It was probably the happiest moment of my life," recalls Richard. "We were setting up

(Continued to Page 7)

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Jewish Hostages Aboard Flight 847

(Continued from Page 6)

a new house and a new life. Susie had been trying to convince me to make the home kosher. She keeps kosher, and I don't. But I finally relented."

Suddenly, however, survival became the issue, as Richard and Sue Ellen faced two Lebanese terrorists armed with grenades, axes, razor blades and a 9 mm handgun. The two hijackers immediately established their control by kicking, pistol-whipping and beating men and women alike. "These guys were professional," declares Herzberg. "They knew exactly what they were doing. If there's a training school for hijackers, they must have gone to it. Within fifteen minutes, there was no question in anybody's mind who was in charge. The only question was how fast do you want us to do it."

Constant Atrocities

For nearly five hours, the passengers were required to keep their heads down, hands over their heads. Anyone who lifted, was beaten with a gun butt.

Even still, Richard began to mumble to others about resistance. He began by whispering to the passenger next to him to read the instructions on the nearby emergency exit door in case of a fast getaway. Together they mentally practiced the instructions.

Just when the other passenger whispered to Richard, "I understand it," a hijacker saw the exchange and screamed "Why speak!" At that he ordered Richard and Sue Ellen to separate. Richard did not answer, but they had no choice. They kissed. Richard wanted to hold on, but he had to let go and say good-bye. Like other men and "talkers" who appeared dangerous, Richard was instructed to sit on the window. Sue Ellen was escorted to a forward aisle seat, and pistol-whipped on the head as she

sat down.

During the next several hours, from her vantage point closer to the front of the plane, Sue Ellen witnessed constant atrocities. The Navy men were tied up and beaten with an armrest broken off a first class seat. The boy beaten most severely was Navy Diver Robert Stethem. Sue Ellen recalls, "When the hijackers asked him if he was a Marine, he answered 'Navy,' and he answered proud. And they beat him so badly."

Tortured yelps and screams electrified everyone within earshot. "Stethem could barely walk," recalls Herzberg. "His shoulder looked like it was separated, his neck was bleeding. He looked like he had a concussion."

Stethem was seated just two rows forward from Sue Ellen when he was shot with the chrome-plated pearl handled 9 mm handgun between his eyes. It took him five minutes to die.

As the ordeal continued, the hijackers patrolled the aisles and randomly pistol-whipped passengers as they passed. Sometimes they would crush lit cigarettes on peoples' necks. At one point they played "Russian Roulette" with a passenger, pointing the gun barrel directly at his head.

The endless brutalities convinced Richard, who's degree in psychology, that the two crazed Arabs "were wired with either speed or cocaine. They had to be to engage in 36 hours of nonstop unbelievable manic behavior," says Richard.

Sh'ma Yisrael

At some point, the simple mechanics of life became an issue. Six hours into the flight, no one had yet gone to the bathroom. The girl next to Herzberg cried that she had diarrhea. "I told the poor girl there is just no way," recalls Herzberg. "Go in your pants if you have to."

Women were finally allow-

ed to go to the front lavatory, after the door handle had been removed so the terrorists could observe at gun-point all activities. Men were

sent to the rear lavatory. Their door was kept open. It was at this point that Richard caught his first glimpse of Sue Ellen since their separa-

tion, and was gratified that she was safe.

Ironically, at one point, one of the hijackers had used the bathroom himself and actually left his gun on the floor. It was noticed by the next one in, a passenger, who brought it back to the terrorist. "That confused me," admitted Herzberg. "I don't know what I would have done in the same situation. They really did have a lot of hand grenades without pins. These guys were suicidal. If a grenade exploded at 30,000 feet, that would be it."

Until her unexpected departure in Algiers, Sue Ellen was certain they would discover that she was Jewish, and subject her to the same brutalities meted out to Stethem and others. In Richard's carry-on bag was a copy of the wedding certificate signed by Norfolk Rabbi Israel Borenstein. And Sue Ellen's bag contained wedding thank you cards imprinted "With God's Help" in Hebrew. Among them were many addresses in Israel.

Sh'ma Yisrael, chanted Sue Ellen repeatedly, certain that death was at hand.

But throughout the ordeal, Richard maintained he was Lutheran of German and Greek ancestry, and Sue Ellen was not found out.

Sue Ellen's anonymity was in large part due to the courage of TWA purser Ule Dickerson. Dickerson hid Sue Ellen's passport, which bore the maiden name "Deutsch."

"Ule Dickerson was heroic," declared Richard. "And she got a really bum rap over what happened. The woman saved more than one person's life, and untold others from beating." Dickerson, of German extraction,

(Continued to Page 8)



MOSLEM FUNDAMENTALISM ON THE RISE

BEIRUT, LEBANON - A young Shiite Moslem woman wearing the traditional black shador holds a cardboard drawing of an American flag and skull and crossbones with blood dripping from the eyes and teeth during one of many anti-U.S. rallies held in the wake of the hijacking of the Trans World Airlines jet en route from Athens to Rome on June 14. Several hundred Shiites protested in support of the Shiite hijackers. RNS Photo

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Hostage Ordeal —

(Continued from Page 7) came in for criticism because she read out the "Jewish-sounding" names including Herzberg's. But in fact, Dickerson refused to identify for the hijackers which names sounded "Jewish." This forced the hijackers themselves to try to spot the Jewish people on board. But after being handed the chosen passports, Dickerson was coerced into reading the names aloud.

The Selection

The Jewish selection occurred during the second of three landings in Beirut.

First, the hijackers communicated with their comrades in the Shi'ite neighborhoods adjacent to the airport. Rather than rely upon the airplane's communication equipment, a wireless telegraph key was set up at the rear of the plane, for some sort of Morse code.

At about 4 a.m., the hijackers read off the "Jewish" names. After several unsuccessful attempts to pronounce "Herzberg," Dickerson was forced to do so. When Richard heard his name called, "I thought I was dead," he remembers. "I started praying, talking to God, asking

him please to do anything but don't make me be a hostage in Beirut. All I could think about was living my life chained to a radiator somewhere in a dark room."

Richard understood he was being called because he was Jewish. He expected he would now be shot. As he walked down the back stairs and into the still blackened morning air of Beirut, he confronted the reality of death itself. Death had always been a private horror for Herzberg as it is for most people. But now, stepping up to meet it, his mind raced with the logic that many people had died before him, and it couldn't be all that bad. It would soon be over, and at least his wife would be safe.

Fear was replaced by sudden anger, not over losing his life. He was reconciled to that. But these people were taking something perhaps even more precious away — a future. "I had just married," says Herzberg. "I wanted a family. That's why I married, to have a wife and a family. What right did they have to take that from me."

But the 10 armed militiamen waving AK47s did not shoot. "Shamuta!" (Arabic for male whore) they shouted, waving Richard and four others into a waiting truck. The others were Jeffery Ingalls of Virginia Beach, Va., Robert Brown of Stow, Mass., Robert Trautmann of Laredo, Texas; and a Greek national.

Speeding off toward the terminal in the darkness, headlights off, the truck suddenly veered left. Just outside the airport grounds, the truck came to a checkpoint. The driver flashed his cigarette lighter, was allowed to pass. The headlights now went on. Five minutes later, Herzberg and the four others were ordered out. In the opening moments of dawn, the piteous squalor of Amal Village came into view.

They were led to a bombed out structure, the first floor of which had a steel door, front

and back. Inside, there was nothing but a bench and cockroaches. Upstairs was a second identical room. The building was clearly a "holding tank" designed for captives.

The Bunker

Shortly thereafter, the four were put into a BMW and a red Honda Accord LX with a

As they continued driving, the Honda entered another faction's turf, and suddenly sped up. At one point, another car opened fire at them. The driver turned to Herzberg and joked in English, "That's Beirut."

Eventually, they arrived at an apartment complex. The white wooden garage door was marked by a circled fist



PRISONERS READY FOR RELEASE

ATLIT, ISRAEL — A Shiite Moslem prisoner gives the "V" sign as he awaits his release from prison along with 99 other Shiites, part of the exchange agreement worked out as a follow-up to the T.W.A. jet hijacking last month. Their release came on July 24. RNS Photo

sunroof. Several armed militiamen took down the sunroof and sped off through the sidestreets of Beirut. "They were obviously in a great mood," recalls Herzberg. "They have Americans. And they're feeling really important. It's all jokes and laughter."

At the first checkpoint, the driver flickered his lighter, but was questioned by the guard. The driver reacted with angry yelling and the guard jumped. The custodians of Herzberg and his four comrades were clearly more important than the machine-gun toting militiamen at the checkpoint.

emblem. After a short wait, it opened, and they drove two flights down. Instructed to close their eyes, they were then walked down a third flight to the what hostages would nickname "the bunker," after Hitler's underground headquarters.

By now, Richard was numb. "I had long ago considered myself a deadman," recalls Richard. "At this point nothing had changed, except I was not yet dead. And I had not slept for 24 hours."

This bunker would be home for Herzberg and his companions for the next nine days (The Greek national was released four days later in a swap for a colleague of the hijackers arrested in Greece.) It soon became apparent that this place was in fact a "prison" for many Lebanese. Clearly, the Americans were by comparison treated "like gold." They were kept in a sort of office, while the Lebanese prisoners were incarcerated in Beirut's version of "tiger cages." Three feet wide, six feet long, the windowless and lightless cells were sealed by doors ten feet high."

At night, Lebanese prisoners would be taken out, and then someone would start banging on the aluminum air

(Continued to Page 9)

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Hostage Ordeal —

(Continued from Page 9) politics of the Shi'ites, and the up-down character of the negotiations for their release. "We learned that Hezbollah did not trust Nabih Berri and the Amal," recounts Herzberg, "but they had to use them because their dogma forbid them to negotiate with an enemy — the United States. Hence they had to use a go-between like Berri."

The worst of the emotional peaks and valleys came during the last several days of captivity. "It wasn't only our fear that negotiations would fall through. We began reading press accounts of a dinner party in the Summerland Hotel some days back, that the other hostages attended, but we didn't," explains Herzberg. "We took that as a very bad sign."

Equally distressing was an unexpected visit by a young threatening Arab who entered the villa with a pistol. Menacingly, he asked the four, "Do you know me?" mimicking an American Express commercial. The men acted as though they didn't recognize him. But he persisted, "You know me." At that he smiled and pulled the familiar chrome-plated pearl-handled 9 mm pistol from his belt, held it high and sneered, "You know me!" It was the hijacker who executed Robert Stethem, back to remind them that they were not totally out of the picture. "He was telling us that we'd never forget him," proclaims Herzberg. "And he's right, I'll never forget him."

Surrender to God

The only emotional relief from such anguish came in the closely knit camaraderie of the four hostages. "We got along great, talked about just everything, and they helped me immensely," recalls Herzberg. "I think they knew I was Jewish, even though I never admitted it."

Although Herzberg concealed his Jewish identity, internally, it grew in a way he never expected. "I developed a personal relationship with God, I would talk to him all the time, and I learned the power of prayer. I figured

whatever was going to happen was going to happen, and was out of my control. Essentially, I surrendered myself to God, and that's the only thing that pulled me through it. I called it an 'open line.' I could just sit there and start talking and within half hour I would get into a good mood."

Herzberg doubts that his new relationship with God will increase his ritual observance. "No, it's a more personal thing. For me it's not just going to Temple three times each year. It's the power I discovered in prayer. Whether it's real or mental, it's a phenomenal experience."

What's more, Herzberg found his personal Jewish identity more focused. "I've always been Jewish, always been proud to be Jewish," asserts Richard. Even still, during his ordeal, "the Holocaust went through my mind, in fact it went through all of our minds. Picked off the plane for being Jewish — what else can you think of except the extermination of Jews." Fellow hostage Robert Trautmann, a practicing Catholic, likewise, was struck by agonizing images of Jews in concentration camps.

Ironically, Sue Ellen feared that when Richard was singled out for being Jewish, the ordeal might turn him against his own tradition. "But it didn't turn out that way. His strength actually came from God," says Sue Ellen.

Indeed, Richard had to summon all of that strength toward the end. When the news was first announced that the hostages would be transferred to Syria, the four Hezbollah captives were elated. "When we heard the news on BBC radio, we were hugging and shaking hands," recalls Herzberg. "That was at 4 in the afternoon on the last Friday. We woke early the next morning, showered, and made ready to leave. At 9 a.m., the radio said it was official. Then the news at 11 was that the hostages are assembled and ready to depart for Damascus. But by noon, the

BBC said the hostage caravan is in Syrian territory. We thought we had been left behind."

By four in the afternoon, an updated BBC report indicated the hostages had never really left Beirut, that a snag had developed over President Reagan's threatening public remarks uttered on the eve of the release. "We took off our clothes and folded them neatly," remembers Richard, "and just lay there and sulked." When Richard fell asleep that night, and awoke the next morning, he was in his most depressed state yet.

But at the nadir, he turned again to God and again found relief. "I suddenly got into this unbelievable good mood, actually the best mood I'd been in since I arrived in Beirut. I decided the whole thing was simply out of my control and I wasn't going to let it bother me anymore." Herzberg's voice was ebullient as he described the sudden elated feeling, but then he suddenly broke down, and in a choked voice continued, "I wasn't going to pray any more that this would be the day we leave, I wasn't going to worry about my family—" At that point in his recounting, Herzberg stopped entirely, emotionally unable to go on.

Not a Word

Fortunately, the next day, the final obstacles were removed. Although there had been no news during the day, suddenly at 2:30 on Sunday June 30, "our guards said we were to get dressed, we were free." After so many false alarms, Richard and his friends didn't know whether to believe.

A white van transferred them to Nabih Berri's office. "That's when I started to believe," says Herzberg. "But I didn't become elated until I was standing at the airport in Damascus and saw the U.S. Air Force C-141 ready to take us away."

Elation broke into utter joy however in Wiesbaden Germany, first point of true freedom for the hostages. There he was re-united with Sue Ellen. Richard was lying

in a bed when she walked in. Not a word was said between them as the two came together and just hugged for an hour. And then they cried.

It was over. Richard Herzberg had been held hostage because he was American, but in a very special way because he was a Jew. It was indeed a forever reminder that no matter where, no matter when, there can come a time when an ominous voice will suddenly demand, "Which one is a Jew."

Edwin Black is the author of The Transfer Agreement, The Untold Story of the Secret Pact Between the Third Reich and Jewish Palestine (Macmillan), which won the Carl Sandburg Award for the best non-fiction of 1984, and was nominated for a Pulitzer Prize. This piece was jointly commissioned by The Palm Beach Jewish World, the Long Island Jewish World and the Philadelphia Exponent.

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Hostage Ordeal —

(Continued from Page 8)
conditioning ductwork. Over and over again, the on-off banging. But sometimes the timing would be wrong. And the screams of pain from tortured prisoners could be heard.

After several days, the four remaining Americans were permitted to take showers. While Richard waited his turn, he could see prisoners with terrible wounds. One boy was so beaten, he didn't flinch when a guard threw a towel over his face.

Early on, the four were questioned: name, date of birth, religion. Richard stuck to his Lutheran story. And when they interrogated another of the four hostages about the name "Herzberg," he told them that "berg" meant German ancestry. If it were Jewish, the spelling would be "burg." The jailers seemed to buy that. Nonetheless, Herzberg never confided to anyone — allies or enemies — that he was anything but Lutheran.

Propaganda and Indoctrination

From the beginning, the Americans knew their stay in the bunker was part of the new propaganda prize they represented. "They wanted us to tell how well they treated us, to indoctrinate us, and have us to tell their message to the world," explains Richard. The jailers insisted that they were not as sadistic as the hijackers. Richard remembers, "They claimed they were 'normal people' like you and me who have tried for thirty years to get their point across by every means they can humanly devise, and it hasn't worked. And that if we were in their shoes, we would do the same thing. This type of thing would go on for an hour or so every once in a while as they tried to indoctrinate us."

The four hostages were also

shown crudely produced documentaries of Beirut car bombings, including the massive March 8 explosion that killed and mutilated hundreds. "They blamed that one on the CIA," recalls Richard, "saying they read it in the *Washington Post*. That film was terrible. I saw bodies without arms and faces, and one pregnant woman whose fetus was blown from her body. They had mother and fetus both up on the hood of a car for pictures."

As part of their favored treatment, the four Americans were allowed, after a week, to read copies of *Newsweek* and the *International Herald-Tribune*. That's where the hostages gleaned most of their information about the factions involved. "We understood there was the Amal, and the more radical Hezbollah," recalls Richard. But which were holding them and operating this prison? Until now, their captors were careful never to reveal their factional identity. The publications suggested it was Hezbollah, and the hostages increasingly believed that group was in control of their destiny.

Other aspects of their favored treatment included fresh croissants and orange juice in the morning and delectable fruit. "We would eat peaches that would just melt in your mouth," recalls Richard. "And one day they even brought me a birthday cake to celebrate my wife's birthday. Everything was so bizarre. Imagine one minute a young man smiles at you, the next he shoves a gun at your head. Imagine being captive in a prison where they're torturing people, and having a birthday cake."

Richard adds, "I think much of our good treatment was due to Zein, our jailer. He was genuinely a fine human being trying to do the best for us under the circumstances.

He wasn't a regular Hezbollah anyway. He was a college student in computer engineering."

An insight into the Shi'ite ability to bring their terror to the U.S. was gained by Zein's knowledge of American geography. "He could tell you which highway ran through which American city and how to get there, plus the main tourist attractions here and there. He had a wealth of information about American cities. He knew things we didn't know," recalls Richard.

Conwell's Conduct

Four days into their ordeal, the Americans held by Hezbollah were playing cards when another American suddenly entered their room. "We were freaked," recalls Herzberg. "We were bearded and smelly. This guy was clean-shaven, he had on clean clothes. We thought he was the Red Cross, because he was obviously in so much better condition than we were."

This was Allyn Conwell, ad hoc "spokesman" for the hostages, who arrived at the bunker accompanied by press officials from the Amal Shi'ite militia. Herzberg recalls that for days, the four of them shared two raggedy mattresses and no blankets. Now, just sixty minutes before Conwell's visit, however, two extra mattresses, four blankets, a color television and a radio were suddenly brought in. "It made a good show for Conwell, they obviously wanted to make a good impression on the guy," says Herzberg.

"Conwell just informed us that a press conference would be held that night," according to Herzberg, "and he wanted to tell everybody that nobody's been hurt, and that we're all in good condition, and would we go along with that. We all agreed, and they rushed him out."

Conwell, a Texas oilman with connections in Arab countries, has been severely criticized by a number of hostages for playing into the hands of the hijackers by becoming their propaganda tool. For example, hostage Peter Hill, who was kept with the main group held by Amal, bitterly attacks Conwell for betraying the sentiments of the Americans by his conduct before the western media. This includes ostentatiously carrying a Koran and prayer beads, declaring that the hostages were all in sympathy with the cause of the Shi'ites, and by presenting an attitude of mass thankfulness to their Amal captors. "Conwell was just taken in," according to Hill.

Herzberg adds, "Everybody had their own point of view, and their own

experience. His (Conwell's) was 180 degrees different from mine. We were isolated, kept without information. He was used as the spokesman, given all the information, wined and dined. I heard he said a lot of positive things about the Arab people and their situation. I just can't see being thankful for the experience of being hijacked, having a boy mercilessly killed, and then having the whole thing turned into a political circus."

Sue Ellen Herzberg, from her vantage point as a hostage released early on, at first found Conwell's behavior hard to believe. "Surely, he can't possibly believe in the Shi'ite Moslem terrorist cause," Sue Ellen thought to herself. Later she added, "He is entitled to believe what he wants. But this I know: the Shi'ite terrorists are just that, terrorists. If anyone was sucked in by what he said, and it had any positive effect on the American public's attitude, then his actions hurt."

Many have questioned whether Conwell was a victim of the so-called "Stockholm Syndrome," that is, a hostage's perverse identification with his captor, as first evidenced in a Stockholm bank robbery. Or perhaps he was just taken in by what one prominent psychiatrist called "one-sided learning." But Conwell himself asserts that neither condition applies. He simply sympathizes with the grievances of Amal against Israel, and draws a sharp distinction between the two terrorists who hijacked and brutalized Americans, and the Amal militia in general, who he regards as the passengers' saviors.

Whether Conwell was consciously or unwittingly exploited by the Shi'ite ter-

rorists, he did become the cherished nexus to the outside world. Hostages quickly learned that by appealing to him, they could get complaints rectified, learn news, and send messages via the Red Cross. For Herzberg, that meant a precious opportunity to inform Sue Ellen that he was alive and not being tortured.

The Villa

After nine days in the bunker, the four Americans were moved to a location they dubbed "the villa." They were moved in a 20 minute high-speed drive to what appeared to be a private dwelling, perhaps a multi-family block. A portion of the second floor was theirs. Zein, their jailer, moved with them, occupying the only room with a window.

It was here that, filled with media reports about which factions were involved, they decided to discover which Shi'ite group indeed held them. They showed their jailer Zein the *Newsweek* article which referred to the "extremist Hezbollah." Zein read it and looked up, "Why do they call us 'extremist.'" After that, Zein admitted that Hezbollah was holding them, or more precisely "the intellectual elite" of Hezbollah. Hezbollah is the Party of God, which owes its allegiance to and takes its orders from Iran. The two hijackers themselves were only "loosely associated" with Hezbollah, according to Zein. And at one point, Hezbollah officials actually quizzed the four hostages about the hijackers' conduct during the plane's takeover.

Soon, the days of the four hostages were filled with discussions with their captors about the serpentine factional

(Continued to Page 13)

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JCC Day Camp Carnival

The JCC Day Camp Carnival held recently attracted a large crowd of over 600 people. The day was hot and humid, but it didn't dampen the *ruach* and fun. Families swam, played games, ate and watched special performances.

Volunteers are a crucial part of making this carnival a success, both financially and as a day of fun. A round of thanks is due the following: Amy Glazier, Gail and Arnold Budin, Sam Berman, Marilyn and Richard Levin, Morris Freschman, Kate Durkin, Judy Travis, Eva Weissman, Esther Zinman, Robert Davis, David Lukoff, Barbara Lessin, Diane Franklin, Carl Strauss, Richard Kass and the entire camp staff under the direction of Arlene Bowman.

Toby Weiner, JCC staff member chaired the carnival with staff members Ray Freschman, Susan Dowdell, Sue Shaffer and Art Trickey helping.

Winners of the raffle were Harold Kruger, first prize; Paul and Cindy Imber, second prize; Sandford Weinberg, third prize; Cameras were won by Jack Wilkins, A. Klein, Robin Bernstein, Harvey Brown, S. Cooper and Milton Fried.

Laurie Lessin won the large stuffed pony.



Marlene Gold and Toby Weiner

Marlene Gold was the lucky winner of a diamond ring at the recent "Diamond of a Membership Sale" held at the JCC to celebrate the Center's 15th birthday at Garden of Eden Road.

Lower East Side Or Uptown New York: Wheels Only Wednesday, Oct. 9

The lower East side of Manhattan is Hong Kong, the Casbah and Tel Aviv all rolled into one! If you have never been there... this is your opportunity! If you have been there, you'll want to go again. It will be a day of adventure and fun! - and, if you're in the mood, SoHo is not too far away.

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

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

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

Arthritis - We're Helping To Fight It

Arthritis is the nation's number one crippler. It affects people of all ages, including children and adults in the prime of life. It can last a lifetime, with the constant threat of increasing damage and complications. There is no known cure, but much can be done to control pain and the crippling effects of the disease.

Approximately one out of every seven Americans, one in every three families suffer from some type of arthritis. For many of these people, pain and stiffness are an everyday occurrence. They may also face social isolation, depression and loss of self-esteem.

The Arthritis Foundation in cooperation with the Health and Fitness Department recently held an Arthritis Aquatics Instructor Training Workshop at the Jewish Community Center. Twelve instructors attended and received certification to teach the course. Six of the instructors candidates are members of the Health and Fitness Department Staff. We are pleased and proud to be a part of this vital community service project.

Both daytime and evening classes, will be offered at the Jewish Community Center this fall.

For more information please contact Susan M. Dowdell, health and fitness director at (302) 478-5660.

'The Golden Land': American Music Theatre Festival (Phila.) Sunday, Sept. 22

A new musical that is based on the songs and experiences of Jewish immigrants to America. It is great entertainment! With witty sketches, lively dancing... there is no language problem, and the Yiddish songs - whether beautiful or nostalgic or hilarious are easy to understand. There's a piece for Jews of all ages in "The Golden Land." Join us for an enchanting evening. The show is part of the American Music Theatre Festival.

The performance is at 7:30 p.m. and concludes at 10 p.m. We will be back in Wilmington by 11 p.m. A stop will be made at B'nai B'rith House.

We will depart Wilmington at 5 p.m. in order to have a pre-theater dinner at the White dog Cafe (moderate prices - varied menu). The Cafe is located 2½ blocks from the theater. If you prefer to dine elsewhere, you are free to make your own reservations. The menu for dinner is available at the JCC desk.

Date - Sept. 22
Departure from JCC - 5 p.m. - B'nai B'rith House 5:15 p.m.

Orchestra seats and bus fare - \$25-\$50/non-members.

Call 478-5660 for reservations (let us know if you want us to make dinner reservations for you).



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



Gal Shifron New Senior/Adult Director

The Jewish Community Center is very pleased to announce that Gal Shifron will be joining the professional staff on Aug. 15 as the director of Senior/Adult Services. He will be working with the Senior Center and will assume certain responsibilities for adult programming.

Shifron received his MSW from the School of Social Work in 1982 from Indiana University. He has worked for various Jewish agencies, the Central Indiana Council on Aging and, most recently, as the assistant director of Crossroads Partial Hospital Adult Day Treatment Program in Crum Lynn, Pa.

Gal and his wife, Sue, Hillel director at the University of Delaware and a student at the Reconstructionist Rabbincial College, will be moving to north Delaware.

Come by and say "hi" to Gal (after Aug. 15) and let him know any program ideas you have.

Sunday At The Opera: Mozart's "The Magic Flute" At Lincoln Center Sunday, Oct. 13 - Matinee Performance

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

Orchestra seat and bus fare:
\$60/members - \$90/non-members
Depart JCC 9:30 a.m. Return to Wilmington 9 p.m. B'nai B'rith House pick-up available.

The Forbes Galleries: Faberge Eggs Collection New York Thursday, Dec. 5

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

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

Departure 8 a.m. Return 7:30 p.m.
Price \$25/members. \$50/non-members.



Committee Meets To Plan New Year's Gala

Members of the Planning Committee for "An Evening of Elegance" meeting at the home of Dr. Paul and Cindy Imber.

Standing (L-R): Fran Bernstein, Renee Spiller, Dr. Steven Cook, Linda Cook, Dr. Paul Imber, Norman Bell, Cindy Imber, Steve Gleich.

Seated (L-R): Marilyn Weiner, Beverly Peltz, Paula Bell, Judy Levy, Susan Gleich, Nancy Maslovich, Dr. Alan Levy, Steve Maslovich.

Court Rules \$1,000,000 Must Be Paid With Apology For Holocaust Case

By MYRNA OLIVER
Los Angeles Times

LOS ANGELES — A survivor of the Nazis' Auschwitz death camp announced last

month that he had won \$100,000 and an unprecedented apology from the Institute for Historical Review and the Liberty Lobby, which claim that the Holocaust never happened.

"This is a victory for all. It is a tremendous relief," said

Mel Mermelstein, 58, of Long Beach. "I will sleep a lot better now, I will even die easier."

Mermelstein had sued the Legion for Survival of Freedom and subsidiaries including the institute for \$17 million for emotional distress and libel, charging they had reneged on an offer to pay him \$50,000 for proof that millions of Jews were gassed by Nazis during World War II.

The settlement, approved Monday by Los Angeles Superior Court Judge Robert A. Wenke, ended his civil suit two weeks before it had been scheduled for trial.

Gloria Allred, attorney for Mermelstein, said the agree-

ment includes the unpaid \$50,000 prize and \$5,000 in damages. If the \$100,000 is not paid by Oct. 1, the defendants agree they owe Mermelstein an additional \$50,000.

In what Allred termed a "unique" settlement, the defendants also agreed to apologize to Mermelstein and all other survivors of Auschwitz for "pain, anguish and suffering" caused by denials of the Holocaust that they had published.

The Legion for Survival of Freedom and its lobbyist subsidiary, Liberty Lobby, both founded by Willis Carto, are based in Washington and espouse right-wing causes. The institute is a division of the legion that attempts to show that Nazis had no extermination policy for Jews.

The defendants also agreed to formally acknowledge the Oct. 9, 1981, judicial recognition by Los Angeles Superior Court Judge Thomas T.

Johnson that "Jews were gassed to death at Auschwitz concentration camp in Poland during the summer of 1944."

Testimony at the Nuremberg war-crimes trials stated that Zyklon B, a cyanide-based insecticide gas, was used to exterminate as many as three million Auschwitz inmates. But the defendants have claimed that the gas was used only to delouse inmates' clothing and that the gas chambers were only mortuaries to accommodate inmates who died of natural causes.

Johnson's legal pronouncement, although it did nothing to resolve the suit in 1981, was considered a significant partial victory by Mermelstein and his supporters.

Mermelstein, who had assured Johnson in 1981 that any money he obtained in the suit would go to charity, reiterated yesterday that he would donate the funds to the Auschwitz Study Foundation.

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Obituaries

Eva H. Sklut

Eva Sklut, 68, of Ft. Lauderdale, Fla., died June 26 in Ft. Lauderdale.

She is survived by her husband, Jack, two sons, Jeffrey of Brandon, Fla. and Michael of Ft. Lauderdale; a sister, Cecelia Haberman of Wilmington; a brother, Abe Haberman also of Wilmington.

In memoriam the family suggests contributions to Beth Shalom Congregation, 18th St. and Baynard Blvd., Wilmington, Del. 19802.

Sarah A. Lipstein

Sarah A. Lipstein, co-founder of LeRoys women's apparel shops, died Tuesday, July 9 in Wilmington Hospital. She was 87.

Mrs. Lipstein, of Kutz Home, 704 River Road, formerly of Devon Apartments, Pennsylvania Avenue, founded the chain of women's wear shops with her husband Charles Z., who died in 1959.

The business, started in 1928 at 509 Market St., has grown to four shops in the

Wilmington area.

She was a life member of the Women's Zionist Association of America and Kutz Home Auxiliary. She was a member of the Temple Beth Emeth Sisterhood and the Beth Shalom Sisterhood. She was a member of the Jewish Federation of Delaware and the Jewish Community Center.

She is survived by two sons, Eugene and Leonard, both of Wilmington; a sister, Florence Fox of Baltimore; eight grandchildren and eight great-grandchildren.

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

Eva F. Mohl

Eva F. Mohl, 78, of 1901 Kennedy Blvd., died of heart failure Tuesday, July 26 at home.

Mrs. Mohl was a homemaker and a native of Philadelphia.

Her husband, Edward, died June 22. Surviving are two sons, Stephen of Chalfonte, a suburb of Wilmington, Del., and Dr. Robert Mohl of Mansfield, Ohio; two sisters, Salle Meisel of Philadelphia and Betty Silverman of New Jersey; and six grandchildren.

In memoriam the family suggests contributions to Mansfield General Hospital building fund, Mansfield, Ohio 44096, or Adas Kodesch Shel Emeth Congregation, Washington Boulevard and Torah Drive, Wilmington 19802.

Samuel Carlis

Samuel Carlis, 89, of Kutz Home, 704 River road, formerly of Coffee Run Condominiums, Hockessin, died of respiratory failure Wednesday, July 24 in the nursing home.

Mr. Carlis worked for Berger's Plumbing & Heating Supplies in Chester, Pa., for 40 years. He was a floor manager when he retired in 1970.

He was an Army veteran of World War I and a member of the American legion in Chester.

His wife, Fannie B., died in 1959. He is survived by a daughter, Marilyn C. Shapiro of Hockessin; two brothers, Rubin of Cherry hill, N.J., and Jack of Philadelphia;

four grandchildren and seven great-grandchildren.

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

Beatrice Schnitzer Wertheimer

Beatrice Wertheimer, a founder of the Hebrew Academy of Morris County, N.J., died Saturday, July 27 at Morristown Memorial Hospital. She was 43.

She was born in Wilmington, Del., and lived there until moving to New Jersey 22 years ago.

She received a bachelor of arts degree from the University of Delaware and a master of social work degree from the Wurzeiler School at Yeshiva University, New York City.

She was a founder of the Hebrew Academy of Morris County, and was honored last year as Woman of the Year by the academy. She was a founding member of Congregation Ahavath Yisrael, Morristown, and prior to the formation of that congregation was a member of the Morristown Jewish Community Center.

She was a board member of the United Jewish Federation of Morris and Sussex counties, was on the board of the Women's Division of the United Jewish Federation of Morris and Sussex counties. She was co-chairman of the Israel Program Center of United Jewish Federation of Morris and Sussex. She was a social worker employed by Hospice of Morris County.

She is survived by her husband, Dr. Morton L. Wertheimer, four daughters, Ruth Staiman, New York City, and Naomi, Aviva and Shira, all at home; her parents, Charles and Edith Schnitzer, Wilmington; and two brothers; Aaron Schnitzer, Silver Spring, Md., and Rabbi Nachum Schnitzer, Jerusalem, Israel.

According to her aunt, Rose Harad, Beatsy will be remembered most for her ready smile and her willingness to always listen.

In memoriam the family suggests contributions to a special Hebrew education fund which will be established in her memory at Congregation Beth Shalom.

Nicola T. Ginzburg

Nicola T. Ginzburg, 86, who earned a bachelor's degree in Russia, a Ph.D in Italy, and started a successful mechanical engineering career in Wilmington, died Tuesday, July 30 in the Milton & Hattie Kutz Home, a building he designed.

Mr. Ginzburg was actively employed until he was more than 80 years old. He had been a patient at the Kutz home for five years.

He received a Ph.D in mechanical engineering from the Polytechnic Institute of Turin, Italy. Born in Odessa, Russia, he received a bachelor's degree from the University of Kiev. His family immigrated to Italy in 1919. In Italy he worked as an engineer for Assicurazioni Generali, an insurance firm.

He came to the United States in 1939. His brother, Leone, a popular resistance fighter in Italy, was assassinated by the Nazis just before the liberation of Rome, according to his son. Leone's wife, Natalia Ginzburg, is a noted author.

Mr. Ginzburg was employed by Bellanca Corp. of Wilmington until the United States entered World War II. During the war he worked for Pusey & Jones Shipbuilding Co. of Wilmington.

He was a consulting engineer in Philadelphia from 1950 until 1980. He also designed Temple Beth Emeth, on Lea Boulevard, family members said.

He is survived by his wife, the former Luisa Artom; a son, Vittorio of Philadelphia; a daughter, Ellen G. Migliorino of Trieste, Italy; a sister, Dr. Maria Ginzburg of Turin; and three grandchildren.

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

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Jewish Family Service of Delaware

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

Dear Rachel

Dear Rachel,
This is not a topic I can discuss with just anyone, but I need some feedback from an objective Jewish person. I am 36 years old, single, Jewish of course, with no man in sight. I make a reasonable income, enough to support myself and a small family.

I am well-read Jewishly, and very aware of our shrinking population. I am certainly a living witness to the fact that many Jewish men intermarry or are gay. Please understand that I am not giving up on the possibility that I might meet and marry a Jewish man some day, but I'm not counting on it either. Because of my age, I can't afford to wait much longer before having a baby. That is what I want to do.

I have most of the details worked out. I have been through several months of counseling for the sole purpose of making sure I am taking this step for healthy reasons. The pregnancy aspect can be taken care of through artificial insemination. I have even visited day care centers and found one that is really excellent for the baby. I feel as prepared as one can be for such a tremendous change in one's life. However, my non-Jewish therapist can't help me on this one thing.

I have no way to get a handle on how the Jewish community will respond to my situation. I want my baby to have the best possible start in life. Your column is an anonymous way for me to test the waters. Please ask your readers to comment on how they would react to my baby. Please give me your opinion as well. Thank you.

Single Mother-to-be

Dear Mother-to-be,
The decision to have a baby is an intensely personal one. Having a baby and establishing a family in Israel are communal events. I give you lots of credit for recognizing this, and for using every resource at your disposal to make an informed decision. The demographic problems

you mention are becoming increasingly common. Enough single women, many of them Jewish, have decided on motherhood that they have formed support groups in larger cities. You, too, will need support. Despite liberalized attitudes in society, your decision to have a child without a husband is still controversial.

The halachi issues are complex, and I strongly urge you to consult with a rabbi prior to receiving artificial insemination. While any child of yours will be Jewish, you must make every effort to avoid involving yourself or your child in a forbidden union (mainly with relatives). Some observant families would refuse to allow your child to marry if the father is unknown, lest a forbidden relationship accidentally occur. One way to avoid this problem is to use a non-Jewish donor. This is one of many Jewish issues you should consider beforehand.

It will be vitally necessary for you and your child to enlist the support of your family and friends. I suggest you be honest with them, and be sure to involve them before your pregnancy becomes self-evident.

As to the Jewish community, the less fuss you make, the sooner they will treat you and your child like any other single parent family. My hunch is that you need to be prepared for about a year of public gossip and comment before people lose interest.

Your plight is not dissimilar to that of the agunah, a woman in marital limbo who cannot remarry unless she can find witnesses to her husband's death. Our rabbis have searched unsuccessfully for a solution to her dilemma. I invite our readers to offer suggestions to help you with your difficulty.

Rachel

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

A Growing Concern... Continued

By Arnold Lieberman,
Executive Director



In a recent column, I referred to the need to change our concept of aging if we are to improve the treatment of elderly people in our country.

Our youth-oriented culture has now spawned the term "Geronophobia," which means "fear of aging and dislike of people who are old." Some say it has already reached epidemic proportions.

Even some programs that are designed for the elderly sometimes miss the point. Medicare does not really cover the costs of chronic illness, home health care or nursing homes. Medicaid is only available to those below the poverty level.

So the family continues to bear the burden. Adult children, whether due to love, guilt, or a sense of responsibility, carry on. But

sometimes caregiving can take a heavy toll, both physically and emotionally.

Perhaps it will be easier to develop more help for the caregivers than for the elderly. There is talk of tax breaks for caregivers, and a first of its kind bill is being prepared in the Pennsylvania Legislature. This bill will call

for 14 days a year of adult day care, courtesy of the government, to give the family a break.

At present, various agencies, volunteer programs, and self-help groups are available to assist family caregivers of the elderly. The available help includes: making sure that one is aware of what can be done and has at least considered, if not tried, every possibility; the opportunity to talk about it or share experiences with others in similar situations; and accepting the reality and learning how to cope as well as possible. It is necessary to learn what you can do, and accept without guilt the things that you cannot do.

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The course will concern the development of pagan religions in Biblical times and the emergence of monotheism. The tribal structure of the Israelite nation will be analyzed and compared with the rise of the national conscience. The survey will be conducted through the readings of selections from the Torah and the Prophets. Hebrew Literature in Translation 8:40 p.m. - 10 p.m.

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

Dr. David Rabeeya will teach both classes. Rabeeya, professor of Hebrew

(Continued to Page 19)



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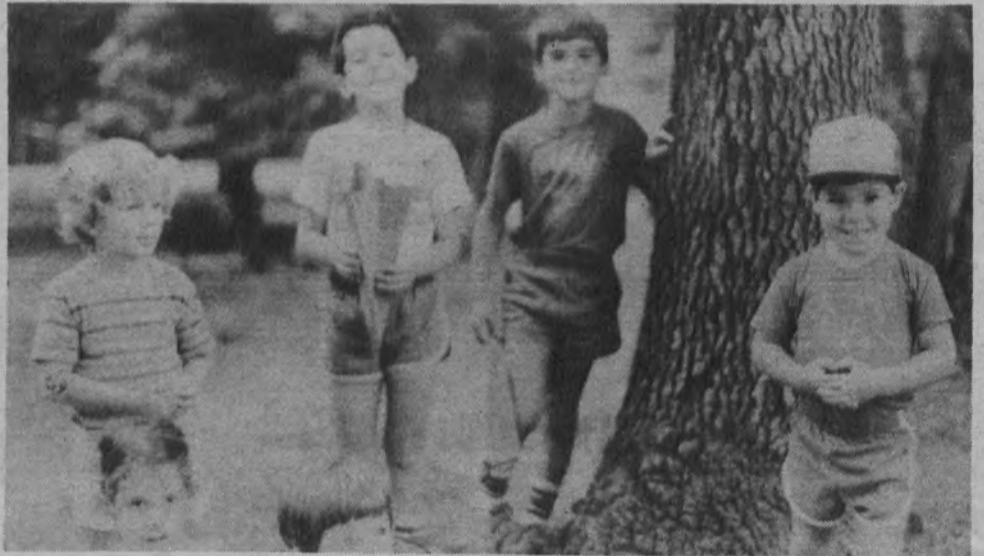
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Dave Rosenblatt



An unannounced visit to the JCC Campsite last week yielded these delightful photos. The photographer is Mike Lazarus, Jewish Voice Editorial Committee member.



II. THE DENOMINATIONAL POLITICS OF SEPARATION

By IRVING GREENBERG,
President, National Jewish
Resource Center

Part two, of a four-part series

As the threat of social and religious civil war looms larger in American Jewry, the most ominous development is in the internal dynamics of the individual denominations. The balance of power within each movement has shifted toward those who would solve social and religious problems in a manner preferred by and most convenient for the individual group, while, in effect, writing off the concerns or the needs of the other denominations.

The decision of the Reform rabbinate to declare a child of Jewish patrilineal descent a Jew—without requiring conversion—is a classic example of this trend. Within Reform congregations, there are thousands of families with Jewish husband and non-Jewish wife. The need was to bring them closer to Judaism and to make them feel welcome in the Reform community.

It should be noted that telling the children, "You are Jewish," and not requiring a conversion ceremony can only offer marginal improvement in their feeling of being wanted in the Jewish community. Moreover, Egon Mayer's research on intermarriage shows that when the non-Jewish partner fails to convert—even when the parents consider their children Jewish—the percentage of such children who ultimately define themselves as Jewish drops to 25 per cent.

Those who opposed the resolution argued that it was a breach of the principle of *clal Yisrael*, and would alienate and offend the Or-

thodox and traditional Conservatives. The response of the Reform rabbinate, in effect, was that "nothing we will do will satisfy the Orthodox anyway. They say that we are not rabbis. Let us then, solve the problem for ourselves, to meet a real need in our own congregations." So distant have the Reform become from the Orthodox, that marginal improvement for Reform congregants overrides concern of a breach in the Jewish people or of offending the Orthodox.

The Orthodox community has begun to feel the impact of the *mamzer* phenomenon. Thanks to the *baal teshuva* (returnees) movement, young people coming from non-observant homes enter yeshivot and become deeply committed, learned, and observant. It happened that such a young person sought to be married and only then was the discovery made that this was the child of a second marriage of a mother whose first marriage was terminated without a *get*—i.e., the child was illegitimate. Facing this crisis, Rabbi Moshe Feinstein, the dean of the Orthodox rabbinate and its leading decisor, attacked the problem boldly and liberally. Determined to prevent *mamzerut* (illegitimacy) in accordance with the compassionate tradition of the *halacha*, Rabbi Feinstein simply ruled that since Reform rabbis are not valid rabbis, their marriages are not valid; therefore the first marriage was not valid and so required no *get*. There is no problem of *mamzerut*. In *halacha*, a child out of wedlock is not illegitimate.

Rabbi Feinstein has

Will There Be One Jewish People In The Year 2000?

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

brilliantly solved the Orthodox problem and permitted worthy people who would otherwise be excluded to marry in the community. He is liberal and compassionate—otherwise, he would simply reject the *mamzerim*. However, this solution is predicated on, quite simply, dismissing the spiritual validity of more than a million Reform Jews and utterly denying their rabbis. The alternative—to approach the Reform rabbinate and seek to work out some policy of convincing the masses to obtain a *get*—would be far more explosive politically in the Orthodox movement.

The Conservative movement also shows the same polarizing tendency. In 1985, the Conservative rabbinate decided to accept women as rabbis. In the past, the Conservative rabbinate, led by such stalwarts as Rabbis Louis Finkelstein and Saul Lieberman, would have opposed such a decision in order not to offend the Orthodox and to avoid an open breach with the traditional *halacha*. Now, the mood is, we want to deal with a real need in our movement; let us go ahead and solve it for our maximum benefit.

I believe that women in the rabbinate will make a major contribution to the enrichment of Jewish life, and that this step is a moral upgrading of the status of women. I respect the decision not to wait any longer. However, the decision should have been coupled with a commitment to make extraordinary efforts to enter into dialogue with the Orthodox. It should have been coupled with a commitment to strengthen observance standards so as to reassure traditionalists that admitting women to the rabbinate is not another "dilution," but

rather a strengthening of Judaism, allowing all Jews to share in the full challenge of intensifying Jewish life. An offer could have been made by women rabbis to refrain from serving as witnesses on *halachic* personal status documents for a decade—on condition that an intensive Conservative-Orthodox dialogue to work through the issue be pursued. The failure to redouble efforts to reach out shows this change in psychology. Each group meets its own needs and lets the devil take the others' hindmost.

In the past, a heavy percentage of the Conservative and Reform rabbinate came from Orthodox homes. Often, they broke spiritually from their parents or their childhood training and, sometimes, they carried a grudge against the tradition. Still, in the crunch, such rabbis felt a closeness to their families or a social link to the Orthodox community that made them reluctant to burn bridges.

Now, happily, Orthodoxy is far more successful in holding its own children. Happily, the Conservative and Reform denominations are increasingly recruiting rabbis from their own movements. Often, these are people who have been inspired by the movements' youth and camping programs, people who in many cases come from assimilated homes and are becoming much more Jewish than their parents. Their rabbinate is a statement of an upgraded commitment to Jewish life. This is a positive phenomenon. However, such people feel no "guilt" vis-à-vis their parents or the past. They are offended by the Orthodox dismissal of their spiritual validity. Their psychological health enables them to become more traditional personally but communally freer to act on their own judgment and ignore the

Orthodox. The result is even greater polarization.

In each movement, the tendency to write off the others is growing. How can the Reform rabbinate proclaim the right of patrilineal descent, when they know full well that neither the Orthodox nor the official Conservative movement will accept such children as Jewish? What if one warrants to people for years that they are Jewish, only for them to discover that millions of others do not consider them Jewish. They have every right to claim consumer fraud! This is the United States of America. Aggrieved young people may yet sue rabbis for malpractice. But the Reform rabbinate is assuming that when the children of patrilineal descent come to marriageable age, there will not be a significant number of observant Jews around. So few people will really care about the *halachic* rules, it will not seriously affect the supply of partners available for marriage to such patrilineal children. In other words, the policy is predicated, tacitly, on the disappearance of Orthodox or seriously traditional Conservative Jews.

The exact same logic underlies Rabbi Moshe Feinstein's rulings. Does he not know that there are a million and more Jews who follow the Reform rabbis, and consider them their spiritual mentors? The answer is that he is mentally calculating that with rising intermarriage and growing assimilation, the non-observant will disappear, leaving only the Orthodox behind.

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

Of course, the above statement is unkind. However, it captures the emotional tone of the relationships between the Jewish denominations in the latter part of the twentieth century.

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Gala Happening To Benefit Kutz Home: Forget-Me-Not Ball

Since early June, the Kutz Home Gala Committee has been hard at work, and plans for a memorable autumn occasion have been taking shape all summer long.

The Forget-Me-Not Ball will be held on Saturday, Oct. 5 in the Gold Ballroom of the Hotel DuPont. Events of the evening will include dinner, dancing, and entertainment. Bubbling sounds are expected to fill the evening air, and lively music will be provided by Shir Chadash, whose beat is known to be danceable and have an Israeli flair.

The cost of the Forget-Me-Not Ball is \$250 per couple for benefactors, \$200 per couple for patrons, and \$150 per couple for sponsors. Additional options for participation include being a patron in our program book. Information on this aspect of the gala was mailed last spring. For additional information, contact Betty Diznoff (478-4865).

Proceeds from the event, which is sponsored annually by the Kutz Home Auxiliary, are used to purchase otherwise unaffordable items and services for our residents.

Your participation in past events is appreciated and the money you have helped us raise has been well spent.

This year, money raised by the gala will be used to paint and color-code the corridors, which will enable visually impaired residents to move more readily on their daily rounds.

Heading the 1985 Gala Committee are Shelly and Marty Mand. Other committee chairmen include: Susan Hefter, administration; Micki Edelson, arrangements; Phyllis and Carl Cobin, board liaison; Denise Lieber, calligraphy; Marsha Borin, decorations; Joan and Ronald Olivere, dinner; Shirley Resnick, invitations; Wendy and Michael Berkover, invitation mailing; Ellen Koniver, posters; Betty and Barry Diznoff, Faith and Michael Goldman, Danna Levy, Arlene Simon, Ruth and Sheldon Weinstein, Roberta and Melvin Woloshin, program book; Susan Herrmann, publicity; Judy Bernard, telephone.

As excitement for the Oct. 5 gala continues to build, we hope you will consider joining us at 7 p.m. for cocktails and dinner at 8, with dancing and entertainment afterwards. Your black tie is optional.

Please remember Oct. 5! And consider joining us for this special event.



Addressing invitations for the Milton and Hattie Kutz Home Forget-Me-Not Ball are, (L-R): Carolyn Kreston, Ellen Koniver, Leslie Goldenberg, Betty Diznoff and Ellen Dwares.

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Continuing Ed -

(Continued from Page 15)

language and literature and coordinator of the Sephardic Studies Program of Gratz College, is an author of eight novels and plays about Sephardic Jewry and a lecturer on Jews from Arab lands.

Rabeeya has served as the director of language studies at the Reconstructionist Rabbinical College in Wyncote, PA and has been on the staff of Bryn Mawr College for more than 10 years.

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These courses are jointly sponsored by the Jewish Community Center and the autonomous Gratz Board of Wilmington, under the general supervision of the Office of Continuing Education of Gratz College, Philadelphia. Academic credit can be earned for Gratz classes at the JCC through special arrangements, which must be made in advance by calling Elaine Friedberg, principal of Delaware Gratz, at 762-2692.

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PERSONAL & CONFIDENTIAL

To:
Martin G. Mand, President
Jewish Federation of Delaware
101 Garden of Eden Road
Wilmington, DE 19803

My suggestions as to how the Jewish Federation of Delaware can better serve our community follow:

I would be interested in serving on the following Federation committees/task forces (listed in order of preference):

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