

The JEWISH VOICE

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

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"You heard it in
The Jewish Voice"

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Rosh Hashanah 5745

September 21, 1984

72 Pages

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Lower
Delaware**

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לשנה טובה תכתבו



New Hillel Counselor Appointed At University

Susan Shifron, a second year graduate student at Temple University School of Social Administration has been appointed Hillel Counselor at the University of Delaware, Marcel Neuts, chairman of the Hillel Advisory Committee.

Shifron has completed three years of training at the Reconstructionist Rabbinical College in Philadelphia. She has been a religious school teacher, a teen worker at the Jewish Community Center in Indianapolis, a group leader of Hashachar (Young Judea), a day camp counselor and an intern at the Jewish Family and Children's Service. In addition, she was a volunteer for the Councilettes of National Council of Jewish Women and a Big Sister.

Shifron brings extensive Judaic training and proven group work and counseling skills to the position.

Hillel has obtained new quarters at 64 E. Main Street, Newark. The facility will not only house offices but a drop-in center for the more than 1,000 Jewish students on campus.

Temple Beth El welcomes all students to participate in High Holiday and all holiday shabbat services. For many years Temple Beth El housed the Hillel program, but with the move of Beth El to its new facilities at 301 Possum Park Road, facilities on campus in immediate access to the students was seen as necessary for



Susan Shifron

the Hillel program to be convenient and visible.

B'nai B'rith Hillel Foundation is a beneficiary agency of the Jewish Federation of Delaware, which provides the operating deficit for Hillel's budget.

"The Hillel program is the Jewish presence on campus," stated Alfred J. Green, chairman of the Federation's Budget and Planning Committee.

Greetings From The Jewish Federation Of Delaware

On behalf of the Jewish Federation of Delaware, we extend our best wishes for the year 5745. May it be a year of good health, peace, freedom and fulfillment for you and your family.

The Jewish community of Delaware, through the Federation, urges your continuing support and commitment to the annual campaign to assure the highest quality in human service to our fellow Jews here in Delaware and in Israel.

We strongly solicit your personal involvement to assure the creative continuity of our Jewish people.

Your commitment to the 1984 campaign is critical in order to achieve our common goals and to perpetuate our tradition as a caring community.

L'Shana Tova Tikatevu

Jewish Federation of Delaware

Morris Lapidos
Executive Vice President

Leo Zefter
President

WE NEED YOUR HELP

The Jewish students of Hillel at the University of Delaware have just moved to a new facility and need donations of furniture and appliances for their lounge.

- Microwave Oven
- Television Set
- 30+ Cup Electric Coffee Pot
- Folding Chairs
- Folding Tables
- Sofa

Please call Bob Kerbel at the Jewish Federation, 478-6200. Pick up will be arranged.

POSITION AVAILABLE

ENDOWMENT STAFF DIRECTOR JEWISH FEDERATION OF DELAWARE

Experience and training in such areas as law, accounting, or business administration.

Please send resumes to Morris Lapidos, Executive Vice President, Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803.

THE WHITE HOUSE
WASHINGTON

The year 5745 of the Jewish calendar is about to be ushered in with the soul-stirring blast of the shofar. And while the ram's horn is traditionally meant to summon Jews to prayer and reflection, its message echoes beyond the walls of Jewish places of worship and affects others as well.

Nancy and I hear its call and are reminded by it that so much in our American heritage is drawn from the religious values enunciated during the Jewish High Holy Days. The liturgy of Rosh Hashanah and Yom Kippur emphasizes both the moral obligations men have to their Maker and the ethical responsibilities we owe to our fellows. Fundamentally, America stands for the same principles. Indeed, these values have been derived in large part from the Jewish tradition which is thereby inextricably linked to our American spiritual heritage.

The ties between the Jewish and American traditions run deep and are related in no small way to the special relationship that exists between the United States and Israel -- a relationship based on the common spiritual and ethical values encompassed in the shofar's call to prayer.

At this time of introspection and renewal, we extend our very best wishes that your prayers will be fulfilled. We share your hopes that during the coming year world understanding and peace will triumph over prejudice and violence so that we may say with the Prophet Isaiah, "Nation shall not lift up sword against nation, neither shall men learn war anymore."

ON THE OTHER HAND

N. Even-Or



On Bribing God

One of the most soaring pieces of legislation in the Torah is that which defines how judges should act, appearing first in Exodus and then repeated in Deuteronomy:

You shall appoint magistrates and officials for your tribes, in all the settlements that the Lord your God is giving you, and they shall govern the people with due justice. You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just. Justice, justice shall you pursue, that you may thrive and occupy the land that the Lord your God is giving you.

What a magnificent statement! The Talmud and Midrash, of course, expand and interpret these words extensively. A judge, we are told, must do everything to avoid the suspicion of partiality. There is the tale of a judge who was given a helping hand when stepping off a boat at a landing. Upon finding later that the man who had given him his hand was one of the litigants in a matter on which he, the judge, was to sit, he disqualified himself to judge. He feared that his impartiality might come into question.

A beautiful midrash asks why the passage reads "justice, justice shall you pursue." Why is "justice" repeated? To teach us that there must be justice in the means as well as in the ends of our actions.

The possibility of bribing a judge so as to "blind the eyes of the discerning and upset the plea of the just" is not difficult for us to understand, not 3000 years ago and not today. But what does it mean to bribe God? In Deuteronomy we read:

For the Lord your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing him with food and clothing.

Rashi, the great 11th century commentator who always sought first what he called the plain sense meaning of a passage, explains bribing God as an attempt "to appease him with money." Is a gift that we make to our synagogue or the Federation, then, an attempt to bribe God, doomed therefore to failure because He "shows no favor and takes no bribe"? Beyond money, what about the rituals we perform, the prayers we recite, oft coupled with communal and personal petitions for favor? Are these too a form of bribery, all in vain? Is this what the great prophet Isaiah spoke of when he said that God did not want Israel's "vain oblations," their offerings, their sabbaths and their convocations?

The answer lies, I suggest, in the liturgical and philosophical structure of the holy days of Rosh Hashana and Yom Kippur which we are about to begin, that majestic and awesome

structure of confession, repentance and forgiveness.

A bribe attempts to change the outcome of a matter without changing any of the conditions or factors which would objectively determine that outcome. The wrongdoer who resorts to bribery of the judge brings no mitigating circumstances to the judgment, no corrective action; he brings only his gift, his money, his offering. His intent is not to right the wrong he has done, nor to avoid its repetition, but only to avoid the judgment that he fears.

The attitude of those who approach these holy Days of Awe with sincerity is quite different. Ont the evening of Yom Kippur we pray:

Hide not Thyself from our supplication, for we are neither so arrogant nor so hardened, as to say before Thee, O Lord our God and God of our

(Continued to Page 7)

ISRAEL ISSUES

Ze'ev Golin



Peres' Turn

RISHON LE-ZION — It's been a long and protracted struggle, but Shimon Peres finally appears ready to try his hand at leading the Israeli people. As it stands, he will have to make do with a coalition comprising no more than the narrowest of majorities. Hopefully, he will be able to bring in the Likud and form a national unity government. In this era of heated politics however, that may be too much to expect.

Peres has a long way to go in order to establish himself as a truly national leader. His gaining and holding of the Labor party leadership has been attributed to slyness and ruthlessness rather than popularity with the rank-and-file. His pompous, overbearing campaign style snatched defeat from the jaws of victory in two elections and brought his party to the brink in a

third. He has always been a tempting target for the Likud; Begin's heirs will sorely test him in the 11th Knesset.

The 1984 elections underlined the challenge Peres faces in returning the Labor Alignment to its pre-Yom Kippur war eminence. The Likud waged a hard-hitting campaign that exploited every real or imagined Labor weakness; softness of defense; austerity economics; the Peres-Rabin rivalry; bossism; neglect of the development towns and discrimination against the Sephardim. Labor stalwarts still shudder at the memory of "Little Lisa From Kiryat Shmona", who told T.V. viewers how the Likud removed the shadow of terrorism from Israel's northern border. The ad implied that Peres would bring Arab guns back within range of Tel Aviv.

As Peres tackles his negative image, he will also be working against time. To gain the mandate denied him at the polls, he must take firm and swift action against the nation's problems. Any sign of weakness and indecision could bring down his shaky coalition.

Peres will need to assert himself very quickly in dealing with the Israeli economy. The annual inflation rate of 400% threatens everything from industrial development to American aid. In my opinion, the key to recovery is the freezing of wages and prices, followed by ending the indexing of income to inflation. The shekel must be stabilized by cutting the turnover in foreign currency.

Any drastic program for economic change is bound to provoke a strong reaction. The powerful labor movement will fight any significant reduction in the government's "cushion" against inflation. The private sector, which encouraged the public to indulge in conspicuous consumption and excessive speculation, does not want to pay for its greed and recklessness. Can Peres succeed in bringing these forces to heel?

Lebanon is not far behind on the agenda. An Alignment-led government will hopefully be readier than the Likud to come to grips with the futility and waste of this involvement. The issues of Jewish settlement in the so-called West Bank, and who and what is a Jew, demand more than a narrow, party-line approach.

Israeli politics is a many-headed monster that has devoured some of the best of the nation's leadership. Peres faces it wearing precious little armor. We can only wish him luck for the sake of Israel and Jews everywhere.

Postscript: The latest reports indicate progress in talks for a national unity government. Can many heads act as one to tackle the many-headed monster?

THE RABBI WRITES

Ira J. Schiffer
Temple Beth El



Elul, A Month Of Preparation

The month of Elul is the month prior to the High Holy Days and a special month in our tradition. Elul is a month of preparation. For those concerned with the message and meaning of the Holy Days, Elul is the time to begin to examine and evaluate our conduct of the past year, and the time to shape our *teshuvah*, our turning to new behaviors and attitudes to make the new year a better one for ourselves and for our community.

Our tradition is rich with teaching concerning the month of Elul. A 16th century rabbi wrote: every person must prepare himself 30 days beforehand with *teshuvah*, prayer and charity for the day when we appear in judgement, on Rosh Hashana. Then, let him give all his heart to the service of God. And those who interpret the Torah metaphorically say, "the initials of the words, *Ani Le-Dodi, Ve-Dodi Li*, I am my beloved's and my beloved is mine, when read consecutively read Elul. Which is to say, if Israel will long to turn in complete *teshuvah*, then God's longing will go out to meet them."

For those who prefer economic models, Rabbi Ephraim Margalit wrote in the 19th century, "the 30 days before Rosh Hashana, the great judgment day when one is permitted to turn in *teshuvah* - to what are they comparable? To the 30 days of grace

which a court grants a debtor in which to pay his debts and be freed of his creditors."

As we move through the month of Elul and prepare for the High Holy Days, let me conclude with the famous parable of Rabbi Hayyim of Zans:

A man had been wandering about in a forest for several days, not knowing which was the right way out. Suddenly he saw a man approaching him. His heart was filled with joy. "Now I shall certainly find out which is the right way," he thought to himself. When they neared one another, he asked the man, "brother, tell me which is the right way. I have been wandering about in this forest for several days."

Said the other to him, "brother I do not know the way out either. For I too have been wandering about here for many days. But this I can tell you, do not take the way I have been taking, for that will lead you astray. And now let us look for a new way out together."

Rabbi Hayyim added, "So it is with us. One thing I can tell you, the way we have been following this far we ought follow no further, for that way leads one astray. But now, let us look for a new way together."

With warmest wishes for a healthy, happy and constructive new year, *Shalom*.

Editorial

A New Year's Resolution

The Jewish New Year 5745 is quickly approaching. The High Holy Days will find our synagogues and temples overflowing. Throughout Delaware the greeting, "L'Shana Tova Tikatevu" - "May you be inscribed for a good year" will be heard from the mouths of our people. Friends, neighbors and family will smile at each other, ask about each other's health - show warmth and feeling. Many will dress in their finest. New clothes will be purchased for our children. After all, it is the beginning of the New Year.

Starting with Selichot and ending with Yom Kippur, it is the time of our days of remembering, repentance, forgiving and rededication. Each of us is told to search deep within ourselves so that we can cleanse our hearts and minds, to purify our thoughts and actions - to start the year anew with reinvigoration. In the secular world we would say that we have made our "New Year's resolutions," and like most people our intentions are honest and our resolve strong. Then we leave the synagogue and we enter the "real world" - a world of full schedules of business and family, of school and work, a world competing for our knowledge, abilities, time and energy - a world of pressure that makes it easy to forget our ambitions.

Yom Kippur is known as the Shabbat of Shabbats. If our desire is to honor our resolutions, then we as Jews have a weekly opportunity to reinforce our commitment - the Shabbat - a time every week of the year for introspection, meditation and contemplation - a time to be as a family at dinner, light candles, say the blessings, share the challah and attend synagogue all to help keep alive the Jewish light and insure our Jewish future - a time to desist from our hectic, every day schedule. The Shabbat draws us back to the Jewish World. The Sabbath is a constant reminder that we as Jews have an obligation to take the first step in making this a better world for all people.

The relationship then, of Yom Kippur to Shabbat is obvious. The High Holidays then are the prelude to the rest of the year, and not an end to our involvement in Jewish activities, consciousness raising, identification and belonging.

May this year be for us, our families, our friends and the world a year of gladness and kindness, a year of love and delight, a year of peace and health - a sweet year.

L'Shana Tova Tikatevu

DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, OCTOBER 5. The deadline for stories and photos is noon, WEDNESDAY, SEPTEMBER 26. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. All articles must be typed, double spaced.

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



Arab Oil And South Africa

Reprinted from the Near East Report

In the last decade, anti-Israel propagandists have sought to discredit Israel—particularly in the American black community—by pointing to Israel's trade with South Africa. They have claimed that this trade was indicative of Israel's racist nature and even that it vindicated the charge that Zionism and racism were somehow related.

Israel's trade with South Africa is worth approximately \$100 million a year, a figure that is dwarfed by the \$700 million in imports which black African states purchase from South Africa. Nevertheless, the charge is still made that Israel behaves immorally by trading with Pretoria. It is made with special vehemence by Arab oil states. Through the Organization of Petroleum Exporting Countries (OPEC), they have declared an embargo on sales to South Africa to protest its racial policies.

However, new evidence indicates that Arab oil states have violated their own "embargo." In particular, Saudi Arabia, the United Arab Emirates and Oman supply Pretoria with 76% of its imported oil. In short, *South Africa runs on oil supplied to it by Arab countries.*

Covering Tracks

The South African government employs elaborate methods to conceal the source of its oil. Each year some 15 million tons of crude oil simply disappear from world trade statistics simply because their destination is South Africa. The Pretoria government—fearful of jeopardizing its oil supply—has imposed penalties (including as many as seven years in prison) for publishing any information on the source, manufacture, transport, destination, storage, and quantity of any petroleum acquired by or manufactured for South Africa.

Nevertheless, a substantial amount of information on the sources of South Africa's oil has just been revealed. The information comes from data that was published in June 1984 by the Shipping Research Bureau, a Netherlands-based anti-apartheid organization. The Bureau, in association with the United Nations Center Against Apartheid, monitors tankers making deliveries to South Africa and (so far as possible) traces their ownership and management. It also tries to establish the origins of the shipped oil.

Curiously, the Bureau, in its June report, publishes the names of the owners of the ships—as well as their nationalities—but does not reveal the countries where the oil originated. Nevertheless, the names of the oil exporting countries were traced by turning to Lloyd's *Voyage Records* which tracks international shipping.

Striking Findings

The findings of this research are striking. Of 49 oil shipments, from mid-1981 through 1982, 37 or 76% came from four Arab countries. They were: Saudi Arabia (39%), United Arab Emirates (24%), Oman (10%), and Kuwait (2%). Another 6% came from Iran.

The financial value of this oil trade

is immense. The 49 shipments traced by the Bureau represent only 50% of South Africa's imports. However, they have a market value of \$1.1 billion a year. If the remaining 50% of South Africa's oil comes from the same sources in the same proportions, it would mean that Arab oil exports to South Africa equal some \$2.2 billion a year.

This would make the Arab oil-producers more significant exporters to South Africa than Great Britain (\$2.1 billion) or Japan (\$1.7 billion).

South Africa runs on oil supplied to it by Arab countries.

As for Israel's \$100 million in exports, it represents only 5% of the likely Arab exports and 10% of the oil actually tracked.

The Saudis deny that they have trade contacts with South Africa. A spokesman for the Saudi embassy in Washington told the Associated Press that Saudi Arabia has "no social, political, or economic relations with South Africa." Nevertheless, it is unlikely that the Arab exporters do not know the destination of their oil. No less than 31 deliveries to South Africa last year were made by seven ships, ferrying back and forth from Arab ports to Durban, South Africa. Further, the argument that oil companies do what they please and that the producing countries cannot control where the oil goes is not credible. In 1973, the Saudis were quite able to compel Exxon to deny deliveries to the U.S. armed forces. At the same time, Aramco was ordered to supply oil to the Arab war effort against Israel. As one executive testified, the company "had no alternative but to comply" or face harsh consequences.

Attractive Customer

South Africa is an ideal trading partner for the oil states. At a time when OPEC is finding it hard to maintain its high \$29/barrel price—down \$5/barrel from 1983—South Africa willingly pays a 10-20% additional premium above that level. Its concern is the security of its supply, not price. Accordingly, South Africa protects the identities of its suppliers. As for the suppliers, they report false destinations, forge certificates of delivery, falsify log books or keep two separate sets of books. They do all this to maintain the illusion that they observe the South African Afro-Asian bloc. They also preserve their ability to indict Israel for its South African trade.

This falsehood has now been exposed. It is the Arab world that keeps South Africa running. Its proclaimed fealty to the oil embargo of South Africa is nothing but a sham. Those who criticize Israel's comparatively insignificant trade with Pretoria are guilty of hypocrisy.

A list of the ships and dates of their voyage is available from NER on request. 444 N. Capitol St., N.W. Washington, D.C. 20001.

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Wrapping Up The Israeli Elections

Reprinted from the Near East Report.

Tel Aviv—In a surprising last minute development two Likud figures created new problems which almost prevented the Sept. 13 national unity government. Prime Minister Shimon Peres was expected to present his new government on Sept. 12. Instead, talk of a narrow Labor-led coalition was revived. Paradoxically, it was Labor's growing ability to form a narrow government (without Likud) that pushed Likud's leaders toward final acceptance of the national unity pact.

Ostensibly, the major issue blocking the formation of a unity coalition was the Likud commitment that the religion portfolio go to the Shas (Sephardic Torah Guardians). Labor was committed to giving the portfolio to the relatively moderate National Religious Party. (In the final agreement, it was decided that the religion and interior portfolios would not be apportioned until later.)

Behind this dispute lay the fact that Peres' second and final 21-day period as Prime Minister-designate was to end on Sept. 16. By law, President Chaim Herzog could not extend Peres any more time, and there were those in Likud who would have liked to see the period end without a government. Labor was under intense pressure, therefore, to present some kind of government to the Knesset by Sept. 13.

According to Labor Knesset forces, Ariel Sharon led the revolt against Yitzhak Shamir within Herut, the dominant wing of the Likud. This, despite the fact that Sharon was promised a major portfolio: Commerce and Industry, as well as membership in the proposed "Inner Cabinet" of ten ministers—comprised of five Laborites and five Likud members—where all "controversial" issues would be ironed out or swept under the carpet. Sharon, in alliance with David Levy, attempted to force a secret ballot vote in the Herut central committee on the six Herut ministers Shamir nominated to serve in the new

unity government. This challenge was intended to place former Finance Minister Yoram Aridor, a Sharon-Levy ally, on the list at the expense of Chaim Korfu, a Shamir man.

At the Herut meeting Sharon also attacked Labor and insinuated that the agreement left too much open in the area of West Bank settlements and diplomatic contacts with Jordan.

Levy and Sharon had personal reasons for opposing the agreement with Labor. The rotation agreement (by which Peres and Shamir will alternate in the Prime Minister's chair) freezes Shamir in place as leader of Likud, possibly for the next two terms. Neither Levy nor Sharon have made a secret of their ambition to replace Shamir in the leadership.

Peres also had problems getting the agreement through his party. One-third of the Labor Central Committee opposed it, for reasons ranging from the "rehabilitation" the plan offers Ariel Sharon, to the "surrender" of all economic portfolios (except Agriculture) to Likud. Mapam, Labor's junior partner in the Alignment for 16 years, voted to end the current relationship and will join in the opposition to the unity government. Labor's dovish Knesset member Yossi Sarid also left the party.

Partly to offset the critical loss to the left, Peres concluded an agreement with Ezer Weizman's centrist Yachad and Yigal Hurwitz's Ometz.

As a result of these mathematics, Labor was able to successfully press its demand that Peres serve first as Prime Minister, but Likud was successful in insisting on rotation.

In the Labor-Likud talks, there was broad agreement about the necessity to "expedite the withdrawal of the IDF from Lebanon in a short time." The two sides also agreed to "call on Jordan to enter into peace negotiations" and—a victory for the Labor view—not necessarily on the basis of Camp David. Both parties agreed "not (to) negotiate with the PLO," and that as long as this government

(Continued to Page 7)

—★ ★ ★ ★—
HAPPY
 —★—
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 —★—
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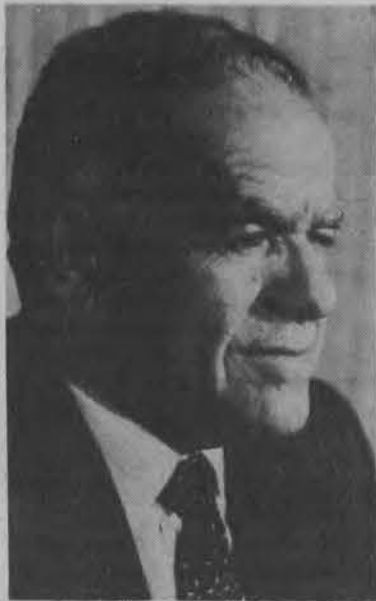
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Shimon Peres



Yitzhak Shamir

Israeli Elections —

(Continued from Page 6) serves "no sovereignty, Israeli or other, will be applied to Judea, Samaria, and the Gaza District...In the event of a disagreement over the territorial issue," elections would be held.

As to the controversial issue of settlements, a Cabinet majority will be required to establish new ones. As Labor will have one-half of the ministers in the proposed government, it enjoys a built-in veto.

Despite the political uncertainty which prevailed for

seven weeks, Yitzhak Shamir took his best bet. Faced with a return to the opposition, and the open threat of desertion by perhaps a half a dozen Likud liberals into a Labor government, he put down the revolt in his party and concluded the agreement. On Sept. 13, Israel's eighth prime minister, Shimon Peres, presented his new government to the Knesset. Israel's long electoral drama was over.

—David Twersky
David Twersky, a member of Kibbutz Gezer, is a regular contributor to NER.

Other Hand —

(Continued from Page 3)

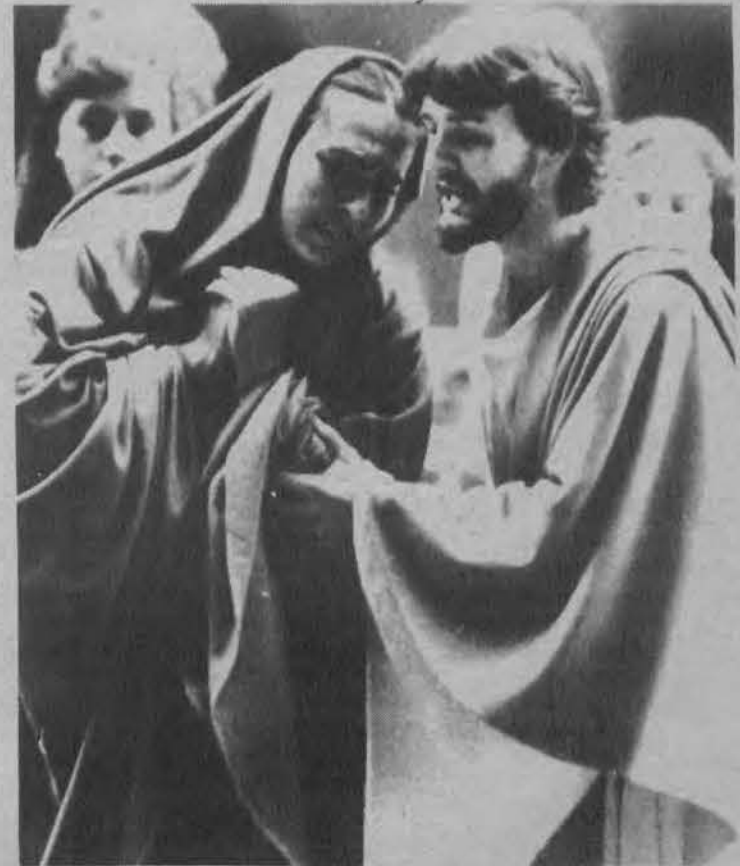
fathers, "we are righteous and have not sinned"; verily we have sinned.

We begin, then, with confession, that long list repeated again and again, catalog of our communal and individual sins and errors. We follow with repentance, repentance which must include before all else correction and adjustment and compensation for the wrongs which we committed against our fellow beings.

And then, it is our faith that the Holy One of Israel rises from His seat of judgment, the seat from which we perhaps would merit a verdict of guilty, and takes His seat of mercy, as we pray:

For all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

God cannot be bribed, our Torah teaches. On Rosh Hashana the decree is inscribed and on Yom Kippur it is sealed. But repentance, prayer and righteousness avert the severe decree.



OBERAMMERGAU PASSION PLAY MARKS 350th ANNIVERSARY... OBERAMMERGAU, WEST GERMANY — Max Jablonka and Theresia Fellner perform as Jesus and Mary during an early May rehearsal of the Passion Play, which opens later this month for a special staging in honor of the work's 350th anniversary. The play, which normally is staged every 10 years, has been controversial in the past because of allegations of anti-semitism in parts of the costumes and plot. More than 600 local actors, backed up by a chorus and orchestra of 100, will perform the spectacle on an open-air stage from May 21 until Sept. 28 in this Bavarian Alps community. (RNS Photo)



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History Of The Lower Delaware

This article has been written in response to an omission on the part of The Jewish Voice. We neglected to include the Lower Delaware Jewish community in the Jewish Federation of Delaware's 50th anniversary edition of The Voice.

Overview

The history of an organized Jewish community in Kent and Sussex counties dates back to 1948—the year the State of Israel was established—but recorded evidence of Jewish residents in the area goes back to the 1670s. In the two centuries which followed, the number of Jewish residents remained

relatively small. By the early 1900s however, the sparse sprinkling of Lower Delaware Jews began to increase. Jewish businessmen as well as professionals began to populate the area, along with Eastern European immigrants who received grants from the Baron de Hirsch fund. Jews from all walks of life and from all of the states and abroad, have come to Lower Delaware and made it their home.

Teachers, doctors, lawyers, businessmen, farmers, politicians and air force personnel are among the many individuals who form a part of the varied yet cohesive Lower

Delaware Jewish community.

The Synagogue

In the earlier years, many downstate Jews headed for Philadelphia, Wilmington or Baltimore to observe the High Holy Days. Yet there was always a core of residents who preferred to worship in their home community. Jews from Smyrna to Rehoboth Beach got together in Milford at the old Windsor Hotel or at the Orkin farm, for High Holy Day services. Whenever possible, a rabbi would be hired to conduct services. If no rabbi was available, a knowledgeable

layman would lead the services. In Dover, services took place at the Odd Fellows Hall on Loockerman Street, at the Century Club, at the Capital Grange, or in other local buildings.

The first attempt to create a structured synagogue in the mid-1920s was unsuccessful. Education of the children was placed as first priority, and teachers from Wilmington along with Rev. Moses Muller provided private home instruction.

In the mid-1940s several local Jewish men began discussing the feasibility of establishing a synagogue and raised one thousand dollars. Emanuel Barros, Dave Pack, Moe Simon, Max Feller and William Smith formed the nucleus that attracted the Frankels and the Kuglers as well as other families. The Seventh Day Adventist Church on Hartly Road, (about 3 miles west of Dover) was purchased for \$10,000 and the building was dedicated on Dec. 4, 1949.

Ground breaking for the current home of Congregation Beth Sholom at Queen and Clara Streets was held on May 27, 1962 and the synagogue was formally dedicated on April 4, 1965. It is the focal point of the Lower

Delaware Jewish community, serving over 100 member-families as a religious, educational and social center. Beth Sholom houses a growing library of Judaica which librarian Julie Tollin has made available to the community at large. Rabbi Samuel Stone, who was rabbi of the synagogue prior to the current rabbi, was an integral part of Delaware's Hug Ivri. The present spiritual leader, Rabbi Jacob Rosney, has been with the congregation for two years. He recently initiated a Havurah which now has 30 members and he presides over an active Hebrew and Sunday school as well as adult education programs. His wife, Sari Rosner, serves on the board of Jewish Family Services.

Other Activities

Although Temple Beth Sholom serves as the center of Lower Delaware Jewish activity, several other Jewish organizations fill out the total communal picture, including Sanford Solomon's liaison with the Israel Bonds organization and AIPAC (The American Israel Public Affairs Committee) and Bobbie Kotler heads the Dover

(Continued to Page 9)



Groundbreaking Ceremony, Sunday May 27, 1962. L-R: Morton Bleich, Lewis Gordon, Maxson Terry, Moe Tushman, Caleb Boggs, Rabbi Kivel, Mr and Mrs. Joel Kaplovsky.

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Jewish Community

Lower Delaware And The Jewish Federation

Once the Jews of Lower Delaware organized themselves into a more structured community in the late 1940s, a more formal relationship with the Jewish Federation of Delaware was established. Recognizing the importance of communication between these two communities, leadership from Lower Delaware participates in Federation functions in Wilmington including fundraising activities, budgeting and planning and other educational programs. Recently, the Federation had a van of young leaders come to Dover to participate in an excellent study weekend organized by members of the Dover community under a grant from the Delaware Humanities Forum, chaired by Linda Brown and Glenna Gordon. For many years, members of the Lower

Delaware Jewish community have conducted a Federation drive as part of the total Federation campaign for the state.

Many Lower Delawareans hold key leadership roles within the JFD organizational structure. Dover residents, including Rick Barros, Irving Levitt, Phyllis Levitt, Larry Klepner, Charlotte Zaback, Steve Schwartz, Sanford Solomon, Terry Dannemann and Perry Pollak have served on the Jewish Federation's board of directors. Irving Levitt is currently the chairman of the Delaware Jewish Community Relations Committee and Phyllis Levitt, one of the original members of the Women's Division Career Council, now serves as a vice president of the Women's Division. Nisson Finkelstein, a former Dover resident, became president of the Federation in the late 70s.

The Lower Delaware Jewish community is a thriving and vibrant community. However, its members live 40-90 miles south of Wilmington and interaction with Wilmington Jewish communal life and utilization of Jewish agencies supported by the Federation which are all located in Wilmington, is difficult for downstate Jews. In

commenting on this problem and on the relationship between the Federation and the Lower Delaware Jewish community, Leo Zefitel, Federation president, stated, "The Jewish community of Lower Delaware is an integral part of the total Jewish community of Delaware who have played a key role in not only strengthening cultural, educational and religious life in southern Delaware but have also added immeasurably to strengthening Jewish identity for the entire state."

"The Federation takes very seriously the responsibility of developing a closer working relationship with Lower Delaware and this will be a critical priority in the coming

Committee of the Jewish Federation of Delaware was founded in 1974. It has been chaired by: Charlotte Zaback, Larry Klepner, Irving Levitt and currently by Phyllis Levitt. The Lower Delaware JCRC addresses itself to issues of particular local concern as well as issues of national and international concern, and maintains an ongoing dialogue with clergy, laypersons and legislators in response to those issues. Unlike the Delaware JCRC which is headquartered in Wilmington, however, the Lower Delaware JCRC is headquartered in our state capital. Because of their location, they are ideally situated to influence both state and federal legislators, and have

tion, male-female equality, Jewish identity and Jewish tradition today.

A pilot program between Jewish Family Service and the Lower Delaware Jewish community was launched in 1977. Once a week for one month, a professional caseworker from JFS travelled to Dover for confidential discussions, home visits and group sessions. Unfortunately, few people availed themselves of this service so the program was short-lived. Consideration may be given to reviving this program, based on future demonstrated needs.

A Kutz Foundation grant in the summer of 1983, provided

Other Activities -

(Continued from Page 8)

branch of a very active Hadassah. The Lower Delaware community, under the direction of Rabbi Norman Saul Goldman, formed the Delaware Association of Christians and Jews in 1973, and it has sponsored annual ecumenical Thanksgiving services for the community.



The original hand-carved *bimah* of the Hartly Road building presently serves as the Ark for Beth Shalom's smaller sanctuary.

year. While the major social service agencies are located in Wilmington, it does not preclude the vital importance of Federation developing a more viable, meaningful outreach service to Lower Delaware so that all Jewish families can appropriately take advantage of these services for all age groups."

According to Joan Shulak, USY advisor for the past four years, Federation support has enabled Beth Shalom's youngsters and teenagers to attend Camp Ramah and United Synagogue Youth conventions and has provided transportation for their youth to New York's Lower East side, to Philadelphia to view "The Chosen," and to other Jewish cultural sites and activities. Since there are so few Jewish youngsters in the area, funds are sometimes used to bring in Jewish youths from neighboring communities for joint programs. Some of the Federation funding is attached to programs for senior citizens and singles, but the bulk of the monies still go to programming for Lower Delaware's youth.

JCRC

The Lower Delaware Jewish Community Relations

Bimah of Beth Shalom's main sanctuary.



done so on numerous occasions. Some of these activities have included: holding a special service and program in honor of the signing of the peace treaty between Israel and Egypt in 1979, organizing an exchange of letters between Jerusalem Mayor Teddy Kollek and Dover Mayor Charles A. Legates, Jr., monitoring the media and supporting a resolution passed by the Delaware legislature calling for the federal government to encourage the continued prosecution of Nazi war criminals. The Lower Delaware JCRC maintains an ongoing dialogue with elected officials at the local, state and national levels.

Other Lower Delaware/JFD Activities

In 1977, the Jewish Federation of Delaware and the Dover Jewish community sponsored an all-day workshop entitled "Jewish Awareness Day." Linda Brown chaired the program which included workshops in intermarriage and assimila-

equipment for a day camp program chaired by Becky Halpern and Rita Klepner, which was considered a success by the community.

Zefitel added, "We Are One is more than a slogan. It is a mandate for all of us in the state to coordinate our efforts to strengthen and extend our services to the entire Jewish community. We will continue to do this in terms of both financial and programmatic support."

"A Federation presence in Lower Delaware can be meaningful only when the Federation's professional resources are committed on a regular schedule. This article has highlighted what we can accomplish using volunteers. Imagine what achievements would be possible with Jewish Federation of Delaware staff members helping us with JCRC, JFD and youth activity projects. President Zefitel has recognized the need for JFD to serve all of Delaware's Jews, and we look forward to the implementation of these needed programs in Lower Delaware," commented Larry Klepner, president of Congregation Beth Shalom of Dover.

L'Shana Tova

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B'nai B'rith House And JCC Develop New Senior Services

Beginning Oct. 1, the B'nai B'rith House Corporation and the Jewish Community Center have agreed to provide a full range of recreational and educational services to the 235 residents of the House. Included in the services to be provided is a kosher nutrition program. Meals will be prepared daily at the JCC and will be transported to the B'nai B'rith House. The meal program is supported by a grant from the New Castle County Nutritional Program received by the Jewish Community Center.

Nan Lipstein, president of the Center, and Asher Rubin, president of the B'nai B'rith House Corporation, signed the historic agreement bringing together these two important community institutions.

Lipstein said, "We at the JCC are so pleased at this opportunity to extend our services to B'nai B'rith House, and to associate ourselves with an organization that has made major contributions to Jewish American life and our community. The leadership of B'nai B'rith House is to be congratulated on this forward-looking step."

Rubin added, "We are very excited by the opportunity to increase our services to B'nai B'rith House residents through this association with the JCC. I am grateful to the leadership of the Jewish Federation and Community Center who have made this possible."

With the addition of the services by the JCC, the B'nai B'rith House, already receiving services from the Jewish Family Service, will become the most fully serviced housing unit for the elderly in the State. The B'nai B'rith House Tenant's Council, under the leadership of Louise Price, will take on a key role in planning and coordinating these additional services to the House residents.

Irv Kaufman, executive director of the JCC, indicated that Syd Kneitel, Senior Center Director, would have overall responsibility for the new services at B'nai B'rith House. He then announced the appointment of Gail Budin as program associate, joining the JCC staff and assigned to the B'nai B'rith House for the development of recreational and educational services.

Jewish Community Center Offers Gratz College Courses

The Jewish Community Center believes it is important to affiliate and program with other Jewish agencies, utilizing our combined expertise in providing a sophisticated level of adult programming. Representatives from the JCC and Delaware Gratz have been working together since last spring to develop classes through the JCC and Gratz Institute for Adult Continuing Education in Delaware. Two courses are being offered, jointly sponsored by the autonomous Gratz Board in Wilmington and the JCC, under the general supervision of the Office of Continuing Education of Gratz College, Philadelphia.

The instructor for both courses will be Dr. Edward Zweiback Levenson, an instructor in history at the Samuel Netsky Adult Institute, Gratz College, and an instructor at Villanova University. Levenson received his B.J. Ed. from Boston Hebrew College, a B.A. from Harvard, a M.A. from Columbia, and a Ph.D. from Brandeis.

The two courses are History Survey I: From Temple to Talmud, and History/

Jewish Thought: From Mysticism to Modernism - The Role of Conflict in Molding the Jew of Today.

From Mysticism to Modernism - The Role of Conflict in Molding the Jew of Today will be offered on Wednesdays, from 7-8:20 p.m. at the JCC. The course is an inquiry into the development of the modern Jewish consciousness, focusing on the contrasting approaches of mysticism and rationalism. Topics will range from symbolism, messianic movements, *Haskalah*, and Jewish philosophy. The fee is \$25 for Center members and \$40 for non-members. The course will begin on Oct. 24 and will run for 10 weeks, until Dec. 26.

From Temple to Talmud will be offered on Wednesdays, from 8:40-10 p.m., also at the JCC. Topics in Jewish history from the destruction of the First Temple until the completion of the Talmud will be examined, including important events, movements, personalities, and motivating ideas in the period. The impact of Hellenism on Jewish culture and the rise of Christianity and its divergence from

Judaism will also be investigated, along with cultural, intellectual, social and political issues of the era. The fee is \$25 for Center members and \$40 for non-members. Ten sessions will begin on Oct. 24.

Academic credit can be earned from 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.

These courses are being financially supported by the Jewish Community Center and the Gratz Board of Wilmington. Parents of Gratz students are eligible to register at the JCC member rate.

For more information, please call the JCC at 478-5660. Paid registration must be received by the Center by Oct. 1 in order to attend classes.

Please note the change in meeting dates. These classes were originally scheduled for Monday evenings, but have been switched to Wednesday evenings to avoid conflict with the television series, "Heritage: Civilization and the Jews."

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N.Y. Museums Trip

Come with us on Tuesday, Oct. 23 to see the newly expanded and renovated quarters of the Museum of Modern Art, which has more than doubled its original space. After a special 10-minute orientation, you will be free to explore the museum on your own, including the beautiful sculpture garden. You can lunch in the museum's cafeteria or in a neighboring restaurant.

After lunch, the bus will take us to the Metropolitan Museum of Art to see the Van Gogh exhibit, a collection of 140 paintings and drawings executed by Van Gogh during his 15-month period in Arles. It was here that he painted his famous series of orchards in bloom and sowers under the Middi sun. We will have a reserved time for the exhibit, after which you will be free to view other exhibits in the museum.

The fee, which includes bus transportation and entrance fees to both museums, is \$29 for Center members and \$44 for non-members. Bus transportation only is \$25 for members and \$27.50 for non-members. Departure will be at 8 a.m. from the JCC and we will leave New York at 4:30 p.m. Call the Center now at 478-5660 to reserve your place.

L'Shana Tova Tikatevu

On behalf of the JCC's board of directors and its staff, we extend to you and your families our very best wishes for a happy and fulfilling year, a year in which a greater measure of peace comes to the nationals of the world and their people.

We believe that this year, 5745, will be a "Vintage" year for the Center. We have just completed our most successful day camp season, in which we served over 400 children. Our day care services are oversubscribed. We are cooperating in a joint kindergarten program with the Albert Einstein Academy, and in a very impressive Jewish education program with Gratz College. Our friends at B'nai B'rith have asked us to develop a daily program for the residents of B'nai B'rith House, and we are about to launch a new set of programs for teenagers. So much is happening! Is it any wonder we are excited?

The Center is a vital part of our community. We are a Jewish community institution and a community asset. You, in your support, have made us so. Thank you for your faith in us and for making us "your Center."



'the Center of Life'

478-5660

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

Fitness Fair

The Health and Fitness Department will sponsor a Fitness Fair on Sunday, Oct. 21 from 10 a.m. to 4 p.m. at the JCC.

Opening ceremonies will begin with the dedication of the Harry Cohen Fitness Center, followed by brunch.

Demonstrations of aerobic dancing, break dancing, karate, gymnastics, jazzercise and body building will be held in the gymnasium.

Testing, screening, and health-related information will be available and will include vision and hearing, blood pressure, height, weight, skin calibrations, blood typing, and lung capacity tests.

Lecturers will discuss nutrition, myotherapy (pain erasure), stress management, and fitness.

In addition, professionals from Cardio-Kinetics and Delaware Sports Medicine and Rehabilitation will be available for consultation.

There will be tours of the newly refurbished Health and Fitness Wing.

This program is free and open to the public. Bring your friends and show them "your Center."

Agam Opening

The community is invited to attend the opening for the Yaakov Agam exhibit, which will run from Sunday, Sept. 23 through Oct. 29 at the Center. Works by this Israeli artist of international renown were included in the Israel Expo exhibition; the 1984 show marks the first time Agam's works have been shown in a one-man exhibit here at the Wilmington JCC.

Agam is one of the pioneer creators of the kinetic movement in art as well as its most outstanding contemporary representative. Born in 1928, son of an Orthodox rabbi of Rishon Letzion, Israel, Yaakov Agam studied at the Bezalel School of Art in Jerusalem. His works have been shown around the world, and are included in permanent collections in the Pompidou Museum in Paris, the President's mansion in Jerusalem, and others.

The Wilmington show will include a selection of sculpture, large three dimensional pieces, movable plexiglass works, Agam Agraphs, several unusual serigraphs, and a number of one-of-a-kind pieces. Also available for purchase will be first day issue envelope and stamp designed and signed by Agam, a full sheet of signed stamps, and a poster, either signed or unsigned.

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JCC Holiday Hours

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Wednesday, Sept. 26	Closed at 3:30 p.m.
Thursday, Sept. 27	Closed all day
Friday, Sept. 28	Closed all day
Yom Kippur:	
Friday, Oct. 5	Closed at 3:30 p.m.
Saturday, Oct. 6	Closed all day
Succot:	
Wednesday, Oct. 10	Closed at 5 p.m.
Thursday, Oct. 11	Closed all day
Friday, Oct. 12	Closed all day
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Thursday, Oct. 18	Closed all day
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New Temple Beth El Is Dedicated

By KAREN MOSS, Editor

The sun was shining and a festive air prevailed Sunday afternoon Sept. 9, when well over 300 Temple Beth El congregants and well-wishers gathered to officially dedicate the new Beth El Synagogue building on 301 Possum Park Rd. in Newark.

The dedication of a new synagogue has never been a commonplace occurrence, but in these days of rapidly declining Jewish population, the need for an existing congregation to expand into larger quarters is truly cause for celebration.

Carrying three *Torot* and singing "*Hine Ma Tov*," a small procession led by Rabbi Ira Schiffer wound its way down a dirt path which will soon be a driveway. The dedication ceremony had begun.

Ribbons were cut, keys were presented, prayers were recited and a *mezuzah* was affixed to the doorpost. The *Torot* were handed from person to person, so that many could share in the honor and the joy. The crowd filed into the sanctuary, found seats and watched as the procession marched up the center aisle, toward the *bimah*, once again singing "*Hine Ma Tov*."

Among the special guests

attending the dedication ceremony were: Rabbi Kenneth Cohen of Congregation Beth Shalom; Rabbi Emeritus Herbert Drooz of Congregation Beth Emeth; Nisson Finkelstein, representing Albert Einstein Academy; architect Howard Greenhouse; Rabbi Peter Grumbacher of Congregation Beth Emeth; Francia Isakoff, Jewish Federation vice president; Rabbi Emeritus Jacob Kraft of Congregation Beth Shalom; Pastor Ed Levin of the Church of Nazarene; Nan Lipstein, president of the Jewish Community Center; Pastor Bob Lowy of the First Presbyterian Church; Pastor Gary Moore of Kingswood Methodist Church; Manny

Panar, past chairman of B'nai B'rith Hillel at the University of Delaware; builder Leonard Pevar; Newark Mayor Bill Redd; Ronald Riebman, president of Congregation Beth Shalom; Father Richard Reissmann of Holy Angels Catholic Church; Pastors Bill Revelle and Dan Rich of Newark United Methodist Church; Henry Schenker, president of Congregation Beth Emeth; Sue Shifron, U of D Hillel rabbi; Bill Thomas of Calgary Baptist Church; Newark Councilman Nolan Thomas; Rabbi David Teutch, executive director of the Federation of Reconstructionist Congregations and Havurot; Leo Zeffel, president of the Jewish Federation

of Delaware; Elyce Cardonick and Gilbert Huppert, co-presidents of U of D Hillel.

Honors were parcelled out to many different individuals. Norman and Marilyn Gershman kindled the *Ner Tamid*. Rabbi Cohen joined Rabbi Schiffer in chanting the *Aleynu*, and gave the benediction.

Nine persons each lit a candle in the *hanukkiyah*, symbolizing "the beautiful yet profane building becoming a sacred place of *tefilah*, *midrash* and *knesset* (prayer, study and assembly)." Michael Samuels, Temple Beth El president, kindled the *shamash*. The remaining eight individuals were: Suzanne Prybutok, Sisterhood president; Ann

Herman, school principal and administrator; Steve Herman, youth group president; Leo Zeffel, Jewish Federation president; Rabbi David Teutch, executive director of the FRCH; Pastor Bill Thomas, founding clergyman of the Newark Clergy Group; and Newark Mayor Bill Redd.

Norman Freeman, the first president of Temple Beth El some 32 years ago traced the history of the synagogue from its humble beginnings at a lox and bagel planning meeting in 1953 to the Brookside Jewish Community Center to a house in Chestnut Hill to the Amstel Avenue site to its present home on Possum Park Road. "Little did I realize we'd ever reach this point," he marvelled.



An artist's rendering of the new synagogue.

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1958 site of Jewish activities.

Newark And The Jewish Federation Of Delaware

Members of the Newark Jewish community have always played an integral role in the Federation campaign. Karen and Dick Venezky, Gene and Jay Danneman, Mike Lazarus, and Leni and Bill Markell are among those who have played particularly active leadership roles over the years. Gene Danneman was the 1983 recipient of the Gilbert Spiegel Young Leadership Award. Irwin Engelson has served as president of Jewish Family Service in addition to actively participating in Temple Beth El and Jewish Federation activities.

The Newark Advisory Committee was formed several years ago to serve as a liaison between Newark residents and the Jewish Federation of Delaware. This committee assessed the needs of the Newark Jewish community and developed several programs including youth activities, Jewish Family Service programs, a Newark-based branch of the Jewish Community Center's preschool, and an innovative program about cults. As a reflection of the close connection between this committee and the Jewish Federation, the committee is now known as the Newark Committee of the Jewish Federation of Delaware.

Last year, top leadership from the Jewish Community Center, Jewish Federation and Jewish Family Service met with Rabbi Ira Schiffer, Mike Samuels, synagogue president, and Jeff Koltenyk, Beth El program chairman to analyze what the needs of the

growing Newark Jewish community will be, and to attempt to meet these needs. A needs assessment questionnaire has already been written and is being coded for computer analysis. The questionnaire will be sent to all identifiable Jews in the Newark area, regardless of synagogue affiliation, in order to get a reading of the total Newark Jewish community. Local committees will be developed according to the results determined after the survey is administered. In addition, a Federation staff person will be assigned to serve as a liaison in both needs assessment and development of programs to meet these needs.

Marcel Neuts will be serving as chairman of the Hillel Advisory Committee for the coming year. Susan Shifron, a student at the Reconstructionist Rabbinical College and the Temple University School of Social Administration, has already been hired to serve as Hillel rabbi. Approximately 60% of Hillel's budget comes from the Jewish Federation of Delaware.

Last spring, members of the Newark Jewish community expressed the need for a teenage dance program. Meetings were held with the JCC, a teacher was found, and the need was served almost immediately. It is hoped that this small example will serve as an indication of the future cooperative relationship between the Newark Jewish community and the Jewish Federation of Delaware.

A History Of Temple Beth El

It was the fall of 1954 that they came together, 35 Jewish families. In the community center of Brookside they spoke of their heritage, of traditions, and of the need to give their children a Jewish education.

It was a very loose organization of Jews of varying degrees of religious persuasion. Many of them had very little formal Jewish education. Those who did were leaned upon heavily for

direction and leadership. Norm Freeman was one of those who had a Jewish background and a Jewish education. He was chosen provisional chairman.

Friday night services were held wherever there was space - in homes, at the Y.W.C.A., at the Newark Methodist Church. Sunday School was held in people's homes. With education the major driving force behind the community, willing, but

inexperienced parents taught their children of their heritage.

In the fall of 1956, for the first time in Newark's history, a Jewish New Year was celebrated by a Jewish congregation. The place was St. Thomas Episcopal Church. A rabbi was made available by the United Synagogues of America. His name was Rabbi Scheinfeld.

In 1958 the congregation

(Continued to Page 14)

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Temple Beth El at Amstel Avenue.

Temple Beth El—

(Continued from Page 13) consisted of 46 families. There were five Sunday School classes and three Hebrew School classes. With membership and activities increasing, the congregation decided it was time to move into a temple. That year they purchased a small, split-level house in Chestnut Hill Estates.

In the early 1960s, there was pressure from both the members and the local community to move out of Chestnut Hill. The members wanted a more permanent, more suitable temple. The Amstel Avenue site, close to the University of Delaware, was selected. Groundbreaking took place on April 28, 1963.

During the early days of the temple, Adas Kodesch Shel Emeth lent a Torah, ark, chairs, covers and other

needed materials and supplies. They also donated the synagogue's first Torah.

In 1964 a name was chosen: Temple Beth El.

B'nai B'rith agreed to pay \$1,000 a year for five years if a Hillel room was added, and that soon became part of the temple. An additional grant for a Hillel room was given by the Jewish Federation.

The year 1971 is one that is especially significant in the life of the Newark Jewish community. For in August of that year, Temple Beth El took on its first full-time rabbi. Rabbi Paul Swerdlow, a recent graduate of Hebrew Union College was installed on Oct. 24, 1971. When he left in June of 1973, he was followed by Rabbi Avraham Kapnek, a student of the Reconstructionist Rabbinical College.

Rabbi Kapneck left Temple Beth El in June of 1977. That fall he was replaced by Rabbi Ira J. Schiffer and Rabbi Elliot Skiddell, then students at the Reconstructionist Rabbinical College. Rabbi Schiffer was the pulpit rabbi. Rabbi Skiddell was responsible for the temple's education programs.

With a membership of 122 families in 1979, space for classes, services, and social activities was at a premium. So in late 1979 the executive committee started investigating the purchase of land for a new Temple.

In September of 1980, Rabbi Skiddell left Temple Beth El and Rabbi Schiffer took over all rabbinical duties.

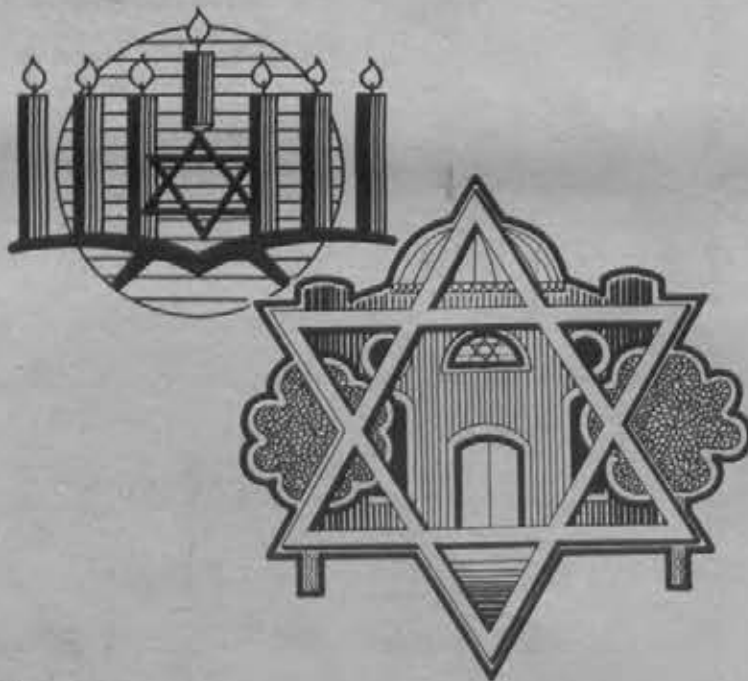
Throughout its 30 year history, Temple Beth El was not officially affiliated with a particular branch of Judaism. The congregants found themselves in harmony with the teachings and attitudes of the various Reconstructionist rabbis who led them.

In the late fall of 1982 the congregation of Temple Beth El voted to affiliate with The Federation of Reconstructionist Congregations and Havurot.

After considerable searching, both of the available land and of the hearts and minds of the congregation, the executive board recommended the purchase of a nine-acre tract on Possum Park Road in Newark. This was to be the new home of Temple Beth El.

Groundbreaking was on Sunday, April 24, 1984, at 2 p.m.

Temple Beth El, 301 Possum Park Road was formally dedicated on Sept. 9, 1984, in time for the High Holy Days and in time for Sunday and Hebrew School classes. The day could not come soon enough for the 166 member units - families and individuals - and the 135 children in the school.



happy new year



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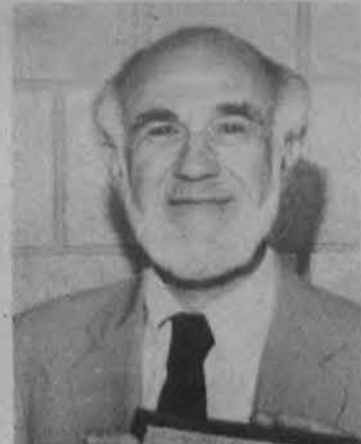
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Machzikey Hadas Cemetery Undergoes Facelift



Cemetery entrance way.

Under the chairmanship of Hyman Elias, president of Machzikey Hadas Congregation, the Machzikey Hadas Cemetery has recently undergone a substantial facelift.

Prior to the new structural and cosmetic changes, direct access to the cemetery by automobile was difficult. After driving through the cemetery entranceway, one was confronted with a shack directly in front of the grounds. The presence of this dilapidated building made it necessary to drive all the way around the cemetery to get to the area where the plots are.

According to Leon Birnbaum, Machzikey Hadas member, he came up with the idea 15 years ago to tear the shack down, and headed a committee to investigate that possibility. The committee decided that the job could be done for \$6000, but the congregation decided they couldn't afford that sum. Years later, the decision was made to renovate the shack instead of starting from scratch. However, once renovations began, the entire roof caved in.

Elias' son-in-law, Robert Krinsky was consulted for his engineering expertise, and Birnbaum's original plan was put into effect.

Once the shack was torn down, a road was put in con-

necting the entranceway and cemetery in one straight line. Brick walls were built at the entrance, the existing driveway was widened and a chain was installed to prevent trespassing. In addition, brick walls were built which

flank three sides of the cemetery.

Birnbaum reports that the congregation is delighted at the beautification as well as the easier, more direct access by automobile that these changes have brought about.



A stone marker flanked by bushes.

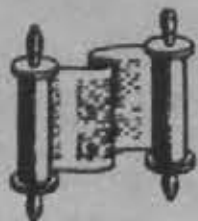
Machizkey Hadas Holiday Services Schedule

Sept. 22.....	Selicoth.....	11 a.m.-refreshments
Sept. 26.....	erev Rosh Hashana.....	8 p.m.
Sept. 27.....	1st day Rosh Hashana.....	9 a.m.
Sept. 28.....	2nd day Rosh Hashana.....	9 a.m.
Oct. 5.....	erev Yom Kippur (Kol Nidre).....	5:45 p.m.
Oct. 6.....	Yom Kippur regular service.....	9 a.m.
	Yiskor.....	1 p.m.
Oct. 11.....	1st day Succoth.....	9 a.m.
Oct. 12.....	2nd day Succoth.....	9 a.m.
Oct. 18.....	Shimini Atzeres.....	9 a.m.
	Yiskor.....	11 a.m.
Oct. 18....	Simchas Torah-services....	8 p.m.-refreshments

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Heritage: Civilization And The Jews To Premier Oct. 1

Program I: A People is Born, Mon. Oct. 1, 9 p.m.

This introductory program covers a vast time range, beginning at about 5,000 BCE and ending with the establishment of the centralized monarchy of King David.

Holding to the series' basic intention--to see Jewish history within the context of Western civilization--the program first establishes the empires of Egypt and Mesopotamia, civilizations that had existed for almost 3,000 years before the emergence of the Hebrews.

Within the setting of those ancient civilizations, the story of the semi-nomadic peoples, and the stories of Abraham, his covenant with God; of Abraham's descendants, Isaac, Jacob, and Joseph, are treated in relation to the known history of Egypt and Babylon.

The Exodus as a crucial event in Israel's self-conception and as a metaphor for all human freedom provides a primary theme in this program.

In a central sequence, in the Sinai, the giving of the Ten Commandments and the revolutionary character of the Hebrew idea--a deity above nature, a God immune from human passion and natural disaster--is explored.

It moves forward from Moses' revelation of a God of one nation to the visions of Amos, Hosea, Isaiah and Micah, which broadened the Hebrew hope to include other nations and peoples.

This episode also covers those centuries in which Israel was transformed from a loose confederation of tribes inhabiting Canaan, ruled sporadically by "Judges" or military leaders, into a united kingdom ruled by an anointed King, whose people were made sensitive to the prophetic ideal of human responsibility and godliness beyond cult.

Program II: The Power of the Word, Mon. Oct. 1, 10 p.m.

The major themes of this hour are the emergence of an identity based on ideas, not on territory; the interaction of ideas between the Jewish world and the classical world of Greece and Rome; and the birth of Christianity which takes the history of the Jews and all of Western civilization into a new dimension.

Here we will picture also the ideals of the Greek world as seen in the great sculpture and temples of classical Greece which introduces us to the conquests of Alexander the Great. The ensuing Hellenistic era gave birth to that dialogue and tension between reason and revelation, between spirituality and materialism, which still



SERIES PREMIERE. "A People Is Born," Episode One of the nine-hour documentary series, HERITAGE: CIVILIZATION AND THE JEWS, will be broadcast on public television Monday, Oct. 1, at 9 p.m., ET. Series host and narrator Abba Eban, former Israeli Ambassador to the United States and the United Nations, is seen here in the Sinai near Mount Moses, where God presented Moses with the Ten Commandments.

mark Western thought.

The hour moves through the building and subsequent destruction of the First Temple and into the Maccabean Revolt in the mid-century BCE, the Roman occupation in the first century BCE, Herod the Great, and the story of Jesus. Christianity is seen emerging from Jewish thought within the Hellenistic world.

The emergence of the schools of Hillel and Shammai strengthened the humane and democratic basis of the oral tradition--providing a context, both religious and secular, for the later teachings of Jesus. At Capernaum and in the nearby cities in which he preached, and at the Mount of Beatitudes, are heard the messages which Jesus brought the world. The program analyzes the grounds on which the two

religions began to part ways.

The story continues with the destruction of the Second Temple in the year 70 and the escape of the sage, Yochanan ben Zakkai, who established an Academy at nearby Yavneh. From this time forward, the study of the holy books and traditions, not territorial independence, would safeguard and carry forward the tradition of Judaism under Roman rule.

The hour concludes with two stories of Jewish resistance to Rome after the destruction of Jerusalem: one at Masada, the mountain-top stronghold overlooking the Dead Sea, the final stand of those Jews who chose to die, rather than live in Roman captivity; and the rebellion of the Jews under the leadership of Bar Kochba in the second century to regain religious freedom.

The Jewish Story--Shorter Version

Heritage: Civilization and the Jews. By Abba Eban. Summit Books/Simon and Schuster, 1230 Avenue of the Americas, New York, NY 10020. 1984. 354 pp. with many illustrations and index. \$32.95.

Reviewed by David M. Szonyi

A companion to the forthcoming, nine-part PSB series of the same title, *Heritage: Civilization and the Jews* attempts to provide an overview of more than 4,000 years of Jewish history in less than 340 pages. It largely succeeds, in part because of its organizing principle: like Chaim Potok in *Wanderings*, Abba Eban focuses on cultural symbiosis -- the interaction of Jewish with a politically, theologically or intellectually "dominant" culture -- rather than on an internal, communal/institutional history, a la Salo Baron. This approach allows him to paint the Jewish story against the backdrop of world history, where it belongs, and

vision of a coming messianic age contrasted sharply with the stoic belief in a past "golden age," and that while Marcus Aurelius and other stoics were resigned to the idea of historical cyclicity, the prophets lay the foundation for the idea of progress by demanding human commitment to a better society in the here-and-now.

Heritage: Civilization and the Jews also relates the frequent convergence of Jewish and general history. Thus, the Magna Carta (1215), that landmark document of Western civil liberties, included a clause limiting the claims of Jewish moneylenders against the estates of landowners who had died in their debt.

Unlike many Israeli historians, Eban is careful not to provide short shrift to, or to stereotype diaspora history. To the contrary, he feels that "The Jews were exiled into survival...the diaspora became the essential precondition for the preservation of their creativity and identity."

Eban's telling of the Jews' epic story is considerably enhanced by the book's extensive and beautiful illustrations. Particularly striking are the reproductions of master works of Renaissance art based on biblical themes -- paintings by Raphael of Jacob's dream and by Caravaggio of the sacrifice of Isaac, as well as a Donatello sculpture of Jeremiah the prophet are among the many included here -- an illumination of Pompey entering the Holy of Holies (from Josephus) by Jean Fouquet, and a series of maps which are models of clarity and usefulness.

Curiously, *Heritage* (Continued to Page 18)



ABBA EBAN

thus make it easier for the general reader to grasp.

Eban also has a gift for succinctly and clearly stating complex ideas. He notes, for example, that the prophetic

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The Jewish Story —

(Continued from Page 17)

falters most in dealing with the last century of Jewish history, Eban's telling of the Russian Jewish story in effect ends, inexplicably, with 1917: there is no mention of the crushing of Hebrew and Yiddish culture during the 1920s and '30s, of the "Black Years" (1948-1953), of the recrudescence of Jewish consciousness during the 1960s and '70s, or of the exit of a quarter-million Jews and the plight of the "prisoners of conscience" since 1970.

Similarly, a chapter on American Jewry alludes, as usual, to Hayyim Salomon and such entrepreneurs as Levi Strauss and Julius Rosenwald (a co-founder of Sears, Roebuck), but tells the reader next to nothing about the founding of the reform and conservative movements or the growth of the federation movement. Mordecai Kaplan, Abraham Joshua Heschel, and J.B. Soloveitchik are among the names that go unmentioned. This is taking the "sybiotic" approach to Jewish history too far.

Even the concluding chapter on "Israel and World Jewry" limits mention of Menachem Begin's stunning

1977 electoral triumph, which ended 30 years of Labor rule, to a photo caption. In summing up the impressive achievements of the Jewish state during its first four decades, Eban also glosses over the tensions between the two "two Israels" (Ashkenazic/Sephardic and religious/secular).

Finally, *Heritage* contains a number of errors which, in a work of this importance, should have been caught. To cite three: Walter Rathenau, the German-Jewish foreign minister, was assassinated in 1922, not 1920; Tel Aviv unmistakably is Israel's largest, not "second most populous city," as a photo caption has it; the Falashas, the recently-decimated black Jews of Ethiopia, number more like 20,000 than the 32,000 claimed by Eban.

Despite these flaws, the fluid writing and visual sumptuousness of *Heritage: Civilization and the Jews* — as well as its TV tie-in — guarantee it a large readership, though its format and price may also prompt many readers to relegate it to the coffee table. That would be a shame, for Abba Eban has written a good introduction to, if not a really comprehen-

sive telling of, the Jewish saga. I hope it will serve as a spur to Jews everywhere to tackle more detailed academic or analytic works

on their people's sometimes colorful, often tragic, ever richly-varied past.

David M. Szonyi, associate

director, The Radius Institute in New York, is contributing editor of the Baltimore Jewish Times and The Long Island Jewish World.

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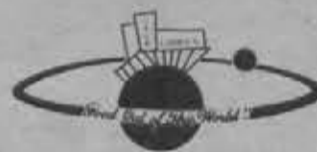
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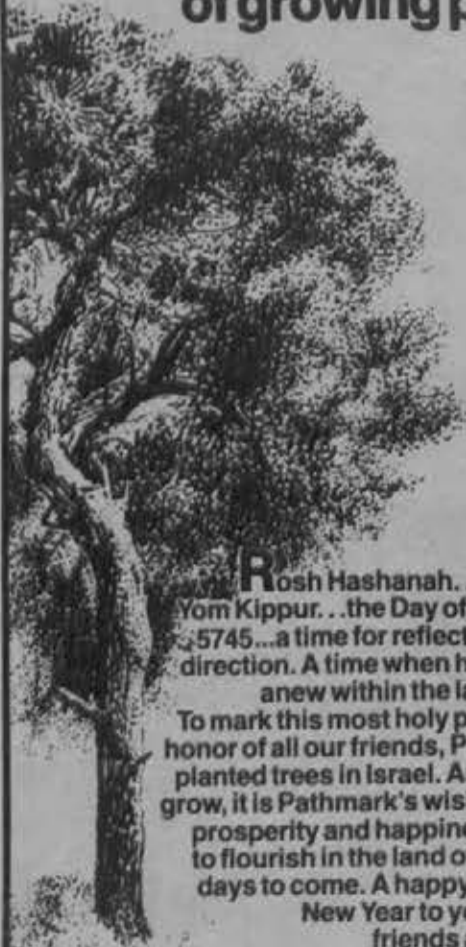
Suzanne, Louis, David & Rachel

COMMUNITY CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
SEPTEMBER						
16	17	18	19	20	21	22 Beth Emeth Couples Club 8 p.m. Beth Shalom Cong, Selihot Service 11 p.m.
23 JCC Adult Lecture 7:30 p.m. NCJW Garage Sale 9 a.m. Temple Beth El Sushd Garage Sale 9 a.m. Beth Emeth Brotherhood Program & Breakfast AKSE Men's Club Program & Breakfast 9 a.m. JCC Agam Art Opening 11-3	24 Hadassah Ch. Gr. Bd. Mtgs. 12 noon, 7:30 p.m. Kutz Home Bd. Mtg. 8 p.m. Preview on Heritage to Phila.	25 BBW Mtg. 8 p.m. BBW/Hadassah Bowling 9:15 a.m. JCC Evening Program	26 ROSH HASHANA EVE JCC Closes 3:30 p.m.	27 ROSH HASHANA	28 ROSH HASHANA	
OCTOBER						
	1 Hadassah/Newark Ch. Fashion Show JCC Bd. Mtg. 7:30 p.m. AKSE Sushd Bd. Mtg. noon	2 Beth Emeth Sushd Bd. Mtg. 9:30 a.m. Hadassah/BBW Bowling 9:15 a.m. JFS Bd. Mtg. 8 p.m.	3 Beth Emeth Heritage Review 7:30 p.m. JCC Women's Health Program 7:30 p.m.	4 JFD Ex. Bd. Mtg. 8 p.m. ORT Bd. Mtg. 9:30 a.m. Montefiore Mtg. 8 p.m. at AKSE	5 YOM KIPPUR EVE JCC Closes 3:30 p.m.	6 YOM KIPPUR Hadassah/Newark Ch. Break The Fast



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Israel Scientists Use Monoclonal Antibodies To Diagnose Origins Of Different Types Of Cancer

A team of Israeli scientists from the Weizmann Institute of Science, working in close collaboration with teams from the Oncology and Pathology departments of the Hadassah-Hebrew University Medical Center, have devised a new method of tracing the origin of cancer.

A patient comes to a doctor with a tumor in the neck. The physician faces the problem: Is this a primary tumor, or is it a metastasis, a cancer that has "traveled" from its original site in the breast or intestine, or some other part of the body? The primary tumor may be very small or hidden and difficult to find. The treatment the doctor gives the patient depends on his knowing where the tumor originated. Hormones, for instance, are frequently effective for treating tumors which start in the breast while they are totally ineffective for tumors originating in the colon.

They test an antigen (a substance which stimulates the formation of antibodies), known as CEA (Carcinoembryonic Antigen) which is produced in many different types of cancer, such as

cancer of the breast, the colon, the lung, ovaries, stomach, pancreas and liver.

Dr. Raphael Catane, of the Hadassah Oncology Department, who presented a paper in May at the International Conference on Cancer in Israel wrote: "In the past it was thought that the CEA of tumors from different organs all contained the same molecules. Our research has proved that this is not so and that CEA is heterogeneous. We believe that each tumor type has its own CEA molecules which can be distinguished in the laboratory."

The Israeli team has produced special anti-CEA antibodies, called monoclonal antibodies, in order to discriminate between the CEA of tumors of different origin. These monoclonal antibodies are produced by a sophisticated technique initially described by Nobel Prizewinners Doctors Kohler and Millstein in 1975.

Using their methods, the Israeli scientists immunize mice with CEA antigen derived from a liver metastasis of cancer of the colon. Seven different antibody producing

cell lines were obtained from the spleens of these mice after being fused with special cancer cells. Each cell line acquires the property of producing a different specific antibody against a portion of the CEA molecule forever. These "immortalized" antibody-producing cell lines are then used for the production of large quantities of the desired specific antibody (also called monoclonal antibody).

The scientists in the Israeli team consist of Drs. Z. Eshhar, R. Ben Yitzhak, N. Ariel and R. Arnon, of the Weizmann Institute; Drs. R. Catane, M.R. Pfeffer, A. Treves, T. Peretz and S. Biran of the Oncology Department of Hadassah; and Drs. E. Roseman and N. Livni of the Pathology Department of Hadassah.

In their experiments, the Israeli scientists have taken biopsies from tumors of known origin, like cancers of the colon or breast or their metastases, and tested them with the seven specially prepared monoclonal antibodies. If the monoclonal antibody recognizes a "soul mate," called an epitope, on the CEA molecule, it sticks to

it, and, because of the special enzyme attached to it, stains it a dark yellow color.

Catane explains: "In the first stages of the research, we took biopsies of known cases of primary colon or breast tumors to see whether the monoclonal antibodies would distinguish between these two different types of cancers.

"We used seven different monoclonal antibodies produced by the Weizmann Institute scientists to test 17 known cancers of colon origin and 29 cases of breast origin.

"We found that six of the monoclonal antibodies stained only the CEA of the tumors of colon origin, while one monoclonal antibody stained colon as well as breast cancer CEA. This means that six monoclonal antibodies recognize an epitope on the CEA molecule specific for cancer of the colon, and stick to it. But they do not recognize similar epitopes in the CEA of breast cancer origin.

"Later we tested cancers of unknown origin in which the important question was whether they had originated in the breast or colon.

Because of the monoclonal antibodies' capacity to recognize different epitopes on the CEA molecule, we were able to say whether the cancer had originated in the colon or breast.

"Now the team is perfecting the method in order to distinguish the origins of other CEA producing cancers, such as lung, liver, ovaries, stomach, pancreas, all of which require different treatment strategies.

"Our aim is to produce monoclonal antibodies against the CEA of each different type of cancer so that they can be used to identify the origin of the primary cancer when biopsies are taken from the metastases."



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On behalf of myself and all my family I wish to express my sincere best wishes for a prosperous and healthy new year.

May everyone wherever they may be enjoy the blessing of peace and freedom throughout the year 5745.

Elise du Pont



Elise du Pont

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Shofar Blasts: Preparing Children

By BARBARA DIAMOND GOLDIN

The sound of the shofar is probably what a small child remembers most about Rosh Hashana and Yom Kippur. She remembers watching the *ba'al teki'ah* (master of the shofar) lift the strange instrument to his lips while the congregation waits in quiet anticipation. The child remembers the thrilling and perhaps frightening shofar blasts filling her whole being.

We can build on this fascination with the shofar in the weeks before the holidays. After sharing information and stories, and initiating craft projects that center on the theme of the shofar, watch your child's interest and involvement in Rosh Hashana and Yom Kippur grow.

According to tradition, Elul, the Hebrew month preceding the High Holidays is a time of preparation for adults. "Emotionally and psychologically it (Elul) is intended for introspection, review of the year, and preparation for repentance" (Siegal et al., *The Jewish Catalogue* 1973, p 120). Some

of the ways that adults prepare during the month of Elul include adding Psalm 27 to daily prayers, blowing the shofar after Shaharit services, reciting Selihot (penitential prayers), and sending New Year greetings.

When working with children, start the holiday preparation by asking what they remember from last year. Talk about the upcoming holidays and how your family celebrates them. Arrange for a trip to see a real shofar, perhaps to the synagogue, the rabbi's study, or a religious gift shop. It is best if the child can touch the shofar and even try blowing it.

After the child sees a real shofar, share interesting bits of information about its role in history and the way it is made. A good resource for this is Malka Drucker's *Rosh Hashanah and Yom Kippur: Sweet Beginnings*. Discover why a ram's horn is used for the shofar, how it is shaped, and that it was blown at the Western Wall when the whole city of Jerusalem was reunited in 1967 (Drucker 1981, p 16).

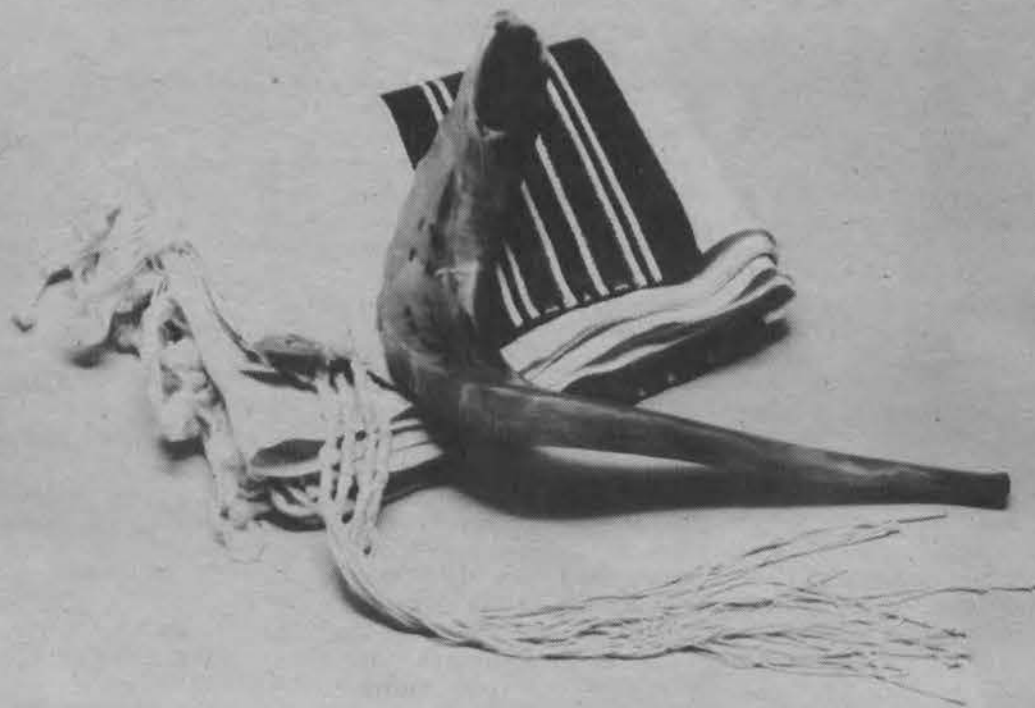
Along with factual information, share the following books and stories about the shofar. These stories will leave a deep impression on

children and while they listen to the shofar this holiday season, they will recall parts of each story.

One picture book for a child

age 4-8 is *A Sound To Remember* by Sonia Levitin. This book tells about Yacov, who is often teased by the

(Continued to Page 23)



Shofar and tallit.
WZPS photo by Kook-Magnes

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For Rosh Hashana And Yom Kippur

(Continued from Page 22)

other boys in his village because of his clumsiness and awkward speech. The rabbi chooses Yacov to blow the shofar on the High Holidays and then helps him succeed with his special job.

In Sydney Taylor's collection of stories for school aged children, *Danny Loves A Holiday*. Danny produces an unexpected sound from the shofar much to his own and his Grandpa's amazement.

Familiarize yourself with some of the folk stories about the shofar and tell them in your own words. *The Rosh Hashanah Anthology* and *The Yom Kippur Anthology* both by Philip Goodman include wonderful sources for storytelling. *The Yom Kippur Anthology* has the story of the shepherd boy whose heartfelt tune on a fife help a congregation's prayers reach heaven (Goodman 1971, p 247). Through this story, the child sees how we envision the shofar blasts carrying our prayers to God, and understands that the importance of prayer is in the intention, not the mounting of the words. A sensitive and beautiful picture version of this same story is *Yussel's Prayer* by Barbara Cohen.

Involve your child in craft projects to extend the theme of the shofar into more visual forms. Cut out pictures of shofarim from past New Year cards and Jewish gift catalogs and glue these pictures into collages to send as New Year greetings.

Help your child make a challah cover for the special crown or ladder-shaped New Year challah. Use permanent magic marker to outline a shofar on a pretty piece of fabric or felt. Glue or sew sequins to fill the shape of the shofar and create a magical cover.

As the child becomes more involved in preparing for the holiday, progress to more abstract concepts of introspection and review of the year.

Make a collage to represent events and memories of the preceding year. Glue photos, objects from dresser drawers, newspaper and magazine clippings, little treasures from summer vacations onto posterboard to produce a visual review of the past year.

Discuss goals for the New Year with your family. Invite your child to draw actual images and objects to represent what she wishes for and hopes

to do in the New Year. Talk about the holidays as a chance for each family member to change and grow, and about the shofar as a symbol of this awakening. As Malka Drucker says, the shofar seems to express

"feelings of wanting to change and being excited by the chance to do so, but also of being afraid of changing" (Drucker 1981, p 16 & 19).

By encouraging your children to join in the preparation during Elul, they

will respond much differently to the shofar calls this Rosh Hashana and Yom Kippur. The shofar blasts will sound less frightening, but just as thrilling and much more meaningful because of their rich, new context.

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The Secret Of The Jewish Calendar Was Revealed In 358 C.E.

By YITZCHAK DINUR (WZPS) - The Jewish calendar of today has come a long way since the Second Temple period when chains of mountaintop bonfires provided the basis for specifying the months and festival dates. The present method of calculating the Jewish calendar was revealed way back in 358 C.E. although only perfected in the 10th century.

Science writer Yitzchak Dinur, who came to Israel from Australia in 1955, tells of the Jewish calendar and its secrets.

Communications systems played a key role in all civilizations. During the period of the Second Temple the kindling of a bonfire on the Mount of Olives officially decreed that witnesses had observed the new moon in Jerusalem and that the Sanhedrin had announced the beginning of a new month. The news was transmitted throughout the land of Israel and beyond by chains of mountaintop bonfires which provided the basis for specifying the months and festival dates during and before the Jewish calendar was deter-



A movable Jewish calendar indicating the dates of festivals in leap years. WZPS photo courtesy Encyclopedia Judaica.

mined by calculation.

In later years, when bonfires were deemed to be a dangerous means of communicating, the Sanhedrin utilized messengers to announce the new moon. But this human factor introduced an element of uncertainty, and it was therefore decided that in the Diaspora, major festivals should be observed for two days: a ruling that is still adhered to today.

Unlike the Christian solar calendar, which was reformed by Pope Gregory XIII in 1582, the much more ancient Jewish calendar (which harks back to elements held in common with both Babylonian and Greek culture) is luni-solar: lunar months are fitted into the solar year. Dates of festivals are based upon the Bible and, according to ancient tradition, the day begins at sunset the previous evening. It is for this reason that the Jewish Sabbath starts on Friday evening.

As long as the Jewish community and the Sanhedrin in Palestine maintained some vestiges of independence under the Romans, the monthly dispatch of messengers continued. But as this era

came to a close, the Head of the Sanhedrin, the Patriarch Hillel the Second in 358 C.E. made public the hitherto jealously guarded method of calculating the Jewish calendar. This system is still basically in force today, having been finally perfected in the 10th century.

The Jewish calendar runs in a cycle of 19 years with lunar months of 29 and 30 days. Since 12 lunar months do not make a full year, in seven of these years - the third, sixth, eighth, 11th, 14th, 17th and 19th years - a leap month is added to keep the calendar in step with the solar year. Regular years have 353-354 days and leap years have 383-385 days. Today, because adjustments are made for astronomical and religious reasons, the first of the month sometimes differs from the true day of the new moon by a day or two. But as a whole, the system is very accurate and will not have to be corrected for thousands of years.

The Jewish calendric era is considered to begin from the creation of the world. It is designated Anno Mundi -

(Continued to Page 28)

FROM THE BIDEN FAMILY -- A HAPPY NEW YEAR!

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African Interlude Brought Frustrations, Rewards

Victor Sloan, son of Gilbert and Sonia Sloan of Indian Field returned last year from a two-year Peace Corps commitment in the United Republic of Cameroon. He is currently living in New York City and working as a research associate in the Immunology Department of the Hospital for Joint Diseases Orthopedic Institute.

By VICTOR S. SLOAN

There's a story about Peace Corps volunteers when they return to the U.S. The volunteers from Asia return with a new way to contemplate life, following the teachings of Eastern mystics. Volunteers from Central America return with a revolutionary fervor, believing that there really can be a change. And the volunteers from Africa? Well they just laugh. The point, of course, is that Africa's problems are so overwhelming that sometimes it is difficult to see any solutions at all.

Fortunately, though, the situation is neither totally simple nor totally bleak. The various ways of looking at Africa and its problems and ambiguities, though, make for not a small amount of confusion.

From June, 1981, until September 1983, I was resident in the United Republic of Cameroon, a former French

and British colony on the west coast of Africa. After three months of training, I was sworn in as a Peace Corps volunteer. My job title was inland fisheries extension agent. Briefly, my duties were to visit villages in the *arrondissement* of Nguemendouka, where I was stationed, and attempt to motivate the residents to practice fish culture. Later, I was also trained in the fundamentals of small animal husbandry, which was then added to my job description.

The first misconception that often needs to be dispelled is that of the apparently technical nature of my job. In fact, the technical level of fish culture practiced in Nguemendouka was low, and certainly bore little resemblance to the "high-tech" aquaculture here in the U.S. My job was as much, if not more, basic education and motivation, rather than the imparting of technical skills. Peace Corps, to use a cliché, is a grass roots organization that tries to use appropriate technology: appropriate, that is, to the situation of the Cameroonians, not to that of the expatriate "expert."

This brings us to one of the first and biggest pitfalls encountered in development work: the "I know what's good for you" syndrome, to

which I fell victim many times. Often, we, as expatriates, assume we know what is best for our less-developed proteges, forgetting that the way they are doing things now is the product of years of civilization, and that Western influences are comparatively recent phenomena. Until I discovered this for myself,

and learned the importance of adaptation to the Cameroonian culture, rather than the attempted imposition of my own cultural attitudes, I could not be effective as a PCV.

A common area of frustration among expatriate development workers, to which I was no exception, is time. We, as Americans, even more so than Europeans, I

think, have a highly developed, very precise sense of time. Africans, on the other hand, take life easily and slowly. Nine in the morning in Cameroon, one quickly learns, doesn't mean 9 a.m. but *sometime* in the morning. This can be, and was to me, very frustrating. However, for centuries

(Continued to Page 29)



Cameroonian fish farmers



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Jewish Calendar

(Continued from Page 25)
A.M., not to be confused with a.m. (Ante Meridiem, before noon). This was arrived at in the ninth century by computation of events in the Bible. By the 12th century it had become determined that the Era of the Creation began on Oct. 7, 3761 B.C.E. By today's calendar that was 5745 years ago.

The names of the months which are Babylonian in origin are: Nissan (March-April), Iyar (April-May), Sivan (May-June), Tammuz (June-July), Av (July-August), Elul (August-September), Tishre (September-October), Heshvan (October-November), Kislev (November-December), Tevet (December-January), Shevat (January-February), Adar (February-March). The leap month comes after Adar and is called Adar Beth.

The months are counted from Nissan, but New Year - Rosh Hashana - falls on the first of Tishre, six months later. This phenomenon is due to the fact that there were originally two calendric systems. The year could begin from the new moon nearest the beginning of the barley harvest in spring - Nissan just before Passover - or nearest the Ingathering of Fruits in autumn before Succot, at the beginning of Tishre.

In the Mishna, four new years are mentioned: the first of Nissan is the new year for kings and seasonal festivals, while the first of Elul is the tithing of cattle. The first of Tishre - Rosh Hashana - is for reckoning years, septennial cycles and jubilees; and the new year for trees on the 15th Shevat is for determining the tithes of fruit trees, although today it is celebrated more like Arbor Day.

The multiplicity of new years should not be considered as particularly strange. When we look at our own society we realize that in addition to the calendar year beginning in January we have a fiscal year beginning in April and an academic year which begins every September.

To find the Jewish year quickly, subtract 239 from the last three figures of the Gregorian year and add 5000: (1)984-239 equals 745+5000 equals 5745. This indicates that the New Year (Rosh Hashana) of 5745 A.M. falls in September-October 1984, and that most of 5745 A.M. continues into 1985.

Exact dates are no problem either. The Index Volume of the Encyclopedia Judaica contains a 100-year calendar with all the corresponding Jewish and Gregorian dates from 1920 to 2020 - a far cry from the bonfires on the Mount of Olives.

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African Interlude -

(Continued from Page 27)

Africans didn't tell time and many still don't have or wear watches. Their attitude is that "if it doesn't get done today, well, there's always tomorrow." Certainly, this decreases production in many sectors of already troubled African economies. Often three or four visits to an office are required in order to see an often absent bureaucrat.

When I first arrived, I would berate my fish farmers and try to force them to be on time. It took me months to realize, first, that I would never be able to do anything without being accepted, and second, that to be accepted I couldn't breeze in and say to them "my way is best." Only, possibly, by *showing* them a different and conceivably better way, could they be con-

vinced that there was, in fact, a "better" way. On the one hand, Africans want the comforts of Western life and development, yet they have difficulty in abandoning age old cultural traditions.

As an example, I had one farmer, Telesphore, who was chief of his village. A man almost certainly in his 60s, though I never asked him, and I'm not sure he knows his own age, he is in phenomenal physical condition. The muscles in his arms and on his chest and back would make many American body builders green with envy. Telesphore, of course, got these muscles from a lifetime of physical labor. When I first began working with him soon after my arrival, his pond was in disrepair, overgrown with weeds, half-filled with mud, with several leaks in the dike. The fish were long past their prime growing period, and were ready to be harvested.

I helped Telesphore and his family to harvest the pond and sell the fish without being cheated. I then suggested he install a drainage pipe in the dike, so as to avoid breaking and rebuilding the dike each time he wanted to harvest the pond. He agreed, and gave me the equivalent of \$45 to purchase pipe and cement. I

brought him the materials, and proposed that he first clean the pond before closing the dike and restocking. Again, he agreed. I visited him regularly, two or three times per month, over the next year. Each time we met, it seemed that there was a different excuse: he was sick, his wife was sick, the coffee fields needed work, the cocoa plantations needed work, his third cousin twice removed had died. Looking back I see that he was, and is, hard-working, unlike many of my farmers, but at the time, I felt he was just lazy.

One day, I reached my limit of toleration. I told Telesphore I would come one more time, and that if he hadn't begun the work, I would not return. When I arrived the next week, he had cleaned a good portion of the bottom of the pond, doing, in fact, more work than necessary. When I told him that he was overdoing it, he said he wanted to "do it right."

The day I was to help them install the drainage pipe, he had his whole family (in the African "extended family" sense - in this case means almost an entire village) in attendance, from children to grandparents. Everyone did their part; it was almost a

party. In the end, Telesphore was my first farmer to install a feeding ring and a compost heap, and his became the best pond in the *arrondissement* of Nguemendouka, for which I was responsible in the areas of fish culture and small animal husbandry.

To me, this story demonstrates that development aid can work, but that "small is beautiful." Too often, the fatal mistake of getting caught up in statistics is made. For example, in the area where I worked, the World Bank had funded a large fisheries project. They set a goal of 1000 pounds of 200 m² average surface area to be constructed in five years. The actual results were somewhat less spectacular. Most of their fisheries' monitors had abandoned their jobs, their stations or both. Somewhat

fewer than 250 ponds were built; many of which were "forced" by the enthusiasm of PCVs and will probably be abandoned soon after the extension agent leaves. In short, more money does not necessarily buy more development.

My two years in Cameroon were certainly not all fun and games, and there were often tremendous frustrations with corrupt and incompetent bureaucrats, terrible roads, perpetually late fish farmers, the many times my house was broken into and other joys of life in the third world. Still, I wouldn't trade my end of the day beers with friends, the farmer who "adopted" me and opened his house to me and the incredible generosity and hospitality of the African for anything in the world.

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High Holy Day Tab Card Serves As Reminder Of Golda Meir's Role As Israel Bonds Architect

During this year's High Holy Day services, when congregants in synagogues throughout the United States and Canada make their commitments to purchase Israel Bonds and \$250 Israel Certificates through the use of special tab cards, they will be reminded of the late Prime Minister Golda Meir, one of the chief architects of the Israel Bond program.

Tab cards have traditionally been used by holiday worshippers since the start of the Israel Bond High Holy Day Appeals in 1951 to observe the injunction against writing on

the most sacred of all Jewish holidays.

But this year's tab card also contains a responsive reading message quoting a portion of one of Golda Meir's speeches which she delivered to a group of Jewish leaders in September, 1950.

On that occasion, Meir, who was then Minister of Labor, met with representatives of major American Jewish organizations and Jewish communities to consider plans for launching Israel's first bond issue in the United States.

Dealing with the question of

what Israel had to offer as collateral, Meir said:

"I don't know what security we can give you or what security you can ask for.

"There is only one kind of security that I think I can offer you on behalf of the Government of Israel. I can offer you the gilt-edged security of the people of Israel.

"But also I can offer you our children, the children of the old-timers and the little Yemenite children and the Iraqi children and the Rumanian children who are growing up in Israel - proud, safe, self-respecting Jews.

"They will pay back this debt, which they are honor-bound to pay back, with interest."

Golda Meir's speech as well as her subsequent close identification with the Israel Bond program and its vital impact on Israel's economic development mirrored her historic role in the establishment and growth of the State of Israel.

As a founder of the Jewish State, her signature appears on the proclamation of Israel's independence. When she was prime minister, her signature appeared on all Israel Bond issues, not only in the pro forma sense, but also as a prime mover in developing the Bond program as an indispensable instrument in advancing Israel's economic growth.

This year, as we celebrate

two anniversaries - Israel's "Double Chai" and United Jerusalem's "Chai" - the High Holy Day tab card will include a \$36,000 "Double Chai" Prime Minister's Club tab and an \$18,000 United Jerusalem "Chai" Trustees tab, in addition to the tabs denoting Israel Bond purchase denominations of \$25,000, \$10,000, \$5,000, \$1,500, \$1,000 and \$500.

To encourage friends of all generations to "start a visit to Israel," four State of Israel \$250 Certificate tabs will also

be included in this year's tab card.

The Israel Bond campaign has from its inception been a test of faith and confidence in the people of Israel. A striking measure of that confidence is the fact that since 1951, the worldwide sale of Israel Bonds and other instruments of the Bond Organization has produced over \$6.7 billion for Israel's economic development.

This is an accomplishment which Golda Meir would have looked upon with pride.

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The Bible As Seen By Children

By ERIKA OYSERMAN

How do today's children react to Abraham's readiness to make of his son Isaac an offering to God? How do they see Noah's ark? How big was Goliath when really compared to the little shepherd David? Could the walls of Jericho have been brought down by blowing a shofar?

The walls of Tel Aviv's Bible House (formerly known as Dizengoff House - the residence of Tel Aviv's first mayor Meir Dizengoff) were transformed not long ago into a festival of colors. For a week, over 400 drawings sent by contestants from Israel and all over the world took you on a thrilling trip through Bibleland, with no colors of the spectrum left out.

World Bible Competition

"It all started two years ago," said Eliezer Bar Haim, director of Bible House, "when we held our third competition of drawings on Bible subjects amongst Israeli schoolchildren aged 7 to 17." At the time Bar Haim asked Arieh Dulzin, chairman of the Zionist Executive: "How about helping us organize a world competition with the participation of Jewish

children from the Diaspora?" This excited Dulzin's imagination. After all, he is in constant search for subjects which can bridge the gap between Israel and the Diaspora. It was Dulzin who opened the exhibit.

In no time, 800 drawings had arrived from seven Latin American countries, the United States, Canada, South Africa, Holland and elsewhere. Eighty out of them were chosen for the exhibit, along with 330 Israeli exhibits

picked out of 5,000 works which poured into Bible House.

Girls And Boys

Twentieth century feminism or not, girls seem to remain girls. Otherwise, why

should mainly girls draw nearly all the drawings of little Moses floating on the river in his little ark of bulrushes with Pharaoh's daughter coming down to wash herself at the river?

And as boys will be boys, they are more impressed by the strong Samson, excelling in representing him amidst the crumbling pillars. Noah's Ark, on the other hand, hung in tens of versions at Bible House - a common inspiration to both boys and girls: a merry-go-round carousel full of animal farm characters (unblemished by Orwell's satire), showing how children love all animals.

Interpretations

Abraham's sacrifice to God with its "happy ending" is seen as a joyful affair with the appearance of the angel in the sky. David facing a "blindfolded" Goliath looks more like the "boy living next door" than the future king of Israel. Here again, one can explain Goliath's blindfold: "strong but stupid, that's what he was" - and consequently "blind" or "blindfolded," as one small fry visiting the exhibition, put it. The unusual exhibit is destined to be shown in other parts of the world after Israel. The next children's Bible drawing

(Continued to Page 32)

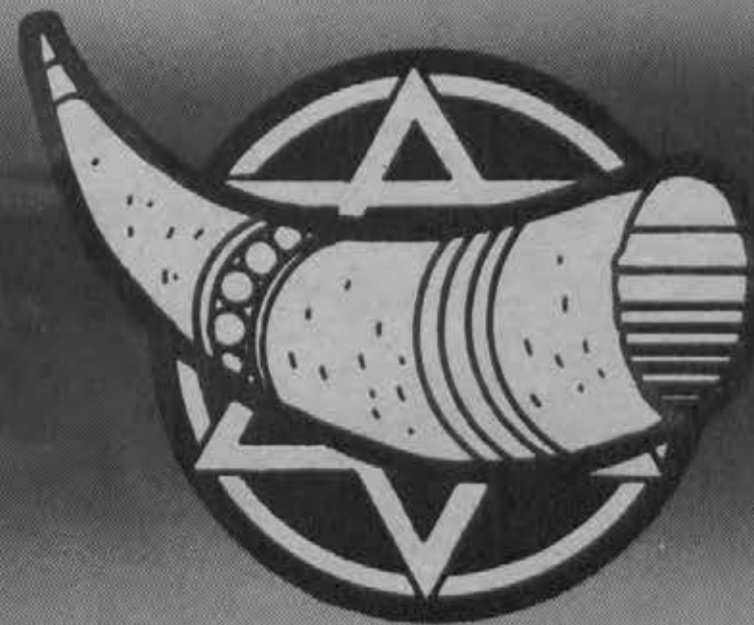


Israeli children enjoying a book in the *My Bible in Pictures* series. Written by Uriel Ofek, and published by Revivim, there are 48 books in the series. WZPS photo by Kook-Magnes.

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The Bible —

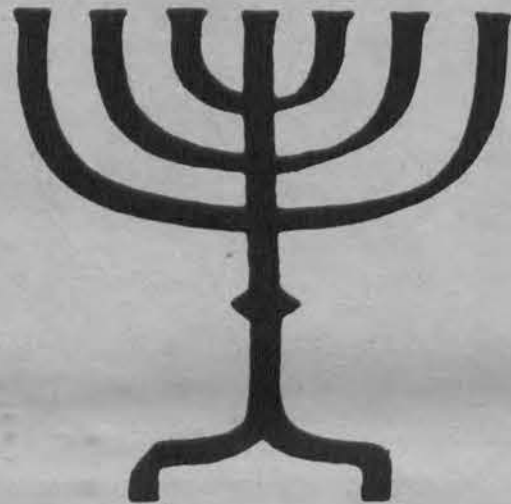
(Continued from Page 31) competition, Bar Haim hopes, will also include non-Jewish children and thus become a truly international event. He is at present weighing the possibility of working with the cultural attaches of foreign embassies in Israel to reach non-Jewish communities who may want to participate.

Ben Gurion And Shazar

Bible House, on Tel Aviv's Rothschild Boulevard, was

founded 14 years ago. The two men behind the project were Zalman Shazar, Israel's third president, and David Ben Gurion who saw in the Bible the Jewish people's greatest treasure from the historical, moral and philosophical point of view. The house prides itself today on possessing 3000 research books on the Bible as well as Bibles in 180 languages and dialects including Chinese, Japanese, and the smallest Bible in the world, which is the size of a matchbox. Thirty courses in

Bible studies take place in the homes of volunteers, of whom 75 help to run the institution. "The general idea," says the director, "is to be a center for research and scholarly studies. But one of our most important achievements is having brought the Bible into thousands of homes which in the past were only vaguely acquainted with the treasures to be found in it. The children's drawing competition, with 5000 homes in Israel directly involved, is a good example."



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what	מה? .46	here	הנה .41
mah		hee-neh	
copy-book	מחברת .47	chair	כסא .42
mahh-béret		kee-seh	
write (m.s.)	כותב .48	sit (m.s.) ¹	יושב .43
koh-tehv		yoh-shehv	
write (f.s.)	כותבת	sit (f.s.)	יושבת
koh-tévet		yoh-shévet	
beautiful	יפה .49	on	על .44
yah-fe		ahl	
say (m.s.)	אומר .50	near	על-יד
oh-mehr		ahl-yahd	
say (f.s.)	אומרת	table	שולחן .45
oh-méret		shool-hahn	

— שלום רחל! שלום!
— שלום דוד. הנה כסא, דוד!
— תודה! ... אני יושב.
— לא, הכסא שהוא לא טוב.
— שם על-יד השולחן הכסא הטוב.
— תודה! עכשו אני יושב על הכסא הטוב.
— את לא יושבת?
— כן, אני יושבת. מה המחברת על השולחן, דוד?
— אני כותב במחברת בשעור וגם עכשו. ואת, את לא כותבת?
— כן, גם אני כותבת. הנה המחברת!

— יפה, את כותבת יפה.
— לא, אני לא כותבת יפה.
— ואני אומר...
— מה אתה אומר?
— את כותבת יפה וגם את יפה...
— לא יפה, דוד.. ואני אומרת...
— מה את אומרת?
— אני אומרת שלום! שלום דוד!
— רחל!...!

— אני כותב, אתה כותב, הוא כותב.
— אני כותבת, את כותבת, היא כותבת.
— יושב, אומר.

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NEW YEAR'S GREETINGS



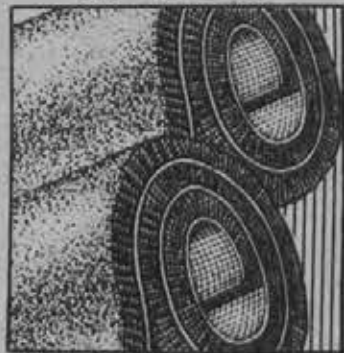
*From New Castle County Executive
Rick Collins*

OUR BEST WISHES FOR A

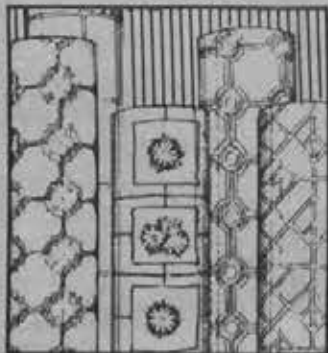
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Horatio Alger, Brooklyn-Style 'Cram King' Makes Anxiety Pay

Reprinted from the News Journal

Stanley H. Kaplan, who has been around since 1919, will gross more than \$30 million this year teaching students how to beat standardized college entrance tests, which have been around since 1926.

With his plaid sport coat and his spectacles, Kaplan looked part college professor and part car salesman when he visited his new center in Wilmington's Independence Mall last month.

The image isn't too far from reality.

Except for a stint as a soda jerk when he was 14, Kaplan has never worked for anybody else. He has made his living selling tutoring services before and after earning a master's degree in education from City College of New York, and a good living it has been.

Although he still drives a Mercury, Kaplan has done well enough to make contributions to cultural groups in his native Brooklyn and fund a cancer center at New York University's medical center.

Even before he was old enough to drive, his tutoring earned him enough money so that he could buy his father a car to drive him from appointment to appointment.

Kaplan, who has been dubbed "Horatio Alger with *chutzpah*," started tutoring other students when he was still in high school. He started selling his standardized national test-preparation services in 1946, grossing about \$150 a week working out of his bedroom in his mother's Brooklyn home.

A handful of years later, his business quadrupled.

Now his centers coach students on the ACTs, the SATs, the TOEFLs and a string of tests with more letters than the New York City subway system.

Kaplan says his idea thrived in Brooklyn because "anxiety was born in Brooklyn."

"I don't think I could have succeeded anywhere else as I did in Brooklyn because Brooklyn was the home of the immigrant - Italians and Jews who wanted the best for their kids, and if a parent heard somebody else's son was getting preparation help for the SAT, then his son had to have it, too."

Nowadays, Kaplan, himself the son of Jewish immigrants, employs more than 3,000 people at his 125 permanent centers and 250 temporary ones, including a research staff of 200 at his New York City base.

The Independence Mall center, on Concord Pike, is a permanent one. It employs three. That center replaces one closed recently in Christiana. Kaplan says the new location is more central.

His centers prepare 1 percent of the 1.5 million students who take Educational Testing Service's SAT college entrance exams annually, 60 percent of those who take the Medical College Admission Test and 25 percent of those who take the Law School Admission Test. But Kaplan says he has never taken the SATs himself. "I'm so old nobody took them in that time," Kaplan says.

Although the SATs debuted in 1926, when Kaplan was 7 years old, he says only very competitive colleges required them until two decades later.

Kaplan loved the SAT from the first time he laid eyes on it.

"As soon as I saw it, I said 'God bless the SAT.'" he says. "This is the kind of thing I love to teach because it employs reasoning instead of just memorization."

Students who plunk down \$325 for SAT prepping receive 45 hours of classroom instruction on reasoning and test-taking. If they want, they can spend up to 350 hours reviewing tapes Kaplan's research staff has prepared on the subjects the tests cover.

The federal Trade Commission, in a 1979 study, said Kaplan's courses could raise a student's score 25 points on the average for each test. Kaplan says students' average scores increase more than that - about 50 points on each test, out of a possible 800.

The type of student that comes to the centers, whose logo is a wise old owl wearing a mortarboard, has changed over the years.

"Twenty years ago it used to be your young, white male," Kaplan says.

Now many of his students are in their 50s and 60s, many are minorities, many are women. One out of 10 receives a scholarship for at least a quarter of the course cost.

The average age for students was 17 to 19 in 1974. Now, it's 25 to 26, with a heavy emphasis on graduate-level entrance exams.

One critic of Kaplan's courses is Educational Testing Service, the Princeton, N.J. maker of the SAT and administrator of other standardized tests.

Thomas Ewing, a spokesman for the firm, said the test maker's position is that not a great deal is to be gained from coaching courses.

"We base our feelings on

the fact that no amount of cramming is going to make up for education deficiencies. What is a benefit is that you become familiar with the tests.

"If coaching schools ease the anxiety students feel knowing they're going into a test that is going to be three hours long, if they provide the student with test familiarity, that's fine," Ewing says. "But there are materials available from ETS or from high school counselors that include sample questions to give students an idea what they can expect on the tests."

To those who say prepara-

tion centers only prey on the anxieties of students wanting to be accepted by hotshot schools, Kaplan says, "The anxieties are there. If there's an epidemic, a physician isn't treating them."

The supercoach says anxieties are justified when there are 100 applicants for every opening in New York State medical schools.

Kaplan believes some people are skeptical about his services because he charges for them. To them, he says, "If you have a good physician, you pay for it. There's nothing wrong with private enterprise."

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- ... the blessing of prosperity in our country and state.
- ... and the security of life in a democratic society where we are free to pray and to vote as we wish.

L'Shana Tovah
from
Karen Peterson
President of County Council

Events Of The Year

Outstanding Landmarks Of 5744 In Israel

1983
September



Yitzhak Shamir

The beginning of 5744 was marked by a profound crisis in the Israeli economy and by a major shuffle in the Israeli cabinet. The August resignation of Menachem Begin, and his subsequent withdrawal from politics, brought about a spirited contest in the Herut party to choose Begin's successor. Both Foreign Minister Yitzhak Shamir and Deputy Prime Minister David Levy declared their candidacies, and in the end the Herut Central Committee voted for Shamir by a 436 to 302 margin.

As Shamir prepared to take over and hold together his shaky cabinet, the post-Begin era in Israeli politics began. With the Israel Defense Forces withdrawal from the Shouf Mountains in Lebanon, and their redeployment along the Awali River, phase one of the Lebanese war was over.

When the Israeli army left the Shouf, fierce fighting broke out between the Christian and the Druze militias. The Druze capture of the entire area created tens of thousands of Christian refugees who fled to the section of southern Lebanon still held by Israeli forces. The American Sixth Fleet, situated off the coast of Lebanon, shelled Syrian forces in Lebanon bringing about a dangerous escalation in the situation.

In the meantime, Yitzhak Shamir under pressure from members of the

Likud coalition's Liberal faction, initiated discussions with Shimon Peres of the Labor Alignment aimed at creating a national unity government. The talks, although cordial, proved to be a non-starter.

In the United States Senator Henry Jackson, a Washington champion of Israel, succumbed to a massive heart attack. The senator was also known for the famous 1972 Jackson Freedom of Emigration Amendment which linked Soviet Jewish emigration with the granting of most Favored Nation trade status to the Soviet Union.

October

As the month began Israel's economic situation worsened. Israeli bank shares, for some years viewed as a safe and lucrative investment, fell drastically in value forcing the government to intervene to support



Yigal Cohen-Orgad

them. As the shekel continued to be devalued, a rush on the dollar began as the Israeli public showed signs of economic insecurity.

The Shamir government survived its first electoral test with a 60-53 vote of confidence in the Knesset. The treasury struggled with the bank shares crisis as it prepared new economic plans.

As the country began to experience a mood of calm, Finance Minister Yoram Aridor resigned over a furor created by his secret "dollarization plan." Inflation escalated as Yigal Cohen-Orgad became the new Finance Minister, vowing to cut the standard of living and curb the growing foreign debt.

Leaders of Lebanon's warring factions traveled to Geneva for a reconciliation conference and municipal elections were held in Israel as Teddy

Kollek's "One Jerusalem" slate won a majority.

The Jewish Agency's Board of Governors met in Jerusalem and voted to oust Raphael Kotlovitz, the controversial chairman of the Aliya Department.

November

At the Geneva talks, Syrian backed pressure mounted upon Lebanese President Amin Gemayel to scrap the Lebanon-Israel pact of May 17, 1983. The Israeli presence in Lebanon suffered a major war casualty. Sixty civilians and Israeli soldiers were killed at Tyre as the result of a truck bomb terrorist attack. The event followed a similar attack in October of even larger proportions on the U.S. Marine and French peace keeping contingent in Beirut which caused close to 300 deaths.

In northern Lebanon a mini-war erupted between the armed followers of Yassir Arafat and a PLO splinter group backed by Syrian forces. Besieged in Tripoli, Arafat was forced again to flee Lebanon, this time under the shelter of the American and French navies.

A major prisoner exchange took place as six Israeli soldiers, held by the PLO since the beginning of the Lebanon War, were exchanged for 4,500 Palestinians held captive in the Ansar detention center in southern Lebanon.

As the month drew to a close, Prime Minister Shamir and Defense Minister Moshe Arens visited Washington on a state visit. As a result of the trip, one of the most suc-



Moshe Arens

cessful official visits in recent memory, Israel-U.S. strategic cooperation was revived and steps were taken to create a free trade zone between the United States and Israel.

December

Four people died and 43 were injured in a Jerusalem bus explosion caused by terrorists.

Following his departure from Tripoli, Yassir Arafat set sail for Egypt for a meeting with Egyptian president Hosni Mubarak. The meeting, the first between an Egyptian leader and Arab or Palestinian leader since the signing of the Israel-Egypt Peace Treaty, caused wide speculation in Israel concerning the future direction of Egyptian policy.

World famous concert pianist Arthur Rubinstein died and his ashes were interred in a forest near Jerusalem.

Finance Minister Yigal Cohen-Orgad presented a partial plan for economic recovery amid criticism from the political opposition.



Ariel Sharon

January

While labor unrest continued, implementation of the Cohen-Orgad policy, aimed at economic austerity, budget cuts, and a lowering of the standard of living began.

Ariel Sharon, Minister without portfolio, became a candidate for an aliya chairmanship vacated by Raphael Kotlovitz. His candidacy stirred a lively debate at the Zionist General Council which voted him down.

Major Sa'ad Haddad, Commander of the Christian militia in southern Lebanon and an ally of Israel, died of cancer at the age of 47.

President Chaim Herzog travelled to Liberia and Zaire on an official visit, the first visit to Africa by an Israeli leader since the Yom Kippur War.

The Israeli police disclosed a prime suspect in the murder of Emil Grunz-



weig, killed by a hand grenade in a 1983 Peace Now rally.

Ya'akov Levinson, the Bank Hapoalim financial wizard, faced media charges of scandal and impropriety. Official Israeli spokesmen criticized his plans to sell sophisticated arms to Saudi Arabia.

West German Chancellor Helmut Kohl visited Israel in an attempt to find a subtle balance between what he termed "history and politics."

Deputy Prime Minister David Levy and Yitzhak Navon, former President of Israel, give up the possibility to mount challenges for the leadership of their respective parties, the Likud and the Alignment, thus bowing to party leaders Prime Minister Yitzhak Shamir and Shimon Peres.

Recha Freier, the founder of Youth Aliya died in Jerusalem at the age of 92.

February

Schwester Selma died in Jerusalem at the age of 100. She had worked in the Shaare Zedek hospital since 1916 and was a legend in Israeli nursing.

The Karp Report, named for its Assistant Attorney General Yehudit Karp, was released. The controversial report put forward recommendations for the role of law in Judea and Samaria.

The United States withdrew the Marine force from Lebanon amid growing controversy in the U.S. Congress.

President Amin Gemayal of Lebanon, under pressure from Syria

and Saudi Arabia, abrogated the May 17, 1983 pact with Israel.

David Hacothen, one of the founders and leaders of the Israeli Labor movement, died at the age of 85. Hacothen was also known for his efforts to develop relations between Israel and the Far East.

Ya'akov Levinson committed suicide, leaving a suicide note that provoked controversy within the Histadrut and Labor party.

March

In Petach Tikva, the newly elected mayor allowed movie-houses to open on Friday night. The decision changed the delicate status-quo in existence between the religious and non-religious, causing controversy and angry demonstrations by the ultra-orthodox community.

One Israeli and two terrorists died in an Israeli army rescue operation following the hijacking of an Israeli bus in Ashdod by Arab terrorists. Media charges of impropriety in the resulting death of two other terrorists caused the formation of the Zorea Commission to report on the issue.

Tami, a small coalition party, submitted an early election bill which set off a reaction causing other parties to agree to early elections.

Ezer Weizman, the colorful pilot, general and politician announced his intention to form a new party to run for the next Knesset.

April

Deputy Prime Minister David Levy and Yitzhak Navon, former President of Israel, give up the possibility to mount challenges for the leadership of their respective parties, the Likud and the Alignment, thus bowing to party leaders Prime Minister Yitzhak Shamir and Shimon Peres.

Recha Freier, the founder of Youth Aliya died in Jerusalem at the age of 92.

May

A Jewish underground group, which was suspected of committing terrorist acts against the Arabs, was revealed by the police. The subsequent indictments took the country by surprise and shook the Gush Emunim settlement movement.

Miriam Yalan-Stekelis, an Israeli poet and winner of the Israeli prize for children's literature died aged 83.

An Israeli delegation took part in the conference on Moroccan Jewry held in Morocco, under the auspices of King Hassan II. The conference caused an angry reaction among Arab countries led by Syria.

Lebanese Phalangist Christians open a liaison bureau in Jerusalem.

The international Jerusalem Economic Conference was convened and attended by 500 industrialists who visited Israel to learn about potential investment in Israeli high technology industries.

The Zorea Commission found that 2 Arab terrorists, involved in the bus hijacking, died after being taken prisoner.

June

Israeli archaeologists discovered an altar on Mount Ebal in Samaria which matched biblical description.

Tel Aviv, the first modern city to be built in Eretz Yisrael, marked its 75th birthday.

As the date of the elections drew near, the economic crisis worsened. Inflation spiraled upward, and hundreds of thousands of Israelis went on strike calling for salary increases.



Festival celebrations of the Tel Aviv city council, April 1984, during Tel Aviv's 75th anniversary year. WZPS photo.

The Israel Festival of the Arts, held in Jerusalem, was a major success. The May-June month long performances became an attraction for Israelis and tourists alike.

The value of black market dollars skyrocketed in panic buying as election day approaches.

Israel and Syria exchanged prisoners of war bringing home six Israeli prisoners who were held by the Syrians.

July And August

Events occurring in the months of July and August were not available when this issue went to press.

How Funny Is The Jewish Joke?

By JOEL BAINERMAN,
WZPS

Everyday a religious Jew was seen davening (praying) in front of the Western Wall in Jerusalem. One day a non-observant Israeli walked up to him and said, "I see you here everyday, seven days a week. Tell me, what are you praying to God for?" To this the man replied, "I am telling God of my tsuris (troubles),

of my financial problems, about my daughter who can't find a husband, and asking him to help me." "Well," the secular Jew asked, "does he send you help?" The man turned to him and said, "No, but what do you expect, it's like talking to a wall."

Jewish humor is a mirror of Jewish life, wherever it may be. Humor has been used by Jews throughout the cen-

turies as a defense-mechanism against the persecution and suffering perpetrated by their adversaries. Now, it has also made aliyah to Israel...

Learning From Jewish Jokes

At the Tel Aviv University, Dr. Avner Ziv has been studying Jewish humor as part of his research for his soon to be published book, *Personality and Sense of Humor*. One can learn quite a lot from Jewish jokes, particularly of the composite nature of the Jewish family," says Ziv. "For instance, there are many Jewish jokes involving the mother and her son but relatively few, if any, of the father-son, father-daughter or mother-daughter relationship. The reason of course is because the mother is the dominant figure, in a protecting and caring manner, in the Jewish household."

The skeptical nature of Jewish humor in the Diaspora, of not taking anything for granted, and the pessimistic outlook of many Jewish jokes, comforted them in the harsh conditions of their Eastern European experience. Removing the anxiety from their daily lives, it helped them tolerate the difficult times.



CAN JEWISH HUMOR SURVIVE A CONFERENCE ON JEWISH HUMOR?

Shalom Aleichem, perhaps the greatest Yiddish humorist, was born in the Ukraine as Shalom Rabinovitz in 1859 and died in poverty in New York in 1916. Hundreds of thousands escorted his funeral procession and most of the Jewish workshops in greater New York closed down in tribute to the great writer and humorist. WZPS photo.

Self-disparagement

The most profound element of Jewish humor is its use of self-disparagement in a positive fashion, Ziv maintains. The main character in the typical Jewish joke is invariably the *shlemiel*, the loser, who winds up winning in the end. Never using physical force, he usually triumphs through an intellectual and quick-witted thrust. The resulting message is,

"You don't have to attack me and damage my honor, I'll do it myself, and do it better than you."

In the early part of this century in a small Eastern European town, Hymie, a young but fragile man, saw the woman he had been courting sitting on a park bench with another man. Enraged with jealousy, he walked over to the couple. When the strange man stood up and towered

(Continued to Page 39)



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The Jewish Joke —

(Continued from Page 38)
 over him, Hymie, trembling, said to him, "You better not fool with me, I'm a bigger coward than you."

From 'Helpless' To 'Impertinent'

The Jewish tradition of Tzedakah (charity) is evident in the shnorer (begging) stories of poor Jews seeking financial assistance from wealthy Jewish families. In these anecdotes, the rich man is obliged to give, and if he doesn't, he can be scolded by

the poor man.
 During harsh times, a member of the Rothschild family had been sending money to two poor Jewish brothers in the Holy Land. When one of the brothers died, the payments were reduced. The surviving brother went to visit his benefactor and asked him why he had stopped sending the same amount of money. Rothschild said, "But your brother died." To this he replied, "What, you have to inherit my brother's wealth?"

As the Jews acquired their national independence, their humor underwent changes. The shlemiel image of the helpless Jew and the self-disparaging humor of the Diaspora was replaced by a chutzpadik (impertinent) brand of satire and ridicule.

Poking Fun

"Israelis take great pleasure in laughing at people who tell them what to do or how to live," reveals Ziv. "They love to poke fun at those who think they are important or special and of course who is a better target for this than the nation's politicians? Ridiculing them is their way of fighting back. For the first time in history Jews can make fun of a public figure without facing any repercussions and they are taking full advantage of the opportunity. I can't think of anywhere else in the world where satire is stronger than in Israel."

Incidentally it is worth noting how many of Israel's top satirists, humorists and cartoonists are of Hungarian origin. They include Ephraim Kishon whose work has been translated into 26 languages and have sold over 30,000 copies. The younger generation of humorists is of course Israeli born. As of today it's hard to know from their work that Ha'aretz's cartoonist Zeev is from Hungary while Davar's cartoonist Moshik was born - and still lives in a kibbutz.

At any rate, June 1984 saw the first ever conference on Jewish humor, to be held at Tel Aviv University. The renowned political satirist, Art Buchwald delivered the opening address entitled, "Can Jewish humor survive a conference on Jewish humor?"

Would You Be A Convicted Jew?

By RABBI SAMUEL M. SILVER

A rabbi once said to his congregation, "If you were arrested for being Jewish would there be enough evidence to convict you?"

To stab at that question and to provide you with a little refresher in Judaism, try these questions:

- Identify:
 - Rashi,
 - The Rambam,
 - The Besht
- What is the significance of each of these dates in Jewish history?
 - 586 before the Christian Era,
 - 70 of this era, and
 - 1492 of this era.
- Where in the Bible would you find:
 - The Ten Commandments,
 - "Love thy neighbor as thyself,"
 - "Love the Lord with all your heart and strength and might."

- Who had the vision of the Valley of Dry Bones?
- Name the presidents of the modern State of Israel? Name the prime ministers.
- Hebrew names are words which have meanings. What do the following word-names mean:
 - Moses (Moshe),
 - Joseph (Yosef),
 - Daniel
- Explain:
 - Shmoneh Esreh,
 - Haftarah,
 - Havdalah
- What's the difference between Kiddush, Kaddish, Kdusha, Kiddushin?
- Describe:
 - Lag b'Omer,
 - Tu B'Shvat,
 - Simchat Torah
- Who told someone the gist of Judaism while he stood on one foot?

How did you do? Are you convicted? To check, see your nearest rabbi.

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Jewish Books in Review

A Bimonthly Service of
the JWB Jewish Book Council
15 East 26th Street,
New York, N.Y. 10010

The Horrifying Record Of a Futile Struggle For Survival

The Chronicle Of The Lodz Ghetto, 1941-1944. Edited by Lucjan Dobroszycki. Yale University Press, 92A Yale Station, New Haven, CT 06520. 1984. 539 pp. \$35.00. Reviewed by Sylvia Rothchild

The Department of Archives in the Lodz ghetto was founded by Mordecai Chaim Rumkowski, the controversial Eldest of the Jews who carried out the orders of the Gestapo and controlled the lives of all the Jews in the ghetto as if he were some feudal prince in the middle ages. He was described in private diaries as, "a well-mannered man, tidy, peaceful, religious, a traditional Jew" and at the same time, "sordid, ridiculous...insidious, treacherous and murderous." His decision to keep a daily record of the news of the ghetto was both pretentious and self-serving. It provided a vehicle for establishing his importance and infallibility. He was described only with the respect accorded a beloved leader. All protests, strikes and demonstrations were attributed in the *Chronicle* to "irresponsible individuals intent on disturbing the law and public order created by the ghetto authorities who watched over the peace, safety and food supplies of the ghetto dwellers."

Rumkowski deceived himself with reports from the orphanages, schools, hospitals, and old-age homes that provided an aura of normalcy and later with the workshops and factories that provided Jewish workers for the German war effort. In a sealed ghetto without radios, newspapers, or any communication with the world outside its barbed wire enclosures and guards, it was possible to lull the inhabitants with promises of survival he could not keep.

The Germans were stationed in the center of the ghetto. The proclamations relayed by Rumkowski were about their orders to salute all Germans, their exhortations to turn in radios, furs, boots and gold objects with penalties of death or "resettlement" for those who dared to refuse.

There were 200,000 Jews in the Lodz ghetto when it was sealed off by the Nazis in 1940 - and 870 Jews left when the city was liberated in 1944. In

spite of the cautious language of the archivists who avoided mentioning the Germans and had only praise for Rumkowski; in spite of all their efforts to deny the ultimate fate of the inhabitants of the ghetto, the six archivists who wrote the daily reports left a horrifying record of a futile struggle for survival. Though diaries and memoirs of men and women from Lodz have already offered their personal tales of anguish (several stories about life in Lodz were included in my anthology *Voices From The Holocaust*), there is much to be learned from these cool, censored daily reports.

The calm notices of the state of the weather, the births and deaths, the marriages, bar mitzvahs, graduations, and the announcements and reviews of concerts and entertainments are at first interspersed and later taken over by the reports of shootings, suicides, and the deportations to Auschwitz, they called "resettlements." The information about medical care and services alternates with the reports of typhus epidemics and the problems of accumulated bodies that turned up faster than two hundred grave diggers could bury them. There are reports of mysterious shipments of bedding, used clothes and prayer shawls that came to Lodz for sorting before being sent to an unknown destination. The chroniclers were bewildered by truckloads of sewing machines and household goods but unwilling or unable to think about where they might have come from. The contemporary reader is likely to be shaken by the human capacity for denial and by the power of authorities to deceive by controlling communication and sealing off an area.

Lucjan Dobroszycki, the historian who edited the *Chronicles* was born in Poland. He was incarcerated in the Lodz ghetto at the age of 14 and deported to Auschwitz where his parents and two younger brothers perished. He was liberated by the Russian Army in 1945 and returned to Lodz to study history at the university. He later was appointed associate professor at the Institute of

History at the Polish Academy of Sciences in Warsaw, where he received his Ph.D. His introduction and footnotes are an invaluable addition to this macabre chronicle. Photographs taken by the Archive and street maps add immediacy and credibility to events it might still be tempting to deny.

Readers who are new to the subject will find an astonishing view from the inside of a closed and doomed ghetto. Those who are familiar with the details will find it impossible to forget the day-by-day record, kept by writers who knew too little and wrote about even less than they knew.

Sylvia Rothchild is the editor of *Voices From The Holocaust (NAL)* and book columnist for *The Jewish Advocate, Boston, Massachusetts.*



A Prototype Of Yentl?

Deborah. By Esther Singer Kreitman; translated by Maurice Carr. St. Martin's Press, 175 Fifth Avenue, New York, NY 10010. 1984. 384 pp. \$13.95.

Reviewed by Jacob Kabakoff

That the illustrious brothers Singer had an older sister who shared their experiences in the rabbinic household of their youth is



well known to readers of their writings. Isaac Bashevis Singer vividly limned the character of Hinde Esther in a chapter entitled "My Sister," in his memoir, *In My Father's Court*. He described her as "a Hasidic skirts" who suffered from emotional

upset and had acquired some modern ideas.

What is not as generally known is that Esther Kreitman, the only girl in the Singer family, became a Yiddish writer of some note and that she was the author of two novels and a book of short stories. Her novel *Deborah*, which first appeared in Yiddish in Warsaw in 1946, was translated by her son Maurice Carr and was published in London a decade later. It now has been republished in England and has become available also in America under the imprint of St. Martin's Press.

Undoubtedly, the wide interest in the works of the brothers Singer is what led to the reprinting of *Deborah*, a strongly autobiographical work of fiction. It presents essentially the same picture of the Singer household familiar to us from the memoirs of the brothers. The father is described as a gentle, unworldly rabbi of Hasidic leanings, while the mother is strong-minded and intellectual and stems from *mitnagdim* (opponents of Hasidism). It is this traditional world which the brothers Singer found confining, and which colored their outlook and writing. In

Esther Kreitman's novel we see the conflict between tradition and modernity from the vantage-point of a girl, whose role in the Jewish life of the Polish ghetto was generally a negligible one.

Deborah, who chafes at the drudgery of her household duties, experiences constant frustration in her struggle to assert her identity. When she asks her father what she will be when she grows up, he replies that she will be "a nobody." And her mother, with whom she does not get along, says, "what can a girl be?" *Deborah* is attracted to the secular world and to Socialism. In Simon, a Yeshiva student turned revolutionary she sees her ideal, but her romantic hopes are shattered.

Eventually, *Deborah*, like Esther in real life, becomes a partner to an arranged marriage. Her husband, a diamond cutter in Antwerp, does not bring her happiness, and her desire to break out of her ghetto existence again ends in frustration. In a dream sequence she sees herself as returning to Warsaw and the traditional life she once knew.

Perhaps Esther Kreitman regretted that she could not have sprouted wings like her

(Continued to Page 41)

Jewish Books in Review

A Bimonthly Service of
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A Glorious Retelling Of The Story Of Jonah

Jonah and the Great Fish.
Retold and illustrated by
Warwick Hutton. Atheneum,
597 Fifth Avenue, New York,
NY 10017. 32 pp. Ages 4 to 8.
\$12.95 cloth.

Reviewed by Sue Barancik

A good story — one that maintains the reader's attention from the first syllable to the very last word — usually is marked by a brief introduction, an absorbing, constantly moving middle, and a succinct and satisfying ending.

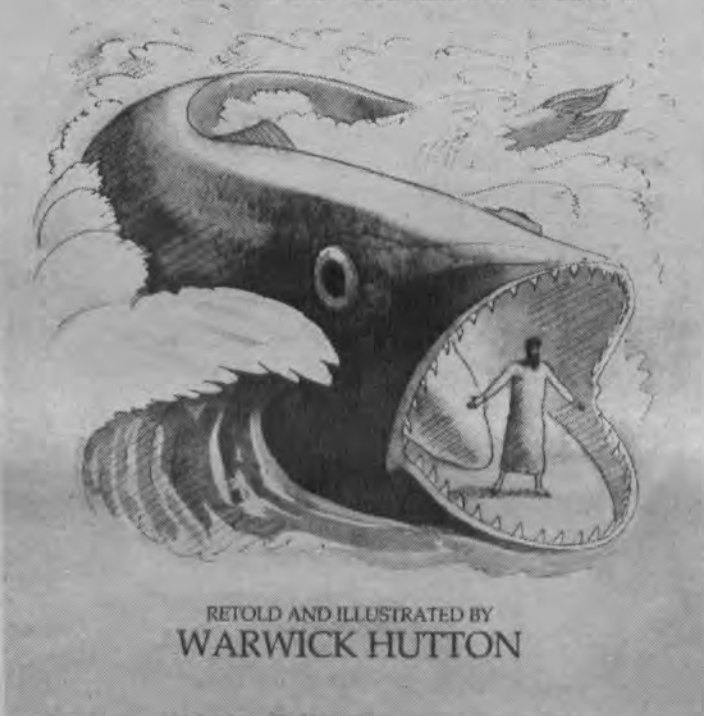
Jonah and the Great Fish, an adaptation of the story of the Biblical prophet, retold by British author-illustrator Hutton, succeeds completely in meeting these criteria.

The text is economical in its use of words, simple and conversational in tone. It is easy to imagine that the author is sitting next to you whispering in your ear the exploits of Jonah, a troubled man fleeing from the commands of God. With the possible exception of the phrase concerning the "drawing of lots," the book is easy to comprehend by most children in the early elementary grades.

Glorious watercolor paintings enhance the text beautifully. The mysterious depths of blues and blacks, the gentler shades of lilac, pink, and turquoise suffuse and intertwine the words in a waterworld of art. The illustrations fit the text as a smooth kid leather glove fits the wearer's hand.

Hutton is certainly not the

JONAH AND THE GREAT FISH



RETOLD AND ILLUSTRATED BY
WARWICK HUTTON

first to put his hand to adapting Jonah's adventures for the picture book reader. He may, however, be the most successful. Beverly Brodsky's *Jonah* (Lippincott, 1977) is beautifully and lavishly adorned with impressionistic paintings from her able brush, but the text does not mesh as well with her illustrations. She concentrates

her telling more on the wicked people of Ninevah than on the treacherous journey of Jonah. Clyde Bulla's *Jonah and the Great Fish* — why do they ever allow books to have the same exact title? — (Crowell, 1970) is satisfactory, but is just too wordy and minutely detailed for the young reader.

The concepts of the Jonah story — the sinning and the asking for forgiveness, the false pride, the need for humility and sincere prayer provide great meat for discussions between parent and child, teacher and class, librarian and patrons, storyteller and audience. Yom Kippur, our Day of Atonement, is an extremely apt time to introduce this fine book to our eager listeners.

Sue Barancik, librarian of Temple Adath B'nai Israel, Evansville, Indiana, served as Book Award Chairman for the Association of Jewish Libraries, 1982-4. She also travels around the Midwest as a storyteller, telling tales to audiences ranging from nursery school to nursing home age.

found release in literary work in which her considerable powers of observation and character portrayal came into play.

Jacob Kabakoff is professor of Hebraic and Judaic Studies at Lehman College, City University of New York. He is also editor of the Jewish Book Annual.

Prototype —

(Continued from Page 40)

brother Israel Joshua, who was two years her junior and whom she depicted in her novel in the character of Michael. Perhaps she would have preferred to have been born a man, like Yentl in the story by Isaac Bashevis Singer. At any rate, her novel indicated that in later life she

Biblical Heroes, Heroines And Villains

Biblical Images: Men and Women of the Book. By Adin Steinsaltz. Translated by Yehuda Henegbi and Yehudit Keshet. Basic Books, 10 East 53rd Street, New York, NY, 10022. 1984. 230 pp. \$16.95.

Reviewed by Baruch A. Levine

Adin Steinsaltz is well-known because of his herculean efforts to prepare textbooks for the study of the Talmud and other classics of the Jewish tradition. He is, above all, a gifted teacher and communicator, eager to present aspects of the tradition in terms comprehensible to present-day young people and adults, especially those who lack a strong background in Jewish studies.

The 25 essays included in the present volume, 12 of them about biblical women, were first presented over the Army Radio Network in Israel, and have been translated from Hebrew by two associates of Steinsaltz. They are very readable and logical, and, above, all, communicative — I would say even projective — in their technique: they reach out to the reader!

In his introduction, the author explains his approach to biblical personalities. For him, they are epitomes, or prototypes, who have a role in the ongoing drama of biblical experience. They stand for values and ideas, and serve as role-models, especially as they have been interpreted by later generations. This is, of course, a traditional approach to the interpretation of the Bible. In contrast to much of the tradition, Steinsaltz does not apologize for his heroes, and in this respect, he correctly understands how role-models function in the educational process. Paragons of virtue are not the best role-models, because we find it difficult to identify with persons who have no faults.

I admire Steinsaltz's selections. He writes about some lesser-known personalities — Jehu, king of northern Israel; Josiah, King of Judea; Michal, one of David's wives. He also uses negative role-models effectively: Athaliah and Jezebel, for instance.

Perhaps as a way of lending

realism to his depictions, Steinsaltz includes a good deal of historical information, and here his shortcomings begin to surface. He misses the mark in attempting to deal with Josiah historically. He misunderstands how prophets, priests, and kings interacted in biblical Israel, and therefore misinterprets the role of Jezebel. Samson was not a prophet; certainly not in literary terms. Steinsaltz is perhaps at his best when he is dealing with personalities like Eve, the first woman, where history is not really a factor. Eve, after all, was probably intended to serve as a prototype from the very outset!

In his introduction Steinsaltz explains that he was unable to discuss biblical personages "in all their various aspects." He states that his intent was to write "a commentary on one facet of a given character." In my opinion, this was an error of method which also reduced the level of the essays. His approach appears inconsistent, hovering between symbolic interpretations and an attempt to enlist history as evidence for a particular character analysis.

When he is content to pursue his epitomes, Steinsaltz often provides beautiful interpretations, but when he attempts to integrate Midrash and historical reconstruction, his discussions fail to present a coherent portrait. There are other ways to depict biblical personages. One may attempt to reveal how the Bible tells its own story in its own way; to allow the Bible to speak for itself. Or, one may, as did Thomas Mann, tell the story his own way, as salvation history, and yet all but convince the reader to believe the story as it has been recast!

When all is said and done, Steinsaltz is preaching to us, often with sensitivity and insight, and in an exceptionally lucid style, but preaching nonetheless; and I question whether preaching is the best method of teaching!

Baruch A. Levin is professor of Hebrew at New York University.

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What Shall We Bequeath To Future Generations? Reflections On The Publication Of 'Ethical Wills: A Modern Jewish Treasury'

By DR. DAVID GEFFEN

"There is a lovely Jewish custom, one that is unfortunately not sufficiently known in our time - of writing what is called an ethical will. Parents would write a letter to their children in which they would try to sum up all that they had learned in life." Thus Rabbi Jack Riemer begins his preface to this collection of ethical wills which he edited in conjunction with Professor Nathaniel Stempfer. He notes that in an ethical will, "one confronts oneself. One must look inward to see what are the essential truths learned in a lifetime, face up to one's failures, and consider what are the things that really count."

From 1787

This 210 page volume published recently by the Schocken Press is a successor to the earlier collection edited by the British scholar Israel Abrahams and published in 1926 under the title of *Hebrew Ethical Wills*. The new volume is divided into four headings: traditional testaments; wills from the

Holocaust; from Israel; and by contemporary American Jews. Interestingly enough many of the wills (the first is dated 1787), were written in

Yiddish, German and English rather than in Hebrew.

The more traditional wills contain not only ritual instructions but also interesting

reflections by religious figures. The great rabbinic leader, the Hatam Sofer (Rabbi Moses Sofer) who lived in Hungary from 1762-1839,

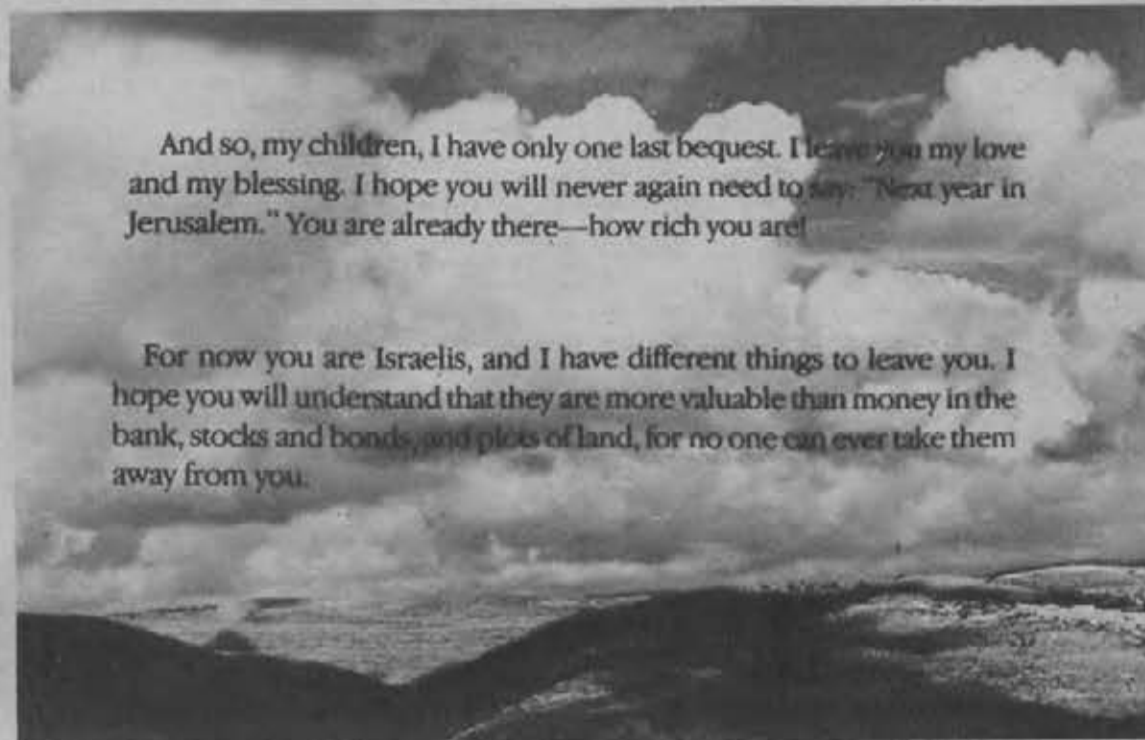
made this comment about the rabbinate, a paraphrase on Ethics of the Fathers 4:7 - "do not make of God's Torah a spade with which to dig, heaven forbid, much less go about preaching for pay, or begging to be hired." These comments appeared prior to the rabbinate actually becoming a profession, facilitating the Hatam Sofer's sharp comments.

Recognizing An Honest Friend

In a rather different spirit, even the most traditional of rabbis realized the necessity of having a broader education. Rabbi Moshe Yehoshua Zelig HaKohen of Latvia wrote in the middle of the 19th century, "Learn a little penmanship, arithmetic, language and the outside sciences," but hastened to add - "do not waste too much valuable time on these trifles."

Before his son Solomon left for the USA in 1854 Benjamin Roth of Germany wrote him a letter of advice. Since his son

(Continued to Page 44)



And so, my children, I have only one last bequest. I leave you my love and my blessing. I hope you will never again need to say: "Next year in Jerusalem." You are already there—how rich you are!

For now you are Israelis, and I have different things to leave you. I hope you will understand that they are more valuable than money in the bank, stocks and bonds, and plots of land, for no one can ever take them away from you.

Extracts from the ethical will of Jerusalemite Dvora Waysman. First published by the WZPS in 1978 and reprinted in *Ethical Wills: a Modern Jewish Treasury* edited by Rabbi J. Riemer and Professor N. Stempfer; published by Schocken Press. WZPS photo by Kook-Magnes.

An Ethical Will

'A HEALTHY AND HAPPY NEW YEAR'

Dearest. . . .

Weep not and dry your tears. At least in my behalf. The years that God has allotted to me have been good, and I have no *tayneh* to our Maker. Death is the final state of all human beings, and a few years more or less do not matter. I have drunk fully of the cup of life, and a few remaining drops left unsipped need cause no grief or regrets.

To my children - In material things I have seen to it that you will not want. These are the least important things, although the lawyer has prepared a megillah to safeguard them. Remember to be Jews, and the rest will follow as day follows night. Our religion is not ritual but a way of life. To us as Jews, life is its own *raison d'etre*, its own self-justification; we await neither heaven nor hell. Ritual is only a tool to remind us who we are and of the divine commandments. Jews do not lie, steal or bear false witness—*past nisht*, as our parents used to say—such things are simply unbecoming for a Jew. Take care of one another, and in honoring your mother, honor yourselves. I know the love she has lavished on you without thought of self.

Marry within your faith. Not to please me but so that you may be happy. Not because Gentiles are inferior—they are not—but because marriage is

complex enough without the complicating variables of different viewpoints. You are the bearers of a proud tradition of four thousand years. Do not let the torch drop in your generation.

I lived as a Jew and would like to be buried as a Jew, by those of my faith.

Turn not away anyone who comes to you for help. We Jews have seen more suffering than any other people. That which you give away, whether of money or of yourselves, is your only permanent possession.

Forget not Israel. You can be a builder of the homeland for the remnants of our people. There is no conflict between your obligation as a citizen of our country and your concern for Israel. Your duties to your community and to America need not suffer because of love of Zion. On the contrary, a good Jew is a better citizen and a better American.

Say Kaddish *after* me but not *for* me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave hears not the Kaddish, but the speaker does, and the words will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people.

God bless you all and keep you.

Lehayyim,—To LIFE. . . .

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Ethical Wills —

(Continued from Page 43)

was to be in a land of few Jews, his father urged him to stay away from the missionaries, especially since he knew that he was not well-versed in "knowledge of the holy Scriptures." In addition he made this comment about the people his son would meet: "Do not trust a stranger; and certainly do not confide in him, particularly if he flatters you. In general, be reserved and discreet toward all. For many a wolf wears lamb's garments, and a true, honest friend can be recognized only after years of close acquaintance, and after he has passed many tests. But then value

him as a jewel - a rare jewel at that."

'Avenge Us'

The Holocaust wills presented by the editors are extraordinarily compelling. They form a part of modern Jewish literature which evokes terrible grief but also presents a challenge to our complacency. Hirsch Moshe Zaddok, the last Jew of Kovno (my ancestral home), left us this testament on the inside cover of a book: "Brothers! Avenge us! We were once more than 50,000 souls in Kovno and now there remain but a few. We too await the end. Our revenge will come when

you destroy the very last of the beasts." This is reminiscent of the unforgettable last message of Mordecai Anilewitz (24), commander of the 1942 Warsaw ghetto revolt: "The dream of my life has been fulfilled. I have lived to see Jewish defense in all its greatness and glory."

The Israeli wills are written both by the famous and the lesser known. They express the depth of feeling of those who have returned to rebuild their ancestral homeland. Side by side with distinguished rabbis like Rav Kook and Rav Uziel, are Zionist leaders and activists like Theodor Herzl, Baron Edmond de Rothschild, and Meir Dizengoff. Jews from Eretz Yisrael who gave their lives rescuing fellow Jews in Europe are represented by Hanna Senesh and Enzo Sereni. Victims of the struggles to defend Israel are also represented in this collection. These documents by both traditional and secular writers convey the strength of the spirit on which Israel is built.

American Section

The final collection in the book are those ethical wills written by American Jews. They include testaments by Sholom Aleichem, who urged that he be buried among the common Jewish folk, and the comedian, Sam Levenson, who closed his ethical will to his grandchildren and to children everywhere with

these words: "I leave you the years I should have liked to have lived so that I might possibly see whether your generation will bring more love and peace to the world than ours did. I not only hope that you will, I pray that you will."

Rather surprising in the American section was the fact that very few of the writers referred to Israel or encouraged their children or grandchildren to consider Israel either as a possibility for living or as a cause deserving assistance. They are permeated with love and loyalty to America, but Eretz Yisrael scarcely enters the picture. William Abramowitz is the exception when he writes - "Don't forget Israel. You can be a builder of the homeland for the remnant of our people. There is no conflict between your obligation as a citizen of our country and your concern for Israel. On the contrary, a good Jew is a better American."

Unforgettable Jerusalem

This collection contains one of the most widely read contemporary ethical wills ever published. It was penned by Dvora Waysman, the well-known Jerusalem writer, and appeared in 1978 as a feature sent out by the World Zionist Press Service. For the last five years Dvora Waysman's

ethical will has been reprinted far and wide, in publications of every kind. The WZPS receives constant requests for copies of the text and permission to republish it. A tribute to life in the land of Israel, the author tells the future generation: "I am leaving you the fragrance of a Jerusalem morning... unforgettable perfume of thyme, sage and rosemary that wafts down from the Judean Hills. The heartbreaking sunsets that give way to Jerusalem at night... splashes of gold on black velvet darkness. I am leaving you an extended family - the whole house of Israel. They are your people. They will celebrate with you in joy, grieve with you in sorrow... I am leaving you pride. Hold your head high. This is your country, your birthright..."

Like many of the writers in this fascinating book, Dvora Waysman expresses in her own testament what others would also wish to convey to future generations. A Yiddish proverb notes that "If we cannot do what we will, we must will what we can." This book illustrates how much we as Jews can indeed will.

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Jewish Cookbooks Reviewed

Jewish Cookery Book. By Esther Levy. Philota Press, Inc., P.O. Box DB, Garden Grove, CA 92642. 1982. 200 pp. \$10.95 (cloth); \$8.95 (paper).

The Jewish Manual. Edited By A Lady, with an introduction by Chaim Raphael. NightinGale Books, 322 East 55th Street, New York, NY 10022. 1983. 244 pp.

Cook Unto Others. Hillel Jewish Student Center at the University of Cincinnati. David B. Lutchin Book Fund Press, Cincinnati, OH. 1983. \$6.95.

Fiddler In The Kitchen. Betty S. Goldberg. Jonathan David Publishers, Inc., 68-22 Eliot Avenue, Middle Village, NY 11379. \$14.95.

Reviewed by Phyllis B. Frucht and Robin Frucht Cohn

Several new (and some not so new) cookbooks are certain to spark lagging culinary spirits and provide lots of good reading.

Although more valuable as historical works than as cookbooks, *The Jewish Manual* and *Jewish Cookery Book* offer fascinating insights into our heritage. *The Jewish Manual*, a facsimile of the first Jewish cookbook in the English language was first published in 1846. It purports to give "Practical In-

formation in Jewish and Modern Cookery, With A Collection of Valuable Recipes & Hints Relating to the Toilette," and does so in entertaining and Victorian manner. For example, it offers a lotion for removing freckles and suggests a cucumber-based salve to remove suntan. An introduction describes its English origin and puzzles over the identity of its author, suggesting that the book was written by Judith Montefiore, a philanthropist in a country with a very small Jewish population.

The Jewish Cookery Book was published in Philadelphia in 1871 and has a more American flavor than the *Manual*, which is distinctly European in tone. It contains an interesting chapter of proposed weekly menus and a section of household hints, including tips on how to scrub boards to make them look white, how to give a gloss to shirt bosoms, and how to wash a black lace veil. Both books seem to be heavily influenced by the cuisines of France and England, incorporating recipes for Yorkshire Pudding, Soupe A La Turque, and Vol Au Vent.

Joining the voluminous ranks of cookbooks compiled and assembled by organiza-

tions are *Fiddler In The Kitchen* and *Cook Unto Others*. Both books are interesting, although not terribly innovative, and some readers may not be impressed by those recipes which are based on cake mixes and other frozen or convenience foods.

Produced by the Greater Detroit Section of the National Council of Jewish Women, *Fiddler In The Kitchen* contains recipes for the usual Jewish favorites, like Borscht and Kreplach, plus some tempting newcomers in the form of Gravlax and Duck Breast with Kiwi and Cassis. The book itself is especially attractive with a bold orange, blue and black cover and blue and cream interior.

Cook Unto Others, a gourmet kosher cookbook, is unique in that it derives not from a synagogue or women's group, from the Hillel Jewish Student Center at the University of Cincinnati. Its introduction explains that two student chefs cooked a gourmet shabbat dinner each week in preparation for the book. The recipes are largely traditional, interspersed with unusual offerings like Carob Mint Cupcakes and Canneloni A La Cassius.

Betty Goldberg's *Kosher*

Chinese Cooking is an authentic wholly intriguing masterpiece which adapts classic Chinese recipes to the Jewish kitchen. Filled with bits of folklore, shopping hints, suggested menus and an explanation of Chinese cooking techniques, the book will be a welcome addition to the libraries of Jewish kosher cooks who are not typically rewarded with such an in-depth study of one particular ethnic cuisine. The book comprises three classes of recipes - traditional Chinese dishes, dishes in which ingredients such as shellfish are replaced

with kosher substitutions, and dishes which are the author's own invention but are based on Chinese cooking methods. The book is a real treat to read, as Goldberg exhibits a pleasing attention to detail by identifying the province of origin of each recipe and furnishing its name in Chinese characters.

Phyllis B. Frucht is the owner and proprietor of *What's Cooking*, a gourmet cookware store and cooking school. Robin Frucht Cohn is a third-year student at the Georgetown University Law Center.

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DELICIOUS WAYS TO SAY HAPPY NEW YEAR

Sweeten the year ahead by serving Peter Heering and using it to create special desserts like the Tzimmes Squares, Fruit Compote, and Chocolate Cherry Sponge Cake pictured here.

Sensational Desserts To Sweeten The Year Ahead

This year, you can delight your family with new variations of some old holiday favorites developed by Peter Heering especially for Rosh Hashana. The recipes featured here - Tzimmes Squares, Fruit Compote, and Chocolate Cherry Sponge Cake - continued the tradition of eating sweet, succulent dishes on Rosh Hashana to symbolize our wish for a happy and prosperous New Year.

In addition, the recipes combine the favorite foods of the season with another holiday favorite of Jewish families, Peter Heering. The distinctive cherry flavor of the liqueur from Denmark enhances the taste of these traditional desserts. "The result is delicious," says Elizabeth Schwartz, home economist and consultant to Peter Heering, who developed the recipes.

For example, Tzimmes Squares, made from sweet potatoes, prunes, raisins, carrots, apples, and Peter Heering, has a rich color and succulent taste that is sure to please your family.

As the Prophet Nehemiah, who is said to have introduced the tradition of eating sweets on New Year's Day, declared,

"Eat the fat and drink the sweet."

Happy New Year!

Tzimmes Squares

Serves 6 to 8

- 1/2 cup solid shortening or softened margarine
- 1/4 cup granulated sugar
- 6 tablespoons PETER HEERING
- 1 cup grated, peeled apple (1 medium apple)
- 1 cup grated carrots (2 medium carrots)
- 1 cup grated sweet potato (1/2 medium sweet potato)
- 3/4 cup matzoh meal
- 1/2 cup pitted prunes, chopped
- 1 tablespoon lemon juice
- 1/4 teaspoon grated cinnamon
- 1/4 teaspoon salt

Preheat oven to 350°F. In a large bowl, cream shortening and sugar. Add remaining ingredients and stir until well blended. Spoon into a greased 9x9-inch baking pan.

Bake 45 minutes or until firm and lightly browned. Cool slightly on wire rack before cutting into squares.

Fruit Compote

Serves 8 (one half-cup per serving)

- 1/4 cup PETER HEERING
- 2 12-ounce packages (or 4 (Continued to Page 47))

Happy New Year

to all of our friends



HAPPY HARRY



NEW YEAR GREETINGS

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Have A Sweet New Year With Citrus Sponge Cake

Food plays an important part in many celebrations, and the Jewish New Year is no exception. Desserts are especially popular during Rosh Hashana because they symbolize the wish for sweetness in the year ahead. One delicious way to wish family and friends a sweet new year is with Citrus Sponge Cake.

This traditional favorite has a delicate lemon flavor, but ground oat flour adds a

Desserts —

(Continued from Page 46)
cups) mixed dried fruit, such as prunes, apricots, dried apple, dried pears
3 cups water
1 cup apple juice
1 tablespoon lemon juice
2 teaspoons grated lemon rind
2 cinnamon sticks

In a large saucepan, combine all ingredients. Bring to a boil on high heat. Reduce heat; cover and simmer 30 minutes, stirring occasionally, until fruit is tender. With a slotted spoon, remove fruit to a serving bowl; discard cinnamon sticks.

Increase heat to high; cook juices until thick and syrupy. Pour over fruit and allow to cool. Serve warm, chilled or at room temperature.

Chocolate Cherry Sponge Cake

Serves 10 to 12

2 cups cake flour
½ cup cocoa powder
1 cup sugar
1 tablespoon baking powder
1 tablespoon salt
6 egg yolks, at room temperature
½ cup PETER HEERING
¼ cup water
½ cup oil
6 egg whites, at room temperature
½ teaspoon cream of tartar

Preheat oven to 350°F. Combine flour, cocoa, 1 cup sugar, baking powder and salt. Stir until combined. Add egg yolks, Peter Heering, water, and oil to flour mixture; beat until smooth.

Beat egg whites with cream of tartar until soft peaks form. Beat on high speed adding ¼ cup sugar, 2 tablespoons at a time. Continue beating until stiff peaks form and sugar is completely dissolved. Do not scrape sides of bowl. Fold flour mixture into egg whites. Turn into ungreased 10-inch tube pan. Bake 1 hour or until cake springs back when touched lightly on top. Invert cake pan on neck of a bottle. Cool completely. Run a knife around edge of pan to remove cake. Dust with confectioner's sugar.

new dimension. This wholegrain flour has a fuller taste and heartier texture than refined white flour because two important parts of the grain — the nourishing germ and the flavorful outer layer of bran — have not been discarded during processing. Thus, ground oat flour naturally provides 7 B vitamins, vitamin E, 9 minerals and fiber.

You can easily make ground oat flour at home, too. All you need are quick or old fashioned oats, a blender or food processor and 60 seconds!

Citrus Sponge Cake is a wonderful way to conclude Rosh Hashana dinner, but it doesn't have to wait for a holiday meal to make its debut. Drizzled with a glaze or crowned with fresh fruit, this

lovely cake makes a luscious dessert any day of the year.

Citrus Sponge Cake

6 eggs, separated
3 tablespoons water
2 tablespoons lemon juice
2 teaspoons grated lemon peel
1 cup sugar
¾ cup Ground Oat Flour*
cup cake flour
½ teaspoon salt

Heat oven to 325°F. In small bowl, beat egg yolks at high speed on electric mixer about 5 minutes or until thick and lemon colored. Combine water, lemon juice and peel; gradually add to yolks, mixing at low speed until well blended. Continue beating at medium speed about 3 minutes or until thick. Slowly add 2/3 cup sugar; continue beating at high speed about 5



Citrus Sponge Cake is a wonderful way to conclude Rosh Hashana dinner.

minutes or until sugar dissolves. Combine flours; gently fold into yolk mixture by thirds.

In large bowl, beat egg whites with salt at medium speed about 1 minute or until soft

peaks form. Gradually add remaining 1/3 cup sugar, beating at high speed until stiff peaks form. Fold about 1 cup of beaten egg whites into yolk mixture. Gently fold yolk

(Continued to Page 48)

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Citrus Sponge Cake —

(Continued from Page 47)
mixture back into remaining
egg whites. Turn into

ungreased 10-inch tube pan.
Bake for 50 to 55 minutes. In-
vert pan; let cake hang up-

side down in pan until com-
pletely cool. Remove cake
from pan. Ice with thin con-
fectioners sugar icing, if
desired. Makes one 10-inch
sponge cake.

Ground Oat Flour

1. PLACE 1 cup quick or old
fashioned oats, uncooked in
blender or food processor.

2. COVER; blend about 60
seconds. Makes about $\frac{3}{4}$ cup.

NOTE: To prepare larger
quantities of Ground Oat
Flour, repeat above direc-
tions to produce amount need-
ed. Flour can be made ahead
and stored in tightly covered
container in cool dry place up
to six months.

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Rosh Hashana Fish Recipes

On the first and second
days of the seventh month of
the Jewish calendar, Tishri,
Jews celebrate Rosh
Hashana, our spiritual new
year. It is a serious holiday,
given to solemn prayer, per-
sonal stocktaking and quiet
joy. There are several
theories about why the New
Year is celebrated in the
seventh month of the Jewish
calendar. The most widely
accepted is that it is the com-
memoration of the creation of
the world. It is the custom to
serve fish, preferably in the
form of gefilte fish, since it is
the symbol of fruitfulness and
plenty. (God said, "Go forth
and multiply like the fish in
the sea.") May the following
recipes help you celebrate
Rosh Hashana.

Busy Day Fish Bake

6 oz. package Potato Pan-
cake Mix (or two 3 oz.)
2 eggs
24 oz. jar Gefilte Fish
 $\frac{1}{4}$ cup peanut oil or melted
butter
 $\frac{1}{4}$ cup (1 oz.) grated
American cheese.

Combine potato pancake
mix with egg and water as
directed on package. Drain
and mash gefilte fish. When
potato mixture is thickened,
stir in the oil or butter and the
mashed fish. Spread in a
greased 8-inch-square pan;
sprinkle with cheese. Bake in
a moderate oven (350°F) 30
minutes or until lightly
browned at edges. Serves 6.

Gefilte-Fish Saute

24 oz. jar Gefilte Fish
1 egg
1 tbsp. water
 $\frac{1}{4}$ cup Matzo Meal
Butter or pareve margarine

Drain fish. Combine egg
and water. Dip fish in egg
mixture. Roll in matzo meal.
Saute in a small amount of
butter or margarine until
golden brown on all sides.
Serve with Dill Sauce. Serves
4.

Dill Sauce

$\frac{1}{2}$ cup sour cream
 $\frac{1}{4}$ cup chopped kosher dill
pickles
1 tbsp. pickle juice
 $\frac{1}{4}$ tsp. salt

Combine all ingredients
and store in refrigerator until
ready to serve. This sauce is
best prepared several hours
before serving.

Yom Tov Fish Mousse

3-12 oz. jars Gefilte Fish
1 cup chopped walnuts
1 cup sweet cream
1- $\frac{1}{4}$ cups Matzo Meal
 $\frac{1}{4}$ cup melted butter
 $\frac{1}{4}$ cup lemon juice
 $\frac{1}{2}$ tsp. onion powder
1 tsp. salt
Dash pepper
6 eggs, separated
11 oz. can Tomato and
Mushroom Sauce

Drain fish and mash in a
large bowl. Mix in nuts,
cream, matzo meal, butter,
lemon juice, onion powder,
salt and pepper. Beat egg
yolks and fold in. Beat egg
whites until stiff but not dry.
Fold into fish mixture. Place
in well-greased loaf pan or 9-
inch tube pan and spread
evenly. Cover pan with
aluminum foil. Bake in
moderate oven (350°F) until
set and firm to the touch,
about 1- $\frac{1}{2}$ hours. Loosen sides
with knife, allow to set for a
few minutes and turn out on
serving platter. Serve with
heated tomato and mushroom
sauce. Serves 6 to 8.

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Danes Evacuated 8,000 Jews In One Evening

By **BORIS SMOLAR**
(Editor-in-chief emeritus, JTA)
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A considerable number of books have been written on the Holocaust — some by prominent American authors, some by historians and researchers, and some by Jewish survivors who, with the fall of Hitler's regime, were liberated from Nazi annihilation camps.

Some of these books relate how individual non-Jews had, at the risk of their own lives, helped individual Jews to escape being captured by the Nazis. Outstanding in this mass rescue effort was the non-Jewish population of Denmark. In a spontaneously organized way they managed to smuggle out almost all the 8,000 Jews from the country in the dark of night during the Jewish High Holy Days — in October 1943 — after the Prime Minister of Nazi-occupied Denmark received a tip from a sympathetic official of the German Consulate in Copenhagen that a secret order had come from Hitler to round up all the Jews in Denmark during Rosh Hashana and deport them to death camps.

So certain was the Nazi ruler of occupied Denmark, Werner Best, that he would carry out this order successfully, that he rushed to send a telegram to Hitler stating "Denmark is Judenrein" even before the round-up of Jews began. The Chief Rabbi of Denmark, Dr. Marcus Melchior, informed the Jews in the synagogue

that he had just learned of the Nazi plans to raid every Jewish home the following day and to round up all of them for deportation on Ger-

man ships that were waiting in the Copenhagen harbor.

In less than 24 hours after the rabbi's horrifying message, all elements of the

non-Jewish population mobilized themselves to shelter Jews in their homes, find boats to transport them at night in great secrecy to Sweden, bring them to these boats in covered ambulances, trucks, taxis and other vehicles under the very noses of the Germans. A slogan conveyed by mouth from one Dane to another was, "The Jews must be saved." Help came from every side.

When Nazi commandos in trucks arrived the next day to raid the Jewish homes, they found the apartments empty. The speedily organized vast underground network of Danes kept the Jews hidden in their homes, school buildings, hospitals, and in other institutions before spirited them away in barges to safety in neutral Sweden. There all the rescued 8,000 Jews were received warmly

and given asylum until the Hitler regime fell. Only about 200 old and ailing Jews who could not be moved from Copenhagen were caught by the Nazis and deported.

When the rescued Jews returned to their homes in Denmark after the fall of Hitler, they found their apartments and belongings intact and impeccably clean. They had been taken care of during their absence by non-Jewish neighbors with whom the Jews left their keys when escaping to Sweden. Even the gardens around the Jewish homes were tended by the neighbors in the firm belief that the Hitler regime would collapse and the Jews would return from Sweden. The synagogue in Copenhagen was reopened with all its Sefer Torahs and other holy objects which were hidden by

(Continued to Page 50)



HISTORY OF JEWS IN DENMARK EXHIBITED
NEW YORK — "Satyrs, Pigtales and Jews," above, is the title of this etching by Frederick Ludvig Bratt, at New York's Jewish Museum. The artwork was included with many other objects displayed in a show, "Kings and Citizens: The History of Jews in Denmark 1622-1983."

(RNS Photo)




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Celebrating The Days Of Awe As Women

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(Editor's note: The following is an excerpt from the recently published book, Jewish and Female: Choices and Changes in Our Lives Today, by Susan Weidman Schneider, the editor of Lilith, the Jewish women's magazine. The book, published by Simon and Schuster (\$19.95), is an exploration of the diverse ways Jewish women live today in the light of feminism.)

Rosh Hashana and Yom Kippur: The traditional "days of awe," when Jews look back over the past year in self-evaluation, are holy days of equal significance to women and men. The one difference in traditional observance of Rosh Hashana is that women are not obligated

to hear the shofar blown, since this was considered a time-bound activity that a woman might find it a hardship to attend. In practice, most women do hear the shofar.

The 10 days between Rosh Hashana and Yom Kippur are days of repentance for wrong-doings one might have committed in the past year, and for asking and granting forgiveness for wrongs perpetrated or received. Every year novelist E.M. Broner and filmmaker Lilly Rivlin gather with a group of women on one of New York City's piers to celebrate the new year, to cast off sins, to throw symbolic crumbs upon the waters, to shout: "Our Mothers, Our Queens, forgive us."

This is also a time for

resolving to do things differently in the year to come. While the High Holidays have not been marked in any particular way by most women (though some women are taking on responsibility for leading the important High Holiday services in synagogues that accept this), one way women might begin the new year is by meeting in groups during the days of repentance in order to evaluate what progress

Jewish women have made in the past year and what advances should be striven for in the months to come. This period could become an important time of agenda-setting by women who often toil for change year in and year out without having specific occasions on which to evaluate their good work, examine their mistakes, and heal any wounds inflicted or received in the struggle for women's liberation.

Like Pesach, which is family-oriented, these High Holy Days can be a very painful time for Jewish women alone, whatever their circumstances. Some synagogues and communities provide communal meals and festivities, but the development of women's self-evaluation sessions would be another means for women to define themselves in a Jewish context without being attached to a nuclear family.

Danes Evacuated Jews —

(Continued from Page 49)
a clergyman in the cellar of a church.

The official of the German Consulate who provided the tip of the planned Nazi action against the Jews on Rosh Hashana, Georg Ferdinand Duckwitz, became the Ambassador from West Germany to Denmark after the war.

The 41st anniversary of the rescue — which came to be known among the Danes as "Little Dunkirk" — coincides with the 21st anniversary of "Thanks to Scandinavia" founded in the United States to express appreciation of American Jewry for the singular act of humanity and bravery shown by Denmark as well as the people of Sweden, Norway and Finland who actively participated in saving Jews from falling into the hands of the Nazis. The appreciation expresses itself in raising funds to provide educational scholarships to young Scandinavians to enable them to study in the U.S. The scholarships cover a wide spectrum of studies in technical and cultural subject areas not available in Scandinavia.

The principal founders of "Thanks to Scandinavia" are: Richard Netter, a prominent American lawyer engaged in Jewish activities, who was honored by the U.S. government to speak for the U.S. at a large Fourth of July celebration in Denmark; and Victor Borge, the internationally known pianist and entertainer, a Danish Jew who was fortunate not to be in Denmark on the Rosh Hashana when the Nazi occupation forces raided the Jewish homes. Both Netter and Borge are the spark plugs of the organization which quietly, without any publicity, raised more than \$1 million during its first year of existence and placed numerous young men and women from Scandinavia on scholarships in American universities.

Netter and Borge, president and national chairman, respectively, undertook a few years ago to also raise a capital endowment fund of at least another \$1 million. They hope to reach this goal before the end of this year. They also established last year another goal of \$300,000 for a capital fund providing fellowships and other grants to Scandinavian doctors, nurses and others involved in health care in American medical centers.

The fund-raising is being conducted without any professional fund raisers or administration expenses.

presently, "Thanks to Scandinavia" is short about \$450,000 of its new \$1.3 million goals. To achieve its goals, the organization needs the participation of the very maximum number of people on every level of giving so that the venture will be a truly national American Jewish "thank you" venture.

The brave action of the Danes in rescuing their Jewish countrymen and the humanitarian action of Sweden in giving asylum to these Jews always brings to mind the refusal by President Roosevelt to permit the landing in New York of several hundred Jewish refugees from Nazi Germany who reached the New York shore in the S.S. St. Louis which wandered from port to port over the Atlantic with its human cargo seeking asylum.

With no country on this side of the Atlantic willing to permit the disembarkation of these Nazi victims, the ship finally returned to Europe and its passengers were given asylum in Belgium only later to fall into the Nazi hands when the German army entered Belgium. Most of them were then deported to Nazi death camps.

The people of Denmark sought no credit for what they did. They felt they had not done anything special by saving their compatriots. When I visited Denmark and spoke to various people there about their noble deed, each one modestly said: "We rescued no Jews; we rescued Danes; we make no distinction between our citizens." Similar answers were given to me by people in Sweden and Norway where Jews have been considered an integral part of the population for generations.

The Scandinavians themselves looked for no recognition, but Netter, Borge and other Americans were of a different opinion. They therefore established the "Thanks to Scandinavia" and raised funds to assure that future generations will be aware of the example of courage and essential human decency set by the Scandinavians in the face of evil.



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Judith Resnik Excited About Role As First Jewish Woman Astronaut

WASHINGTON (JTA) — "You've come a long way, baby," the advertising slogan for a popular cigarette tells women, and it has been some time since the first woman fire fighter, first woman bus driver, first woman rabbi and other such "firsts" made ripples in the news. But the first Jewish astronaut and second woman in space — that's still something to boast about,

qualified a bit with little cringes of envy from those of us who once read the Flash Gordon comic strip and envied his fearless woman partner, Dale.

How does Judith Resnik feel about becoming the second woman in space and about her duties as mission specialist on NASA's 12th space shuttle flight? Resnik is said to be excited about being

on board the first flight on the Orbiter Discovery for a seven-day mission.

Grew Up In Akron

Thirty-five year old Resnik grew up in Akron, Ohio, and graduated from Firestone High School in 1966. She earned a bachelor's degree in electrical engineering from Carnegie-Mellon University in 1970 and a doctorate in electrical engineering from the University of Maryland in 1977.

After graduating from Carnegie-Mellon, Resnik was employed by RCA in New Jersey and Virginia as a design engineer. Her RCA projects included developing circuitry for radar control systems, engineering support for NASA sounding rockets and telemetry systems programs.

From 1974-77, Resnik was a biomedical engineer and staff fellow in the Laboratory of Neurophysiology at the National Institute of Health, Bethesda, Md. Just before she was selected by NASA in 1978, she was a senior systems engineer in product development with Xerox Corp., El Segundo, Calif. Since completing her one-year training as an astronaut candidate, Resnik has worked on many projects in support of Orbiter development.

Somehow she still found time to become a classical pianist and enjoys bicycling, running and flying during her free time. She is unmarried — perhaps career demands have put marriage off for the present.

Grandfather Was Shochet

Resnik's Jewish background goes back to Kiev, Russia, which her paternal grandparents fled in the late 1920s. They first settled in Palestine where her father attended a yeshiva.

Later the family moved to Cleveland, Ohio, where her grandfather, Jacob, was

shochet, and her grandmother, Anna, worked for many Jewish organizations. Her father, optometrist Dr. Marvin Resnik, is also active in many Jewish causes.

In Cleveland, Resnik at-

tended Hebrew school and a photo recently published of a preteen Judy shows her blessing Sabbath candles in Sunday school. She became bat mitzvah but is not strictly observant today.

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Man With A Mission: Selling Judaism To Jews

By CAROL GOOTTER
(Copyright 1984, JTA, Inc.)

He towers over everyone, as he stands at Jerusalem's Western Wall, all 6'2" of him, dressed in the black suit that has become the trademark of the yeshiva world. While others are praying, he works the crowd with his eyes. He spots a fellow in his early 20s, leaning against the Wall. The fellow wears a short-sleeved shirt and jeans, and has a backpack slung over his shoulder. Probably a tourist. And obviously not observant - there's no *yarmulke* on his head. When the young man starts to leave, the man in black follows him.

"Is this your first time to Jerusalem?" he asks.

They talk. "How would you like to go to a class in Jewish philosophy?"

This is a scenario that has taken place at the Wall practically every day for the last 14 years. The cast of characters may change - there may be tourists, students, men, women, rich, poor, it doesn't matter. The one constant in this drama is that of the man in black. He is Rabbi Meir Schuster, a 41-year-old American who went to Israel "for a year" in 1969 and has been there ever since, living with his wife and three children in the Ezrat Torah section of Jerusalem.

On his recent trip to the U.S., we asked him why he does it - why does he stand at the western Wall and the Central Bus Station every day, even on Jerusalem's bitter-cold days or in times of *chamsean*, the dry, hot winds that even native Israelis find unbearable.

The weather in his face goes from sunny to cloudy.

"We're losing them by the thousands," he said, as though in great spiritual pain. "What our worst enemies - Germany and the Nazis - didn't succeed in doing to us, we Jews, through our own efforts, are doing to ourselves through assimilation and intermarriage."

It is this conviction that has motivated him to seek out any Jewish youngsters who might otherwise be lost to assimilation, cults, or just plain indifference. The irony of all this is that Rabbi Schuster is painfully shy. One senses a struggle for him to verbalize. Though he doesn't say much, he manages each year to send approximately 600 youths to classes in Judaism or to observant homes for a Shabbos.

This is the figure reported by Rabbi Avraham Hirsch, national director of P'eylim, the organization that employs Schuster.

What the Rabbi looks for in a "candidate" is basically three things: "They should be young ('The young are more likely to look at new ideas and ideals'); English-speaking; and Jewish."

If it turns out that someone shows an interest in his or her Jewish roots, Schuster will usually suggest taking classes in any one of five *baal teshuva* (return to Judaism) institutions in Jerusalem: Ohr Somayach, Aish Ha Torah, Dvar Yerushalayim, the Diaspora Yeshiva, or Neve Yerushalayim for Women.

And if he meets up with someone on a Thursday or Friday, he'll usually suggest spending a Shabbos with a religious family. Schuster has a copious supply of families

who open up their homes for meals and/or weekends to enable young people to enjoy the serenity and joy of a traditional Shabbos, which many of them have never before experienced.

How does the rabbi know, when he meets someone, when to give up and when to persist?

Schuster says, "In any sale, you have to know when to apply pressure and when there's no hope. You develop a sensitivity. If you don't, it may be preventing the person from expressing an interest in his Judaism."

It is this sensitivity which has contributed to Schuster's becoming a legend in his own time. There are many tales circulating about the prowess of Schuster. One concerns a Jewish tourist who, on the surface, didn't express much interest in his religion. Schuster, following what Rabbi Hirsch calls "a special set of antennae," wrote the fellow three times on his kibbutz. The young man eventually headed for Jerusalem and began learning in a yeshiva. Another story is about a young man at the wall who was wondering if there was a God. He silently asked for a "sign" of His existence. In a matter of seconds, there was a hand on his shoulder. It was Meir Schuster.

Schuster can identify well with *baalei teshuva*, since he

is one himself. Raised in a Jewish, but non-observant home, he became interested in Judaism at the age of 12, and took Talmud Torah classes every day, following his secular studies.

He then went on to Skokie Yeshiva, in Illinois, in 1958, and two years later he enrolled at Ner Israel Rabbinical College in Baltimore, where he studied for seven years. In 1968 he married Esther Garfinkle, of Monsey, N.Y. and six months later they left for Israel.

After enrolling in a Jerusalem *collel* (fellowship program in a yeshiva, where he was learning and teaching, Schuster soon experienced his first taste of helping others to discover their Judaism. One day, while shopping on Jaffa Street, he struck up a conversation with a young man, and within an hour, Schuster brought him to meet a learned rabbi at the yeshiva. Shortly afterwards, the man signed up for classes there. Encouraged by his success, Schuster thought that if he went to the Wall, or the Central Bus Station, he could probably meet many more Jews who might want to learn more about their religion.

One such youngster was an American woman who prefers not to be named. Now living in New York and raising two children with her husband, who's also a *baal*

teshuva, she talks about her first meeting with Schuster. "I was 18 and a bit on the wild side," she said. "I was in Israel with money I had received as compensation from a motorcycle accident. One day I was waiting in line with a friend at the Central Bus Station in Jerusalem, when a man began talking to me. He asked if I was Jewish and if I'd like to go to a class in Jewish philosophy. I said yes."

"When I walked into Neve Yerushalayim Yeshiva, all the girls looked so nice in their dresses - my crowd wore only jeans. They all seemed to get along so well - there was a certain peace in the air. When they asked me if I wanted something to eat and drink, they seemed so genuine. There didn't seem to be any ulterior motive. I wasn't used to that from groups of women. Now I understand the reason for this. In Judaism there's an emphasis on doing *mitzvahs* (commandments) for others. If you do a *mitzvah*, you are happy for the other person. Judaism brings out the selflessness in us."

"After that, Meir Schuster checked to see how I was doing. He didn't just enroll me and forget about me. He was like father and mother to me. He even loaned me money when I needed it. He's a *godol*"

(Continued to Page 54)

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Hunting Nazi War Criminals: An Urgent Goal

By CHARLES ALLEN
(Copyright 1984, JTA, Inc.)

(Editor's note: Charles Allen's latest book, *From Hitler to Uncle Sam: How American Intelligence Used Accused Nazi War Criminals*, is scheduled for release in 1985.)

Ferretting out Nazi war criminals in this country or abroad remains a prime task of our times. The process is painstaking and time-consuming, frequently requiring the combined efforts and cooperation of government and private agencies, individuals and groups. apprehending and then prosecuting war criminals is an extremely complicated legal matter requiring oral and written testimonies and evidence.

The evidence of whatever form requires utmost fidelity to factual data and personal and historical veracity. Should either of these be lacking, or incomplete or distorted, then the quest for justice becomes impeded and short-circuited. There are occasions when well-meaning individuals or organizations fail to grasp this. A case in point was the quest to have Walter Rauff, the Nazi mass murderer and SS Lieutenant, extradited from Chile. Although Rauff died in Chile last spring, the lessons that can be learned about his case remains extremely pertinent today.

The Rauff case aroused a great deal of attention in this country and abroad. Thus, when the Los Angeles-based Simon Wiesenthal Center an-

nounced at a crowded New York press conference last May that it had "new" and "heretofore unpublished" intelligence documents clearly linking Rauff to the Vatican hierarchy in what had been a "close" and "long-term relationship" during the Holocaust, people were prone to listen.

Newspersons from all the TV and radio networks as well as the ranking dailies and press services at the news conference were hit with a packet of 43 pages of "recently released and declassified" American and Nazi German materials to the Wiesenthal Center.

None of the news gatherers had an opportunity to study the Center-released documents. Most had to meet deadlines within an hour or so of having been handed the bulky press kit. In conversations with several press people after the press conference, this writer was told that, in the words of a wire service reporter: "We were under the impression this stuff was new and hot."

A national editor at ABC News told me, "One of our guys asked (Rabbi Marvin) Hier (dean of the Wiesenthal Center) if what he had here was 'the smoking gun' linking Rauff to knowing protection of him by the Pope (Pius XII) himself. Hier backed off that one but that was the feeling we were getting from (his) handouts." A desk man for The Los Angeles Times said: "We go very carefully with his (Hier's) stuff."

Kevin Freeman, Jewish Telegraphic Agency cor-

respondent, who wrote the best in depth reportage of the Center's press session, recalled: "We were overwhelmed with these documents. I assumed they were recently released, that they would add something new, significant to the whole question of the alleged Nazi-Vatican relationships. Otherwise, why bother calling a big press conference?"

A study of the complete press kit handed out by the Wiesenthal Center indicates that the media were properly cautious.

Among the "startling" and "new" disclosures promised by the press kit itself were "document (that would) reveal heretofore unknown details of the mass (mobile gassing vans) program initiated under Rauff's supervision of (sic) 1942" on the Russian front were an estimated 97,000 Soviet Jews alone were exterminated through the mobile gassing program.

Labeled "Exhibit B" in the press kit handed out by Hier, the plural "documents," upon examination, consisted in fact of a single document titled "Report by SS Untersturmfuehrer (Second Lieutenant) Becker to Obersturmfuehrer (Walter) Rauff" dated, the press release said, May 15, 1942. Far from being new and heretofore unknown, "Exhibit B" has an old, already fully revealed history.

The document in question is actually Nuremberg war crimes trial document PS-501, an original and damning piece of evidence at all the SS war crimes trials starting in 1945 and continuing in use by all Allied prosecutors in various trials through the late 1970's. Moreover, the world's media have from time to time

reproduced excerpts and actual copies of the original exchange in the German between SS Second Lt. Dr. August Becker a so-called "gassing officer," and SS Lt. Col. Walter Hermann Julius Rauff, chief, Technical Section II-D of the RSHA (Reichssicherheitshauptamt), Reich Security Main Office.

All the major histories and scholarly abstracts dealing with the Holocaust have not only reproduced PS-501, in whole or in part, but have in many cases place it within its historic context with painstaking care.

For example, Raul Hilberg's 1961 monumental research, "The Destruction of European Jews," traces the origins of the mobile gas vans, including a clear exposition of PS-501. Yad Vashem's 1981 volume, "Documents on the Holocaust," as well as Prof. Jacob Robinson's 1976 "The Holocaust, The Nuremberg

Evidence" provide comment on PS-501.

The original PS-501 document was datelined Kiev, May 16, 1942, not May 15 as the Wiesenthal Center press release erroneously stated. Curiously, the English translation of the Becker-Rauff memo given out by the Center shows no release stamp from declassification by the U.S. Army Intelligence and Security Command's Freedom of Information/Privacy Office. Thus, one cannot determine where this translation came from other than that it is a hurried, poorly translated version that, in places is incorrect.

The Becker-Rauff memo (PS-501) has of course no bearing whatsoever on the "Investigation on Rauff and the Church" which is how the section of the Wiesenthal Center's press "Summary of Facts and Documents" characterizes its own presentation of "Exhibit B."



HALLOWED BY TRADITION

JERUSALEM - Various shaped stones mark tombs in the Jewish burial ground of the Kidron Valley, to the southwest of Jerusalem. Jewish tradition has it that the Last Judgment will take place here. RNS Photo

Judaism —

(Continued from Page 53)

ha doar (giant of his generation). It it wasn't for him, I wouldn't have made it."

Schuster's current plan is to make it easier for others to "make it." Deeply upset by the fact that Jewish youth, often strapped for funds, stay in Arab hotels when they're in Jerusalem, he is currently negotiating for the purchase of a building in the Jewish Quarter which will be used as a youth hostel. The Heritage House, as it will be called, will be a base for Jews who are seeking to learn more about their roots — or who simply need a place to stay. Priced at \$6 per night for bed and breakfast, the hostel will feature a library of books and tapes, and offer services such as referrals to Torah classes, placements for Shabbos with observant families, and a tour of Jerusalem.



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Family Is A Goal Of Jewish Students

By NADINE BROZAN

Most of the Jewish college students questioned in a recent survey said they intend to marry and have at least two children, but a significant proportion of them said that marrying within their religion is not a primary goal.

Those findings emerged in a study entitled "Jewish Campus Life: A Survey of Student Attitudes Toward Marriage and Family," which was released recently at a news conference at the American Jewish Committee, 165 East 56th Street. The survey of 1,230 students attending 14 colleges during the 1981-82 academic year was conducted by Rela Geffen Monson for the American Jewish Committee and the National B'nai B'rith Hillel Foundation. Monson is professor of sociology and chairman of the faculty at Gratz College in Philadelphia.

The respondents to the mail questionnaire — 75 percent were undergraduates, 25 percent graduate students — were drawn from 14 institutions: Brandeis, Hofstra, Brooklyn College, Princeton,

Swarthmore, the University of Rochester, the University of Pittsburgh, Virginia Commonwealth University, the University of Florida, the University of Wisconsin, Washington University in St. Louis, the University of California at Los Angeles, Stanford and the University of Southern California.

Approximately 70 percent of the students had been raised in suburban communities, mostly in upper-middle-class homes with parents who had college degrees and, in many cases, graduate-school educations. Four-fifths came from intact families. Among the mothers of the students, 70 percent worked outside the home. The students themselves represented a high degree of commitment to Judaism, reflected in their education, activities and observances with which they had been raised. Their parents were mostly synagogue-goers and contributors to Jewish charities.

"Over 80 percent of Jewish youth attend college: They are the future members of synagogues and of Jewish

organizations and the future leaders," said Yehuda Rosenman, director of the Jewish communal affairs department of the American Jewish Committee.

"A glimpse of what they think of themselves as Jews and their aspirations for marriage and family is of great importance if we are to begin to predict the size and quality of Jewish life in this country."

The glimpse offered in the report presented a variety of impressions about young Jews, many of them contradictory. Clearly, Monson said, "The great majority want to marry and raise families and when they have doubts, those doubts are based on not finding the right person and not on career aspirations."

Figures in the study showed that three-fourths of the respondents considered marriage an important part of their future, but most indicated that they would not marry unless they found the right mate.

They also asserted, almost unanimously, the desire to have children, with nearly two-thirds in agreement that "for a Jew, family is more important than career."

Forty-one percent said they foresaw having two children, 31 percent three and 18 percent four or more.

Meanwhile, many said they were dating non-Jews. Only 15 percent said they would never date a non-Jew, 25 percent said they would "under certain circumstances," 32 percent said they would do so regularly and 28 percent said religion was "not a factor."

Monson said, "They are remarkably well integrated into the non-Jewish environment in which they study. About 90 percent had close friends who were non-Jewish and two-thirds reported having had at least some serious dates who were not Jewish."

According to the report, "The cumulative data make it apparent that the students are family-oriented, but not necessarily committed to

creating Jewish families. Although nearly two-thirds acknowledged an explicit connection between Judaism and family life, most had not seriously worked it out for themselves. Raised on the pluralistic principles of American society, many students expressed the belief, for example, that a non-Jewish mate would be able to rear their children Jewishly, or that love would ultimately triumph over religious differences. All in all, love and family life were linked together more solidly than Judaism and family life. And when the time came for the students to make the decisive choice of a partner, the

Jewish component might well be sacrificed in favor of 'real life.'"

As one young woman put it: "I plan to be Jewish all my life and my children will be raised Jewish. It would be nice if my husband was Jewish, but this is not a prerequisite."

Monson cautioned her listeners against interpreting the report to be representative of the entire Jewish population and against assuming that ideas formed during college years would not change. "Just because 80 percent of them date non-Jews, that does not in any way imply that 80 percent will marry non-Jews," she said.

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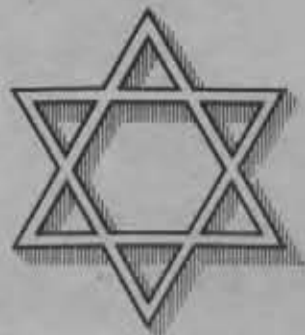
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Women In Key Jewish Press Jobs, Survey Finds

By BEN GALLOB
NEW YORK (JTA) -- Women appear to have achieved a major career breakthrough in recent years in Jewish journalism, according to the findings of an informal survey by the Jewish Telegraphic Agency of Jewish news publications in the United States and Canada.

An examination of the editorial staffing of 62 of the publications, representing all but a few of those media, showed that nine of the publications had women in the categories of editor-publisher, co-publisher, and publisher/executive editor. No fewer than 38 — nearly 60 percent — of the publications listed women as editors and

managing editors.

In addition, 16 women serve as associate and assistant editors and six hold various subeditor positions. The list of women staff members includes 13 editorial assistants. More than a dozen women were listed as editorial contributors. The findings showed that only six of the publications listed no women in any editorial capacity.

(Marcia Stein, who was Chronicle managing editor when these dates were compiled, is now business manager.)

Basis For The Survey

The survey was based on an examination of editorial mastheads, the membership list of the American Jewish Press Association (AJPA), and listings in the current *American Jewish Year Book*.

The current membership list of the AJPA lists 51 full members and 13 associate members among news publications. The 1983 *American Jewish Year Book* lists 71 such publications in the United States and five in Canada for a total of 76. By either yardstick, the publications studied by the JTA represent an overwhelming majority of such news publications.

The presence of women in key editorial positions appeared to be totally unrelated to such factors as geographical location, ownership by either Federations or private individuals, or size and circulation of publications.

Women serve as editor and publisher, or as editors and managing editors, on both privately-owned and Federation-sponsored news publications, on weeklies with substantial numbers of pages and wide circulation, down to letter-head size private and Federation-sponsored publications ranging in size from four to 12 to 16 pages, published and circulated within a limited geographical area.

In Jewish Organizational Life

Women have been emerging in recent years in growing numbers as presidents of Federations, major power centers in Jewish organizational life and of Jewish congregations. But this is considerably less true of appointments of women to key executive positions. Women remain a rarity in decision-making high echelon presidential and executive posts of major national organizations which are not women's organizations.

An examination of the 1983 Directory of the Council of Jewish Federations indicated that 32 of the presidents of the 225 Federations, Welfare Funds and Community Councils listed in the directory — about 15 percent — are women.

(Esther Leah Ritz of Milwaukee has served as president of the Milwaukee Jewish Federation. She now is president of the national Jewish Welfare Board.)

Since these are volunteer

elective posts, the number of women in Federation executive directorships, or their equivalent, was considered more meaningful. Twenty-eight women, again slightly more than 10 percent, were found to be holding posts as paid executives. Sixteen are listed as executive directors, seven are listed as executive secretaries, two as secretary-treasurers and three in the categories of administrator, administrative secretary and treasurer.

Women also hold executive positions in affiliates of the national organizations and in local units of such organizations but precise data on their numbers and duties were beyond the scope of the survey.

But comparison of the percentages clearly demonstrate that the deepest penetration by women in formerly all-male preserves in American Jewish organizational professional areas has been made in Jewish journalism.



CONSERVATIVE JEWISH SEMINARY ADMITS FEMALE RABBINICAL STUDENTS

NEW YORK — The Jewish Theological Seminary, on Manhattan's Upper West Side, has admitted its first crop of female students studying in its rabbinical program, leading to ordination. Nineteen women registered for the fall schedule on Sept. 5, amid a host of reporters and TV lights, as the 98-year-old seminary, flagship institution of Judaism's Conservative movement, broke a long tradition that its Reform Judaism counterparts broke some time ago. Rhonda Nebel, in top picture, fills out registration forms along with her male classmates; Debra Cantor speaks with reporters in the bottom picture — both are members of the fall 1984 entering class. RNS Photo



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We do not pine for the hard old days, but we as a community are failing our children if we do not provide

every support, encouragement and opportunity for them to find mates within their own people. One modern institution springing up to meet the need of Jewish young (and not-so-young) people to meet each other is the Jewish singles club. Another such organization is in the process of formation in our area. Regular social events are contemplated, as well as any activities the members can dream up. Secretarial support and space are available. Names and addresses are all that is needed. Send yours, if you are interested or know someone who is, to: J.C.S. (Jewish Club for Singles), P.O. Box 1035, Frazer, PA 19355.



HEBREW THROUGH COMICS

After the world-wide success of the famous aleph-beth 'Learn Hebrew, tongue of the prophets, language of today' poster, which also appeared as greeting cards, puzzles etc., (see small reproduction in center of photo) - a new publication 'Hebrew Through comics' has now appeared, the third in the series. Now being distributed all over the Jewish world it is published by Rolnik Publishers - Something Different with the assistance of the Hebrew Language Division of the WZO Department for Education and Culture in the Diaspora.

The unique features in this 22 page colored booklet are first the use of typical conversation from casual encounters in Israel which appear in the comics and second, the accompanying grammatical and linguistic explanations. This combination transforms the booklet into an adventure in learning as well as in humor.

It is available at \$6 including postage from the Hebrew Language Division, POB 92, Jerusalem or from the publisher at 10 Wissotsky St., Tel Aviv. WZPS Photo.

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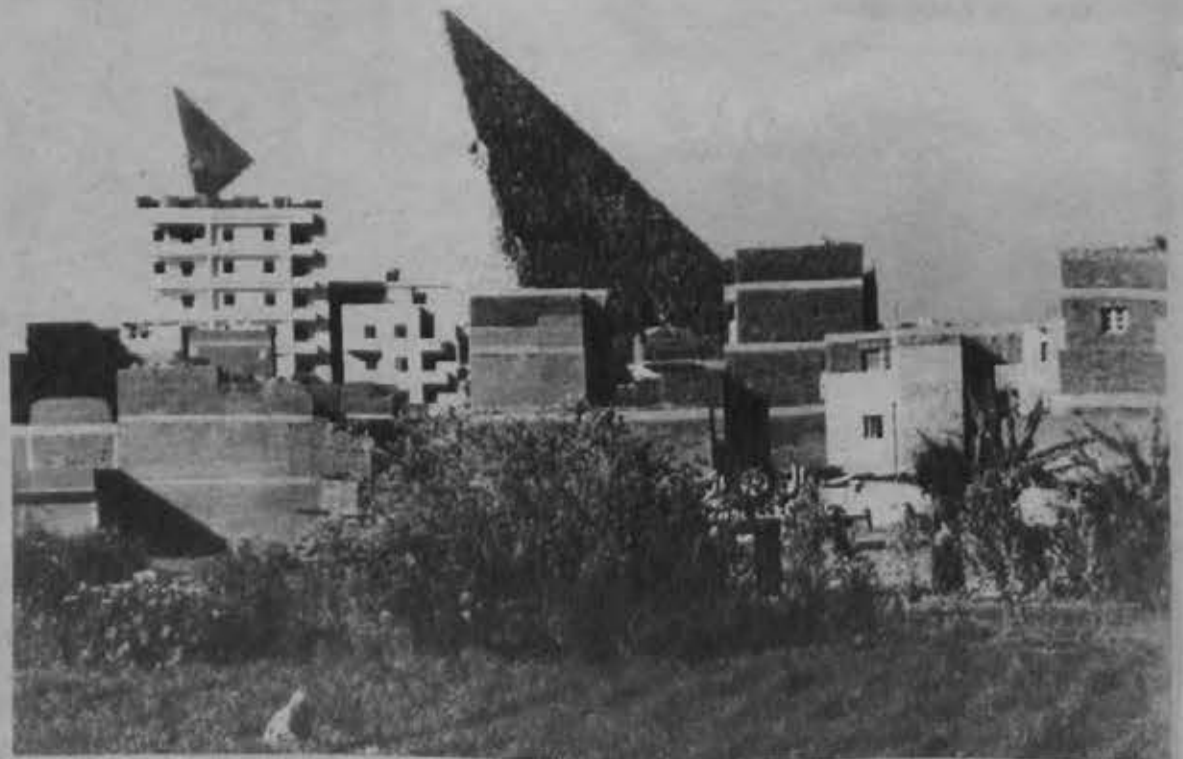
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ARCHITECTURAL CONTRAST...GIZA, EGYPT

The modern and the ancient form a startling, yet not unpleasant architectural contrast in Egypt. The pyramids in the background will probably outlast the more modern structures in the foreground, however. RNS Photo

90-Year-Old Jewish Author Still Weaving K'tonton Tales

By ROCHELLE SAIDEL
(Copyright 1984, JTA, Inc.)

At the age of 90, children's author Sadie Rose Weilerstein is still weaving her K'tonton tales, and her Jewish Tom Thumb is now on audio cassette.

With new script and lyrics by Weilerstein, the cassette is based on her book *K'tonton in Israel*, which was published by Women's League for Conservative Judaism. Narration and original music are by Judy Chemak, who co-published the cassette with Women's League. The cassette will be formally launched at Women's League's Biennial Convention, to be held at the Concord Hotel Nov. 11-14.

Weilerstein's character first appeared in print 54 years ago, as a children's story in the first edition of *Outlook*, the magazine of Women's League. The largest synagogue women's organization in the world. Women's League in 1935 published a collection of K'tonton stories in a book called *The Adventures of K'tonton*.

Three generations of children claim K'tonton as a friend. *The Best of K'tonton* (an anthology of stories from *The Adventures of K'tonton*, *K'tonton is Israel*, and *K'tonton on an Island in the Sea*) was jointly published by

Women's League and the Jewish Publication Society to mark the character's 50th birthday in 1980. In the fall of 1980, *K'tonton at the Circus* was published.

"There are all kinds of 'real,' and K'tonton is very real to me," Weilerstein said in an interview. "I hear him talking; he tells me what to write. My husband and I called him our fifth child." She conceded it is difficult to answer children who ask if K'tonton is real. "If I say 'yes,' I confuse the children. But if I say 'no,' then K'tonton is insulted," she explained.

Weilerstein said that K'tonton's adventures are usually based on real events, on bits of reality that emerge into a story. "What you feel deeply remains in you and eventually comes out," she said. She often tells the story to a child, and later writes it down. "Each story has a story behind it," she explained. "An idea gets into my head, and stays in the back of my mind. The next thing I know, I have a story, and a need to tell it. Then comes the hard part - writing it down. Some stories can take six years to grow in my mind, and some can happen in a minute."

The frail white-haired author says she does not want K'tonton's age of 54 to mislead people. "Please don't think of him as a tiny middle-

aged adult with a receding hairline," she says. "Thumb-sized people have an entirely different way of aging. He's still a small boy, and grows very slowly. Now he is the size of a tall man's thumb.

"I used to say I was K'tonton's mother, but I'm too old for that now," Weilerstein says. "Now I am his biographer and he calls me 'Mrs. W.' In the early days, I never considered myself a writer. I signed myself 'housewife,' until I earned over \$400 and realized I had to pay income tax on my earnings.

"If it were not for Carrie Davidson, the first editor of Women's League *Outlook*, my K'tonton stories might have remained stories I told my own children. She kept after me, because she needed items for her children's page in the magazine. Finally, I wrote down the first K'tonton story."

Weilerstein began her writing career "by accident," when she made up stories and poems for her young son's pleasure. At that time, there were no children's books on Jewish themes, so she had to improvise. "I'm so happy to this day when I see a good Jewish children's book, or a good children's book in general," she said.

K'tonton came into being one evening when my husband found a story by the Hebrew writer S. Y. Agnon, and read it aloud to me" she recalled. In the story, the hero, Rabbi Gadiel Hatinok, a tiny rabbi, finger-sized but adult, saved the Jewish people from a blood accusation.

When her son asked what his father was reading, she answered him: "About a tiny person, so high, sticking up her thumb. He insisted on hearing the story, but she didn't want to tell a five-year-old about a blood accusation. "So I turned the tiny person into a thumb-sized boy much like himself, except for size, who took a ride on a chopping knife and wished he hadn't," she explained. "It was my husband who gave him his name, meaning 'very tiny' in Hebrew.

"I never started out to teach with my stories," Weilerstein continued. "My child already had these Jewish experiences. But the books gave new dimensions to what he knew." Weilerstein discovered, however, that for some children, Jewish experiences started with her books, and continued into their homes. She was pleased when a Jewish Theological Seminary rabbinical student told her "K'tonton brought me here."

Weilerstein, who now lives in Rockville, Md., was born in Rochester, New York on July 28, 1894. In addition to the

K'tonton series, she has written such Jewish children's books as "What Danny Did," "Little New Angel," and "What the Moon Brought."

She has received numerous awards for her work, among them a special Jewish Book Council award for her "cumulative contribution to Jewish juvenile writing" and

the Women's League for conservative Judaism's Yovel Award. In addition, the Association of Jewish Libraries singled her out with its Sydney Taylor Award. Three of Weilerstein's books have been translated into French, Italian and Greek. All have been transcribed into braille.



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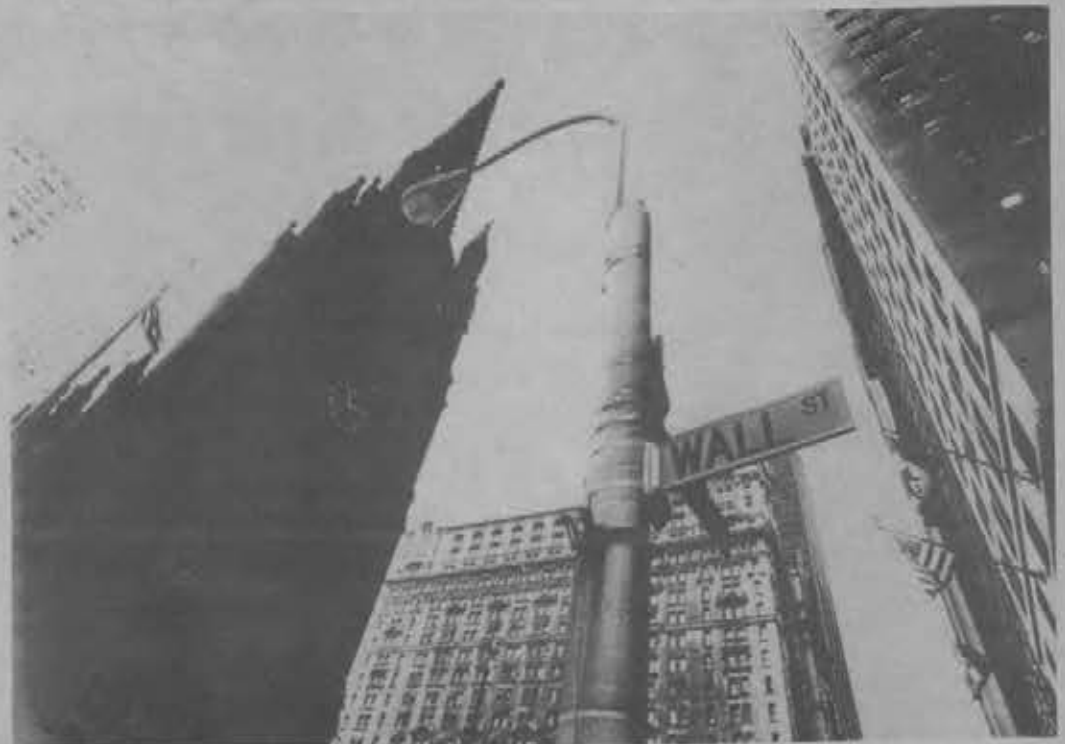
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WHERE CHURCH AND SOCIETY MEET... NEW YORK - This picture, taken at the corner of Wall street and Trinity Place in the heart of lower Manhattan's famed financial district, symbolizes the sometimes conflicting worlds of religion and high finance. During the past decade, that juxtaposition has resulted in an increasingly sophisticated religious movement to hold corporate America responsible for its ethical behavior in the marketplace. The church pictured here is Trinity Church, one of the oldest in the U.S. (RNS Photo)

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SHALOM



Greetings to all this Rosh Hashana. Let the Shofar herald a coming year of peace and understanding for all mankind. May you have a New Year blessed with prosperity and health.

Jewish Senator Says Jews Lag In Lobbying For Vital General Issues

By BEN GALLOB
(Copyright 1984, JTA)

Jews as individuals and groups lag behind other religious groups in lobbying their congressmen on issues of universal concern "and their activity makes conspicuous the lesser lobbying of Jewish groups for such concerns," according to the only Reconstructionist among the Senate's eight Jewish members.

Sen. Carl Levin (D. Mich.) made his criticism in the current issue of the Reconstructionist, the official publication of the movement.

He said he received "and welcomed" the many visits, calls and mail from Jewish groups "about Israel, about Soviet Jewry and about Ethiopian Jews" but he felt that he was "not lobbied enough by many of these groups or individuals about concerns that are not, strictly speaking, Jewish."

Levin listed "apartheid in South Africa; oppression of non-Jewish dissidents in the Soviet Union and other countries; hunger, unemployment

and other miseries in America." He said he "presumed" that other Senators and Representatives "also are not being lobbied by Jewish groups and individuals on these issues as much as they are on so-called Jewish issues."

Levin appeared to be reviving one of the most enduring conflicts among Jews since the emancipation: should Jews, in approaching holders of power, concentrate their maximum efforts on issues vital to Jews, or should they also battle, as Jews, for the victims of injustice who are not Jewish?

The Senator said he knew the vast majority of American Jews "share these universal concerns," adding that "they sent to Congress as their representatives persons who manifest these concerns." He added that such Jews "are extremely active and supportive of 'non-Jewish' organizations that fight to relieve all sorts of human misery. Why then do they carry more fully their

concerns to Congress as Jews?"

He declared he was aware of and appreciated public statements by Jewish groups and individuals on these issues "as well as - even more significantly - Jewish organizational participation in demonstrations and other public shows of sentiment. There is certainly no absence of Jewish involvement."

However, Levin added, "with some notable exceptions, involvement in direct lobbying of Congress on these universal concerns," such as demands for a nuclear freeze and other actions to avert the "ultimate" Holocaust "is less than that manifested by many other religious organizations."

He declared it was "important" that Jews be "prominently identified as active Jews in halls of Congress in these concerns, because Congress is the area of change in a democratic system."

"Making statements is important," Levin asserted. "But most important is acting to effect change. We demonstrate we understand this on so-called Jewish issues - for example, Israel and Soviet Jewry - by our lobbying of Congress."

"What we need as a community to understand better is that it is also in our self-interest - in addition to being the right thing to do - to lobby with vigor as Jews and Jewish organizations for our universal concerns, and for the concerns of other Americans whom we support," he said.

Remarking he was echoing Hillel, Levine declared: "You don't get what you don't ask for, but if you ask only for yourself, you have only yourself to count in the arithmetic of power. That is the way it is - and thank Heaven for us that it is this way - in this marvelously multi-ethnic, multi-concerned society of ours."

He declared that American Jewry, "as a community," needed to participate "more vigorously and visibly - and universally -- in the

legislative process." He said Jews need to demand from their lawmakers no less than what Rabbi Mordecai Kaplan, founder of Reconstructionism, "demanded of us: To use law to regulate the power we have for developing both individuals' potentialities for the good life and society's

potential -- for freedom, justice and peace."

Levin said this was not only "the right thing to do. It also happens to be in our interest as a minority in America, and will gain friends for our cause when we espouse the strategic importance of Israel to the United States."



ROSH HASHANA

Jewish men pray in a makeshift synagogue in Warsaw, Poland, during an earlier Rosh Hashana observance. The city - recognized as the center of Jewish culture before World War II - now has an estimated Jewish population of less than 700 people. Rosh Hashana will be celebrated this year on Sept. 8. RNS Photo



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Family Conflicts Caused By Adult Children Returning Home

By Ben Gallob
(Copyright JTA, Inc.)

Completely unique kinds of Jewish family conflict are arising from the return of adult children to the homes of their parents and the shift by grandparents from unsafe urban areas to the homes of

their adult children in suburbia, according to a report by a Jewish family agency.

The report by social workers in the Smithtown, Long Island office of the Jewish Community Services of Long Island (JCSLI), referred to such generational

conflicts in a number of homes of Suffolk County Jews. Employment problems stemming from the recession are the main reason adult children return to the home of their parents, according to Elaine Sommer, supervisor of the Smithtown JCSLI office.

Mrs. Sommer said that such adult children "either do not have a job or their job does not pay enough to permit them to live on their own." Since "the potential for conflict" is inherent in such situations, she added learning to live together again under these circumstances can be difficult.

The parents view the return of an adult child as an intrusion in a time of their lives when they feel they have done their duty as parents and can enjoy being alone together. The children, on the other hand, are used to an independent life style and have trouble in being held accountable for their time and in tolerating the parental supervision they had long since left behind as small children.

Mrs. Sommer said a common complaint of parent and child in these touchy relationships is handling of money matters. She said the parents feel their adult children "should accept responsibility and contribute for room and board and yet they are reluctant to express their thoughts," while the adult children are reluctant to pay because they want to save as much as they can for the apartment they hope they will have soon. Meanwhile, their living at their parent's home has brought a sudden increase in the living expenses of the parents.

The family agency is most often contacted by the child,
(Continued to Page 67)



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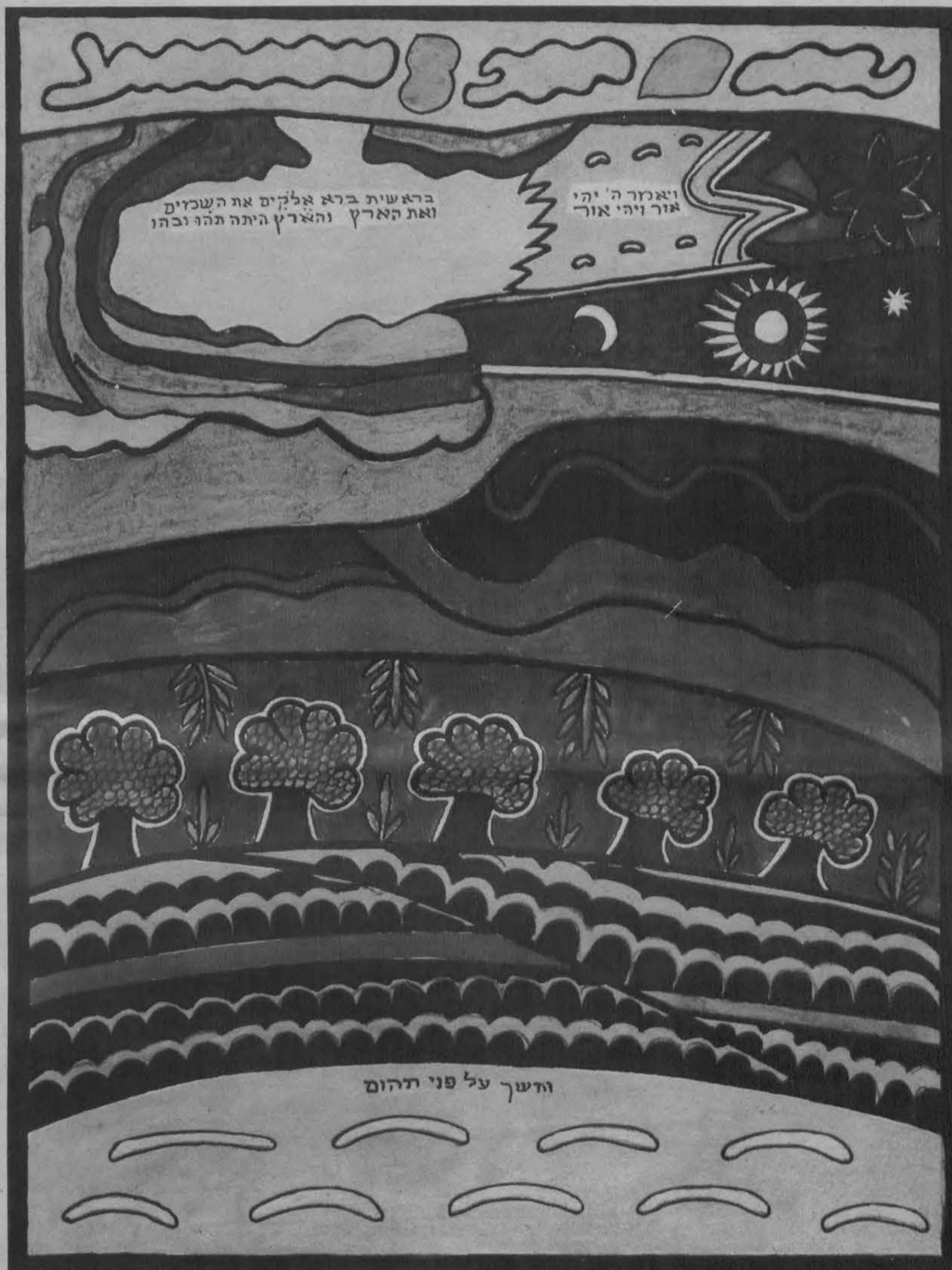
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Obituaries

Isaac Cutler

Isaac Cutler, 99, of the Kutz Home in Wilmington, died Sept. 8 in Riverside Hospital of respiratory failure.

Mr. Cutler, who would have been 100 on Sept. 17, was a retired coat designer. He had worked in Philadelphia.

He is survived by his wife, Minnie, three daughters, Evelyn Laiken, with whom the Cutlers had lived, Jeanette Kall of Willow Grove, Pa., and Marian Steinberg of Toronto, Canada; five grandchildren and four great-grandchildren.

Graveside services were Sept. 9 in Har Zion Cemetery, Collingdale, Pa.

In memoriam the family suggests contributions to Kutz Home Auxiliary, 704 River Road, Wilmington 19809, or Congregation Beth Shalom, 18th Street and Baynard Boulevard, Wilmington 19802.

Dr. Benjamin Frank

Dr. Benjamin Frank of Washington, a resident of Wilmington as a youth, died in a Washington hospital on Sept. 14 of leukemia.

He was 83 years old.

Dr. Frank retired from the U.S. Bureau of Prisons in 1966 as chief of research and statistics. He was responsible for having persuaded the bureau in 1963 to close the federal prison Alcatraz, on an island in San Francisco Bay, on the grounds that it had outgrown its usefulness as a penitentiary and had become too expensive to operate.

Alcatraz, formerly a Union

military prison during the Civil War, was taken over by the U.S. Bureau of Prisons in 1933 to house hardcore and dangerous federal prisoners. It soon became one of the most controversial federal prisons in the country.

Alcatraz is now a tourist attraction.

Dr. Frank, who was born in New York City, came to Wilmington in 1911 when his widowed mother married David Lurge, a jeweler on East Front Street.

He graduated from Wilmington public schools and earned a bachelor of science degree in psychology from the University of Pennsylvania.

Preparing for a career in corrections, he worked for several years in the Rahway (N.J.) Reformatory as director of classifications. When he received his doctorate in psychology from New York University, he joined the administrative staff of the U.S. Bureau of Prisons as chief of research and statistics.

He also became a consultant for the federal task force on corrections. In 1969, he went to Japan to represent the United States in the 22nd international conference of the United Nations, Asia and the Far East Institute for the Prevention of Crime.

After his retirement from the U.S. Bureau of Prisons, Dr. Frank served as a professor emeritus at American University in Washington, a professor in penology at the University of Maryland and as acting director and professor at the Center for the Study of Crime, Delinquency

and Corrections at Southern Illinois University in Carbondale, Ill.

He was also the editor of a book, *Contemporary Corrections*, published in 1973, and was a frequent reviewer of books on corrections for Today, a professional magazine.

He is survived by his wife, Charlotte, of Washington; a brother, William P. Frank, of Wilmington, a News-Journal columnist and staff reporter; and by a nephew, a niece and several great-nephews and great-nieces in the Wilmington and Atlantic City areas.

Services were private.

Freda Bicow

Freda Bicow, of 704 River Rd., died Sept. 16 in the Milton and Hattie Kutz Home.

Her late husband, Sidney, died in 1968.

She was a member of Adas Kodesch Shel Emeth Congregation.

She is survived by a son, Irvin of Tarleton; two sisters, Rose Dyskant of Claymont and Selma Sugerman of Philadelphia; and three grandchildren, Marti, Howard and Jacqueline Bocow all of Tarleton.

Funeral services were held Sept. 17 from the Schoenberg Memorial Chapel, 519 Philadelphia Pike. Interment was in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery on Foulk Road.

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

Louis Gilbert Pottock

Louis Gilbert Pottock, 68, of 2 Devon Court, Devon, died Sept. 17 in St. Francis Hospital of heart failure.

Mr. Pottock was the owner of Pottock's Scrap Iron and Metals, 1401 Thatcher St., until he retired in 1980. He was a member of Adas Kodesch Shel Emeth congregation and B'nai B'rith Lodge 470.

He is survived by his wife, the former Helen Haber; a son, Elliott D. of Wilmington; a daughter, Shelly M. Mintz of Wilmington; a sister, Bertha Finkelstein of Pennrock; and four grandchildren.

Services were held Sept. 19 in the Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to the Adas Kodesch Shel Emeth Congregation, Washington Street and Torah Drive, Wilmington 19802; or the American Heart Association, 4-C Trolley Square, Wilmington 19806; or the American Diabetes Association, Delaware Affiliate Inc., Suite LLI, 2300 Pennsylvania Ave., Wilmington 19806.



THE LAST TWO RESIDENTS
PIKIN, UPPER GALILEE - Margalite and her mother, Mazel, above, are the last two Jewish residents of the town of Pikin in Upper Galilee, an area with Jewish habitation since the Fall of the Second Temple. RNS Photo

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The adult Jewish committee of the AKSE congregation is offering the following four courses of study to the Jewish community and everyone is welcome.

1. "Theology and Ethics of the High Holiday Liturgy" - This course is divided into three sections. The ability to *daven* or read Hebrew is necessary.

(a) First 20 minutes are spent in reading under the tutelage of Dr. Alexander Vega, an expert in *dikduk* and accurate reading. Each student reads the paragraph.

(b) Second 20 minutes are spent in *chanting nusach* with Chazzan Markowitz. Opportunity also given to students to chant.

(c) Third 20 minutes are spent with Rabbi Gewirtz and his lecture on the theme of this course. The text is the point of departure.

The following prayers will be read, chanted, and analyzed: *Yom Hazikaron* in *Amida* and *Kiddush*; four additional verses for *Aseret Y'may T'shuvah*; the three *U'v-chain*; *Malchuyot*, *Zichronot*, and *Shofarot*;

U'netaneh Tokef; a tentative Holocaust Theology based on Liturgy of *Yamin NO-ra-im*.

This course meets Tuesday Evenings, beginning Nov. 13

2. "Talmud Class" - taught by Rabbi Gewirtz. We will continue the study of *SANHEDRIN*, folio 38a, to the end of the chapter.

This Talmud course meets Tuesday evening, 8:30 p.m. beginning Nov. 13

3. "Medinat Yisrael - Shabbat Series" - This lecture and discussion series will lead to a better understanding of the inner workings of the modern state of Israel. It will be

presented after Friday evening Sabbath services at approximately 8:40 p.m. in the social hall. Among the topics to be presented: the political and party system; the army and defense system; Histadrut audit co-op ownership system; the educational systems; *Kupat Cholim* and Israel's group insurance system; and dance and music.

The specialists who will lecture include: Dr. Alexander Vega, Dr. David Milstein, Faith Brown, Naomi Goldstein, Gladys Gerwartz, and Rabbi L.B. Gerwartz.

Dates to be announced

4. "Sichah Ivrit" - This Hebrew study and conversation group will use Hebrew classic texts, or a Hebrew poem, or a story to stimulate open discussion in Hebrew. Some basic understanding of conversational Hebrew is necessary, but all levels are welcome. Elizabeth Finkelshtein and Sylvia Wagman will co-chair this study group. The first meeting will be in November, with each meeting to alternate between Monday and Wednesday evenings.

Dates to be announced



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INTROSPECTION

The days between Rosh Hashana and Yom Kippur are devoted to prayer, solemn festivities and rest from work. It is a time for introspection, for self-judgment and self-improvement. This silkscreen painting, by the contemporary American artist Will Barnet, illustrates that theme aptly. It is a gift of the Mr. and Mrs. Albert A. List family to the collection of the Jewish Museum in New York City.

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Physical Fitness: The Look Jordache Wants Jerusalem To Know Better

By DAVID AMITTAI
(Copyright 1984, JTA)

On Madison Avenue, "the Jordache look" describes the lean, trim cut of what are probably the world's best-known designer jeans.

In Jerusalem, however, that look is coming to mean the lean, trim figure that is shown off best in them.

And the marketing geniuses whose award-winning jingle registered Jordache jeans into the permanent consciousness of today's consumer — Joseph, Ralph and Avi Nakash, the founders of Jordache Enterprises — are the same team of brothers who are making Jerusalemites increasingly aware of the link between physical fitness and fit physiques.

The Israeli-born Nakash brothers had a more specific goal in mind when they donated the Beth Miriam Physical Fitness Center at Boys Town Jerusalem last year in honor of their mother. As Joe Nakash, Jordache's chairman of the board, put it: "We wanted to give Boys Town the facilities to offer its students a physical education program that is as outstanding as its academic, technical and religious studies curriculum."

But Boys Town's prevailing policy throughout its 36-year history has been to share its facilities — whether a high tech-oriented computer or a heat-controlled swimming pool — with the greater Jerusalem community.

Thus, while the Physical Fitness Center is utilized by Boys Town's high school, junior high and college students during school hours under the direction of six physical training teachers, it is open from 6:15 in the morning until 10 at night to others who wish to row, cycle, bend,

contort, groan and perspire on its state-of-the-art exercise equipment.

And who are the people who use the muscle-building machinery that fills the 1,000-square-foot gymnasium? They include neighboring schools and youth groups that bus in their charges each day by the hundreds, as well as health-conscious individuals who, for a nominal membership fee, can satisfy their need for a vigorous workout.

Individuals like morning regular Milton Schwartz, a former resident of the Bronx now living in Bayit Vegan, the Jerusalem suburb in which the 18-acre Boys Town campus is located.

Every day like clockwork upon completing his stimulating exercise regimen, Mr. Schwartz bursts from the locker room with a spring in his stride, a salute to the Beth Miriam plaque on the wall and a spirited "Baruch Hashem" (Thank the Good Lord) to any and all within earshot.

But there is another — and markedly different — group of persons who are recurrent visitors to the Nakash Center. They are the men, women and children suffering from crippling injuries or debilitating illnesses, whose physical therapy under a doctor's supervision is for the most focused purpose of restoring health, not just retaining it.

Even more poignant are the men for whom Tuesday night is specially reserved: the disabled veterans of Israel's armed forces. For them, the weekly sessions of physical rehabilitation are a critical part of the continuing struggle to keep their bodies from atrophying into total degeneration.

What is remarkable about these men — who include

multiple amputees and war victims maimed for life by horrible spinal wounds — is their ability to smile through their pain as they work out on the equipment. To the Boys Town students who assist them with their exercise program, they give invaluable lessons which can't be learned in a classroom: lessons in

living courage.

Yehezkel Bar-Nachum, one of the disabled vets, is the spokesman for this group. On Israel's 36th anniversary of independence last Spring, he sent greetings to Joe Nakash which recalled the Jordache chairman's service in the Israeli army before he came to the United States.

"I cannot begin to thank you for this outstanding Center, which for us as *nechal Zahal* (Army disabled) means health and the ability to live as dignified human beings," he wrote. "As one soldier to another, I can only say, *Kol hakovod* (All respect to you)."

All the nachas fit to print.

WISHING LOTS OF NACHAS TO ALL THE NEW PARENTS AND GRANDPARENTS DIANNE AND JEFFREY SEIDEL gave birth to a daughter on Sept. 8.

HERMAN AND LEONA SNYDER have a brand new grandson.

RABBI HERBERT AND FLORENCE DROOZ have a new granddaughter ISADORA YOFFIE born to their daughter and son-in-law Jody and Alan Yoffie of Worcester, Ma.

REV. SAMUEL AND THELMA MANDELBERG have a new grandson, Jeffrey Steven, born to their daughter and son-in-law Ronald and Barbara Bartash.

CHARLOTTE GLUCKMAN has a new granddaughter Amanda Rose, born to her daughter-in-law and son Cindy and David Shore in Minnesota.

MAZEL TOV ON ALL THE MARRIGES AND ENGAGEMENTS ANDREA SCHWAB, daughter of JUDY AND RALPH SCHWAB married Jerome Cohen.

ANNE FRANCIS WEINER, daughter of MILDRED AND ISRAEL WEINER, married Joseph John Barnas of Secane, Pa. at Temple Beth Shalom on Aug. 26. The couple will reside in Secane, Pa.

ANNA BROOKE CLINE, daughter of MR. AND MRS. ROBERT G. CLINE, married Michael Alan Schwarz in Cong. Beth Emeth on Aug. 26. The couple will live in Rochester, N.Y.

DAVID L. ARENSON, son of JUDY AND GERALD ARENSON, recently got engaged to Christine Ann Barron.

WENDY ROBIN COHEN, daughter of GERALD AND LORRAINE COHEN, married Mark Gilbert of Medford, Mass. on Aug. 12 at Temple Beth Shalom. Reception held at the Hotel DuPont. WENDY is the granddaughter of ZELDA COHEN and the late Michael Cohen.

STEVEN LIPSTEIN, son of NAN AND LENNY LIPSTEIN, was married Saturday, Sept. 15 to Susan Ullman of Atlanta. They were married in Baltimore by Rabbi Peter Grumbacher.

MASON SALTZMAN, son of PEARL AND STAN SALTZMAN is engaged.

IRA HORDEN, son of MARTIN AND LEA HORDEN married Shirley Friedman.

RICHARD WIENER of New York, son of MRS. ADOLPH MARKEL, JR. recently got married.

CONGRATULATIONS AND MAZEL TOV FOR A JOB WELL DONE

BERTHA KEIL KESSLER, son, MARK K. KESSLER of Phila. was elected chairman

of the board of Big Brothers/Big Sisters of America.

PAULA LEHRER has accepted the position of staff director of the Delaware House of Representatives. Her duties include supervision of the 50 member staff of the House as well as responsibility as fiscal agent.

MAURA GOLIN was recently elected president of the Friends of the Wilmington Library. Some of the board members include HENRIETTA MILLER, STANLEY BUDNER, AND JUDY TOPKINS.

MELISSA AZLANT, daughter of MRS. NANCY GREEN was chosen by the American Field Service as an Exchange Student to Thailand.

SIMON and VERA STEINBERG have moved to Florida. They will be greatly missed in Wilmington. I wonder if the Jewish community in Florida knows what gems they have in Simon and Vera? Lots of mazel.



GALILEAN DELICACY
UPPER GALILEE, Israel — An Arab housewife prepares pita for a wedding party in Galilee. The delicious bread is a staple in the Middle East. RNS Photo

New Years Greetings

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Do You Know Any Newcomers?

If you know of any newcomers to the community, please give us a call. We'd like to send them our "Shalom" brochure, and to welcome them to town. Drop us a note with the name(s) or give us a call. Thanks.

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Family Conflicts —

(Continued from Page 62) usually 20 to 25 years of age, who complains of lack of understanding from the parents. Since this is a family problem, Mrs. Sommers pointed out, parents are urged to join their child in the counseling process in which "the focus is on resolving the differences fairly and equitably." She contended "new approaches can always be found." The JCSLI, a beneficiary of the UJA-Federation, has its main office in Rego Park in Queens.

The other unsettling problem is the arrival of grandparents to join the household. Mrs. Sommer said many children become anxious about the safety of elderly parents in crime-ridden areas and arrange to have the parents move in with them.

Despite the undeniable goodwill of the children, "changing long-standing lifestyles can be enormously disruptive" and some of the grandparents "become depressed after their move. One of their major problems is that they do not drive and a car is essential" in Suffolk County.

Adult children involved in such new arrangements "actually have very mixed feelings," Mrs. Sommers reported. "They are a bit angry at their parents for not fully accepting the best in the situation and there is a sense of guilt, at the same time, for feeling as they do."

She noted that the adjustment "becomes three generational when there are still children living at home" when the grandparents accept invitations to safer residence with the adult children. "The chances for friction increase. We have a number of couples coming to us because of pressures from elderly parents and problems of adjustment from their children."



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.

Happy New Year

By Arnold Lieberman,
Executive Director



The occasion of a new year always brings to mind endings and beginnings in the form of clearing the slate, resolutions, atonement, etc. These things pertain to all aspects of life, but as always, our focus and concern regards "the family."

Family relationships are interesting in the sense that they can be our greatest source of comfort and satisfaction or our greatest source of stress and concern or anything in between. For most family members, this whole range of emotions is expected at some time in life and for many it is an ongoing experience with the ups and downs of a roller coaster ride.

Our end-of-year thinking and behavior that I mentioned earlier is generally directed to ourselves, other individuals, jobs, schools, and other aspects of our lives. I would suggest that it would be most worthwhile to direct such thinking toward our family. A review of the ending year and some positive plans for the coming year could be very helpful to the quality of the family functioning.

People, who are part of a family, generally take it for granted and its only when you talk to someone without a family that you begin to consciously realize what it can mean in a person's life. Any formal reminder or

acknowledgement of our family as such can be helpful. Family functioning almost always improves as formal communication increases. Many people hold regular "family meetings," which include all family members and are held at regular times. Discussion at these "meetings" is focused on relationships and concerns of the members beyond that which is dealt with casually during daily activities.

Given our busy schedules, it may be too much to expect periodic "meetings," but the end of the year would be a perfect time to focus on your family. Families are often together and have some time during holidays and this could be a profitable way to spend some of it.

If a family is truly to be more than "an accident of birth" or a group of people living in the same house, it requires some effort on the part of all its members. We should wish for blessings for ourselves and others during the coming year, but for the family a little conscious effort to strengthen the bonds certainly couldn't hurt.

The staff and board of our agency wish everyone *L'shana tova tikatevu*. May you never need most of our services, but if you do, please call us at 478-9411. We are here to help.

Dear Rachel

Dear Rachel,

My brother and me made my Mom promise to quit smoking for her New Year's resolution. She has tried to quit lots of times before and she always starts again after a couple of weeks. Since we made her promise, will God be mad at us if she starts smoking again? My brother wants to know.

Scared Sons

Dear Sons,

Your mother is lucky to have two children who care about her as much as you do. You are in very good company in your efforts to help her quit smoking, because our great rabbi Maimonides said: "Since by keeping the body in health and vigor one

walks in the ways of God... it is a man's duty to avoid whatever is injurious to the body..."

Trying to help your mother "walk in the ways of God" is a mitzvah, and you are doing a good thing whether or not your Mom succeeds in quitting smoking this time. Just keep encouraging her and complimenting her when she doesn't smoke. Stop worrying and have a happy and healthy new year.

Rachel

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

1984 1984

שנה טובה תהיה לנו

HAPPY NEW YEAR

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HISTORIC SEA OF GALILEE

ISRAEL—The meandering Jordan River joins the Sea of Galilee at the northern tip of the lake, exits at its southern extremity, and flows south through the Jordan Valley to the Dead Sea. Pictures here is the tranquil spot where the river enters the Sea of Galilee. (RNS Photo)

Organizations in the News

Double Chai Dinner In Honor Of Rabbi Gewirtz' 36th Year With AKSE

On Oct. 21, the Adas Kodesch Shel Emeth Congregation will hold a dinner in honor of Rabbi Leonard Gewirtz, who has been with the congregation for 36 years. This dinner inaugurates AKSE's centennial year celebration and the community is invited to join us in this special event.

The dinner will be held at AKSE Synagogue, Washington Boulevard and Torah Drive, Wilmington at 7 p.m. The keynote speaker will be Senator Joseph Biden of Delaware. Requests for reservations and more in-



Rabbi Leonard Gewirtz

formation may be made by calling the AKSE office at 762-2705.

Israeli Chassidic Festival

The all new, 1984 Israeli Chassidic Festival, a spectacular musical production of song and dance, is coming to the Valley Forge Music Fair on Sunday, Oct. 28, at 2 p.m. and 7 p.m. These exclusive area performances are spon-

sored by the Delaware Valley Region of the United Synagogue of America.

The festival features the top young entertainers of Israel performing the newest Festival hits along with the top prize winners of the past sixteen years. It is an exciting, colorful event, bringing the spirit of Israel to touch thousands of people along the 1984-1985 world tour.

General admission and group tickets for both performances at Valley Forge Music Fair are available by calling Lil and Manny Grife, festival co-chairmen, (215) 355-2829 or (215) 563-8809 daily, except Sabbath (Friday evening to Saturday evening). The United Synagogue of America is the congregational arm of the Conservative movement of Judaism in America.

Jewish War Veterans

The Jewish War Veterans will have their regular meeting on Sept. 24, at 8:30 p.m. at the Presidential Apartments Social Hall, 2000 Society Drive, Claymont.

All Veterans are urged to attend this meeting since further plans must be made in regard to the Veterans Day function at the Memorial Bridge. This year this is our responsibility. Please wear your post caps.

Refreshments will be served.

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B'nai B'rith Women

JUDAISM AND THE NEW JEWISH WOMAN

Do you feel separate but equal like a woman of valor, like a second class citizen, or a first class participant in Jewish religious life? Is your spiritualism at home, on the bimah in your synagogue, or in its kitchen?

Join Yvette Rudnitsky of Jewish Family Services and us for a thought provoking and stimulating examination of your personal relationship as a woman to Judaism.

The B'nai B'rith Women meeting will be held at the B'nai B'rith Building, 8000 Society Dr., Claymont on Oct. 2, at 8 p.m. Bring a friend to share a most interesting evening.

ART AUCTION

B'nai B'rith Women of Delaware will hold an art auction by The Fine Arts Gallery of Ardmore on Oct. 13 at the B'nai B'rith House 8000 Society Drive, Claymont. Preview will be at 7:30 p.m. with the auction beginning at 8:15.

General admission is \$3. To be a sponsor is \$12 which entitles the person to six tickets. For \$24, one may become a patron and receive 12 tickets.

For reservations and information, call Anita Sobel 475-2440 or Gail Rudolph 475-3469.

Beth Emeth School News

Beth Emeth classes began on Sept. 10, and the year is off to a fine start. The faculty has some new faces. Mitchell Pollack and Robyn Abrams, Sunday faculty, and Iris Ben Israel, who will be a full-time faculty member this year. The Hebrew faculty now includes Rivka Ini as a full time teacher and Annette Baruch as a temporary substitute in the dalet class. The cadet aide program for post-

confirmation students includes 15 young men and women who will be an invaluable help to the students and teachers in the Sunday department.

The school continues to rely on Rabbi Grumbacher's expert teaching and association with our classes. All junior high department classes will have an "Ask the Rabbi" session so that they can ask, get their questions answered, and have a "Meet the Rabbi" session scheduled when they will visit the rabbi's study and chat with him. In addition, Rabbi Grumbacher teaches the Confirmation class each Sunday.

Pre-school programs for children and their parents

will begin with a Sukkot storyhour on Tuesday, Oct. 16, at 1 p.m. Call the religious school office to register (762-5858).

Wilmington Chapter Of Deborah

The Wilmington Chapter of Deborah Hospital will hold a rummage sale on Thursday, Oct. 4, and Friday, Oct. 5, from 8:30 a.m. to 4 p.m. at the St. Andrews Episcopal Church Hall, 8th & Orange Street, Wilmington. Household goods, jewelry, clothing and rummage of all types will be sold.

YOM KIPPUR

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Holiday Questions And Answers

By RABBI SAMUEL J. FOX
(Copyright 1984, JTA)

QUESTION: Why is the shofar (ram's horn) blown on Rosh Hashana?

ANSWER: A variety of reasons have been offered for this practice. In the first place, the Bible itself refers to this holiday by calling it "a day of blowing" (Yom Teruah). Maimonides described its message as a call to "awake sleepers." This would thus consider the shofar blowing as a means of alerting the people that the day of judgment is arriving and that they should consider repenting and purifying themselves. Some say that the reason for blowing a shofar is because the ram is a reminder of Abraham's willingness to sacrifice his son Isaac and Isaac's willingness to be sacrificed. It subsequently was the mercy of God that intervened and showed Abraham the ram caught in the thicket which he was ordered to substitute for his son. The ram's horn is thus a reminder of the pity and concern of the Almighty in judging humans. This means that humans should not despair out of a sense of guilt but rather have confidence in God's mercy as they confess their wrongdoings. Some commentaries connect the blowing of the shofar with the use of this instrument to announce the beginning of the jubilee year which called for (every 50 years) the freeing of slaves and certain obligations on the jubilee year. The people thus are assured of their freedom from temptation and guilt by the use of the shofar. A further reason is to remind us of the blast of the shofar at Mt. Sinai where the revelation took place. Rosh Hashana, being considered the beginning of the new year, thus tells us that new revelations will come to us as we abide by the laws handed down at Mt. Sinai.

QUESTION: Why is the curtain which covers the Holy Ark in front of the synagogue changed to one with a white color on Rosh Hashana?

ANSWER: White is a symbol of forgiveness and purity. The bible tells us that in the process of forgiveness, sins would become "white as snow." Since the aim of the high holidays is to produce a sense of forgiveness and purity, the white Ark cover serves this purpose. It is a way of telling us that forgiveness is sure to come if only we ask for it by confessing. It is a symbol of encouraging us to understand that every human being can achieve a state of purity if only we would make an attempt to confess, repent and determine to better our ways in the future. This is why the Ark itself is repeatedly opened during the high holy days services, to show that the door to purity is always open if only we make an attempt to accomplish it.



JEWISH QUARTER OF AL-QAA...SANA, NORTH YEMEN

In the town of Sana, North Yemen, a child walks through the Jewish Quarter, Al-Qaa. The houses of Al-Qaa are no more than two stories high, a marked contrast to the usual eight or nine-story Moslem homes. Long ago, one of the kings decreed that no Jewish home could be taller than the minaret of the smallest mosque. (RNS Photo).



A HAPPY NEW YEAR
שנה טובה תזכה לה

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

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ROSH HASHANA 1984-1985
By Louise F. Wealth

Thru numerous times and seasons
we jews-wherever we reside-
at the time of our new year season-
are begging forgiveness of families and friends
for past wrongs of deeds as the old year ends.
and in our hearts ask our Lord forgive
those who wronged us.
and that they and we-in peace may live.
knowing that all do err at part of our living.
prompts our compassion.
and kindly deeds-we know-
are ever in fashion.
and wishing happy new year
to all jews-far and near.

*Louise Wealth is a octagenarian member
of the senior center at the Jewish
Community Center.*

THE CALL TO JUDGMENT

The sounding of the shofar, or ram's horn, is an integral part of the Jewish high holy days. Throughout the entire month preceding Rosh Hashana, it is customary to sound the shofar in the synagogue as a solemn announcement of the approach of the Jewish New Year. During Rosh Hashana, it is blown as a symbol of God's summons to the people for self-judgment. And on Yom Kippur, the holiest day in Judaism, the shofar is sounded once at the conclusion of the all-day services. This drawing by the famed American artist Ben Shawn was done for a mural at the Jewish Community Center in Washington, D.C.: The artist had not completed the work at the time of his death in 1969. It is reproduced courtesy of the Kennedy Galleries, New York. RNS Photo.

BOOK OF PRAYERS.

By Lou Mass

This book of prayers, old, and stained with tears,
I take in hand, and ponder bygone years,
When father, his body wholly draped
In his old tallis, from day's cares, escaped.

The yarmulke he wore, which, now, is mine,
Did his regal countenance enshrine.

The prayer book, firmly held in hand,
He held communion with God. He took his stand

Among the congregants, with pardonable pride.
Many's the time I stood at his side,

And shared with him his reverence, and his mood.
There was no other prayer book he would brood!

And, when the services were over, he
Would close its anointed pages tenderly,

And gently place it in his tallis sack.
It, too, was aged, with threads of gold and black.

There are times that I exhume old memories
That, with the years, become frayed tapestries.

The pages of the old book of prayers,
Stained with nostalgia of joys, and tears,

Are brittle, now, and thumb-marked, here and there,
Yet, to me, they radiate an elegiac air!

If it could speak, the tales it would tell,
Of a man who built a citadel

Of love and faith in God, that we may reap
Good weal. Book of prayers, you're mine to keep!

MUTUALITY OF FORGIVENESS

by
Issachar Miron

It's spanning, round-the-year,
High-stakes suspension bridges
Without intervening support from the heights,
Over the ever-widening gulfs of doubt
On each side of the abyss.
Like an ominously transcendental Damoclean sword,
It portends that without forgiveness,
The assuaging supplication
For the impending heavenly verdict
To be signed and sealed for life,
Might be lost and our case prejudiced.

So it's bringing the exulted lion
Unabashedly to his knees,
Importuning the trembling lamb for forgiveness
For all transgressions by commission;
And it causes the lamb to expiate for sins of omission
By syllogistically tending to impute
All lions as heartless beasts.
Then all souls lost in the tired clouds,
Like perplexed raindrops
In the painted whirlpools of mind,
Will be found and purified and magnified,
Thus descending from the unseen subtleties of cleverness
Into the unnamed simplicities of true justice.

It follows figuratively the moon,
Yet metaphorically it out-scintillates the sun,
Sanctifying a new dawning
For the magnanimity of the divine judgement.
It places in our hands
A torch casting a long light
Toward the ultimate salvation
Through the mutuality of forgiveness.
It's Rosh Hashannah.
Happy Holiday.

*Issachar Miron is a prize-winning composer, writer, director and educator,
who has composed over 2,000 songs, including the Israeli-American super-
hit TZENA, TZENA, TZENA.*



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