

The JEWISH VOICE

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

Historical Soc Of De
505 Market St
Wilmington, DE 19801

"You heard it in
The Jewish Voice"

Vol. 23, No. 12

12 Adar 5750

March 9, 1990

32 Pages

1990 Campaign \$700,000 from \$1.5 million goal

"For the third year in a row, the Jewish Federation of Delaware Annual Campaign is striving to reach a goal of \$1.5 million, but this year circumstances dictate that we must be more determined than ever to make it a reality", announced Henry Topel, 1990 Campaign Chairman at the Brandywine Country Club on March 8. Topel addressed campaign volunteers at a special meeting, which featured National United Jewish Appeal Vice-President Bernard Borine.

Borine concentrated on the need to condense the traditional 16-month campaign (beginning in September and ending in December of the campaign calendar year) in order to maintain volunteer enthusiasm and momentum. He said that "according to research conducted by UJA, the shorter the life of a campaign, the higher the yield will ultimately be. It seems as if this is the change Delaware needs to boost its fundraising efforts."

As of March 6, the 1990 campaign had raised \$800,000 which represents an 8.1 percent card-for-card increase over 1989. In order for the 1990 campaign to reach the \$1.5 million goal, according to Topel, an average 20 percent card-for-card increase is necessary.

According to Robert N. Kerbel, JFD Executive Vice-President, "research and experience indicate that in order for our campaign to conclude with an average 20 percent increase, we should be running about a 25 to 30 percent increase with so many of last year's contributors current year pledges still outstanding. For example, our March 6, 1989, campaign report indicated that the 1989 campaign was

running a 14.3 percent card-for-card increase and that campaign closed last December with a 4.9 percent increase."

The \$1,245,000 raised in the 1989 campaign required the Jewish Federation Board of Directors to make an unprecedented decision and reduce allocations to a number of local agencies (see February 23 *Jewish Voice*). If every contributor who made a pledge in 1989 who has not made a pledge yet for 1990 makes the exact same pledge this year, the total raised in 1990 will be \$1,278,099, Kerbel said. "Although that's more than 1989, it's simply not enough," he added.

"The current challenges facing the 1990 campaign might seem perplexing to the community when events such as Super Sunday are announced with a sense of triumph," suggested Seth M. Bloom, JFD Director of Community Development. "While it's true that Super Sunday 1990 was a great success, boasting an average 14 percent card-for-card increase, it must be clear that the funds raised through Super Sunday and follow-up phone-a-thons only reflect approximately 16 percent of the total campaign."

From the 1984 through the 1988 JFD Annual Campaign, the total raised in the annual fundraiser represented an 11 percent growth, while the cost-of-living increase for this period was 18 percent, according to a recent study conducted by the JFD Marketing Committee (see January 26 *Jewish Voice*).

Additional findings indicated that the average per person contribution to the Jewish Federation of Delaware campaign in 1988

was \$121 while the national average was \$141.

Topel said that through the next few weeks, an aggressive attempt to complete the campaign is absolutely necessary. "I will be urging all of our campaign volunteers to join us in this effort and hope that the community will respond to our plea."

Bloom added that direct mailings to outstanding contributors are planned over the next weeks, while various phone-a-thons are also scheduled. "Community members who have not yet made a 1990 pledge to the Jewish Federation of Delaware 1990 Campaign are urged to respond generously when asked."

Contributors may also make pledges by calling the Federation office at 478-6200.

Annual Yom HaShoah program planned

The Halina Wind Preston Holocaust Education Committee has announced that the annual community-wide Yom HaShoah program will take place this year on Monday, April 23, at noon in the City/County Council Chambers, City/County Building in Wilmington.

The featured speaker of the Day of Remembrance program will be Dr. Jack D. Ellis, Professor of History and Chair of the Department of History at the University of Delaware. As in past years, there will also be local speakers, including a survivor of the Holocaust. This year, Mary Kate McDonald, a university student active in Holocaust education, will also address the community. The hour-long program will conclude with prayers at the Holocaust Memorial in Freedom Plaza.

The program is co-sponsored by seven organizations representing various faiths: Delmarva Ecumenical Agency, Interdenominational Ministerial Alliance, Jewish Federation of Delaware, Ministers Action Council of Delaware, National Conference of Christians and Jews, Rabbinical Association of Delaware, Wilmington Branch of the NAACP.

Inner Cabinet puts off vote on Baker compromise proposal

By DAVID LANDAU

JERUSALEM (JTA) — Despite another urgent appeal from Washington for a speedy decision, Israel has once again postponed responding to U.S. Secretary of State James Baker's compromise proposals for an Israeli-Palestinian dialogue.

The Inner Cabinet adjourned Wednesday without voting, after it failed to resolve conflicting Likud and Labor positions. But when it meets again Sunday, the 12-member policy-making body will have to determine the future course of Israel's peace diplomacy and the fate of its unity coalition government.

The Labor Party Central Committee is scheduled to convene Monday to formulate the party's reaction to whatever the Inner Cabinet decides.

After much agonizing and several meetings at the Prime Minister's Office over the past two weeks, a majority of Likud ministers said late Monday night that they would agree in principle to Baker's formula. But they conditioned that on the Labor Party abandoning its position in favor of allowing East Jerusalem residents to participate in the proposed elections.

Likud also demanded an advance undertaking from Labor that Israel would walk out of the preliminary dialogue in Cairo the moment that the PLO "takes over or penetrates" the talks.

Labor Party ministers, who met on Tuesday, flatly rejected the Likud conditions. They explained that the PLO could be expected to brag of its involvement and influence in the talks, but that should not be allowed to wreck the peace process.

Vice Premier Shimon Peres, the Labor Party chairman, read a draft resolution by Labor's ministerial delegation fully accepting Baker's proposals.

Shamir told the Inner Cabinet on Wednesday that he had declined Baker's request to

confide to him privately what his personal inclination was toward the American proposals. The prime minister said he told the secretary of state he needed more time to formulate a position. During the meeting, Shamir and Foreign Minister Moshe Arens reiterated their party's demand that Labor coordinate its position with Likud on the issue of East Jerusalem residents participating in the proposed elections.

They want Labor to do this before the next step in the process, which would be a meeting in Washington between Baker and the foreign ministers of Israel and Egypt to arrange the talks in Cairo.

Labor ministers see this as a brazen move to shift the focus of the deadlock from the American proposals over which Likud is divided, to the emotion-laden issue of voting rights for East Jerusalem Arabs, on which Likud is united.

Peres pressed hard for a decisive vote at Wednesday's Inner Cabinet session. He agreed that one of the six Labor members would not vote because one of the Likud ministers, Economics and Planning Minister Yitzhak Moda'i, was not present.

Moda'i, who is abroad, has just quit Likud's Liberal Party wing because of his determined opposition to Shamir's peace diplomacy. But he retains his Inner Cabinet seat and is expected to be present when it meets Sunday.

Laborite Mordechai Gur, who holds no portfolio, said there was better than a 50 percent chance that a coalition crisis will be averted Sunday.

But at least one of his Labor colleagues was less optimistic. "No decision will be tantamount to a negative decision," Energy Minister Moshe Shahal warned. That has often been the case when the Inner Cabinet split 6-6 along party lines on crucial policy issues.

Continued on 26

Israelis have little quarrel with U.S. human rights report

By HOWARD ROSENBERG

WASHINGTON (JTA) — Israel has accepted as correct, "except for minor inaccuracies," the State Department's annual report on human rights around the world, which is once again critical of Israel's treatment of Palestinians in the West Bank and Gaza Strip.

That was the assessment Amnon Strassnow, the Israel Defense Force judge advocate general, gave of the report, which was officially

released here February 21, though copies of it were widely circulated a day earlier.

While the level of criticism of Israel practices is about the same as last year, the report acknowledges that the Israeli security forces have guidelines governing their behavior. It devotes considerable attention, for the first time, to the rising phenomenon of *intifada*-related murders of Arabs by fellow Arabs in the territories.

Reactions by the Foreign Ministry in Jerusalem and by the Israeli Embassy here took the position that while some of Israel's actions were regrettable, they were necessary and no different from measures employed by other democratic countries to cope with violence.

The report, mandated by Congress and drafted by Richard Schifter, the assistant secretary of state for human rights and humanitarian affairs, says that in 1989, the Israeli Defense Force often did not comply with its own guidelines for treating Palestinian insurgents, resulting in "avoidable deaths and injuries."

But it contains no statement comparable to last year's allegation of "a substantial increase in human rights violations" over the previous year.

One alleged violation in 1989 is that while "IDF orders forbid the use of force after the detention of a suspect and the cessation of violent resistance," at least 10 deaths can be attributed to beatings.

Palestinians also were responsible for many deaths in 1989, including those of fellow Palestinians, the report states. A total of 128 Palestinians were killed by their peers for

Continued on 26

Inside this issue...

- Two views: racist lyrics 3
- Blood screening for leukemia victim..... 5
- Dismay over Mandela's remarks..... 13
- Adin Steinsaltz, Rabbi with a cause 15
- Jewish Historical Society feature 20
- Travel: Jewish Berkeley 22
- Purim Edition 32

Editorial

In the media, 'double standard' against the Jews has another name

During the recent international Jewish media conference in Jerusalem, the *intifada* was practically invisible. There may have been fewer tourists than usual and I was told that the shops closed earlier than they used to, but that was the extent of it. However, on a visit to the West Bank I had the opportunity to see first-hand Israel's dilemma with regard to the *intifada* and media coverage of it.

The journalists' bus and military accompaniment stopped on a hill overlooking a Palestinian refugee camp near Ramallah, which was, according to military reports, peaceful. Not more than a few minutes after our arrival, however, a group of young Arab boys appeared shouting, waving their flag and throwing stones at us. Clearly, the sight of our cameras was enough to signal a "performance."

Throughout the *intifada*, the number of column inches devoted to the little state of Israel — a dot on the map — has been shown time and again to be disproportionate to the amount of space given to other countries. While it is true that cameras don't lie, it is also true that cameramen are far more interested in capturing the excitement produced by unrest than peaceful coexistence. And while good newspapers and the six o'clock news may not sensationalize the news, they often choose to report what is sensational. Given the choice, the media will opt for the one that sells.

In a recent essay in *Time* magazine, Charles Krauthammer explained the disproportionate reporting by maintaining that "Jews are news." And, if you accept that, then it is reasonable, he concludes, to expect that Jews (and, therefore, Israel) would get more play. And they do.

It is also reasonable to expect — and demand — that fairness will be used in reporting and judging.

However, with regard to Israel, fairness is not always a given:

- In the human rights report published last month by the U.S. State Department, some 13 pages were devoted to Israeli violations compared to only four paragraphs on Palestinian abuses. This, in spite of the fact that there are human rights groups documenting great numbers of violations in the Arab world.

- Of the more than 150 *intifada*-related stories filed by the U.S. networks last year, only one half dozen focused on Palestinians killing other Palestinians. Yet, over one-third of the Arabs killed since the beginning of the uprising, have been killed by other Arabs, in what has become known as the "intrafada."

- According to media monitors, the top four daily newspapers in the United States carried more than 300 stories critical of Israel from January 1988 through September 1989, while fewer than 30 were written about the Arab world during the same period.

- Closer to home, the *News Journal* report of the January terrorist attack in Egypt on the Israeli tour bus which left ten Israelis dead was printed only on page two. This was the case in most of the general media, and it is interesting and distressing to note how the event was reported. The word "terrorists" was rarely used; instead, studies have shown that the U.S. press chose to call them attackers, assailants, anti-government Egyptians, masked men and sometimes simply "men."

- According to other reliable reports, the networks have distributed somewhere between 15 and 25 video cameras to the Palestinians so that they can provide the networks with footage of riots, strikes and funerals. The authenticity of such film cannot be verified, nor can it be insured that the mere presence of the cameras won't incite a demonstration.

- While in Jerusalem, I was told that I could visit the bar of the American Colony Hotel, where I would meet Palestinians in the business of arranging interviews with Arabs who furnish journalists with the "other side" of the *intifada* story. Arrangements, I was told, could be made to interview whoever I might be interested in: widows, children who have lost fathers, mothers whose sons had been killed. In short, I could create an *intifada* situation to suit my needs.

Jews are news and we have learned to expect a certain bias from the general media. But we should not expect — nor should we tolerate — the publishing of blatant untruths.

Since the beginning of the uprising in December 1987, Israel has claimed that much of the violence is staged for the benefit of the media and that a great number of the stories published are blatant untruths. The journalists, on the other hand, have steadfastly denied that they are in any way responsible for outbreaks and that they are reporting accurately what is happening. From where I stood with my colleagues on that hill in the West Bank, the Israelis' claim is undeniable.

The media has the power to decide what the news is. We, as media consumers, must weigh what we are offered as such.

Israel is a country that has been at war for much of its 41 year history. The primary goal of Israel's neighbors — for the most part — is its destruction. Israel lives with this reality every second of every day so, contrasting the problems of other countries (and their methods of dealing with them) with Israel's is not fair.

When we read the news from that part of the world, given the media bias, it is incumbent upon us to bear in mind that the standards to which Israel is held are not only higher than those to which her neighbors are held. But they are also higher than those to which the West are held — at peace or at war. Israel is judged by a standard not directed at any other state in the world. It is condemned for things others are not condemned for. Krauthammer, in his eloquent essay, notes that that is not a "double standard." It is discrimination. And discrimination against Jews has another name. It is *anti-Semitism*.



A bitterer gelechter

According to Jewish tradition, all holidays will be abolished when the messiah comes. All except Purim, that is.

This may be because our tradition recognizes that we deserve to have a holiday that commemorates a victory over our enemies. Why not, with so much of our history recording different endings?

The Yiddish expression *a bitterer gelechter*. A bitter laugh. It's better than not laughing at all.

Purim is a holiday designated for us to eat, drink and be merry. It is our time to laugh. So, with this in mind, we offer the first Purim edition of the Jewish voice (see Page 32). It pokes fun at ourselves and a little bit of the world. Enjoy it.

May we continue to survive against the odds. May we continue to laugh. May we look forward to a Purim when our laughter will only be sweet.

Letter to the Editor

JFS resettlement effort lauded

I have become greatly impressed with the monumental achievements of the Jewish Family Service. As a volunteer of only a few hours weekly in their office, I have been able to observe the caring, careful attention they devote to the resettlement of the Soviet families.

Besides obtaining housing, furniture, utilities, and medical and dental care (all huge goals), they deal most sensitively with individ-

ual human problems. They are also engaged in a most intensive acculturation program.

I applaud the Jewish Family Service of Delaware's Arnold Lieberman, their Executive Director; Roberta Berman, Coordinator of the Resettlement Committee; and, not least, Elaine Pizor, Office Manager, all of whom carry huge workloads.

Ruth Sklut

The Jewish Voice welcomes signed letters from its readers on subjects of interest to the Jewish Community. For verification purposes, include home address and phone number (day and evening). The more concise a letter is, the less likely it will need to be condensed. A name will be withheld upon request. Send letters typed double spaced, to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE 19803.

The Jewish Voice

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

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

Editorial Committee

Toni Young, Chairman

Robert Coonin, Terry Dannemann, Ceceil Ehrich, Rita Katz Farrell
Marga Hirsch, Mike Lazarus, Dov Seidel

Paula Berengut, Editor

Amalia Snyderman, Advertising Manager
Robert N. Kerbel, Executive Vice President

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

Jewish Federation of Delaware

101 Garden of Eden Road, Wilmington, DE 19803 (302) 478-6200

Subscription Price \$7.50

Circulation, 4,200

Member of the American Jewish Press Association

The Jewish Voice does not guarantee the kashruth of any of its advertisers.

Op - Ed

Racist lyrics: Jewish, ACLU perspectives similar

Attack racism at source, not just the symptoms

By JUDY MELLEN

I don't usually listen to rock music and I haven't been a college student for many years. But those who are report an alarming resurgence of racist and anti-Semitic instances, along with other verbal assaults on diverse groups.

Yes, it's awful; it is offensive and even repulsive. The targets of "hate speech" are primarily racial minorities but there are also instances where religious and ethnic groups, homosexuals and women have been the focus of the venom. While colleges and universities have been wrestling with this resurgence of bigotry for several years, it has also appeared in certain segments of the music industry, particularly hard rock and rap music. There has been increasing agitation for some sort of regulation, usually labeling and in some cases banning the sale of what is considered offensive music. There is legislation pending in several states; Pennsylvania's statute may already be law by this time and a Delaware proposal is being readied.

On college campuses, including Stanford, the University of Michigan and the University of Wisconsin, these instances have given rise to well publicized regulations that attempt to eradicate this hate speech through sanctions. These efforts have hit the news media nationwide and, in the case of the University of Michigan rules, have ended up in court where they were overturned. As a proud graduate of the University of Michigan, I am chagrined and saddened that such measures were deemed necessary, ill-advised though they were.

The Court ruled that the University of Michigan could not place limits on the speech of its students and faculty. That is the ACLU position as well, a position that the ACLU has steadfastly maintained since its founding in 1920. It is the bedrock of our Bill of Rights and our traditional freedoms. With the exception of "fighting words" which the Supreme Court defined as words "...which by their very utterance inflict injury or tend to incite an immediate breach of the peace," government may not restrict expression based on the content.

The deep concern and even revulsion that

we feel when we hear the lyrics of some of these songs and learn of the despicable verbal attacks on some black students can give rise to demands that it just not be allowed — an understandable feeling. But who will decide what will not be allowed, what groups or ideas will be protected, where you draw the line? Some Christians were deeply offended by the film, "The Last Temptation of Christ"; Mus-

lims were outraged by Salman Rushdie's book, "Satanic Verses"; what of the portrayal of Shylock in Shakespeare's "The Merchant of Venice"; what of JAP and Polish jokes? Each of these offend some group and should offend all people committed to a free and pluralistic society. The answer is not in rules or laws or labels which of necessity will allow for discretion on the part of those who will be charged with enforcing them.

Two Views

Nadine Strossen is Professor of Law at New York Law School and General Counsel to the ACLU. We were fortunate in having her address our Delaware ACLU Annual Meeting in January on this very topic. She said it best in a paper she has written:

Once we acknowledge the substantial discretion that anti-hate speech rules will vest in those who enforce them, then we are ceding to the government the power to pick and choose whose words it will protect and whose it will punish. Such discretionary governmental power is fundamentally antithetical to the free speech guarantee. Once the government is allowed to punish any speech based on its content, free expression exists only for those who have power.

Jews have long recognized this basic truth. Aryeh Neier was Executive Director of National ACLU at the time of the Nazi march in Skokie. There was outrage at the Nazis and great anger at the ACLU for supporting their

*Crucifixion ain't no fiction
So-called chosen, frozen
Apology made to whoever pleases
Still they got me, just like Jesus.*

The excerpt was followed by the background of these lyrics. The writer of "Welcome to the Terrordome" was temporarily suspended from the music group "Public Enemy" after stating that the Jews "were responsible for the majority of wickedness that goes on across the globe." He was reinstated and, shortly thereafter wrote the lyrics which indicate that he felt crucified by the Jews.

On the one hand, we can refer to circumstance. For example, it is usually right to return a knife you have borrowed to its owner if he asks for it back. But if he expresses the strong desire to have the knife back so that he can murder someone with it, then, it is fair to say that you should not return the knife to him. This means that the same basic moral principles require different actions in different circumstances.

On the other hand, a deeper kind of relativity — in which some people believe — would mean that the most basic standard of right and wrong, such as when it is or when it is not right to kill depends entirely on the standards accepted in the society in which you live is entirely unacceptable.

With this logic, it is possible to censor actions either to prevent an evil deed from being done and to criticize the accepted stan-

Continued on 26

dards of your own society and say that they are morally mistaken. These are ideas that most of us understand but they are difficult to apply when it comes to the subject of censoring words.

On the same page in the January 5, 1990, issue of *The Jewish Voice*, there appeared in bold letters the word, "Holocaust," as part of the report of a "Holocaust Writing Contest." How easy it is to associate the words "Public Enemy," "Crucifixion" (i.e., the claim that Jews are guilty of Deicide), and "Holocaust." Is it not so, the reader may very well ask, that the accusation of deicide contributed significantly to the death of six million Jews. Such an accusation should have been censored before the Holocaust and even now as we valiantly try to recognize early warning signs of what could lead to another holocaust-type phenomenon and to respond aggressively to the appearance of such signs? One suggested response is to censor inflammatory lyrics by legislation.

Would such censorship be good for the Jews or for the United States citizenry in general? After all, in neighboring Canada, Ernst Zundel has been tried under the "false news" section for publishing the Holocaust denial tract, "Did Six Million Die?" The "false news" section indicates that it is a crime to disseminate information known as false and which is likely to prejudice the public interest. Public interest was defined as social and racial intolerance. If intergroup harmony is an integral part of this country's goals, legislation should be passed to encourage intergroup harmony and to forbid that which will endanger it. It is tempting to agree with this line of reasoning and to apply it to the censoring of the lyrics in question, but doing so, I believe, would not be in the best interest of the Jews and of this country.

Jewish tradition cherishes free speech. In a matter of controversy, the Rabbis have at times stated *Elu V'Elu Divrei Elohim Chayim* — "These and these both are the words of the living God." Rabbis emphasize the need to respect honest differences of opinion. Unpopular opinions illumine the Bible. Abraham argues with God. The Prophet Nathan tells

Continued on 26

Chemical weapons still a danger

Near East Report

Not long ago, the world's attention was focused on the threat of chemical weapons. The danger remains, yet seems forgotten. The Libyan chemical plan that caused such an uproar still exists. There is no longer any doubt about its purpose; German officials said it began to produce poison gas in 1988. According to the International Security Council (ISC), the Rabta facility should be capable of full production of chemical weapons by June (Focus on Libya, 1989). The question is what to do next.

One of the reasons for focusing on Libya's plant and ignoring other nations' facilities is that Colonel Muammar Qaddafi is widely viewed as irrational. This is a mistake. Qaddafi acts in ways we abhor, but he responds rationally to United States measures. Many people predicted he would increase terrorist attacks against the United States after Reagan ordered the bombing of Tripoli in 1986. Experts disagreed, arguing that Libyan terrorism would decline because Qaddafi would see, for the first time, that he could not instigate attacks with impunity. A study by the Jaffee Center for Strategic Studies (Inter87) supported the experts, concluding that Libya's role in terrorism declined significantly after the United States strike.

The Center's study noted, however, that Libya's policy did not change. Qaddafi is still committed to undermining Western interests,

so there is reason to suspect he would use chemical weapons.

The United States would only be directly affected by Libya's actions if terrorists sponsored by Qaddafi used chemical weapons against Americans. This is improbable. The most likely target of both Libyans and their surrogates is Israel. Of course, if Israel was attacked, the United States could be drawn into a wider conflict.

Diplomacy had no impact on Libya's efforts to develop chemical weapons. Qaddafi doesn't care about international opinion, and the Arab world is unwilling to take action against him. The Arabs see chemical weapons as a means of offsetting Israel's nuclear advantage. If anything, the Arabs want to obtain greater chemical warfare capabilities. Thus, when Congress called for sanctions against Iraq for its use of chemical weapons, Arab countries were outraged. Not a single Arab leader condemned Iraq for gassing its Kurdish population.

Israel would undoubtedly support an American attack against the Libyan plan, but Israelis recognize the Libyans for the insignificant players they are and are unlikely to act independently. Israelis are more concerned with the capabilities of Iraq and Syria, the latter being the most worrisome given its proximity, belligerence, and growing capability. From a military and counter-terrorism point of view, it

would make more sense for the United States to take action against their facilities. For a variety of diplomatic and military reasons, the United States will not do so.

Iraq's willingness to use chemical weapons against its co-religionists in Iran vindicated Israel's decision to prevent Saddam Hussein from obtaining a nuclear capability. If Iraq had nuclear weapons, it is conceivable they would have been used in the Gulf war. That makes reports that Iraq has resumed its nuclear development program that much more disturbing.

The failure of the West to react to Iraq's gas attack has put Israel on notice that there are likely to be no rules or constraints on its antagonists in future conflicts. Libya's initiation into the poison gas club at a time when the peace process is germinating is an ominous sign.

DEADLINE

The next issue of *The Jewish Voice* will be published FRIDAY, MARCH 23. The deadline for stories and photos is noon, FRIDAY, MARCH 16. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. (302) 478-6200. All articles must be typed, double spaced.

The Missile Threat to Israel

Missile	Range (KM)	Warhead (lbs)	Status
Egypt Scud-B	300	1,100	Deployed
Saqr-80	80	450	Deployed, Replacing Frog-7
Improved Scud	300	2,200	Production Planned
Badr-2000	900	1,000	Under Development
Iraq Scud-B	300	1,100	Used Against Iran
Al-Husayn	600	420	Used Against Iran
Al-Abbas	900	NA	Test-fired 1988
Condor II	900	1,000	In Development
Fahd	250-500	1,000	R&D
	1,800	NA	Test-fired 12/89
Libya Scud-B	300	1,100	Used against Lampedusa 1986
Otrag	490	NA	In Development
Saudi Arabia CSS-2	2,200	4,500	Deployed
Syria Scud-B	300	1,100	Deployed
SS-21	120	1,000	Deployed
M-9	600	1,000	Acquisition Expected

THE JEWISH VOICE (USPS-704180)

Second class postage paid at Wilmington, De. Published semi-monthly, and monthly in July and August, by the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, De., 19803. Subscription price \$7.50. Mailed to subscribers who are contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to *The Jewish Voice*, 101 Garden of Eden Rd., Wilmington, De. 19803. (302) 478-6200.

Candle Lighting

MARCH

9th — 5:43 PM
16th — 5:50 PM
23rd — 5:58 PM
30th — 6:05 PM

DELAWARE'S SYNAGOGUES

ADAS KODESCH SHEL EMETH

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

BETH SHOLOM CONGREGATION OF DOVER

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

CONGREGATION BETH EMETH

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

CONGREGATION BETH SHALOM

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

MACHZIKEY HADAS CONGREGATION

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

TEMPLE BETH EL

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

Dvar Torah

Parashat Tetzaveh, March 10

Garments of holiness

By RICHARD FRIEDMAN

Special to The Jewish Voice

In Parshat Tetzaveh, the Torah continues the instructions, begun last week, for constructing, furnishing, and inaugurating the Mishkan (the Tabernacle). These parshiyot are difficult for us because the worship experience they describe focuses so intensely on material things: how to construct a building and its furniture, how to cast tools, how to weave garments, how to slaughter and dress animals and to cook their meat. Our worship life is one of recitations and meditations, not of blueprints and cookbooks. How do we bridge this gap? How do we begin understanding that other world, so that we can then decide what of it we can and should incorporate into our own religious lives? This is the challenge of these parshiyot.

The Mishkan is described as a *mikdash*, a sanctuary, or "holy place." (Ex. 25:8). One of the subjects of our parsha is the priestly garments, which are described as *bigdei kodesh* — garments of holiness (28:2). Let us focus on the description of the priestly garments in our parshah to see what we can learn about holiness as it was understood in the Torah. We should consider the following questions:

(1) What does the Torah mean when it says the garments are "for consecrating [Aaron] to serve Me as priest" (28:3)? What was the connection between the clothes and the consecration?

(2) Why does the Torah prescribe a mixture of linen and wool for certain garments? This mixture is *shatnez*, which is elsewhere forbidden for use in clothing (Lev. 19:19). How can the priests, who are the elite caste in the society, sanctified for service to God, wear *shatnez*?

When the Torah says the garments are "for consecrating [Aaron] to serve Me as priest," the Hebrew for "consecrating" is *l'kadsho* — to make him holy. Rashi says that "consecrating" means "to enter him into the priesthood by means of the garments." Aaron is transformed into a priest, and thereby made holy, through the garments. The garments are not merely a symbol, an outward expression, of Aaron's priesthood and holiness; they are rather the mechanism for bringing that status into existence. Wearing the garments, he is holy; without them, he is not.

The garments are thus like the ring in the Jewish wedding ceremony. In that ceremony, the bride becomes consecrated, dedicated. (That is why the ceremony is called *kiddushin*.) The ring is not merely a symbol of that sanctification; it is a means by which the sanctification is effected: "Behold, you are sanctified to me by this ring..." The connection between the priestly garments and the holiness of the priest is the same — the garments do not express the holiness: they cause it.

Why does the Torah prescribe particular fabrics for the different garments? To respond to this question, we must first outline what the garments were. The High Priest wore an inner tunic, which had a sash. He wore an outer robe, which had an *ephod*. (The *ephod* seems to have been a girdle with suspenders over the shoulders. It was worn outside the robe, and seems to have served partly as a belt for the robe, just as the sash served as a belt for the tunic.)

The High Priest also wore a breastpiece (the *hoshen*). This was a pouch, connected to the *ephod* with cords and gold chains; it contained the Urim and the Tummim, a device used by the High Priest to ascertain God's word. Finally, he wore a headdress, a gold frontlet plate (chained around his head and hanging on his forehead), and breeches. The other priests also wore a tunic, a sash, a cap, and breeches.

The tunic, headdress, and breeches were pure linen, presumably for comfort, since they were worn next to the body, while the robe was pure wool, presumably since it was an outer garment. However, the *ephod*, breastpiece, and sash were all made of a mixture of linen and blue, violet, and red wool (and, in the case of the *ephod* and breastpiece, gold metallic threads). That is, there were *shatnez*.

A similar use of *shatnez* is described in last week's parsha, for the building of the Mishkan itself. There, a mixture of linen and wool is prescribed for the tent of the Mishkan, for the curtain separating the Holy from the Holy of Holies, for the screen at the entrance to the Mishkan, and for the screen at the entrance to the enclosure, the compound around the Mishkan. (26:1, 31, 36; 27:16)

According to Maimonides, the Torah's general prohibition on using *shatnez* in garments is because priests of idolatrous cults used it in their garments. But if he is right, why should the Torah prescribe it for the holy purposes of the Mishkan and the priestly garments? These mandated uses of *shatnez* suggest that the combination of linen and wool was reserved for special, holy, uses, and was not to be available for ordinary clothing. That is, *shatnez* is prohibited because it was associated with holiness, not because it was associated with idolatry.

In sum, these garments were "garments of holiness" in that they had the spiritual and ritual effect of changing the status of Aaron and his sons. They were what transformed them into priests. Because they had this effect, it was permissible, and indeed appropriate, to use the special reserved *shatnez* fabric in constructing them.

What does this inquiry give us that we can incorporate into our own lives? For those who observe the prohibition on *shatnez* (or who may be considering observing it), this way of thinking about the mitzva can enrich that observance. For others, it shows how the spiritual can depend on the material. We should have special clothes

Continued on 26

Shabbat Zachor for Syrian Jews

By PAULA BERENGUT

Shabbat Zachor, the Shabbat before the holiday of Purim which is traditionally devoted to recalling the miracle of the saving of the Jewish people from their enemies in Persia, is the sixteenth anniversary of the murder of four young Jewish girls, killed while attempting to escape from Damascus, Syria, in March 1974. Synagogues, rabbis and community groups in North America have been asked to call attention on this Shabbat to the situation of the Jews in Syria today.

According to the National Jewish Community Relations Advisory Council, "while the daily living and economic conditions for Jews in Syria have improved over the past two years, Syrian Jews still live in isolation and intimidation."

Unlike the more lenient emigration laws adopted by surrounding Arab nations, Syria, with rare exception, flatly denies permission to Jews to emigrate. In a recent statement, the Council for the Rescue of Syrian Jews pointed out that "Syria's mistreatment of its Jewish population stands in direct opposition to the Universal Declaration of human Rights of the United Nations to which Syria is a signatory."

Free emigration is strictly prohibited and Jews who are permitted to leave (on a temporary basis for medical care or to visit relatives), must leave a substantial and often unaffordable monetary deposit as collateral. In addition, immediate family members must stay behind to further ensure their return. All attempts at unsuccessful escape result in immediate imprisonment and torture for escapees as well as their families.

Since successful Jewish escapees are primarily young, single men, there is a disproportionately large single female population.

Jews in Syria commonly face arrest, imprisonment and physical punishment, according to reports, and they are denied due process of the law.

Detailed personal files are held and maintained by the Muhabarot, the secret police, on every Syrian Jew. The rabbi and president of the Jewish community must regularly report on their actions to the secret police. The Muhabarot engages in 24 hour surveillance of the Jewish quarter.

Mail, telephone calls and telegrams directed to Jews are censored and Jews are not allowed contact with

foreigners unless pre-approved by the Muhabarot.

Jews in Syria are denied voting rights and government employment. They are also subject to rigid governmental restrictions in their business practices.

The purchase, sale and transfer of property by Jews must be approved by the secret police and the property of deceased Jews who lack surviving family members is automatically turned over to the Palestine Refugee Agency.

According to the Council for the Rescue of Syrian Jews, the Syrian Jewish community has become increasingly fearful and isolated. "It is sustained by a deep-rooted religious faith and the confidence that it has not been abandoned by Jews in the free world," the council reports.

Despite their confined existence, Jews struggle desperately to practice their religion and to hold on to their self-respect, the council's report continues. "It is inherent on those of us who live in freedom to protest on behalf of Syrian Jewry. Prisoners must be released, families must be reunited and Jews must be free to leave for destinations in the Western world. Until then, our efforts must continue and our voices must cry out."

NJCRAC, which recently convened in Phoenix, held a special plenary session on the issue of Syrian Jewry. Updates were given by experts on the subject and pleas were made for communities to commemorate the victims and work towards the freeing of those in the country.

NJCRAC and the Council for the Rescue of Syrian Jews recently circulated a letter sent by over 125 Congressmen to President George Bush that asked the president to intervene with President Assad on behalf of the emigration and family reunification of Syrian Jews. NJCRAC also suggests that Jewish community members do the same by writing to:

President George Bush
The White House
1600 Pennsylvania Avenue
Washington, DC 20520

Senator Joseph R. Biden
489 Russell Senate Office Bldg.
Washington, DC 20515

Senator William V. Roth, Jr.
104 Hart Senate Office Bldg.
Washington, DC 20515

Congressman Thomas R. Carper
131 Cannon House Office Bldg.
Washington, DC 20515

Create your own charitable fund

The Jewish Community of Delaware Endowment Fund makes it possible for you and your family to create a personal charitable fund in your name without the limitations and expenses of a private foundation. This fund is known as a *philanthropic fund*. Its legal and tax status is generally the same as other endowment funds with the additional advantage to the donor of the opportunity to make recommendations concerning distributions.

A minimum gift of \$500 establishes a philanthropic fund. In addition to cash you can donate marketable securities, closely-held stock, State of Israel bonds, real estate and any other property. In most every case you pay no capital gains tax. You do receive a full charitable deduction in the year in which the gift is made even though distributions from the fund may take place in future years.

When your fund reaches \$5000 either through donation or growth you have the privilege of recommending the distribution during your lifetime of the income and any principal over \$5000 to the Jewish Federation or other charities of special interest to you. Distributions are made in the name of your fund. No management or administrative fees are charged against philanthropic funds.

For more information on philanthropic funds or other endowment vehicles, call Connie Kreshtool, Endowment Director, at 478-6200.

JCC sponsoring blood screening for young leukemia victim

What started as an effort to find a bone marrow donor for Allison Atlas has grown over the last three months into a national drive that is building a life-saving resource for Jews throughout the world.

The crisis search continues to seek a match for Atlas, but the addition of thousands of Jewish names to the National Bone Marrow Registry has so far produced preliminary matches for nine other persons who need a bone marrow transplant.

Atlas, 20, a student at New York University, suffers from leukemia. She has only one chance for life: a compatible donor who can give her a bone marrow transplant. Five months ago in her parent's living room in Bethesda, Maryland, the search began with relatives and friends. None matched Atlas's blood tissue type.

Since the National Registry contained far too few Jewish names, Allison's campaign has provided

lifegiving promises to other Jews throughout the world, including those in Israel.

The desperate search goes on, but time is short. Doctors say the best chance to save Atlas probably will come from locating an unknown distant relative of eastern European origin, even more specifically, persons whose roots are in the Lithuanian villages of Disna and Braslave near Vilna. The search also focuses on people from Dolhinow (Dolginovo) and Rechista, both near Gomel, and from Glubokoye, all in Byelo Russia, formerly Lithuania. It is possible that descendants of anyone from these villages could be a distant relative whose blood tissue type might match that of Atlas.

Blood tissue types are determined by taking a simple blood test. If a match is found, a transplant is done by a simple, safe procedure, in which

a donor gives a small amount of bone marrow, which the body replaces in 7 to 10 days. Community members whose ancestors are from any of these Lithuanian villages, or other nearby areas, should contact the family by calling toll free 1-800-456-9285, or writing to the Atlas family at 2 Rock Falls Court, Rockville, Maryland 20854. Tax-deductible contributions made out to Jewish Social Service Agency and sent to the Rockville address are also needed to pay for testing.

On Wednesday, March 21, from 6 to 9 p.m., the Jewish Community Center will sponsor a blood drive for Atlas. Anyone Jewish and between the ages of 18 and 55 and who is in good health, is asked to participate. For more information on the blood drive for Allison Atlas to be held at the JCC, contact Ruth Ann Kauffman at 478-5660.



Allison Atlas

Racist radio show denounced by Jews and Poles in Philadelphia

PHILADELPHIA (JTA) — Leaders of the Polish and Jewish communities here have denounced a Polish language radio commentary that accused "Jew-Commies" of destroying Poland's economy. It was aired Jan. 21 by Genia Gunther on a local radio station, 860 WTL-AM.

An English transcript confirms the hateful content so offensive to Poles and Jews, Susan Weinberg, president of the Philadelphia chapter of the American Jewish Committee said in a letter to the station manager,

Javier Suarez.

Michael Blichasz, president of the Eastern Pennsylvania District of the Polish American Congress, also condemned the broadcast in a letter to Suarez, as did George Szabad, founding member of the National Polish-American, Jewish American Council.

AJCommittee called on the radio station management to reprimand Gunther, issue a public apology and take measures to ensure that such programs will never be aired again.

According to Szabad, who heard the program in Polish, "This is not an issue of freedom of speech. It is a matter of hate, bigotry, anti-Semitism and racism."

Referring to Lech Walesa, leader of Poland's Solidarity movement, Gunther said, "The Jew-Commies only parade around with Walesa to trick the Western banks into giving them money and then they will transfer these funds to Israel or to New York, and at the same time run the Poles into deeper poverty."

Trend meets tradition at festival

By MERYL AIN

The New York Jewish Week

NEW YORK (JTA) — A potpourri of new kosher and Jewish products were showcased this month at the International Jewish Festival '90, demonstrating that it's possible in the new decade to be gourmet, trendy and traditional at the same time.

From caviar to diet milkshakes, the most current ideas have been translated into terms that are both kosher and Jewish.

The best news for hard-core dieters is that it is now possible to be kosher and skinny. The popular Ultra Slim-Fast powder has just received kosher certification and will be available in stores in approximately two months.

For those who aren't dieting, a whole new world of short-cut baking has been opened with the kosher certification of Bisquick, the venerable General Mills all-purpose baking mix. Bisquick has been around for almost 60 years, but in the last year, lard was eliminated from the product and partially hydrogenated soybean or cottonseed oil was substituted.

Another kosher product seeking attention is a line of imported gourmet kosher Italian products, pastas, pasta sauces and olive oils. It is being marketed in America by Giamboi Kosher Foods International of Old Bridge, N.J., under the Barone label. "While we have kosher certification, we are marketing toward the general public," said Bruce Prince of Giamboi. "We want to break with the 'kosher gefilte fish aisle' mentality. We want to sit next to the other fine Italian sauces and pastas, because we offer the same quality."

And what could be more Jewish

than chicken soup? But Ruth Feinberg, owner of Jewish Mother's Soup of California, said that only one-third of the buyers of her soup, which is distributed to 2,000 stores in 10 states, are kosher. She said that many are not even Jewish.

"My soup is non-denominational," said Feinberg, who was in the restaurant business for 38 years and used to make 90 quarts of soup a day. "People who are health-conscious are buying it." Unlike most canned soups, Feinberg's soups are all low in cholesterol, calories and sodium. She said her soups are soon to be approved by the American Heart Association.

Also targeted for the kosher health-conscious consumer is no-cholesterol Vineyard Grapeseed Oil manufactured by Kedem.

For the most exotic tastes, Season has the first kosher imported Black Capelin Caviar. According to Marty Epstein, president of Season, when it was recently presented at the kosher food show in California, there was an "unbelievable response. We ran out. People were buying the

caviar by the case."

Ingenious entrepreneurs weren't content to leave kosher dining within the home. Stephen Ostrow, president of the Kosher Club, has devised a comprehensive program for those who wish to keep the dietary laws while traveling. He said the idea for the club came to him after he and his wife, Monica, traveled to New Mexico and couldn't find any kosher restaurants. "When we came back," he recalled, "we found out that there actually were kosher restaurants there, but no one knew about them. So I put together a complete list of more than 800 kosher restaurants in America."

Quality & Value
DELAWARE'S BEST SELECTION

OAK

OAK FURNITURE WAREHOUSE
325 S. Du Pont Hwy.
New Castle, Delaware
(302) 323-9233

THE NUT HUT

Fine Passover Candies
Kosher & Parve Candies
Hostess Gifts - Gift Baskets

Fairfax Shopping Center, Concord Pike, Wilm. DE
(302) 654-9171

Mon.-Sat.
10-5

FREE EYEGLASSES



Buy a complete pair of eyeglasses and get a second pair FREE for your friend or yourself.

(Eye examination available)

Call for details.

Offer good 3-9 - 3-31-90



VISION CONCEPTS

DR. ALLAN TOCKER

Optometrist

BRANDYWINE SQUARE
2900 CONCORD PIKE
WILMINGTON, DE 19803
478-8930

PLANTSCAPES By White Clay

453-RENT LIBERTY PLAZA, POSSUM PARK MALL, NEWARK 453-7368

TROPICAL & EXOTIC
FLOOR PLANTS
AND TREES
DISCOUNTED EVERYDAY.

Free Delivery.

453-RENT

Liberty Plaza
Possum Park Mall
Newark

INTERIOR & EXTERIOR LANDSCAPING
PLANTSCAPES • POOLSCAPES • SEASCAPES
FRESH & SILK FLOWER ARRANGEMENTS
WEDDINGS • BANQUETS • SPECIAL OCCASIONS

Bring the beauty and peacefulness of the outdoors into your home or business.

Free Design Consultation

453-7368

MONEY SAVER
15% Off on our
already discounted floor
plants and trees.

10" pots & larger
Offer expires 3/31/90

For more
info call
479-7070
and enter
code

5351

A SERVICE OF THE
DUNNELLY
DIRECTORY
TALKING YELLOW
PAGES

South African, U.S. leaders dismayed over Mandela's remarks to Arafat

By WILLIAM SAPHIRE

NEW YORK (JTA) — Leaders of American and South African Jewry who have been in the forefront of the anti-apartheid movement are urging Nelson Mandela to reconsider his recent remarks equating the Palestinian-Israeli conflict with the struggle of South African blacks.

Those who only three weeks ago hailed the African National Congress leader's release after 27 years in South African prisons were taken aback by the embraces he exchanged with Palestine Liberation Organization chief Yasir Arafat at Lusaka, Zambia, on February 27.

More disturbing were his remarks in a speech at Lusaka airport. Like foes of apartheid, Mandela said that Arafat "is fighting against a unique form of colonialism, and we wish him success in his struggle," Mandela was quoted as saying.

At a news conference on February 28, he reiterated his support of the PLO.

Asked whether such remarks might alienate South Africa's 100,000 Jews, who are prominent in that nation's business elite and in the anti-apartheid Liberal Party, Mandela retorted, "If the truth alienates the

powerful Jewish community in South Africa, that's too bad."

He added, "We expect everybody who is exploring the possibility of lasting solutions to be able to face the truth squarely. I believe that there are many similarities between our struggle and that of the PLO. We live under a unique form of colonialism in South Africa, as well as in Israel, and a lot flows from that."

The South African Jewish Board of Deputies said March 1 that it wanted to meet with Mandela to explain why it was wrong to compare the Palestinian struggle with the black liberation movement. Israel is a non-racist country and its politics have no relevance to conditions in South Africa, a statement issued by the board said.

Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations and a leader of American Reform Judaism, said he was dismayed and angered by "the deplorable statement by Nelson Mandela to Yasir Arafat." Schindler said that Reform Jews and millions of Americans who oppose apartheid "will repudiate his comparison of Israel with South Africa and his support of the PLO, which has typified

violence and terrorism in our time."

Sholom Comay, president of the American Jewish Committee, said that "we rejoiced at the release of Nelson Mandela. During his long imprisonment, he became an international symbol of freedom and justice. His recent statements on the PLO and Israel, however, are inconsistent with these values," Comay said.

"We call upon him to reconsider his positions, and to adopt a more constructive stance that recognizes Israel's democratic character and furthers the Middle East peace process," Comay said.

Israel responded with a low-key statement from Jerusalem, released by its Consulate General here, "Israel, as is known, supported Mandela's release throughout the years he served in prison. Any meeting with Arafat, the leader of a terrorist organization which is brutal and violent even against his own Palestinian fellows, cannot contribute to the advancement of the principle of justice and equality. If it's true what Mandela says, there's no doubt that we have to express our regret."



PLO leader Yasser Arafat welcomes ANC leader Nelson Mandela on his arrival in Zambia for meetings. Mandela's apparent embrace of the PLO cause angered Jewish leaders. Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, said that Mandela's statements "reflect no credit on the anti-apartheid movement nor of his own understanding of the Middle East. If he truly believes in the liquidation of Israel — as called for in the PLO charter — it is a sad day for the cause of freedom." (Photo: RNS)

Court to consider new evidence supporting Demjanjuk alibi

By CATHERINE GERSON

JERUSALEM (JTA) — Israel's High Court of Justice has agreed to consider new evidence that might support the alibi of convicted war criminal John Demjanjuk, who was sentenced to death two years ago. It is scheduled to hear his appeal May 14.

Demjanjuk's Israeli defense lawyer, Yoram Sheftel, will interview a witness in West Germany before trying to corroborate the claim that Demjanjuk is a victim of mistaken identity.

The Ukrainian-born former automobile worker from Cleveland was found guilty by a Jerusalem district court in 1988 of responsibility for the deaths of hundreds of thousands of Jews between 1942 and 1943, when he was a guard at the Treblinka death

camp. His brutality earned him the moniker "Ivan the Terrible." Demjanjuk, 69, claims he was a German prisoner of war at the time and was not in Treblinka.

Sheftel said he learned only in December of a West German woman, Josefina Dolle, whose testimony might give credence to that claim. Dolle, 70, was a clerk at the German military camp in Heuberg where, according to Demjanjuk, he was part of Vlasov's Army, a group of captured Red Army soldiers who defected to the Germans.

Dolle's evidence does not include photographs of Demjanjuk, nor does she claim to have known him. But she can testify that there were Red Army defectors at the camp at the time Demjanjuk says he was there, Sheftel explained.

No date has been set to take the testimony. Sheftel is expected to go to West Germany within a month, accompanied by a prosecution lawyer, to interview Dolle, who lives in the town of Stetten, near where the Heuberg camp was.

Demjanjuk was deported to Israel for trial in 1985, after being stripped of his American citizenship for lying about his wartime activities. His conviction was based on the eyewitness testimony of Treblinka survivors and an identity card issued by the SS to Ukrainians and other defectors who served as concentration camp guards.

The defense claimed the ID card was fabricated by the Soviet authorities and that the memory of the eyewitnesses was faulty.

Israel rejects bid to make Pollard citizen

TEL AVIV (JTA) — The Israeli government has rejected a request by an ad hoc coalition of Knesset factions to grant honorary Israeli citizenship to convicted spy Jonathan Pollard. Pollard, an American Jew, is serving a life sentence in a U.S. federal prison for spying for Israel.

Deputy Interior Minister Rafael Pinhasi told the Knesset Interior

Committee on February 28 that the government ruled against citizenship for Pollard after consulting with Prime Minister Yitzhak Shamir and other ministers. He said Pollard's situation would not be improved by making him an Israeli citizen.

If fact, it could do grave harm to Israel and Pollard alike if he were granted citizenship while in an American prison, according to Ovadia Eli, chairman of the Interior Committee.

Robbie Sabel, legal adviser to the Foreign Ministry, agreed. He told the committee that Pollard could not be given "prisoner of Zion" status because he is incarcerated in a friendly nation. "Prisoner of Zion" is a designation that was applied to Jewish political prisoners in the Soviet Union.

The petition on behalf of Pollard was submitted by Knesset members Edna Solodar of the Labor Party, Pinhas Goldstein of Likud, Shlomo Dayan of Shas and Geula Cohen of the opposition Tehiya party.

Rated best *
permanent & temporary

- accountants
- bookkeepers
- controllers
- data processors

Brandywood Plaza • Foulk & Grubb Roads
Wilmington, DE 19810



**ROBERT
HALF**

and

accountemps.
475-4500

Independently owned and operated.

specialists

* Independent survey Burke Marketing Research

©1989 Robert Half International, Inc.

Jewish Voice
Classified
Call 478-6200

Gratz celebrates Tu B'Shvat



At top, Gratz students followed the seder with booklets prepared for the occasion. At center, the participants drank from four cups of grape juice substituted for wine. At bottom, the students selected fruit from one of the three plates of specifically different types of fruit. The seder also included songs and blessings over the different "wines" and fruits.

Ecumenical Seder held at U of D Hillel

In what is becoming an annual tradition, University of Delaware Hillel celebrated Tu B'Shvat with an ecumenical seder. Students from the Wesley Foundation, the Methodist campus ministry, participated with Hillel students in the seder, which celebrated the tentative stirring of spring and the awakening of the natural world.

According to Hillel Director Brant Rosen, the Tu B'Shvat seder was an appropriate setting for the two student groups to come together. "Tu B'Shvat is a holiday which is still relatively alien to many Jews, so it was really a learning experience for all concerned. Moreover, the holiday at its essence is a celebration of the environment, which is of universal concern. The symbols in the seder may be Jewish, but the ideas speak to everyone."

This year's Tu B'Shvat seder was planned following the success of a similar program last year, said Rosen. "Pastor John Colatch, the campus minister at Wesley, and I did the

program last year mostly as an experiment," said Rosen. "We thought it would be relevant, but we weren't sure how well it would be received. It ended up being a great success. This year, we were even more pleased. Over 40 students showed up, and the reaction was tremendous."

According to Rosen, there is a real need for these kinds of programs on campus. "I think if religious celebration is going to be meaningful in any way to young people, it has to speak to their own personal experience. The environment is such an issue—I wanted students to see that Judaism really does have something important to say about caring for our natural world."

"The ecumenical aspect of the seder was no less important. The simple experience of celebrating together, and learning a little about each other in the process was in its own way a moving experience."

For more information about upcoming Hillel events, call 453-0479.

YLC to explore Jewish humor

The Jewish Federation of Delaware Young Leadership Cabinet has announced a program entitled "What's So Funny About Being Jewish?", on April 19, at 7:30 p.m. at the Jewish Community Center. The program, which will feature Cantor Norman P. Swerling, will present an analysis of the roots and pattern of Jewish humor, as well as a discussion of Jewish comedians and their nature. The program is open to the community.

"Since our first community-wide program, 'Congress Shall Make No Law Respecting An Establishment of Religion' was a very intense type of program, the programming committee wanted to lighten it up a bit with the spring program," commented Susan Kreshtool, YLC Programming Committee co-chairperson. "Certainly everyone can relate to Jewish humor."

"It's amazing that although the Jewish people have suffered bitterly from persecution, oppression, and anti-Semitism, we laugh so much, some times at our history, at our institutions, at our culture, but most

of all, at ourselves," noted YLC Programming Committee co-chairperson Mark Kuller. "This program should enable us to better understand not only Jewish humor, but our own Jewish identities."

Swerling, who is currently the Cantor at Congregation Beth Shalom in Wilmington, has travelled throughout the U.S. conducting programs which explore Jewish culture through music and comedy. Swerling entered the cantorate after having been active in the theater. He studied Theater Arts at Boston College and Tufts University and has a long list of theatrical credits in repertory, off-Broadway, radio and television productions. He pursued the cantorate, he says, in order to combine his artistic drive with a career which would enable him to express himself Jewishly.

Since September 1989, the JFD Young Leadership Cabinet has been striving to involve young adults in the Jewish community of Delaware through various programs such as this one. For more information or for

reservations, contact Seth M. Bloom, JFD Director of Community Development, at 478-6200.



Cantor Norman Swerling

Did You Know That The JCC is "The Children's Place"?



You're a parent of a young child, working either in or out of the home. Your prime concern is finding a safe, supportive, warm environment where you and your child will receive the kind of care and attention your high standards demand.



When You're Looking For A "Home Away From Home" For You and Your Child, Let Us at JCC Welcome You Into Our Family

Problem: You and your young child need something constructive to do with your time.
Solution: Our Moms Connection or Toddler Play.



To make the difficult task of parenting a positive experience for both you and your child, we strive to educate and inform parents about child growth and development in an environment of joy, comfort, and support. These programs promote self-confidence for the parents and positive socialization for the children.

Problem: You're seeking quality care for your child while you're working outside the home.
Solution: Our full day Day Care.



We know you're concerned about finding the perfect place for that special little person in your life, aged 1 year through 5 years. In our Day Care Center's separate rooms, children discover the joy of learning and growing in nurturing, supportive, stable environment. Our daily schedule of activities, both indoor and out, help each child develop at his/her own pace. Our full year program runs Monday through Friday from 7:15 AM to 5:45 PM.

Problem: Your 3 to 5 year old is ready for his first school experience and it's got to be a good one.
Solution: Our Developmental Pre-School.



Our developmentally appropriate curriculum programs support and encourage the young child's natural way of learning while fostering the understanding of basic concepts upon which future learning depends. We provide concrete, high interest experiences in all areas: social, emotional, physical, intellectual and spiritual. Classes meet Monday through Friday, for 2 1/2 hrs., mornings, September to June. All classes include regular activities plus gym & swim.

Problem: Your 3 to 5 year old wants a little longer day than your regular Pre-School.
Solution: Our "Lunch Bunch" programs.



Children bring their lunch to eat for half hour with their peers and instructor and then have a one hour session of a specific activity: gymnastics, cooking, music or art.



WE'RE THE CENTER OF YOUR LIFE



101 GARDEN OF EDEN ROAD • WILMINGTON, DE 19803 • (302) 478-5660
Moises Paz - Asst. Exec. Director
Ruth Forman - Curriculum Supervisor

Getting the message out

Jewish non-profit organizations have a new tool

By RUTH ROVNER

Though she lives and works in Philadelphia, Dorie Lenz admits she's an unabashed Delaware enthusiast.

"I'll often refer to Delaware on the air," says Lenz, who is Public Affairs Director of WPHL-TV and executive producer of "Delaware Valley Forum" and "New Jersey Forum." "I ask my viewers, 'Have you ever seen such clean air?' says Lenz. "Whenever I'm there, I feel that I'm in another world. I'm zonked on Delaware. It's a real joy."

She does wish, however, that non-profit organizations in Delaware, including Jewish ones, would keep her better informed about their activities. "We're a tri-state station," says Lenz. "And we want to hear from Delaware. But we actually hear very little. We never forget Delaware, but often we have to go out of our way to get information."

But now there's a new tool to help non-profit organizations in Delaware — including Jewish ones — reach the wide audience that television provides, which is an estimated two and a half million viewers in the tri-state area.

"How to Get on TV: A Guide for Non-Profits," is a 24-page booklet Lenz recently wrote to help non-profit organizations in the tri-state area use TV effectively. "Television is the most powerful means of communication," writes Lenz in the preface. "Use it so that the communities you serve so well will learn about your goals, programs and events."

To help agencies use this powerful

medium effectively, the guide includes everything from a sample "News Advisory" to a list of all local public affairs programs, complete with producers' names, addresses and phone numbers, when programs air and how far in advance guests must be booked.

Because it's such a useful tool for non-profits, the public service announcement (PSA) is explained in detail. Information includes a chart with the eight stations' requirements for PSA's and a sample format for a 30 second PSA.

"A PSA is a very specific format, but too few people know how to prepare it," said Lenz. "Or they send it in just a day or two before the event, and there's no possible way to get it on the air that quickly," said Lenz. "Far too much goes into the wastebasket every day that might be used."

And some of those discards are announcements from Jewish organizations. "They suffer from the same problem as the non-Jewish agencies," said Lenz, who's been public affairs director at WPHL-TV for 20 years.

She does hear from some Jewish non-profit agencies regularly, she said. "But what we get depends on the competence and initiative of the person sending it. And there are very few who know just how to tailor the message to our needs." For example, synagogues often send announcements too late to be aired. Or agencies will send public service announcements without adequate information

or even the contact person to call.

This means Lenz cannot do the necessary information-checking in time, especially since she gets about 200 mailings each week. As for phone calls, "We are swamped, inundated — we can't breathe!" said Lenz.

Even media-conscious groups sometimes fail to get their messages on the air. For example, the Philadelphia Lubavitcher organization, said Lenz, sent pre-produced videos about their hanukkah activities to all the local stations — but not in time to be broadcast.

Other organization representatives don't send anything; they simply call on the phone and ask if they can have a message aired. "And too often the answer is no," said Lenz, "simply because there's no time to prepare the information for television."

Appearances on public affairs programs like Lenz's "Delaware Valley Forum" and "New Jersey Forum" are another way that Jewish organizations can keep the public informed about their issues and efforts. That's why the new guide includes not only a list of public affairs programs, but tips on how to get the producer's attention, even hints for on-camera technique such as "Don't overuse statistics" and "Don't wear white shirts or jackets."

"The purpose of public affairs is to look at problems, concerns and needs in the tri-state area," said Lenz.

"My criteria for selecting material is, 'Does it serve a community need? Does it reach a large number of



Dorie Lenz

people? Is it innovative?" said Lenz, whose series "Caring for the Frail Elderly" — including 75 Delaware Valley Forum segments — won two Emmy awards.

The contact from non-profit organizations is one of the ways she keeps informed on these issues. And the guide she wrote, assisted by her producer, Judy Replansky, is intended to make that contact even more effective. "We can't guarantee television coverage," she said, "but we can try to increase your chances."

To make those chances even better, she and Replansky were careful, she said, to present the information as clearly and concisely as possible. "We wanted to be sure that even if

someone knew nothing about television, they would still understand what we need," said Lenz.

"I'm very appreciative of the fact that many agencies are under-staffed and under-funded," said Lenz, who is a board member of Jewish Employment and Vocational Service, Eaglesville Hospital and Family Service of Philadelphia, and who sits on the advisory boards of many non-profits.

"A staff person's time often has to go in so many directions that it's easy to overlook the need for ongoing public awareness of the work of the agency," she said. "So we're giving them the basic information to make it easier for them to get the attention of the stations."

The free guide will be mailed to a total of 10,000 non-profits in the tri-state area. And Lenz hopes it will pave the way for many organizations to get more of their messages aired. "If anyone pays attention and reads it, they're halfway home," she said.

The other half is the follow-up, she said. "Call us, write to us, pay us a visit. I'm pleased when someone cares enough to come and tell me in person about their organization."

"I know that people often think we in television are inaccessible," said Lenz. "But it's not true. Sure, the phone never stops ringing, and we sometimes feel inundated, but it's part of the job. My responsibility is to be available to the public."

(For a free copy of the new booklet, "How To Get On TV—A Guide for Non-Profits", write to Box 7775, Philadelphia, PA 19101.)

FROM THE RING LEADER

Save 50% on our Large Selection of Genuine Aquamarine, Necklaces, Earrings, and Rings

SEE OUR LARGE SELECTION OF MIKIMOTO PEARLS



SAVE 30% on Our Large Selection Of Diamond Remounts. See the Latest Channel Set and Baguette Mountings.

From our Antique and Estate Jewelry Department: A pair of 10 millimeter cultured pearls mounted with 2 triangle diamonds in 14K white gold earrings. Reg price - \$4,500⁰⁰ Sale Price - \$2,800⁰⁰

Appraisal done by our graduate gemologist. We buy and sell Diamonds, Estate and Antique Jewelry.

HARRIS JEWELERS

309 Branmar Plaza
1812 Marsh Road
Wilmington, DE 19810
Phone: 475-3101

4377 Kirkwood Hwy.
Kirkwood Plaza
Wilmington, DE 19808
Phone: 999-9901

Market Street Mail
824 Market Street
Wilmington, DE 19801
Phone: 655-6253

2nd Annual Jewish Family Service Night



Sunday, April 1st • 5-8 P.M. April Fool's Day!
1001 Jefferson St., Wilmington

\$75⁰⁰ per couple } includes: Entertainment
\$37⁵⁰ singles } Dinner Buffet
Cash Bar

All proceeds benefit Jewish Family Service of DE.

COME LAUGH WITH US! CLIP AND RETURN TODAY!

NAME _____ PHONE _____
ADDRESS _____
NUMBER OF TICKETS _____ x \$37.50 = _____ (\$22⁵⁰ of each Ticket is Tax Deductable)

Make checks payable to Jewish Family Service of Delaware and Mail to: JFS 101 Garden of Eden Rd., Wilm. 19803
Tickets will be held at the door. For info call 478-9411

Hunt for Philadelphia Torah thief leads to arrest in Brooklyn

By **MARILYN SILVERSTEIN**
Philadelphia Jewish Exponent

PHILADELPHIA, (JTA) — Abraham Tzvi Piotrkowski, the man wanted by the Lower Merion Township Police in connection with the recent theft of two Torahs from Temple Beth Hillel/Beth El in Wynnewood, Pa., was arrested February 26 on unrelated charges in Brooklyn, N.Y. Piotrkowski, 35, also known as Abraham Piotrkowsky, was stopped by Brooklyn police in a stolen vehicle, according to the Brooklyn district attorney's office.

Piotrkowski's arrest came in the wake of two more reports of Torah theft in the Greater Philadelphia-South Jersey area.

Last month, two Sifrei Torah were discovered missing at Congregation Beth Judah in Ventnor City, N.J., and one Sefer Torah was reportedly taken from the Rodef Sholom Synagogue in Atlantic City, N.J. The latest incidents bring the toll to 11 Sifrei Torah stolen from seven congregations.

Piotrkowski was arraigned in a Brooklyn court on charges of grand larceny auto, criminal possession of stolen property, unauthorized use of a vehicle and attempted bribery of a police officer, according to Patrick Clark of the Brooklyn district attorney's office.

The police reportedly became suspicious when Piotrkowski slumped down in his vehicle as their patrol car passed. When a computer check of the license plate indicated that Piotrkowski's car had been reported stolen, the police stopped the vehicle and arrested Piotrkowski.

"He allegedly offered money if the arresting officers would turn him loose," said Clark. "He was ordered held in \$25,000 bail and held pending grand jury action."

Police sources say Piotrkowski is the son of the former owners of Rabbi Piotrkowski's Judaica Center, importers and distributors of Judaica, jewelry, religious art and Israeli crafts, in a Philadelphia suburb.

According to Lt. John Maloney, commander of the Lower Merion Police Department's Detective Unit,

a warrant for Piotrkowski was issued after the recovery last month of four Torah crowns, a breastplate and two pointers from A Antiques & Coins Unlimited in Runnemede, N.J. The recovered items, reportedly worth an estimated \$26,000, were identified as ornaments from the two Torah scrolls stolen from Beth Hillel/Beth El, he said.

The intensive search for Piotrkowski followed on the heels of a transaction Feb. 19 at the antique and coin shop in Runnemede.

The man who initiated the transaction walked into the shop that day and asked shopkeeper Maryann Verica if she was interested in buying silver, Verica said in a telephone interview. The silver items "appeared to be ornaments, all crushed on top," she said. "I had no idea what they were."

When Verica asked the man where he had obtained the ornaments, he told her he was a rabbi's son, she said. "He looked like what he said was true," Verica said. "He appeared to look like a rabbi's son. He was very Jewish-looking. He had a yarmulka on."

Verica said she purchased the items from the man — for a sum she refused to disclose — and then she took a precaution she always takes. "I took his picture," she said. "I always take everybody's picture who sells me any kind of metal."

That evening, Verica said, she showed the silver ornaments to Jewish friends and asked what they were. "They said, 'Those don't belong to a rabbi. They belong to a synagogue,'" Verica said. "The next day, I turned on the news and there it was," she said, referring to the news of the Torah thefts. "I went to the chief of police."

Of her role in the matter, Verica said, "I'm so glad the rabbi got the pieces back. I'm very happy I could assist in some way. Morally, it means a lot to me."

Rabbi Marshall Maltzman, religious leader of Beth Hillel/Beth El, confirmed that he had identified the recovered silver pieces as the ornaments of his congregation's stolen Torahs.

Regarding the arrest of Piotrkowski in Brooklyn, Maltzman said, "I'm sad that it turns out to be who it is." But, he added, "I'm hopeful that perhaps he will be able to lead the authorities to reclaim the Torah scrolls. If so," Maltzman said, "that would be a case for celebration for our synagogue."

Descriptions of Piotrkowski from several sources characterize him as a man with a heavy build, a round face, glasses and a closely-cropped beard. "Someone fitting his description was seen at a Temple in Margate," Maloney said.

The witness who made that identification was Rabbi Aaron Krauss, religious leader of Beth El Synagogue in Margate City, N.J.

When the doors of his sanctuary were opened during Shabbat morning services on February 24, Krauss said in a telephone interview, "I noticed somebody walking back and forth, back and forth in the lobby."

The man was wearing a kippah — not a synagogue kippah, the rabbi said. He was slightly disheveled and slightly stocky, with a round face, he added. "He had on a long overcoat. He had a small beard," Krauss said. "He looked Orthodox."

The man later joined the line for the kiddush luncheon after the services, Krauss said. When Krauss approached the man, "he mentioned he was invited, in answer to an unasked question," Krauss said. "He said he was from Brooklyn. 'Someone fitting his general description was seen at two other synagogues the same day.'"

One of those synagogues was Congregation Beth Judah in Ventnor City, where two Sifrei Torah were reportedly missing from a chapel ark toward the end of services on the same day.

"There was a suspicious-looking person" sitting at the back of the synagogue during services that morning, said Rabbi Alan Lucas, religious leader of the 600-family congregation. Lucas described the man as heavyset, with glasses, a closely cropped beard and a slightly pockmarked face. He was wearing jeans, a brown jacket and a brown velvet

kippah, he said. "In dress and demeanor, he didn't fit," said Lucas.

When a member of the congregation approached the man and invited him to join those sitting at the front of the sanctuary, the man declined, saying he wasn't dressed right, the rabbi said.

It's "a lot of assumptions" to say that that man was the one who took the Torahs from the chapel at Beth Judah, Lucas said. But, whoever the thief is, "the person seems to be taking advantage of Shabbat," he said. "We do keep our arks armed with electric alarms," Lucas said, "but neither was armed on Shabbat, of course."

In an effort to reduce the advantage of those who might prey on synagogues during Shabbat or at any other time, the Jewish Defense League in Philadelphia is offering security patrols and professional security systems analysis to area synagogues.

"We're offering a free service to the community," said Baruch ben Baruch, a JDL representative. "We've

got people donating their time and expertise either to watch the place or to set up a security system," he said. He added that, to date, two area synagogues are utilizing the JDL's security patrols. "It's available to any synagogue that feels it needs it," Baruch said.

Security is also on the mind of Warner Loeb, director of operations for the Universal Torah Registry in Setauket, N.Y., which has devised a kosher method of registering Torah scrolls in order to discourage theft.

According to Loeb, two of the area synagogues that lost Torah scrolls in the recent rash of thefts had previously ordered and paid for registry material from the UTR — decals for the wooden scrolls, templates and hollow-pointed needles for piercing the parchment — but then had failed to use it.

Burt Siegel, associate executive director of the Jewish Community Relations Council of Greater Philadelphia, said that his agency will probably run seminars on synagogue security if it appears that the rash of Torah thefts is widespread.

WHY IS THIS PASSOVER DIFFERENT?

The Shavrick Brothers are presenting a special Passover vacation at the celebrated **CHERRY HILL INN, Cherry Hill, NJ**



- 3 sumptuous meals daily
- 2 elegant Seders (community or family)
- Cholov Yisroel
- Complete health club
- Tropical indoor pool
- Entertainment, lecturers and shiurim
- Daily religious services
- Daf Yomi
- Excursions to Atlantic City
- Nearby shopping mall
- Finest amenities and facilities

GLATT

All suites taken Reserve now for other choice rooms!

The Shavrick Brothers' **PASSOVER '90**

Cherry Hill Inn
A Radisson Hotel & Conference Center

For more info, call or write The Shavrick Brothers, Inc.:
800-CHERRY-INN Balt: **301-764-8549**
6414 Park Heights Avenue, Baltimore, MD 21215

China is selling rockets to Arabs at half the price wanted in West

By **JOSEPH POLAKOFF**
Special to The Jewish Voice

WASHINGTON — In a complicated arrangement that involves French and American companies, Arabsat, the Arab satellite consortium that is made up of 22 Arab countries, has selected the Chinese Long March Three rocket to launch its third spacecraft in 1991, the publication *Space News* has reported.

Arabsat was reportedly offered a launch price about 50 percent below U.S. and European prices by China Great Wall Industry Corp. which markets the Long March rockets. The Arabsat satellite will require some modifications to use the Chinese rocket.

The Arabsat satellite series was built by prime contractor Aerospatiale's space and strategic systems division, Les Maureaux of France. Ford Aerospace of Newport Beach, Calif., served as the main subcontractor. Since much of the satellite's technology is American *Space News* reported, Aerospatiale

will need a launch license from the State Department to export the spacecraft to China for modification and launching.

Despite the support of wealthy Saudi Arabia, Arabsat has been plagued by financial problems since its current two-satellite constellation was put in place in 1985. However, since Egypt rejoined the Arab League in 1986 and brought with it a heavy demand for international telecommunications, the organization is increasing its use of the system and its revenues.

The first Arabsat spacecraft was launched in February 1985 by Ariane space of Evry Cedex, France, which markets the Ariane rockets. The second was launched by the U.S. space shuttle Discovery in June 1985. The first has a lifespan of seven years. The second was used until last August as an orbital spare but since then India has used it for telecommunications under a two-year agreement with Arabsat. The third Arabsat satellite is in reported storage

since 1986 in an Aerospatiale facility in Cannes, France.

כשר Rhawnhurst כשר

KOSHER PRIME MEAT MARKET

FEATURING - Prime beef, veal, lamb and fresh slaughtered poultry daily.

Kosher Delicatessen

As of March 13th we will be Kashered & ready to make holiday orders for PASSOVER

We are under the supervision of the Va'ad Hakashruth and the Beth Din of the City of Philadelphia. Their mashgiach supervises the soaking, salting and kashruth on our premises for our customers' convenience and protection. They are in constant attendance.

FREE DELIVERY

8259-8261 Bustleton Avenue • Philadelphia, PA (215) P12-5287

Jewish groups welcome Pamyat investigations

By SUSAN BIRNBAUM

NEW YORK, (JTA) — American Jewish groups have welcomed reports that the chief prosecutor in Moscow has initiated criminal investigations into the anti-Semitic activities of the ultranationalist group Pamyat. The action follows a deluge of anti-Semitic threats and actions that have paralyzed Soviet Jews with fear.

The Soviet news agency Tass quoted the popular newspaper *Literaturnaya Gazeta* on February 22 as reporting that the Moscow prosecutor's office had launched criminal proceedings against Pamyat, "which is charged with inciting national and racial hatred and strife."

The specific reason for the action, Tass said, was Pamyat's planned program to "de-zionize" the country. The program was outlined in an article in *Energetika*, the official newspaper of the Moscow Energy Institute. The paper condemned Pamyat's campaign.

Tass said the Interior Ministry is investigating Pamyat's break-in and roughing-up of members of the House of Writers in Moscow last month, which Tass called a pogrom. The ministry is also looking into the "irresponsible handling of the militants by law enforcement bodies," Tass said.

According to Pamyat's program, "Jews and their relatives" should be denied the right "to defend dissertations, to acquire knowledge and get academic titles, to join the Soviet Communist Party" and "must not be appointed to leading party, govern-

ment and other posts."

Energetika denounced Pamyat's call, saying "the program's publication has shown the public the true face of this chauvinistic society, its attempts to speculate on people's patriotic sentiments."

Literaturnaya Gazeta also castigated Pamyat, and praised the prosecutor's office for its action against the group. "This step, we believe, shows that the city procuratorate has realized the danger and unlawfulness of such extremist actions," it said. There have been previous condemnations of anti-Semitism by leaders of the Communist Party and the KGB. On Feb. 9, the KGB office in Leningrad called for calm and said the rumors of impending pogroms were groundless.

Last month, Oleg Derkovsky, a ranking official at the Soviet Embassy in Washington, told the National Jewish Community Relations Advisory Council's plenary in Phoenix that the KGB was investigating anti-Semitism in the Soviet Union. Derkovsky said Soviet Prime Minister Nikolai Ryzhkov recently "spoke from the rostrum of the party plenum" about punishing members of Pamyat or other such groups.

In New York, the Anti-Defamation League of B'nai B'rith said it was "encouraged" by the report of the Pamyat investigation.

Abraham Foxman, ADL's national director, said, "We hope that the prosecutor's actions will send a strong message that anti-Semitism is not going to be tolerated."

In Washington, Mark Levin, associate executive director of the National Conference on Soviet Jewry, described the Soviet prosecutor's decision as "a step in the right direction." But he added, "We hope it doesn't stop there."

Micah Naftalin, national director of the Union of Councils for Soviet Jews, likewise called it "very welcome news, if it's followed up."

He cautioned, however, that "it isn't the first time the government has threatened to do this. But as far as we know, they haven't ever prosecuted and convicted for these charges."

He expressed hope that Soviet President Mikhail Gorbachev will personally "take the leadership with respect to the rise in anti-Semitism."

The Soviet Interior Ministry sought to allay fears in a statement on February 21 "Rumors of Jewish pogroms disseminated in the mass media have no grounds whatsoever," Tass quoted the ministry as saying. "Moreover, they mislead the public and can serve to promote ethnic strife and destabilization in several regions of the country."

Said Naftalin, "We hope they're right after the reports are groundless, but there has been an almost exponential growth of threats and warnings throughout much of the Soviet Union."

Jews in various cities in the Soviet Union have reported hearing that a pogrom would be mounted Feb. 25, said Lynn Singer, executive director of the Long Island Committee for

Soviet Jewry. In Minsk, some Jews reported that Pamyat had placed posters in the city threatening a pogrom for Feb. 26, said Rena Schwartz, director of special projects for the Greater New York Coalition for Soviet Jewry.

Herbert Block, a liaison between New York Mayor David Dinkins and the Jewish community, who was in Minsk last week, said, "Everyone whom I talked to in Minsk and throughout the Soviet Union is afraid." Block also observed that a Jewish cemetery in Minsk is being torn up by the municipality to build a sports field. "There are tombstones piled up and scattered around. Part of the cemetery has been leveled and cleared, and there were actually bones that were visible in places."

Some 500 Jews in Leningrad so far have signed an appeal addressed to the Supreme Council of the USSR, the Leningrad Council of People's Deputies, the Leningrad chief prosecutor, Israeli government, Jewish organizations worldwide and the U.N. Commission on Human Rights.

"We are addressing you because our lives and the lives of our children are in danger," it says. The petition calls for government action to punish the perpetrators of racist activity, guarantee personal security and freedom of national life to all the Jews of the USSR, and permit "free emigration from the USSR to any country of the world which agrees to take them."

Vaclav Havel, honored in New York, voices support for Jewish concerns

By ALLISON KAPLAN

NEW YORK, (JTA) — Czechoslovakia's new playwright-turned-president, Vaclav Havel, greeted a delegation of American Jewish leaders just before attending a star-studded concert held in his honor here last month.

During a 15-minute meeting with the Conference of Presidents of Major American Jewish Organizations, Havel reiterated his opposition to the 1975 U.N. resolution equating Zionism with racism. "I didn't approve of it then; I don't approve of it now," he said in response to a question about the resolution.

The delegation also told Havel of its concern over the Soviet Union's refusal to implement an agreement for direct flights between Moscow and Israel.

Havel replied that he hoped the impasse would "soon be resolved" and that he had discussed the matter with Israeli Foreign Minister Moshe Arens in Prague on Feb. 9, when the two countries re-established diplomatic relations.

After the meeting, Havel proceeded to Manhattan's Cathedral of St. John the Divine for a special concert in his honor organized by producer Joseph Papp. It included

performances by Paul Simon, Placido Domingo and Dizzy Gillespie.

One of the speakers at the celebration was writer and Holocaust survivor Elie Wiesel, who recalled that as a young boy in Transylvania, he would look jealously across the river at Havel's country.

Before World War II and Soviet domination took their respective tolls, Jews living in Poland and Hungary thought of Czechoslovakia as a place where "ethnic political and religious

groups could live in peace," Wiesel said.

Today, the Nobel laureate told Havel across the vast cathedral, "I am no longer a small boy who looks across a river with envy, but we now all look at you and your kinsmen with pride."

Earlier in the day, Havel was presented with an award from the Appeal of Conscience Foundation by its president, Rabbi Arthur Schneier.



"I am not a star," said Czechoslovakian President Vaclav Havel (center) at a ceremony in the residence of John Cardinal O'Connor (right) at which he received the human rights award of the Appeal of Conscience Foundation from Rabbi Arthur Schneier, president of the Foundation. The Czech president was honored "as a moral voice in the tradition of the Prophets."

— we welcome your opinion —
write a letter to the editor

Some Things Are Too Personal To Ask A New Neighbor.



When you're new in the neighborhood, asking a neighbor to recommend a good grocery store makes sense. But asking her to recommend a good physician? Maybe, but to be sure, call Health Hook-Up instead. We're the free physician referral service of St. Francis Hospital, the Hospital recently rated as providing the highest level of patient satisfaction ever recorded by a respected national research firm. Call weekdays from 8:30 a.m. to 5 p.m.

Health Hook-Up
421-4180

ST FRANCIS
HOSPITAL
Wilmington, Delaware



SPRING

HAS ARRIVED! at BOOTH'S CORNER SHOES

The Best Bloomin' Selection of Ladies Shoes
in all the latest colors and styles

NATURALIZER • LIFESTRIDE • WESTIES • BASS • DEXTER
SEBAGO • CANDIES • NICOLE • BELLINI • BANDALINO
• SOCIALITIES • SELBY • AIGNER

Priced lower than dept. store sale prices.

BOOTH'S CORNER DISCOUNT SHOES

Rts. 261 & 491 LOCATED IN THE BOOTH'S CORNER FARMERS MARKET
Foulk & Naamans Creek Rds.

215-485-7280

OPEN
FRI. 10-11
SAT. 10-10

U.S. Jewish leaders hear range of views on Israel's challenges

By ALLISON KAPLAN

JERUSALEM (JTA) — For three days last week, a group of American Jewish leaders were bombarded with conflicting viewpoints on a host of issues facing the State of Israel. Seventy-five members of the Conference of Presidents of Major American Jewish Organizations engaged in intensive dialogue with Israelis of nearly every political stripe on such issues as the Middle East peace process and the economic consequences of an unprecedented flood of new immigrants.

And then they had an encounter of an entirely different kind.

It took place around midnight last Wednesday at Ben-Gurion Airport, where a planeload of Soviet immigrants had just arrived from Romania. They were greeted in English, Yiddish and Hebrew by the organizational leaders. Those who understood none of those languages were simply showered with candy, flowers and Israeli flags.

"I am overwhelmed by the possibilities of the Soviet aliyah," Milton Shapiro of the Zionist Organization of America exclaimed after the visit to the air port.

But while the visit left many in the delegation inspired and optimistic about Israel's future, others remained troubled by the enormity of such concerns as the status of the peace process. The overwhelming desire to see the massive Soviet aliyah proceed smoothly seemed to intensify the American Jewish leaders' hope that Israel's political and diplomatic problems could be overcome.

Most seemed anxious for the peace process to move forward, as conference Chairman Seymour Reich urged Prime Minister Yitzhak Shamir during a private meeting Feb. 22.

Members of the conference had ample opportunity during the three-day Israel seminar to discuss their concerns with government leaders and officials of the Jewish Agency for Israel. But they also got to hear a number of unofficial points of view.

Farrakhan: Only some Jews practice 'dirty religion'

By HOWARD ROSENBERG

WASHINGTON, (JTA) — Nation of Islam leader Louis Farrakhan said February 28 that he is critical of particular Jews, especially supporters of Israel, but does not consider Judaism a "dirty religion." Rather, Farrakhan said, he thinks that some Jews "practice dirty religion," citing Israeli policy-makers as "using God and religion as a cover" for their actions.

"I have no reference whatsoever to the religion that Jews practice," the Black Muslim minister told *The Washington Post* during a two-and-a-half hour interview published March 1.

Yet in a speech given last month at Michigan State University, Farrakhan said he owed no apology to his Jewish critics for his frequent attacks on Jews because Jews have "sucked the blood of the black community." He said that blacks had been demeaned in movies he saw as a child, and he blamed Jews in the movie industry.

"You wrote us in as clowns and

"We have tried to bring as many varying points of view before the delegates," said Malcolm Hoenlein, executive director of the conference. "These are such complex issues — only by being exposed to as broad a range of views as possible, can we do justice to them," he said.

As they had in previous years, the participants met with a panel of Palestinian leaders, including Professor Sari Nusseibeh of Bir Zeit University, the mayor of Jericho, and the deputy mayors of Bethlehem and Ramallah.

But this year for the first time, members of the conference met with left-wing Israeli activists affiliated with the Peace Now movement. The activists spoke candidly about the group's advocacy of a two-state solution to the Israeli-Palestinian conflict and accommodation with the Palestine Liberation Organization.

One of the activists, Professor Sidra Ezzachi, welcomed the exchange, though she felt the questions coming from some of the American Jewish leaders were "hostile" and "antagonistic."

The fact that the session had been scheduled by the Conference of Presidents, she said, reflected "an opening up of the leaders of the American Jewish community" to varying Israeli points of view. She said the delegation was "a very impressive group that represents a wide spectrum of American Jewish opinion."

Ezzachi's fellow activist, Professor Amiram Goldbloom, disagreed. The conference "tries still to present a point of view which is dying," he said. "Both they and we are losing the good will of the United States as a result."

Arguing heatedly with Goldbloom was Rabbi Reubin Gruenbaum of the National Council of Young Israel, who said he "totally disagreed" with what the activists had to say. Yet he said he "could understand and appreciate their position as they expressed it, because they live here."

buffoons," Farrakhan said. "I never did that to you, but you Jews did that to black people."

When asked by *The Washington Post* whether Jews are collectively responsible for actions against blacks, Farrakhan said, "Certainly a majority of Jews are not involved in certain decisions that are made by others. No. You can't condemn a whole group of people for what some have done."

He also criticized Jews for attacking him, and for "even calling for my death."

"If you take the whole Jewish-Farrakhan question and put it in context, then you will see that it was not Farrakhan who started this. It was Jews who started this. To say that I have been critical of Jews and that I have been critical of Israel is true," he said. "But I have been critical of blacks," as well as Arabs and whites, "and yet my own people don't call me anti-black and Arabs don't call me anti-Semitic and they are also Semitic people."

But after a visit to Gush Etzion, a cluster of Jewish settlements in the West Bank, Gruenbaum said he had changed his mind about the peace activists, whom he called "liars." He added, "I think they're very naive."

While in Gush Etzion, the delegates viewed a highly emotional film on the struggle to defend the settlements on the eve of Israel's independence. The film depicted the bloody attack and slaughter of the Jewish settlers by invading Arab fighters. In the midst of the presentation, a screen rose dramatically to reveal the preserved actual bunker where the settlers fought to their death and a memorial commemorating them, "I can't fathom compromising with those who committed such acts," Gruenbaum said.

The conference members got a real window on the intifada during a bus ride through Bethlehem past the Dehaishe refugee camp to hear a briefing by Gen. Yitzhak Mordechai, the Israel Defense Force commander in charge of the West Bank.

The streets of the Palestinian villages were barren, and all doors and windows shut tight as part of a general strike against Israel's announcement that day that West Bank universities would remain closed for three more months.

Along with the peace process, the issue that continued to crop up during the seminar was the settlement of Soviet Jews in the West Bank or Gaza Strip.

Arab nations have raised the specter of Palestinians being displaced by a massive wave of aliyah, while Israel has maintained that fewer than 1 percent of Soviet Jews have settled there.

Every Israeli leader who addressed the American delegation — from Shimon Peres and Yitzhak Rabin of the Labor Party to Yitzhak Shamir and Justice Minister Dan Meridor of Likud — stressed the principle of "free choice." The Soviets would not be deliberately settled in the West Bank, nor would they be banned from living there.

There was disagreement among the American Jewish leaders, however, over a widely publicized recommendation made last month at the National Jewish Community Relations Advisory Council plenary in Phoenix on the inadvisability of build-

ing housing for immigrants in the West Bank.

American Jewish Congress President Robert Lifton hailed "a new openness" in the organized American Jewish community. "There are no more 'treif' topics or opinions," he said.

But Reich insisted that the wide play given the NJCRAC example in the Israeli press "was a decision of the negative implications of American Jews giving Israel advice on security matters."

The issue was debated during a "town meeting" between the American Jewish leaders and about 30 Israelis organized by the Israel Forum, a group of young leaders that promotes Israel-Diaspora relations.

Many of the Israelis said they thought American Jews should publicly criticize Israel when they disagreed with its policies.

Forum member Shlomo Cohen said he wished the Conference of Presidents could speak out more often on issues in a loud, clear voice. "We want your advice," he said. "You've been restraining yourselves on speaking out."

In response, Rabbi Joseph Glaser, executive vice president of the Central Conference of American Rabbis, said that as an American Jew, he was "not sure I have a right to speak out on the issues that affect the lives of

the people who live here."

He also instructed the Israelis in the room to disavow themselves of "the notion that the Conference of Presidents can take stands on a regular basis." The American Jewish community is extremely diverse, he said, and as a consensus organization, there is little that the conference can unanimously agree upon.

The controversy and debates that take place in the Conference of Presidents sessions in Israel, Glaser said, demonstrate the wide spectrum of opinions represented in the organization. "We pretty much reflect the party system here in Israel," he said.

"WE SELL THE BEST AND REPAIR THE REST"

HENRY'S BICYCLE SHOP SINCE 1946

MECHANICS ALWAYS ON DUTY

\$5.00 off with this ad
Any purchase over \$50.00

2901 Lancaster Ave.
654-0361 • 571-0517




BERGER BROS. INC

Office experts since 1919

3rd & Market Streets
Wilmington, Delaware
(302) 655-7166

KILLING THE SKY:

HUMAN ALTERATION OF GEOLOGICAL TIME



A day-long symposium on the ramifications of increasing global changes in the atmosphere.

Saturday
April 7, 1990
9:30 a.m. — 4:00 p.m.

Clayton Hall, University of Delaware
Newark, Delaware

Registration fee: \$5.00 (includes lunch & study guide).
To register call 573-4410 or 800-752-2060 by March 29.
Teachers In-Service credit available.

Sponsored by the Delaware Humanities Forum

Delaware Humanities Forum

SPECIAL PURIM REPORT:

By **ALLAN GOULD**
Special to The Jewish Voice

Thanks to recent archeological digs, the telephone answering machine messages of prominent Jews through history are now available to us. Many were thought to be lost in the Sands of Time, not to mention those of the Negev.

Here are the actual messages that a number of famous Jews left on their answering machines.

Or should have left.

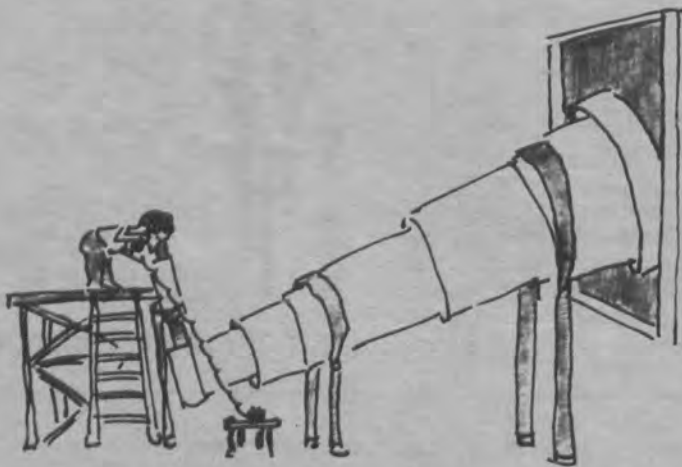
JOAN RIVERS: I guess we can't talk.

CARL SAGAN: Of all the millions

SARAH: Hello, there. This is Sarah, the wife of Abraham. I'm sorry but we're not in the tent right now. Abe has just run off to search for strangers to treat hospitably, and I had to...No, Ishmael!!! You leave Yitzchak alone, right now!!!

ARNOLD SCHOENBERG: Leave your name and number when you hear the 12-tone row.

BAAL SHEM TOV: And what is a poor, unassuming sheperd like myself doing with my own telephone answering machine? Nu, that reminds me of a tale. Once there was a king who lived all alone in a forest. Once,



CARL SAGAN

upon millions of telephones in the world, and millions upon millions of telephone numbers, did you ever stop to realize how miraculous it is that your telephone managed to hook up with my telephone? Of course, the real miracle would have been if you had gotten me, instead of my machine. Then again, when you consider how many millions upon millions of telephone answering machines there are in the...(BEEP)

THEODOR HERZL: If you leave your name and number, you can dream that I will call you back.

JUDAH MACCABEE: Leave your name and number, and I'll try to call you back as soon as I possibly can. But if it's in less than eight days, it'll be a miracle.

SANDY KOUFAX: Leave your name and number and what's your pitch. And no Yom Kippur calls, please.

while travelling along the road, he encountered...(BEEP)

MARTIN BUBER: Leave your name and number and I'll get back to THOU just as soon as I can.

JOSEPH: I never dreamed that you'd call!!! Leave your name and number, and maybe we'll kill the fatted calf together.

ZSA ZSA GABOR: Okay, darling, I'll marry you. But do leave your name and number so I can say "yes" personally to whoever this is.

KARL MARX: I'll return each call according to my ability, from each person, according to his need.

MAIMONIDES: Perplexed? Study, until I get back to you.

AARON: This is Mose's brother, Aaron. My brother asked me to record this message for him. Leave your name, number, and blood on your doorpost, and he'll return your call as soon as he can. But, oy!!! Is he busy!!!

Answering machines through the ages

ROBERT DE NIRO: Are YOU talkin' to me? Are you talkin' to ME???

MARCEL MARCEAU: ERICH SEGAL: What can you say about a phone call that was missed?

JEREMIAH: Do you really think you can just calleth upon me and expect that I should returneth the call? Smash your idols! Fight against injustice! Believeth in the Lord, and He shall returneth all your calls! As shall I, if I can ever get out of this pit.

WILLIAM SHATNER: sorry, I'm not in right now, but I have gone where no man has ever gone before. Leave your name and number and I'll try to beam you up when I call.

GERTRUDE STEIN: Your call is your call. I'll call when I'll call when I'll call.

RUTH: When you calleth, I shall call. Your machine shall hear from my machine, your message shall receive my message. Don't cut any corners until you hear from me.

HENNY YOUNGMAN: Leave your message — please.

WOODY ALLEN: Look, you'll only reject me, so why leave your name and phone number at all? Why not just hang up, and we can both save each other a lot of heartache? Then again, maybe I could use our probably wretched relationship as the basis of a new...(BEEP)

HILLEL: If I don't return your call, then who will return your call? And if I expect only my calls to be returned, then what am I? And if I don't return your call now, then when?

AUGUST VON WASSERMAN: Testing, one, two, three, four. Testing. OK? I'm sure I can get back to you soon. In fact, I'm POSITIVE.

KORACH: Sorry I'm not in, but something just opened up. Leave your name, number, and next of kin, and I'll try to get back to you must as soon as I possibly can.

TEVYE: On the one hand, I'm not home. On the other hand, you should leave a message. On the other hand, I'm still fiddling with this machine.

ALBERT EINSTEIN: If I can amass enough energy, I'll get back to you as fast as the speed of light. But that precludes the assumption that I'll be able to figure out how to play back this damned machine.

HENRY KISSINGER: If the caller is President Bush, then yes, I accept your offer of secretary of state. But, to be frank, I've served my country, and the world, in that capacity before. So, should you choose to step down, wouldn't you agree that I'd be a LOT better in the Top Job than that Quayle fellow? Let's get together and

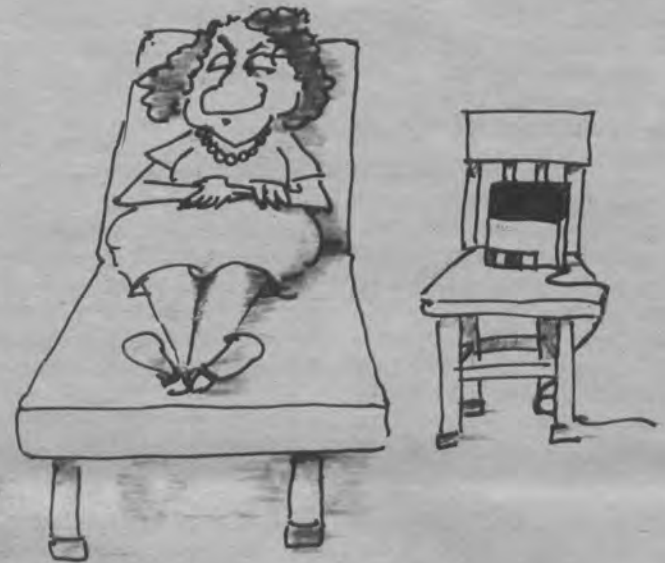
talk about this soon, at my convenience.

JOB: I wish I could be here to get your call, but you wouldn't believe what sort of day I've had. Actually, it's been a pretty rotten week. Come to think of it, it's been a rough DECADE. all expressions of sympathy will be greatly appreciated. Leave your name and number, and I'll try to return you...(BEEP)

ISAAC BASHEVIS SINGER: I'd like you to leave a message, but I really think there's a dybbuk in this machine. But try anyway; it shouldn't hurt. Make your story short, though; I'm not getting any younger.

notice. And if you want that recipe for the pareve moussaka, leave your name and number, and I'll get back to you when I can.

YOUR MOTHER: Gee, but I'm glad you called. How are you feeling? And how is your wife, uh, uh, you know, whatsername? But most important, how are the children? I almost NEVER get to see the children, you know, which is really SURPRISING when one considers that we don't live so very far away from each other. Look, I'm going to the store for a few minutes and then to the druggist. Yes, my arthritis. It's KILLING me,



SIGMUND FREUD

SIGMUND FREUD: Do you ever stop to think about the SHAPE of the telephone that you are presently holding in your hand, while you are calling me? Are you ASHAMED — embarrassed, perhaps — of holding something like that? You needn't be. Many thousands suffer from phone envy. I personally think you need help. Leave your name and phone number, and whether you have health insurance, and I'll get back to you as schnell as possible.

KITTY DUKAKIS: Hi, this is Kitty. If you're calling about the White House seder, I'm afraid that it's off for this Passover, and until further

once again. But then, YOU wouldn't know how much PAIN I've experienced over the past few years. The doctor says that it probably can be traced back to childbirth, and since you're my only child, I think you know whom he was talking about.

Allan Gould is a Toronto-based journalist, lecturer and author of a dozen books. This article was made possible by a grant from The Fund For Journalism On Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.

HONG KONG

Men & Women custom tailor in Wilmington ALL CUSTOM TAILORED

We offer the FINEST HAND-TAILORED SUITS by OUR SKILLED CRAFTSMEN. Each garment is made to your measurements and styled to your choice • Workmanship Guar. FREE ALTERATIONS

MEN'S SUITS from \$299 SP. JACKETS \$220 SLACKS \$95 LADY'S SUITS \$345 ULTRA SUEDE SUITS \$399	6 CUSTOM MADE SHIRTS \$199 Plus Shipping & Duty	3 SPECIAL PACKAGE SUMMER TROPICAL ALL WOOL SUITS \$899 & 15% OFF ON SHIRTS With This Special Ad.
---	---	---

By appointment only call Tel (302) 656-2444
If not in leave message We make house /office calls too PLEASE ASK FOR BOB

Free Shirt offer with W-British wool suit

GUS REISSMAN & BRO. CO.

Insurance

4 THE COMMONS
3510 SILVERSIDE ROAD
WILMINGTON, DELAWARE 19810

TELEPHONE
DEL. (302) 478-3727
PA. (215) 724-5772

ASHER RUBIN

New Castle Farmers Market

Come out for a day of family fun and shopping bargains

FRI. & SAT. 10 A.M.-10 P.M.
SUNDAY 10 A.M.-6 P.M.

RT. 13 (Across From Wilmington Airport)
New Castle, DE 328-4101

By RABBI BERNARD S. RASKAS

A megillah is not necessarily the Book of Esther. There are "chamesh megillot," or five scrolls: Song of Songs, the Book of Ruth, Lamentations, Ecclesiastes and the Book of Esther.

The word "megillah" means simply "scroll." However, since the Book of Esther has become so overwhelmingly popular, it has come to be known as simply the Megillah, or the Scroll. There is even a treatise in the Talmud bearing that name.

Small wonder that the Megillah has become a centuries-old best seller. It contains drama, mystery, intrigue, splendid narrative, distinctly portrayed characters, a hero, a heroine, a villain, a chase and even sex.

The Megillah claims to be a historical account that took place in the fortress of Shushan, or Susa. It is true that there was a Persian king named Ahasuerus, which is merely the Hebrew form of Xerxes (some say it was Artaxerxes), but this is just the beginning.

Some scholars maintain the book was written sometime between 486 and 465 BCE. Others contend it was penned in the Maccabean period. Still others argue Mordecai and Esther are derived from the Babylonian deities Marduk and Ishtar.

Some believe the book is totally of divine origin, while others contend it is a historical romance. Whatever it may be, it is a great and enduring book for the Jewish people, and it fully justifies one of the great holidays in Judaism.

It is the classic expression of anti-Semitism — and its inevitable failure — that has haunted the Jews over the centuries. Haman is the archetypal



anti-Semite who spans the centuries and in whose shadow Hitler falls.

The book contains the classic words of anti-Semitic defamation. The accusation is: "There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them."

The danger of persecution is real, but in the end victory is snatched from the jaws of defeat, and the Jews are saved.

Dr. Sol Goldman, in his excellent commentary on Esther in the Soncino

series, deals with the complete absence of the name of God in the book. There are allusions to the divine presence, but the omission of a direct reference to God is clearly intentional. The reason for this can only be surmised.

Perhaps, since the Megillah was to be read at the annual merrymaking of purim, when considerable license was permitted, the author feared that the divine name might be profaned if it occurred during the reading.

The book was written during a period when the divine name was used sparingly lest it be pronounced in vain. Some suggest that it might lead Jews to a feeling of triumphalism, which would engender negative feelings among the populace.

But, whatever the reason for the calculated omission, it breathes religiosity and trust in God's providential care for the Jews.

To be sure, the question of whether

the Book of Esther should be admitted into the Jewish canon was subject to debate, as recorded in the Talmud (Megillah 7a).

The question raised was whether Esther was written with the proper "ruach hakodesh" (divine inspiration). The book was finally included in the Ketuvim (Holy Writings) section of the Tanach (Hebrew Bible), since it was clear that it was an expression of divine providence.

In point of fact, the Book of Esther was translated into Greek by Lysimachus, son of Ptolemy, of Jerusalem. His translation was brought to Egypt in the "fourth year of the reign of Ptolemy and Cleopatra." Since then, it has been translated into almost every language.

Another issue that clearly troubled the rabbis was intermarriage. How could it be that a nice Jewish girl should marry a pagan, albeit a King? For this is a violation of the scripture and sociology of Judaism.

To deal with this problem, they pointed out that the daily visits of Mordecai to the courtyard were for the purpose of ascertaining whether Esther remained true to the precepts of her religion. They indicated she

did not even eat forbidden foods and was a vegetarian. In the end, they settled for the belief that God moves in mysterious ways to perform wonders.

Biblical scrolls are rarely illuminated. The Book of Esther is the exception. In 1238, we find a remarkable illustration in color in an Ashkenazic Bible depicting Esther, as well as Haman and his sons on the gallows, the latter being a favorite theme of artists.

In a 14th-century Hebrew Bible executed in Ratishbon (the Bavarian city of Regensburg), "Mordecai's Elevation" is depicted. Illustrating the entire Esther scroll was a popular art form and was often given as a dowry to the bride, since women were particularly obligated to listen to the reading of the book.

One interesting Russian version of the Book of Esther was done in micrographic writing in the shape of a bear, executed by Hirsch Ilya Schlimowitz in 1870.

The process of illustrating the megillah has been carried on in modern times. Henryk Glicensein produced a set of engravings for the book. Arthur Szyk created a miniature set. Marc Chagall did a series of pen and ink drawings in connection with the book.

In recent times, there has been a veritable explosion of printed colored versions of the book. They range from the very contemporary drawings of Stephen Maltz in London to a richly printed illuminated text, produced in connection with the Israel Museum, which sells for approximately \$200.

Even in the case in which the Megillah was kept became an art

Continued on 25



SHOPRITE OF FIRST STATE PLAZA

ShopRite Does it RIGHT!
חג שמח
ALL ITEMS
KOSHER FOR PASSOVER

1600 NEWPORT PIKE 999-1227
OPEN 24 HRS
"ONLY MINUTES AWAY"

Watch for the Full Color Supplement in the Next Issue of The Jewish Voice

Manischewitz, Horowitz, Goodmans or Streits

Matzohs

5lb. Box **3.99**

ShopRite Coupon

Mrs. Adler's Gefilte Fish With This Coupon One (1) pt. 8 oz. jar **1.49**

019690 Enter Limit one. Good at any ShopRite Market March 9 thru April 21, 1990

SAVE .50

ShopRite Coupon

Mrs. Adler's Borscht With This Coupon One (1) qt. jar **.49**

019680 Enter Limit one. Good at any ShopRite Market March 9 thru April 21, 1990

SAVE .30

Mrs. ADLER'S GEFILTE FISH
24 oz. Jar **\$1.99**

SHOPRITE COUPON

WITH THIS COUPON **\$200 OFF ANY BRAND MATZOH** 5 LB. BOX Enter 015060

COUPON GOOD 3/9/90 THRU 4/21/90. ONE COUPON PER FAMILY W/7.50 PURCHASE

Mrs. ADLER'S BEET BORSCHT
Quart Jar **79¢**

Prices effective March 9 thru April 21, 1990

Study: Black anti-Semitism more limited than believed

By ELENA NEUMAN

NEW YORK (JTA) — The popular perception that anti-Semitism among black Americans is widespread may be unfounded, according to a new study of the attitudes of black churchgoers.

In a soon-to-be-published book, entitled "Black Protestantism and Anti-Semitism," Rev. Hubert Locke, professor of sociology at the University of Washington, studies the prevalent views of a sample group of religious blacks living in three American cities.

He gave a preview of his findings at a recent forum here on "The Future of the Jewish Past: The Jewish People in a Post-Holocaust World," sponsored by the American Friends of Hebrew University. "If one steps back from the volatile, localized conflicts that have marred black-Jewish relations in a few cities, there is strong evidence to suggest that the claim of anti-Semitism as a prevalent attitude among black Americans is greatly overdrawn," Locke told the approximately 250 people in attendance.

Locke admitted that there indeed had been a "deterioration in attitudes and interactions" between Jews and blacks in the late 1960s, particularly after the assassination of Martin Luther King. He said stumbling blocks to black-Jewish harmony included battles over such contentious issues as affirmative action and the emergence of the black consciousness movement. But he said that the souring of relations was primarily at the level of leadership and that it occurred in specific urban locales.

"These qualifications are important," said Locke, "for while, a generation later, they came to be generalized as a characteristic of black-Jewish relations across the nation, very few studies sought to assess what, in fact, were the attitudes of

black citizens toward Jewish people as a general proposition."

In an attempt to fill the perceived vacuum, Locke, under a grant from the Vidal Sassoon International Center for the Study of Anti-Semitism, undertook a study in 1987 of the attitudes of black Protestant churchgoers toward Jewish Americans in St. Louis, Seattle and Buffalo, N.Y., cities considered neutral in the black-Jewish conflict. Locke said that he specifically chose to stay away from New York and Chicago, where "local events and personages have tended to exacerbate the issue of black-Jewish relationships."

In the study, Locke asked respondents to evaluate various statements about Jews on a six-point scale, with 1 being strongest disapproval and 6 being strongest approval. The responses to the statements were as follows:

- "A major fault of the Jews is their conceit, overbearing pride and their idea that they are the chosen race" received a rating of 2.3, indicating moderate disapproval.

- "The true Christian can never forgive the Jews for their crucifixion of Christ" received a strong disapproval rating of 1.8.

- "Jews should stop complaining about the Holocaust," got a 2.6 disapproval rating.

- "Jews are more willing to combat discrimination," got a 3.6 approval rating.

- "Jews are more helpful than harmful in the civil rights struggle," got a 3.4 approval rating.

Locke extrapolates from the data that the general black middle-class American view of Jews is benign. He did concede, however, that the attitudes of black Protestant churchgoers is only one of several profiles of black America, suggesting that a sample of younger black respondents would have responded differently.

"If, in fact, there is a set of my kinspeople about whom I would register concern, with respect to the general issue of black-Jewish relations," he said, "it would be young black Americans."

"Their ties to their religious roots may be weak, (their) knowledge of and participation in the area of the civil rights struggle are limited, and (their) views of the era of the grand alliance between black and Jewish organizations and leaders are likely to be distorted. It is the possibility, in biblical terms, of a new generation of

young black 'Pharaohs who knew not Joseph' that should be the focus of our efforts in black-Jewish relations in the immediate future," he said.

But in the question-and-answer period, Locke also discounted the effect on young blacks of leaders such as Louis Farrakhan, leader of the Nation of Islam, who has made various strongly anti-Semitic public statements. He denies that such leaders represent a set of attitudes that can be ascribed to a majority or even a significant portion of the 28 million

black Americans in the United States. "Farrakhan's media coverage totes him as a leader, but the numbers do not," said Locke. "Only 200,000 to 250,000 black Americans are members of the Nation of Islam; that's 1 percent of the American black population."

"There are more card-carrying members of the NAACP than members of the Nation of Islam," he said. "The effort to peddle black anti-Semitism simply hasn't sold, and I don't think it will in the future."

Faction of Conservative movement starting seminary of its own

By ELENA NEUMAN

NEW YORK (JTA) — A faction of the Conservative movement of Judaism that opposes the ordination of women as rabbis, among other recent trends, is starting its own non-denominational rabbinical seminary for the study of what it calls "traditional Judaism." The formation of the Institute of Traditional Judaism was announced at a news conference here last week by leaders of the Union for Traditional Conservative Judaism.

Although the new institute claims to be unaffiliated with any particular branch of Judaism, many see it as an academic alternative to the Jewish Theological Seminary, the leading Conservative rabbinical school, which in the past decade has promoted the ordination of women as rabbis and cantors.

"We want the institute to serve as a unifying force among the traditional elements within the Jewish community," Rabbi Ronald Price, dean of the institute, said in an interview. "This is not a Conservative institution, it is independent and non-denominational. From our perspective, we are not setting ourselves up in competition with any institution that exists in the community today," said Price. "Our goal is to work with as broad a spectrum of the community as possible. The labels are not relevant to us."

Price admits, however, that "we cannot erase our histories."

Many of the leaders of the new seminary are past and present members of the Union for Traditional Conservative Judaism, a group that formed in 1983 in direct response to the Conservative movement's decision to allow the rabbinic ordination of women.

In that year, the union ruffled feathers with an advertisement it circulated throughout the Jewish news media, which said, "Leading Talmu-

dic scholars of the Conservative movement have declared (the ordination of women) to be halachically wrong."

The organization, which boasts a membership of 400 to 450 rabbis and approximately 5,000 lay families, also has opposed allowing women to participate as full members in minyanim and Torah readings, although it sanctions women leading and participating in segregated women's prayer services.

The institute, scheduled to open this September in Mount Vernon, N.Y., will offer traditional ordination to make rabbinical students, as well as non-matriculated studies to students "regardless of age, gender or denominational affiliation."

"While our institute will ordain only men," explained Price, "that is not the primary *raison d'être* of the school. The issue is our approach to Jewish law and the community."

"We are responding to a feeling that there is a need in the community for the leadership of rabbis who are fully traditional, passionately observant and faithful," he said.

"The motto of our school is genuine faith and intellectual honesty. We see them both as religious imperatives," said Price. "We don't believe in closing our students' minds to the modern world, but we want them to be passionately devoted to their own observance of Jewish law and tradition."



The school, to be headed by Rabbi David Weiss Halivni, a prominent Talmudist at Columbia University, will offer a five-year program that include intensive study of Talmud, codes and jurisprudence, and Bible, as well as courses in history, Hebrew literature, Jewish thought, community service and counseling.

Members of the academic advisory council include Nobel laureate Elie Wiesel; Horace Bier, who will also serve as chairman; Eliezer Berkovitz, David Novak, Charles Liebman, Ruth Wisse and Marvin Fox.

The institute's "non-denominational" label may be intended to attract "modern Orthodox" Jews who feel increasingly alienated by the growing strength of the "ultra-Orthodox" movements of Judaism.

"There are people in modern Orthodoxy who will fit as easily into our camp as members of the traditional Conservative movement," said Price. "We want to be a bridge between halachic Jews coming out of different backgrounds who feel similar needs for community. Until this time, there has been no institution whose main focus is on the ideals that we are presenting to the community," he said.

But according to Rabbi Ismar Schorsch, chancellor of JTS, the motto and philosophy of the institute "seems to me to be identical with the educational ethos of the Jewish Theological Seminary."

"If they seek to become part of the constellation of higher learning, they have a long road ahead of them," he said. "An announcement is not a fact. So far they are non-accredited, they do not have a permanent full-time faculty or access to a major library. I think it has a long way to go before we can assess what implications it will have for the Conservative movement," said Schorsch.

The Women's League for Conservative Judaism, whose leadership is currently in Israel, refused to issue a public statement at the present time, but indicated that the issue will certainly be addressed upon its return. The league did point out, however, that a study it conducted last year indicates unequivocal, broad-based support within the Conservative movement for women's participation in services.

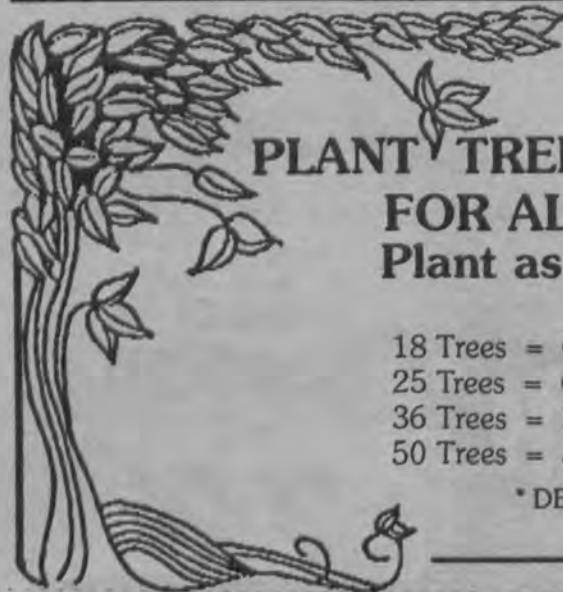


electric

SUPPLY CO. inc.

Main Office
114 Concord Ave., Wilmington, DE 19802
(302) 421-3900

<p>Branch 501 Interchange Bldg., Newark, DE 19711 (302) 368-9161</p> <p>Branch 1030 Boot Road Downingtown, PA 19335 (215) 873-0440</p>	<p>Tecot Systems Division 111 W. 22nd Street Wilmington, DE 19802 (302) 421-3935</p> <p>Branch 1603 Jessup St. Wilmington DE 19802 (302) 421-3925</p> <p>Branch 2000 W. 41st Street Baltimore, MD 21211 (301) 554-5800</p>
--	---



655-5995



PLANT TREES IN ISRAEL

FOR ALL OCCASIONS

Plant as Many Trees as You Wish

(\$7 Per Tree)

18 Trees = Chai	75 Trees = Arbor
25 Trees = Cluster	100 Trees = Garden
36 Trees = Double Chai	300 Trees = Orchard
50 Trees = Jubilee	1000 Trees = Grove*

* DEDICATION CEREMONY IN ISRAEL AND A SPECIAL PLAQUE IN THE FOREST IS INCLUDED

Trees are \$7 Per Tree

- Holiday Greetings
- Birthday
- Anniversary
- Bar/Bat Mitzvah
- Wedding
- Graduation
- In Honor
- In Memory
- Get Well
- Good Wishes
- New Baby
- New Year
- Special Occasion
- In Gratitude
- Other

Rabbi with a cause

By ANDREW SILOW CARROLL

Washington Jewish Week

You'd need footnotes to keep up with the initials, but publicists for Rabbi Adin Steinsaltz aren't done with him yet. There's another reporter here to see him, if he wouldn't mind company on his way to a 1:15 meeting uptown. Then he should be able to sit down for at least 20 minutes, as long as he gets to 46th St. by 3:20. Is that all right with the rabbi?

Of course it's all right with the rabbi. It's been all right with the rabbi for the past week, during interviews with National Public Radio, the Cable News Network, ABC's "Good Morning America," and CBS's "Nightwatch," to name a few.

Critics may carp about the propriety of hawking the most hallowed writings in Judaism like the latest bestseller. But when it comes to publicizing the Talmud, Rabbi Steinsaltz is ready to become a regular P.T. Barnum.

Last month marked the publication of the first two volumes of "The Talmud: The Steinsaltz Edition," (Random House, \$40.00 per volume), the long-awaited English-language edition of Steinsaltz's monumental commentary and translation of the Babylonian Talmud.

For followers of Steinsaltz, an elfin Israeli who has earned comparison with the greatest scholars in Jewish history, it is a publication whose importance cannot be underestimated.

Although the massive compendium of Jewish legal and ritual knowledge

Purists and critics may cringe, but Adin Steinsaltz wants the Talmud to reach the widest audience possible

spring out of the 19th century streets of Jerusalem and its insular houses of study. But to dwell on the incongruities would be to underestimate Steinsaltz, and the life-long mission that has made him both a heroic and controversial figure in Israel and elsewhere.

Steinsaltz is, in a word, an evangelist of Orthodox Judaism, who says that anybody who thinks proselytizing is somehow un-Jewish should remember the biblical prophets.

"Publicizing the Talmud is per se something," said Steinsaltz, in a brief moment of repose last month at Random House offices in New York. "Even if a Jew doesn't study the book — if he buys it and places it on his shelf — that is a statement that there is a connection and he wants one. A book that can be read, can be studied, even when it is not, makes a change. The fact that something is possible, that there is a book you can read, can change the world."

The instrument for this change is a compilation of the writings of Jewish scholars who lived in Babylon (present day Iraq) between 20 C.E. and 500 C.E. The Talmud (literally, "to teach") is comprised both of the Mishnah, completed around 200 C.E., and the Gemarah, a discussion and analysis of the Mishnah conducted by eight generations of schol-

ing of the Mishnah form the basis of subsequent Jewish law the way case histories provide the basis for American legal statutes.

But imagine a court considering case histories written not by a country judge but by God Himself, and you get the idea of how the Talmud is regarded by observant Jews: The Mishnah is said to be a record of the divinely revealed Oral Law, and its teachings incontrovertible and unchallengeable facts.

"The Talmud is the central pillar supporting the entire spiritual and intellectual edifice of Jewish life," writes Steinsaltz.

But in its classic format the Talmud is a forbidding document. The Mishnah and Gemarah texts snake through 5,894 pages, surrounded by rabbinic commentaries, footnotes, digressions, corrections and emendations.

In his translation, Steinsaltz preserves the original look of the Talmud page, but simplifies it considerably. The Mishnah and Gemarah texts are there, but presented in vocalized, fully-punctuated Hebrew-Aramaic. Steinsaltz provides a literal translation of the text, plus an expanded translation and English commentary. In a bow toward tradition, however, the classic Talmudic commentary of the 11th century sage known as Rashi.

Random House has also published Steinsaltz's 323-page reference guide, which contains essential background on the history and methodology of the Talmud, along with an extended glossary of halachic concepts and a basic Aramaic vocabulary.

In order to increase the accessibility of the new edition, Steinsaltz begins his English translation with the first of 10 chapters of Tractate Bava Metzta, or "The Middle Gate." The tractate deals with everyday business dealings like deposits, loans, sales, rentals and hiring laborers.

The first volume is a 247-page debate on deciding how to settle rival claims to the same object. But it goes on, in the style that has made "Talmudic" a synonym for serpentine digression, to consider the principles of mortgaged property, the issuances of promissory notes, acquiring objects on a boat and divorcing a female minor.

In starting with Bava Metzta, Steinsaltz knew he might confuse those who would look to the Talmud for thoughts more sublime than how much compensation should be paid for land improvement costs from mortgaged property. But for a Jew, says Steinsaltz, it is as important to look for God in the workplace as in the synagogue.

In person, Steinsaltz has an unnerving ability to blur the lines between the religious and secular worlds, the holy and the commonplace. His conversation is sprinkled with references not only to Maimonides and Rashi, but to psychoanalyst Karl Jung and cyberneticist Norbert Wiener.

To many visitors to New York on a bitter cold winter's day, the city can become a harsh and ugly place. But Steinsaltz eyes rest on a pot of nodding flowers on an office desk, and he exclaims that he has never seen

white cyclamens before. It is a quality that a self-confessed Steinsaltz "groupie" described as "wholeness."

"He isn't just a Talmudist, or just a kabalist, or just a Hasid," said Arthur Kurzweil, vice president of Jason Aronson Inc., a New Jersey pub-

atheist, but not an ignoramus," said Steinsaltz.

As a university student, Steinsaltz pursued mathematics and chemistry at Hebrew University along with rabbinic studies. He still calls the logical precision of mathematics the discipline closest to Talmudic inquiry.

Steinsaltz demures when asked at what moment religion overtook secular studies as a focus for his restless intellect. "If there was such a moment, I'm not sure I would tell you.



Rabbi Adin Steinsaltz

lisher that has brought out three of Steinsaltz's books in English. "There is a wholeness about him that is reliable. What does the tradition say? I feel I can trust him to tell me."

According to Steinsaltz, his traffic in many worlds is a result of his upbringing.

His father was both secular and socialist, and Adin, born in 1937, grew up learning first about Marx, not Maimonides. But at age 10, his father secured him a religious teacher, who began to initiate the young Steinsaltz into the mysteries of Jewish learning. "My father said 'It is all right that my son will become an

That would be like undressing in public, only worse."

He began his translation of the Talmud into modern Hebrew in 1967, determined to bring its teachings to as wide an audience as possible. The project became known as the Israel Institute For Talmudic Publications, and his staff now includes 15 associates. His translations of the Babylonian Talmud and the less authoritative Jerusalem Talmud have remained bestsellers in Israel.

Among the more popular of his writings to be translated are "The Thirteen Petalled Rose" and

Continued on 25

English commentary and expanded translation of the text, making it readable and comprehensible

Hebrew-Aramaic text of the Talmud, fully vocalized and punctuated

Literal translation of the Talmud text into English

Hebrew commentary of Rashi, the classic explanation that accompanies all editions of the Talmud

Notes highlight points of interest in the text and include the discussion by quoting other rabbis' commentaries

Numbers link the three main sections of the page and allow readers to refer rapidly from one to the other

A guide to a typical page in the Steinsaltz Talmud: Text encircled by commentary, halachic rulings, a literal translation and explanations of concepts and rabbis.

has been translated into English before, none of the previous editions is considered as accessible to English readers nor as reliably interpreted as the Steinsaltz edition.

Accordingly, Random House is treating the publication as an event: a print run of 20,000 copies of each lavishly-printed volume, quarter-page ads in The New York Times Book Review and other publications, and a publicity blitz that has seen Steinsaltz's chest-length beard showing up not only on the networks but in the pages of People magazine.

It would seem a remarkable amount of attention for a frail-looking rabbi

ars beginning after 200 C.E.

The scope of the Talmud is enormous, dealing with, no less, "the nature of all things according to Torah," writes Steinsaltz. Among its 63 tractates are teachings on prayer, ritual, philosophy, marriage, criminal justice, ethics and sexual relations.

Steinsaltz's translation from the Talmud's Hebrew-Aramaic into modern Hebrew, begun in 1967 and expected to take another 15 years to complete, already runs to 21 volumes, with 19 more to go.

The Talmud's exhaustive, cross-generational debates on the mean-

The Talmud and the Scholar

"The Talmud and the Scholar," a documentary on Rabbi Adin Steinsaltz and the Talmud will air on WHYY Channel 12 on Wednesday, April 11, at 9 p.m.

The documentary will take on two unique topics simultaneously.

The first one is the Talmud itself — what it is, why it was written, by whom, what it says, its importance to the survival of the Jewish people and its relevance today.

The second topic is Adin Steinsaltz, the Israeli rabbi who has dedicated his life to the task of making the Talmud accessible to a modern public.

The documentary was produced and directed by Philadelphia David Michael Rosenberg, who produced "A Refusenik Diary" which won an Emmy for Best Documentary in 1988. Don Francisco, a member of the Delaware Jewish community, was a member of the technical crew.

Holocaust revisionism scandal unfolds at Indiana U.

By ELENA NEUMAN

NEW YORK (JTA) — When students at Indiana-Purdue University enrolled in Western Civ. 101 this past autumn, they didn't know they had signed up for a whole new version of the history of World War II and the Nazi Holocaust. But Donald Hiner, a part-time teacher at the university holds a master's degree in history, taught his own revisionist version of the history of the Third Reich, and according to his student evaluations, he did a good job.

"This is particularly upsetting," said John Barlow, dean of the Indiana-Purdue School of Liberal Arts. "A good teacher teaching lies and slander is far more dangerous than a bad teacher," doing likewise.

Hiner, a historian specializing in the history of the Protestant Reformation and Martin Luther, has taught in his history classes that the Holocaust is a "myth." Among the points made in his classes were that "the worst thing about Hitler is that without him, there would not be an Israel. None of it makes sense unless you look at it from the prospect of Israel getting a lot of wealth from this story" of the Holocaust.

"If the Holocaust really occurred," Hiner lectured, "you wouldn't have 2.5 million in Israel getting reparations."

Although Hiner has been teaching at Indiana-Purdue since the beginning of the academic year, his revisionism was not brought to the attention of university authorities until Feb.

9, when a student, Rene Arbuckle, taped one of his history lectures and brought it to Dean Barlow, as well as the Indianapolis press.

"It makes you wonder about the passivity of some of the students," said Barlow. "I would imagine that many of the students are somewhat bewildered by Hiner's approach and accepted it. He's pretty cagey. He says he's offering an alternative view. But it's not an alternate view; it's a vicious lie."

Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center, sees Hiner's statements as not just lies, but downright anti-Semitism. "His presentation was clearly revisionist, anti-Israel in nature, and by extension anti-Semitic," Cooper said.

The Los Angeles-based center was informed of the incident by an Indianapolis member. Dr. Gerald Margolis, director of the center, then called Barlow and urged Hiner's dismissal.

Barlow has assured Margolis that the issue will be resolved within the week. "The matter is being discussed presently," he said in a phone interview with the Jewish Telegraphic Agency. "For me it's unthinkable that he should be teaching anyone."

Since the scandal arose, more details of Hiner's questionable past have surfaced. In 1970, while a student, Hiner was convicted of stealing books about Hitler from his university library. In 1980, he was found guilty of theft. And, most recently, in

1988, a jury convicted the educator for stealing Nazi memorabilia.

"We did not know about his past when we hired him," said Barlow, even though Hiner had been teaching on and off at various campuses of the Indiana State University since the seventies.

In fact, it turns out that Franklin College, a local Indianapolis educational institution, dismissed Hiner after reports of revisionism in the classroom. He also reportedly taught Holocaust denial during science

classes while a part-time teacher in the Indianapolis public school system.

"This is a large urban university with almost 27,000 students," Barlow said of Indiana-Purdue. "We have a lot of part-timers that come and go. And we don't check for criminal records in our hiring. We're going to have to be more careful about the past of some of the people we hire in the future."

Hiner, when contacted for comment, did not return telephone mes-

sages from the Jewish Telegraphic Agency.

Meanwhile, the Wiesenthal Center has sent a copy of its Academy Award-winning video, "Genocide" to the university's history department to be shown to Hiner's students. Rabbi Daniel Landes, the director of the center's education program and author of the book "College Education of Genocide: Critical Issues of the Holocaust," will come to Indiana-Purdue to address an assembly to be attended by university students and faculty.

Paper: U.S. shelved study on legality of settlements

By HUGH ORGEL

TEL AVIV (JTA) — The Bush administration shelved a secret U.S. study on the legality of Jewish settlements in the West Bank two weeks after it was launched, the *Jerusalem Post* claimed in a report published February 26. *Post* correspondent David Makovsky said the study was ordered three weeks ago by either National Security Adviser Brent Scowcroft or White House Chief of Staff John Sununu.

It was killed by Secretary of State James Baker, Makovsky reported. He attributed his information to "U.S. sources."

According to one version, Baker acted to avoid greater friction with Prime Minister Yitzhak Shamir, at a time the United States is pressing Israel for significant concessions to start an Israeli-Palestinian dialogue.

Another reason suggested for the cancellation was that Baker was unsure of the results of the study, said to have been ordered to produce the basis for a tougher U.S. stand against Israel's settlement policies. While President Bush, unlike former Presi-

dent Jimmy Carter, has never termed the settlements illegal, he has consistently called them "unhelpful to the peace process."

The study also would have involved Jordan's annexation of the West Bank in 1950, never recognized by the United States.

The study was to have been conducted by Charles Rostow, legal adviser to the National Security Council, in cooperation with the State Department's legal counselor, Abraham Sofaer, the *Post* report said.

In Washington, an official in the State Department's Bureau of Near East and South Asian Affairs was unaware of the study in question, but said that any policy paper on the legality of the settlements "could not serve the peace process" at this time.

The Israeli-administered territories have re-emerged as an international issue of late because of fears in the Arab world that Israel plans to settle Jewish immigrants from the Soviet Union there to displace the Palestinian population.

Israeli sources quoted by the *Jerusalem Post* say President Bush did not accept at face value Shamir's assur-

ance in a telephone conversation last month that Israel has no policy of directing immigrants to West Bank settlements.

The president is reported to have asked, "But are you giving them advantageous incentives?" Shamir responded that incentives for living in the West Bank are the same as for development towns in Israel proper.

American Jewish leaders, meanwhile, are said to be quietly urging Shamir to declare publicly that Israel is not offering Soviet immigrants incentives to settle in the West Bank.

Officials of the Conference of Presidents of Major American Jewish Organizations, which held its annual meetings in Jerusalem last week, reportedly told Shamir that such a declaration would help ease U.S. concern and also would encourage the Soviet Union to re-examine its opposition to direct flights from Moscow to Tel Aviv.

But Labor Party sources believe Shamir cannot yield, because the Likud party platform binds him in principle, if not practice, to settle immigrants in the territories.

Sharansky assails NJCRAC resolution on settling immigrants in West Bank

By ALLISON KAPLAN

JERUSALEM (JTA) — Soviet Jewry activist Natan Sharansky on February 26 denounced a resolution adopted last month by leaders of Jewish communities across the United States that warned Israel not to settle Soviet Jews in the West Bank.

A Jewish group should not be highlighting an issue that "simply doesn't exist," Sharansky contended, citing Israeli government statistics that show only a tiny fraction of Soviet immigrants choosing to settle in the administered territories.

He spoke of his dismay at the 216-207 vote on the matter at the National Jewish Community Relations Advisory Council's plenary in Phoenix last month, saying that a Jewish group should not be drawing attention to an issue that has been overblown in the news media.

Sharansky spoke, along with a number of fellow Soviet Jewry activists and recent emigres, at the annual Israel seminar of the Conference of Presidents of Major American Jewish Organizations. "Either you take the position of wanting to find out the truth, or you are concerned about what the non-Jews will think," Sharansky said of the NJCRAC vote.

Both Sharansky and the recent

arrivals from the Soviet Union related the now-familiar stories of panic among Jews there about recent threats of anti-Semitic violence from ultranationalist groups.

Also speaking at the session on Soviet aliyah was Ze'ev Bielsky, the mayor of the town of Ra'anana. Bielsky spoke so glowingly of his community's successful absorption experience that one recent arrival asked plaintively what his telephone number was, clearly interested in settling there.

Bielsky and Sharansky strongly urged absorption to take place on the municipal level, with Diaspora cities entering partnerships with Israeli towns.

"There has been a war between the Jewish Agency and the Ministry of Absorption, and the *oleh* is paying the price," said Bielsky.

He described his city's venture into direct absorption, using local volunteers to help the Soviet immigrants, with financial assistance from the United Jewish Federation of MetroWest, N.J.

The Jewish Agency already has targeted 19 prospective areas in Israel to be twinned with U.S. Jewish community federations, Shoshana Cardin, chairwoman of the National Conference on Soviet Jewry, said in

response to Bielsky's call for more absorption on the Ra'anana model. "The Jewish Agency is willing to experiment," Cardin said.

In addition to the 19 partnership plans, the Jewish Agency has targeted 20 communities as the recipients of stepped-up funding for direct absorption. The names of these communities, however, have yet to be made public.

5,788 Jews left USSR in February

5,749 went to Israel

NEW YORK (JTA) — A total of 5,788 Jews left the Soviet Union on Israeli visas in February, of whom 5,749 went to Israel, the Soviet Jewry Research Bureau of the National Conference on Soviet Jewry announced here Wednesday.

Departures in January amounted to 4,713, for a cumulative total of 10,501 Jews who have left the Soviet Union during the first two months of 1990, the NCSJ reported.



- CONSULTING
- BUSINESS SOFTWARE
- CUSTOM PROGRAMMING
- ACCOUNTING PACKAGES

313 DAKOTA AVE.
WILMINGTON, DE. 19803
(302) 764-7367

House of Watches

EXPERT WATCH & JEWELRY REPAIRING
JEWELRY & WATCHES
SILVER, PEWTER, BRASS
DIAMONDS

R. J. BERMAN
PHONE 654-7751
1330 WASHINGTON STREET
WILMINGTON, DE 19801

G. A. BERMAN
PHONE 478-3098
2505-B CONCORD PIKE
WILMINGTON, DE 19803

Little Learners, inc.

Day Care Center

AGES 6 WEEKS - 5 YEARS

- Developmentally appropriate curriculum
- Meals & snacks provided
- Pediatric physician consultant readily available
- Parent Education Seminars • Open Door Policy
- On-going Staff development
- Large rooms with natural lighting • 5,000 Sq. ft. fenced play yard

HOURS 6:30 A.M. - 6:00 P.M.
SILVERSIDE CARR EXECUTIVE CENTER
501 Silverside Rd. - Suite 128
Wilmington, DE 19809

(302) 798-5570

Need growing to link Jackson-Vanik to direct flights

By HOWARD ROSENBERG
WASHINGTON, (JTA) — Sentiment is building on Capitol Hill to deny a waiver of Jackson-Vanik Amendment trade sanctions against the Soviet Union unless it institutes direct flights between Moscow and Israel. Sen. Arlen Specter (R-Pa.) has introduced a sense-of-the-Senate resolution stating that Congress should not approve a waiver of the trade sanctions until the direct flights begin.

The resolution also states that the Bush administration should not

complete trade negotiations with the Soviet Union until it implements an agreement on the direct flights that was signed in December by the Soviet carrier Aeroflot and El Al Israel Airlines.

Rep. Tom Lantos (D-Calif.), meanwhile, is circulating a letter to his colleagues in the House of Representatives that says members of Congress are "appalled and dismayed" that the Soviets have not implemented the accord signed by Aeroflot and El Al.

Soviet rejection of recent appeals

on the matter of President Bush and Secretary of State James Baker represent a "serious blow to our relationship," the letter states.

As of March 2, 150 House members had signed the letter, which Lantos plans to deliver personally to Yuri Dubinin, the Soviet ambassador to the United States. Lantos warned last week that if direct flights are not begun, he will lead a congressional fight against a Jackson-Vanik waiver.

Under the Jackson-Vanik Amendment, the Soviet Union has been denied most-favored-nation trade

privileges from the United States since 1975. The amendment says the sanctions can be waived for a trial period if the Soviet Union allows a sustained high level of emigration.

Many members of Congress, backed by Soviet Jewry groups, feel the Soviets have now met that test. But a waiver must win congressional approval and could not take effect, in any case, until the United States and the Soviet Union conclude talks on a trade agreement, expected to be signed by President Bush and Soviet President Mikhail Gorbachev at their

June summit.

One Soviet Jewry activist termed Specter's resolution "very harsh" and said it and the Lantos letter indicate that congressional concern about direct flights has escalated since all 100 senators signed a letter to Baker on the subject last month.

Similarly strong sentiments reportedly were expressed last week at a House Ways and Means Committee hearing on U.S.-Soviet trade by Reps. Hank Brown (D-Colo.) and Sander Levin (D-Mich.).

Israelis to experiment with philanthropy 'United Way style'

NEW YORK (JTA) — The Council of Jewish Federations has embarked on a program together with United Way International to teach Israelis how to run a United Way-style philanthropic campaign. The goal is to unite private social service organizations within each Israeli community in a single joint collection effort, in which the monies raised would be pooled and then distributed to the various agencies within the community.

The method has been immensely successful in American communities. A feasibility study CJF and United Way undertook in 1986 showed that it could be transplanted to Israel.

The two organizations then looked for an Israeli community in which to rest the program. Eventually, the

Council of Voluntary Organizations in Rehovot was chosen to implement a three- to five-year pilot project.

"We are very excited to be involved with United Way International in this worthwhile effort," said Dr. Stephen Donshik, director of the CJF's Israel office, "because it will enable us to continue to work cooperatively with the Israelis in develop-

ing their voluntary sector and assisting them in their campaign planning efforts."

Gordon Sugarman, chairman of the CJF Israel office advisory committee, and Barry Ernstoff, a committee member, will assist CJF in developing and coordinating the lay leadership development training course.

W. Bank junior colleges to reopen

By GIL SEDAN

JERUSALEM (JTA) — Israel is reopening 16 vocational and training colleges in the West Bank that it shut down more than two years ago because they became centers of unrest, Shlomo Goren, coordinator of government affairs in the territory, announced February 26.

The colleges, which served nearly 5,000 students, were closed in January 1988, a month after the *intifada* broke out. Arab universities closed at the same time will remain closed, Goren said.

He said he summoned the college heads last week to inform them that the reopenings will be in stages and must be closely coordinated with the Israeli Civil Administration.

If disturbances occur, the colleges will be immediately re-closed, he warned.

Goren denied that the decision was influenced by pressure from the European Community, which has protested the closure of the Arab universities and other schools in the West Bank. The E.C. is considering a recommendation from its parliament to cease scientific cooperation with Israel.

Goren said he hoped the reopenings would help restore calm in the area.

Dr. Naim Khouri, head of the Bethlehem Baptist Bible College, agreed, but said he hoped the universities would be reopened too.

"Our policy is not to close the universities," Goren told reporters. "If we are convinced that they really serve for studies, there is no reason not to open them," he said.

susan isaacs	709
GALLERY	Tatnall St.
	Wilmington
	DE
FINE ARTS	19801
PICTURE • FRAMING	302 658-1948

GOING OUT OF BUSINESS

ORIENTAL RUGS - HANDMADE - HANDWOVEN

AT LEAST **57%** TO **71%** OFF EVEN MORE

WE MEAN IT! WE WILL PROVE IT!

Free Appraisal Available	Roma HERIZ 10X14 *7500 \$1999	PERSIAN KERMAN 9X12 *12,000 \$3999	CHINESE 90 LINE 10X14 *7500 \$1888
--------------------------	--	---	---

Must raise cash fast to satisfy creditors!

SIZE	STYLE	TICKETED	SALE
2x3	DESIGNER DHURRIE	\$100.00	\$14.95
2X3	90 LINE CHINESE 5/8	\$325.00	\$89.00
4X7	PERSIAN HAMADAN	\$2200.00	\$899.00
6X9	PAKISTAN BOKARA	\$2000.00	\$599.00
9X12	90 LINE CHINESE 5/8	\$3000.00	\$999.00
12.3X9.1	PAKISTAN BOKARA	\$4000.00	\$1199.00
12X9	PAKISTAN KASHAN	\$10,000.00	\$2750.00
11.2X22.11	PERSIAN KAZVIN	\$30,000.00	\$14,444.00

PACKAGE DEALS ON 2 OR MORE RUGS

OPEN 7 DAYS
ONE OF THE LARGEST ORIENTAL RUG GALLERIES IN THE TRI-STATE AREA

ORIENTAL Rug Gallery
OF DELAWARE INC

5609 Concord Pike
Beaver Valley Plaza
Wilm., DE 19803
Next to Brandywine Raceway

OPEN DAILY 10am-8pm
SUNDAY 11am-5pm
(302) 478-8989

• CHECKS

From PA. 215-667-7575

Book Review

Cynthia Ozick's *The Shawl*: Powerful issues raised in a few pages

By **RABBI JACK RIEMER**

Two themes have preoccupied Cynthia Ozick throughout her career, both as literary critic and novelist. One is the danger of idol worship, by which she means the deification of art, and the other is the difficulty experienced by the Holocaust gen-

eration in coming to terms with the compromises and demands of a new society.

Both of these themes come together in the two interconnected short stories that make up *The Shawl*. And a shawl is the literary device that connects the two works and is an

expression of the author's two themes. Although they were published a few years apart in the *New Yorker*, the two stories really have to be read together in order to fully understand either one.

In the first story, Rosa, the central character of both tales, is in a concentration camp, together with her niece and baby. The shawl is what she uses to keep her baby alive. She hides her in it; she uses it to placate her so that she will not cry out and be discovered; she gives it to her to chew on as a substitute for her own shriveled breast.

The, one day, the inevitable happens. The distraught infant toddles out of the barracks and is found by a Nazi soldier who picks up up and throws her onto an electrified fence, as if she were just a bag of bones. Rosa stands there "because if she ran, they would shoot, and if she let the wolf's screech ascending now through the ladder of her skeleton break out, they would shoot."

The story is less than 10 pages long, but it sears into the reader's consciousness, so great is its power. We feel drained at the end. It starts out as a narrative, and then builds beyond mere narrative and becomes poetry, and then builds beyond mere poetry and becomes almost liturgy. Seldom have I read a story so short that took hold of the reader so completely.

The second story takes place 30 years later. Rosa is now living — if that is what it can be called — in Miami. She stubbornly refuses to make her peace with this world, to adjust, to forget, to begin over again, to live. Instead, she insists on dwelling in the world that once was, which is, for her, the only real world.

She is right to be disgusted with those who want to study her, to classify her, as if she were a specimen of the genus "survivor" instead of a human being. She refuses to relate to the customers in her store who cannot understand what she remembers; she refuses to relate to the would-be suitor who wants her to forget her pain. She insists on living alone — with her shawl, with her memories and fantasies.

Each time she fondles the shawl, she is able to conjure up her dead daughter. Sometimes, she can see her as a carefree teenager. Sometimes, she imagines her as a doctor, married to a doctor, living in Westchester County, N.Y. Sometimes, she can picture her as a professor at New York's Columbia University.

Her niece rightly accuses Rosa of making the shawl an idol, and we readers have mixed emotions to the charge; perhaps the author does too. For, as Michiko Kakutani of the *New York Times* correctly observes, in all

her literary criticism, Ozick constantly inveighs against the corruptions and abominations of idol worship, against the adoration of the magical event; and yet, as a fiction writer, she respects Rosa's right to this fantasy, her entitlement to madness.

It is a measure of Ozick's consummate skill as a writer that she is able to communicate this dual vision: of the sin of idolatry and its legitimacy in this one case. She gives us a story

that walks the narrow edge between myth and reality, between parable and horror story, a story that is both a profound philosophical statement and a compelling tale. No other writer I know could create such an unforgettable character and raise such a powerful issue in so few pages.

(*Rabbi Jack Riemer is the religious leader of Congregation Beth David in Miami and a well-known teacher and author.*)

GOOD LUCK COUPON

PSYCHIC READINGS BY NANCY

- ★ Help and Advice On All Problems Such As Love, Marriage, Business
- ★ Tells Past, Present & Future
- ★ Gives Lucky Days & Lucky Numbers
- ★ No Problem So Great She Cannot Help You
- ★ Come In Today - Feel Better Tomorrow



Palm & Tarot Card Reader
CRYSTAL BALL READER
SPIRITUAL PSYCHIC

302-479-5689

ALL READINGS 1/2 PRICE WITH THIS COUPON



From General Store To Chain Stores... We Supply The Best Of Them!



RUD Distributors Ltd., Inc.
Wholesale Distributors of Cigars
Tobacco — Candy — Maps — Books
WILMINGTON
(302) 428-1-R-U-D • (215) 358-1324
1-800-695-6100

The LORELTON

Comfortable Senior Living
With A Personal Touch

We've added home health services!

We've added a new program to our independent living at The Lorelton. Enjoy The Lorelton lifestyle with the convenience of home health services in the privacy of your own apartment.

- Independent Apartment Living
- Social and Recreational Programs
- Gracious Dining
- 24-Hour Emergency Response
- NEW** • Support During Illness
- NEW** • Personal Care Assistance
- NEW** • Home Health Care Services

ALL OF THIS FOR AN AFFORDABLE MONTHLY FEE AT THE LORELTON!

Call for more information.
573-3580

2200 WEST FOURTH • WILMINGTON, DE • 19805

Cultural Calendar

LOCAL

Award-winning violinist Chee-Yun will be the featured artist at the Annual Concert sponsored by the Adas Kodesch Shel Emeth Congregation on Saturday, March 17, at 8 p.m. Tickets are available through the synagogue.

Congregation Beth Shalom will present a Festival of Jewish Music, featuring Cantors Boris and Lilia Kazansky, on Sunday, March 25, at 7:30 p.m. The cantors, who received their musical training at the Moscow Philharmonic, have toured extensively throughout the Soviet Union. (See announcements)

Rabbi Herbert Yoskowitz of Congregation Beth Shalom is offering a Lunch 'n Learn series throughout the spring on the subject of the recently published work of Rabbi Adin Steinsaltz. (See announcements)

"The Computer Takes on the Bible," next in the Chabad-Lubavitch sponsored series entitled "Judaism for the Intellectual, Skeptic and Agnostic," will be held on Thursday, March 15, at 7:30 p.m. at the JCC.

Dr. Geoffrey Hartman, Karl Young Professor of English and Comparative Literature at Yale University, will inaugurate the University of Delaware's Jewish History and Culture Colloquium on Tuesday, March 13, at 7:30 p.m. The lecture, "Judaism and/as Other," will take place at the U. of D., Kirkbride Hall, South College Road, Room 100.

PHILADELPHIA

Gratz College's 20th Annual Abner and Mary Schreiber Concert will feature Miriam Kressyn and Seymour Rexsite in a program of "Memories of Yiddish Theatre" on Sunday, March 18, at 3 p.m. The program will be held in the Ann Newman Building of Gratz College on the Mandell Education Campus in Melrose Park. (See Announcements)

The National Museum of American Jewish History is currently exhibiting a collection entitled "Solomon Nunes Carvalho: Painter, Photographer and Prophet in 19th Century America." The exhibition was developed by the Jewish Historical Society of Maryland and includes some 75 daguerreotypes, tintypes, paintings, patents and advertisements. It will be in Philadelphia through April 22.

NEW YORK

"Exodus and Exile: 2,000 Years in Ancient Israel" is a new archaeology exhibition at the Jewish Museum that explores cataclysmic political events and their impact on ancient Jewish culture, encompassing a 2,000 year period (c. 1200 BCE to c. 600 CE) from the earliest Israelite settlements to the emergence of rabbinic Judaism.

The Yeshiva University Museum in Manhattan is displaying "The Serendipitous Years," which will run through July. This is an exhibit of fine art, ceremonial objects of daily life, rare books and manuscripts from the museum's collection.

WASHINGTON, D.C.

"Inspired Folk Art," a collection of approximately 100 works of contemporary Jewish folk art is currently on display at the B'nai B'rith Klutznick Museum. On display through March, the exhibition includes colorful wood objects created in the last five years by Herman Braginsky of New Haven, Ct., and Eliahou-Bernard Sidi of Jerusalem, Israel.

Beginning April 30 (Israel Independence Day), the B'nai B'rith Klutznick Museum will present a retrospective of the work of Israeli photojournalist David Rubinger. "Witness to an Era" contains 91 photographs tracing events in Israel and the region from 1947 to the present. The exhibit will continue through August.

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

FOR SALE

Fine City Apartment

Two bedroom, two bath, parking
Reduced \$15,000
Call 764-5910, before 9 PM

Share Your Good News in The Naches Column

Israeli Perspective

English, for Israelis, is essential

By **NECHEMIA MEYERS**

Special to The Jewish Voice

Some weeks ago, my wife and I entertained American journalists (including *Jewish Voice* editor Paula Berengut) at our home. They were amazed at the knowledge of English displayed by the young Israelis we had invited to meet with them.

Tough all the kids were Sabras, they readily expounded their views, in English, on such weighty issues as immigrant absorption, party politics and the "intifada."

Perhaps those youngsters were

above average, but almost any Israeli high school graduate can get by in English, certainly far better than I was able to get by in Spanish after studying it for some years at a Los Angeles high school.

To be sure, kids here begin studying English long before high school, usually in the 4th grade. And more often than not, their teachers are native speakers, albeit with a bewildering variety of accents. In one Rehovot school, for example, the Sabras hear English spoken one year with a Scottish accent, the next year

with an American accent, the third year with a South African accent and the fourth year with an Australian one.

Whatever their accents, however, most English teachers in Israel are extraordinarily devoted to their profession, more so, on the whole, than their colleagues who teach other subjects. They not only participate in Ministry of Education training programs, but also organize many of their own within the framework of the English Teachers Association of Israel (ETAI).

During the Hanukkah vacation, for example, over 600 of them attended an ETAI seminar at Bar-Ilan University, which encompassed 35 workshops on everything from creative drama and video programs for language enrichment to preparing youngsters for matriculation examinations.

It must be admitted that Israel's English teachers have powerful allies in their attempts to motivate recalcitrant Sabras. These allies include Michael Jackson, Madonna and Pink

Floyd, for every Israeli youngster wants to understand the songs of his musical idols. In other spheres as well, kids here are immersed in "Anglo-Saxon" culture, ranging from the jeans they wear and the Coca Cola they drink to the American sitcoms they watch on television.

Some Israeli intellectuals are alarmed by the pervasive "Anglo-Saxon" influences, which, they declare, may overwhelm indigenous Hebrew culture. Perhaps so, but Israel is not unique in that respect. Even in a country like Holland, which has three times the population of Israel, serious consideration is now being given to the suggestion that Dutch universities should henceforth teach in English.

No one has dared make a similar proposal here, and meanwhile only at the Weizmann Institute's Feinberg Graduate School is English the language of instruction. Nevertheless, English is essential to all university students because most key textbooks are in that language, there being too few potential customers to justify Hebrew translations.

Even youngsters who have no interest in higher education need English. Without it, the boys who run garages won't be able to read the overseas manuals that tell them how to repair new model cars, and the girls who operate beauty parlors won't be able to obtain vital information about the latest New York hair styles.

Yugoslavia inches toward ties with Israel

By **LISA HOSTEIN**

Philadelphia Jewish Exponent

BELGRADE, Yugoslavia — Officials of Yugoslavia bristle at the suggestion that they should follow the lead of their Eastern European neighbors and re-establish diplomatic relations with Israel, which they severed after the 1967 Six-Day War.

"We don't imitate anybody," Deputy Minister for Foreign Affairs Milivoje Maksic emphatically told a group of visiting American Jews in the fall. "We have our own policies and our own options."

Yugoslav officials appear fiercely proud of their status as a non-aligned nation of the world. Non-aligned nations are those that never joined the Western-oriented NATO alliance or the Eastern bloc's Warsaw Pact.

Despite its independent course of foreign policy — a course started after World War II under the leadership of Marshall Tito — Yugoslavia does seem to be inching its way toward a reestablishment of relations with Israel, according to officials here.

The process of restoring diplomatic ties with Israel is "something absolutely unstoppable," according to Alexander Prija, the foreign minister of Serbia.

Noting that the subject has already been raised in the parliament, Prija, who visited Israel in November, said in a telephone interview recently that he is "convinced relations with Israel will happen this year."

The highest-ranking Yugoslav official to visit the Jewish state in more than 20 years, Prija said he reported on his meetings with Israeli Cabinet ministers and Knesset members to the government.

While each republic is free to pursue its own economic relations with foreign countries, only the federal government, with the input of the republics, can establish diplomatic relations. Serbia has been in the forefront of pushing for ties with Israel, according to officials.

Prija said that in the past few weeks, the Yugoslav government has decided to restore relations on a consular level. It is not clear, however, whether Israel would accept anything less than full diplomatic relations.

According to Ruth Yaron, press counselor at the Israeli Embassy in Washington, Israel "welcomes the resumption of diplomatic relations with all Eastern European countries." But, she added, "the rules of the game" in international politics dictate "that if you recognize a certain country, then you establish full diplomatic relations at the ambassadorial level."

While in Israel, Prija was quoted by the *Jerusalem Post* as saying that it

had been a mistake for Yugoslavia to sever ties with Israel in 1967, but that he didn't want to dwell on the past, as it might be interpreted as criticism of Tito.

Tito, as a non-aligned ally of the late Egyptian President Gamal Abdel Nasser, was in fact the first in the region to break ties with Israel. Tito also pressured the Soviet Union and the rest of the Eastern bloc to follow suit. Romania was the only Eastern bloc nation that did not comply.

Hungary resumed relations with Israel in September, and Czechoslovakia did so Feb. 9. Poland re-established ties with Israel on Feb. 27.

Yugoslav officials deny that pressure from Arab countries — especially the radical states such as Libya and Iraq, with whom Yugoslavia

maintains extensive economic relations — has prevented the resumption of relations with Israel.

"There might be a little protest and unhappiness," said Stanislav Stakic, undersecretary for foreign affairs in Serbia, "but (ties with Israel) would not be a tragedy for Yugoslav-Arab relations."

More opposition to restoring full diplomatic ties comes from within, particularly from the predominantly Moslem republic of Bosnia-Herzegovina, officials said.

At the same time, however, public opinion on most of the republics, especially in Serbia, seems to be overwhelmingly in favor of restoring ties.

Despite the absence of diplomatic ties, economic and cultural relations

with Israel have been expanding rapidly in recent years. Imported Israeli products, such as Jaffa orange juice and textiles, are displayed prominently in store windows; tourism between the two nations is on the rise; and in 1988, the Yugoslav Chamber of Economy formed a Commission for Israel to encourage trade relations.

For the Jewish community, which has been looking after the vacated Israeli Embassy building here, the re-establishment of relations would be a cause for celebration. "We'd be more than happy to turn the building back over to the Israelis," said one Jewish leader.

Jews feel somewhat freer today than in the past to raise the issue of

Continued on 25

THE GRAND SEASON

CONTINUES INTO THE 90'S

Orchester Der Beethovenhalle Bonn



Conductor Dennis Russell Davies
Tuesday, March 13 8 PM
\$37 \$28 \$22



Cleo Laine and John Dankworth

Sponsored by J.P. Morgan & Company & Chase

Saturday, March 17 8 PM
\$22 \$18 \$15

Academy of St. Martin In The Fields Octet

Sponsored by ICI



Saturday, March 24 8 PM
\$22 \$19 \$16

"Maria and Luis of Sesame Street"

Sponsored by Happy Harry Children's Fund



Sunday, March 25 1 & 3 PM
\$10 Adults
\$8 Students

Triple Night of Comedy



Charles Fleischer
Voice of Roger Rabbit



Wayne Cotter



Big Daddy Graham

Friday, March 23, 1990 8 PM
All Seats Reserved \$17.00

Nash Ensemble

Sponsored in part by ICI



Tuesday, April 3, 1990
8 P.M.

\$20⁰⁰ \$17⁰⁰ \$14⁰⁰



For Ticket Information
Call Collect

302-652-5577

818 Market Street • Wilmington, DE 19801

Jewish Historical Society

Samuel Greenbaum

(Editor's Note: This is the first in a series on local Jewish history, provided by the Jewish Historical Society of Delaware.)

In the early 20th century, Samuel Greenbaum and his family were prominent Delaware Jewish citizens. He was born in Austria, and came to the U.S. with his parents in 1883. In 1896, he and his bride, Sarah, were here in Wilmington. Their daughter, Marion, was born in 1897. Joseph was born in 1899 and Herman in 1903.

They had a retail clothing store, which was known in those days as a Ladies Furnishings store. It was situated at 304 Market Street. His busi-

ness soon included 306 Market Street, and a servant was hired for his home at the back of the stores. As business prospered (they were listed as a department store) and their home address changed. The first move was to 1216 Market Street, and the eventual move to the elite section — "Over the Bridge" — to 2001 Baynard Boulevard.

Samuel Greenbaum was one of the organizers of Temple Beth Emeth, and in 1906 became the first president of the congregation. In about 1918 he built the Aldine Theatre at 8th and Market Streets, but did not run it very long. He passed away January, 1921. He was survived by his wife and children.



The Greenbaum children

Herman died at an early age, and daughter Marion married a New York attorney, Samuel Breslin, returning to Wilmington after his death, and lived with Joseph at the Baynard Boulevard address until they both moved to the Kutz Home. Marian passed away in the fall of 1989, and Joseph in February of 1990.

Although there were no immediate survivors of the Greenbaum family, we are able to give these facts of the importance of the Greenbaum family, because some of their papers were given to the Jewish Historical Society of Delaware. The JHSD would welcome any papers of families in the community. Call the Jewish Federation office with any information — 478-6200.



Samuel Greenbaum

Study: Will our grandchildren be Jewish?

By
ANDREW SILOW CARROLL
Washington Jewish Week

WASHINGTON (JTA) — Morton Mandel is of that generation of North American Jews who achieved the kind of material and social success their parents and grandparents only dreamed about. But, at the peak of his fortune and power, Mandel admits to a feeling of anxiety that he thinks is shared by his "colleagues in Jewish communal activism."

"There is a great concern on our part as to whether our grandchildren will grow up to be positively identified with... Jewish life," said Mandel, chairman of the board of the Premier Industrial Corporation in Cleveland. "I don't want us to have lasted these years and find great success in being accepted in America, and then have the Jewish community decrease in size and contribution," he said.

Mandel's concerns have led to what is being called the most important development in Jewish education in the past 10 years.

Working through his Mandel Associated Foundations and major North American Jewish education organizations, Mandel has assembled a 47-member commission of philanthropists and educators with hopes of revolutionizing the way North American Jews regard Jewish education.

This June, when the commission

announces the results of close to two years of work, observers are not expecting surprising insights or radical ideas for change.

The Mandel Commission has already announced that it is seeking ways to "professionalize" Jewish educators and to make education a higher priority among Jewish communal planners.

"While money doesn't solve all problems, one of the things American Jewry needs is an independent, multi-million dollar foundation to be able to leverage money to respond to critical needs in Jewish education," said Dr. Alvin Schiff, executive vice president of the Board of Jewish Education of Greater New York and a member of the commission. "Matching the proposals with the availability of bucks is challenge number one."

The North American Jewish community already spends some \$1 billion on Jewish education, according to Schiff's estimates. That figure includes the more than \$500 million spent in tuition to Jewish day schools, \$175 million in Sunday schools and other "supplementary" programs, and millions more in Jewish campaign, adult education, community center programs and campus groups.

But while some 80 percent of Jewish children in North America receive some form of Jewish education, only 40 percent are formally

Continued on 24

THIS SUMMER
The Adventure Continues
at Camp
for over 65 years

Arthur-Reeta
The Designated Jewish Identity Camp for the Greater Philadelphia Community

Plus Special trips for all groups -Overnights

- *Give Your Children a Positive, Active and Fun Jewish Experience
- *Outstanding Sports Program
- *Fully Equipped Waterfront
- *Special Time To Pursue Individual Hobbies (more than 20 choices)
- *A Down To Earth Atmosphere With a Caring and Experienced Staff
- *Kosher Dining Hall

Make Friends for A Lifetime

Only 55 minutes from Wilmington
The Perfect Co-Ed Overnight Summer Camp Experience
For Youngsters in 1st through 10th grades
Four and eight week programs
Scholarships available for both

For free brochure, call/write Bobby Harris, Camp Director,
401 S. Broad Street, Phila., Pa. 19147
(215) 545-4400

A Program of the Jewish Community Centers of Greater Philadelphia

The Quality Of Light

MATTES LIGHTING SERVICE
Signs
Interior & Exterior Lights
Parking Lot Lights
656-9933

Pope: Christians must change negative attitudes

By RUTH E. GRUBER
 ROME (JTA) — Christians must change their negative attitudes toward Jews if relations between the two faiths are to improve, Pope John Paul II said last week. The pontiff's remark was contained in a message issued during a "Day of Judaism" organized by the Roman Catholic clergy in Italy.

In what is to become an annual event, Jan. 17 was set aside by the Italian Catholic Church as a special day to foster dialogue with the Jews. The event preceded a weeklong period devoted to encouraging Christian unity.

It is believed to be the first time the Catholic hierarchy in any country has undertaken such an initiative.

The pope's message was made public by Bishop Clemente Riva during a conference on Christian-Jewish relations that culminated the Day of Judaism on January 17. Panelists at the conference included Riva; Rome's chief rabbi, Elio Toaff; Tullia Zevi, president of the Union of Italian Jewish Communities; and Maria Vingiani, president of the

church's ecumenical organization. Riva told the meeting that the pontiff authorized him to convey his greetings and the message that the day must represent the beginning of a change of mentality for Christians. "Among Christians there is still too much diffidence, too many misconceptions," he said.

"Negative sentiments like anti-Semitism or historical prejudices are hard to die out," he added, noting that among the most tenacious of all was "the infamous accusation against the Jewish people for the death of Jesus." The collective guilt of Jews was expunged by Nostra Aetate (Our Times), the historic proclamation of the Catholic Church at the Second Vatican Council in 1965.

But church leaders admitted that one reason for establishing the Day of Judaism was because despite the

passage of 25 years, the teachings of Nostra Aetate are still not well known among Catholics at large.

Riva stressed that Nostra Aetate was a milestone, "because it described for the first time how Christians have need of Judaism and how the roots of Christianity are directly linked to Jewish religious culture, in that Jesus, Mary, the apostles and the first ecclesiastical communities were Jewish."

Rabbi Alberto Piatelli, an assistant to Rabbi Toaff and a professor of post-biblical Judaism at the Lateran Pontifical University, said the special day "offers the occasion to reflect on more than 25 years of history, of relations between Jews and the

Catholic Church, 'to evaluate how much has been done until now and to give stimulus to the future.'

U.S. to give Egypt 700 battle tanks

By JOSEPH POLAKOFF
Special to The Jewish Voice
 WASHINGTON — Egypt will receive 700 American battle tanks as the United States disposes of weapons to be mandated for discard under the expected agreement to emerge from the ongoing talks in Vienna between the Soviet Union and the U.S. on Conventional Forces in Europe.

The M60A1 tanks reportedly cost the U.S. \$140 millions but Egypt will have them free except for the cost of shipping them, (about \$1 million) from Europe. The U.S. has an additional 300 of those models to give away.

Asked if Israel were consulted, State Department Spokeswoman Margaret Tutwiler said the tanks were of-

ferred to Israel and it declined to have them. "Israel is fully aware" of the transfer to Egypt, she said.

Egypt will dispose of a Soviet tank it now has for each U.S. tank it receives. The tanks should be arriving in Egypt this summer. The U.S. tanks are superior to the Soviet tanks Egypt has.

General Dynamics Corp. reportedly produced more than 10,000 of the M60 tanks, both the A1 and more advanced A3 models during the past 30 years. Egypt has already acquired about 750 of them and is building facilities to upgrade the M60 and assemble larger M1A1 tanks, the U.S. Army's principal battle weapon.

Intifada blamed for societal problems

JERUSALEM (JTA) — The intifada and an increasingly polarized society were blamed by officials for the steep rise in drug offenses and violent crimes. Police Inspector General David Kraus offered some alarming statistics for Jerusalem, in a review of the past year that he presented at a news conference here late last month.

A criminal offense occurs every two minutes. Every hour, violence is perpetrated against some person. Every 2.5 minutes, property is stolen or damaged. There is a traffic accident every 32 minutes, and every 18 hours one proves fatal, Kraus said.

There was a 61.5 percent rise in last year's murder rate over the previous year. There were 105 homicides in Jerusalem in 1989, compared to 65 in 1988, the police inspector said.

The *intifada* was the main contributor, a breakdown of statistics showed.

About a third of the murder cases were plainly criminal. About 14.3 percent had nationalistic motives, and 15.2 percent of the victims were Arabs slain because they were suspected of collaborating with the Israeli authorities.

Were it not for the *intifada*, the murder rate actually would have declined last year, police statistics show.

Commissioner Yehoshua Caspi, head of the national investigation division, reported a 50 percent rise in the number of police files opened on drug offenses. He said he is particularly disturbed by the increased consumption of hard drugs, mainly heroin.

Last year, the police confiscated some 200 pounds of heroin and more than 13,000 pounds of hashish.

Kraus attributed many of these problems to the growing polarization in society.

FAMOUS TIPS

It's never too early to start thinking about energy for tomorrow.



The future has a way of sneaking up on us. So we need to manage our energy resources more efficiently today, and find ways to meet our increased energy needs tomorrow, with the lowest increase in cost.

That's exactly what Delmarva Power is doing. Challenge 2000's Energy For Tomorrow program is helping customers reduce their electric use, saving both energy and money.

If you're eligible to enroll in the program, a Delmarva Power representative will come to your home and connect certain appliances to a switch. The switch will cycle your appliances off for a short time during the day, and then cycle them on again. This will lower the amount of electricity you use during peak times.

By reducing energy use, this program also reduces the need for additional electrical generating capacity. Delmarva Power is also helping us to meet our growing demand for energy by developing new power sources where they're needed most, and by exploring new ways to help all of our customers use our energy supply more efficiently. Ways that will help us keep rate increases to a minimum.

To find out more about the program, write to your Delmarva Power office.

Delmarva Power

Energy at your service, today and tomorrow.

© 1990, Delmarva Power

Travel

Jewish Berkeley

By RUTH ROVNER
Special to The Jewish Voice

On the sunny, spacious campus of Berkeley, there are varied reminders that this former haven for flower children is still a place of free spirits and funky styles.

The young man with pony tail whose t-shirt is covered with political buttons, the student strumming his guitar, the man in cowboy hat and high boots who hands out political leaflets — all are part of the modern campus scene in this well-known college town just thirty minutes from San Francisco.

But a visit to Berkeley offers far more than local color. For the Jewish traveler, it offers the chance to explore what is unofficially the capital of Jewish culture in the bay Area.

Jewish attractions here include an

outstanding Jewish museum, a brand new Jewish theater, kelzmorim concerts, and congregations that range from neo-Orthodox to the Aquarian Minyan, none of the original havurot in the United States.

Hillel House, the fourth oldest in the United States, is a good starting point for a tour of Jewish Berkeley. The University of California branch here is home to 30,000 students, and almost 20 percent of them are Jewish.

"Our students are interfacing with one of the most active political and intellectual environments anywhere," says Rabbi Martin Ballonoff, who's been at Berkeley for 11 years.



The Berkeley B'nai B'rith Hillel Foundation entrance. (Photo: Ruth Rouner)

"Whatever becomes a concern for American Jews, we're among the first to deal with it,"

Facilities for Jewish students include a Jewish student cooperative, a Jewish Studies program, and a wide range of lectures and special programs. Headquartered at Hillel House is the Lehrhaus Judaica, one of the most extensive adult educational programs anywhere, offering courses in everything from Biblical Hebrew to modern Middle East politics. It serves almost 2000 students in the bay Area, who choose from over 150 courses offered each year.

Not far from Hillel House is the site of the newly renovated Spice Box Culture Center at 800 Heinz Street, a theater exclusively for Jewish productions.

"It's been remodeled from an old spice warehouse," explains Lee Marsh, founder of the Berkeley Jewish Theater, one of the few Jewish repertory theaters in the nation.

The Spice Box is the centerpiece of a new million dollar downtown development that includes restaurants and shops. Besides the theater, Marsh plans to open a Jewish cabaret soon.

Not far from the Spice Box is Saul's Delicatessan at 1475 Shad-dock, where the novelty is the New York motif. Waitresses wear t-shirts that say, "A Great New York Deli in Berkeley." On the walls are photos of classic New York delis. The food, too, is straight from the Big Apple.

"We go out of our way to be specifically New York," says owner Andrea Lichtenstein. "We fly in fish, pastrami, salami and hot dogs every week."

special exhibits, and the unique Western Jewish History Center with records of Jewish life in the West from gold Rush days to the present.

The third largest Jewish museum in the nation, the Magnes was the first to be accredited by the American Association of Museums.

Its special exhibits on the first floor consistently win rave reviews from California art critics. One floor above is the Jewish ceremonial art display, which includes ketubot from India, illuminated manuscript art and ceramic vases from Jerusalem, traditional dress from Tunisia, Torah pointers from Poland and amulets from Morocco.

Especially striking is the gold, coral and jade five-piece Torah set from India. This was part of the ark in a synagogue in Colchin India. In 1970, Magnes staffers went on a special mission to Colchin to bring back this set when the only synagogue remaining in Colchin was about to be closed. The pieces were carefully packed and transported and then restored to their original beauty.

"Part of our mission is to rescue vanishing Jewish artifacts," says Seymour Fromer, museum director. Besides Colchin, Magnes staffers have gone on rescue missions to Egypt, Morocco and Czechoslovakia over the past ten years.



Shofar sculpture at the Judah L. Magnes Museum. (Photo: Ruth Rouner)

Still, this is Berkeley, so the young counterman wears an earring, patrons are mostly students, including many Asians, and when they finish eating their New York pastrami, they go out into the California sunshine, not Manhattan traffic.

Finally, in a quiet residential area of Berkeley is the Judah L. Magnes Museum, the place that proves most convincingly Berkeley's role as a Jewish cultural center.

Redwoods and palm trees line the pathway to the museum, which is housed in a mansion built in 1908 that is now a Berkeley landmark. The gardens were laid out by John McLaren, landscape architect for Golden Gate Park in San Francisco. The garden is adorned with pieces of Jewish sculpture, including Nathan Hahn's "Shofar", a gracefully curved stone shofar set amid tropical flowers and lush trees.

Inside, the four story mansion is a virtual world of Jewish culture, with displays of Jewish ceremonial art,

Recently, there have been fewer rescue missions, says Fromer, the Bronx-born director who's lived in Berkeley for 25 years. "And that's a good sign," he says. "It shows an easing of world tensions."

The Magnes staffers, when not on rescue missions, continue to expand the museum's vast collection, with rare books, new art, oral history tapes, and tapes of Jewish music. "Jewish art, civilization, and culture — that's our focus," says Fromer.

And there's no better place for that focus than in a small California college town that's become the capital of Jewish culture in the Bay Area.

— The Judah L. Magnes Museum at 2911 Russell Street is open Sunday through Thursday, with docents on duty Wednesday and Sunday. Admission free.

— The Berkeley-Richmond Jewish Community Center at 1414 Walnut Street has information on the varied Jewish cultural events in Berkeley.

PHILIP BERGER
Associate Broker

Weichert Realtors

OFF.: 302-478-3800
RES.: 302-764-8384

Professional, competent real estate service since 1969



GOOD BUSINESS MAKES A PLEASURE

TAKE-A-BREAK INC.

COFFEE SERVICE
VENDING MACHINE SERVICE
COFFEE CATERING
BOTTLED WATER SERVICE
FOOD MANAGEMENT SERVICE

FAST, LOCAL SERVICE. BRAND NAME PRODUCTS.
ATTRACTIVE, FUNCTIONAL EQUIPMENT.
RADIO DISPATCHED REPAIR SERVICE.

MICROWAVE & REFRIGERATOR LEASING
658-8571
413 8th AVE. - WILM., DE

FULL LINE VENDING

FREE SURVEY — PROFIT SHARING

Thriftway

Graylyn Crest Center
1718 MARSH ROAD
WILMINGTON, DEL. 19803
STORE HOURS: Sunday 8 AM-6 PM
Mon.-Sat. 8 AM-9 PM

5% SR. CITIZEN DISCOUNT
EVERY TUESDAY ONLY
SEE COURTESY DESK FOR DETAILS

SAVE YOUR TAPES
Synagogues, Churches & organizations receive 1% of register tapes.
See courtesy desk for details.

Film Printing & Developing

Kodak Film
AT LOWEST SUPERMARKET PRICES

110-12 EXP	\$2.39	126-24 EXP	\$3.69
110-24 EXP	\$3.29	135-100-24 EXP	\$3.39
Disc Film-15 EXP	\$2.99	135-200-24 EXP	\$3.89
Disc Film-30 EXP	\$5.69	135-400-24 EXP	\$4.49

Single Prints!		2 Prints of Every Picture!	
12 EXPOSURES	\$1.69	12 EXPOSURES	\$2.69
15 EXPOSURES	\$2.19	15 EXPOSURES	\$3.19
24 EXPOSURES	\$3.29	24 EXPOSURES	\$4.99
36 EXPOSURES	\$4.89	36 EXPOSURES	\$7.39

C110, 135 DISC, C-41 PROCESS
*OTHER SERVICES AVAILABLE
ASK FOR INFORMATION

Guaranteed Color Print Developing

24 HOUR SERVICE... 7 DAYS A WEEK... SEE STORE FOR DETAILS

Jewish Family Service

By HELENE Z. RUDNICK
Jewish Family Service

Bob, age 21, is a first-year law student; Carol is 53 years old and divorced after 25 years of marriage; Al, age 35, is recently separated from his wife; and Ann, age 75, has been a widow for 10 years. What does this diverse group have in common? They all live alone and are lonely.

Being single and living alone is a rapidly growing phenomenon in our society. Increasingly, people are living outside the traditional context of marriage or family. Many American households consist of just one person.

The issue of living alone is relevant

On Being Alone

for a number of diverse groups of people, which include the never-married, divorced, widowed and elderly. Many of them find themselves alone for the first time in their lives and have never learned the psychological and practical skills of living alone in a satisfying manner. Traditionally, the assumption has been that living alone is undesirable, lonely and a temporary step to be escaped as soon as possible. Some people can live alone and be content, while others are chronically lonely and dissatisfied.

The person who is content living alone has a range of activities and experiences that provide satisfaction and involvement. In the absence of an intimate relationship, or "significant other," in your life, there are sources of gratification that might be a buffer against loneliness.

Because loneliness has a bad name, it becomes worse than it really has to be. The way you think about loneliness and living alone influences your feelings and behavior. In order to significantly improve the quality of your life alone, it is necessary to identify and change the negative thoughts you have. If you view loneliness as something bad, unhealthy or abnormal, of course, you will feel unhappy.

Loneliness is the by-product of many life transitions, such as leaving home during adolescence, separating or divorcing after years of marriage, or losing a mate to death. If you view loneliness as a necessary stage

in your new status, then you can use it constructively and creatively, as a time for reflection and personal growth.

You can develop a satisfying life alone, if you overcome some of the attitudes that discourage people from being out in the world. For example: the fear of rejection, of being disappointed or the concern about what people will think of you. People do survive rejection and disappointment and it is definitely worth the risk. Also, what people think does not have to influence how you feel about yourself.

In addition, some people are frightened by loneliness and fear it will never end. They feel helpless to overcome the isolation. However, there are techniques to help fight loneliness. You can accept it as a part of life, and tell yourself you will get through it, find interests that you truly enjoy, and build a support network with friends and relatives, as well as reach out to meet new people.

There are multitudes of things to fill the days (and you don't have to be busy every minute). For example, you can take classes, join special interest groups, do volunteer work, take up a sport, hobby, join professional or religious organizations or get involved in a charity. Also, you can read, exercise, and listen to music. No matter what you do, it can help if you shift your attention from the fact that you are alone to the enjoyment of the activity you are doing.

Most important, your value as a



Helene Rudnick

human being doesn't depend on the other people in your life. Once you understand this, you can begin to deal with it.

Many individuals have the unrealistic expectations that social relationships and romantic love relationships can and should be the providers of their worth, happiness and self-esteem. Because of the need for others to fulfill these functions, they become particularly vulnerable when alone. However, living alone is a viable lifestyle, if you are open to seeking out the unique opportunities and experiences that are available to you.

If, on the other hand, your time, energy and priorities have been built around another person, it can be difficult to learn to live on your own. For those unable to adjust to life as a single, the professional staff at Jewish Family Service is available to help. Call 478-9411.

Dear Rachel

You had lots of sympathy for "Hamburgers and Chicken Soup," who worried about getting her son to eat. We have the opposite kind of food battle in our house. My husband and I are constantly yelling at our roly poly kids to STOP EATING. Our kids eat healthy food, unhealthy food, everything to excess. They don't eat one yogurt; they eat three. Not three cookies — ten. My husband and I like to eat, but we have some adult controls. The kids don't. What do you do with that?

Off the Gravy Train

Dear Gravy Train,

The food always looks better on someone else's plate?

Here's an ancient recipe for diet management. Begin and end every meal with a blessing.

The oldest diet controls on the books are the laws of Kashrut, properly handled. Before our readers send a spate of letters about all the obese religious Jews they know, or all the skinny non-Jews, remember that anything can be abused. Beginning and ending every meal with a blessing forces you to slow down, and become aware of what you are eating. Slower chewing and eating allows your stomach time to signal your brain that it is full. Teach them to savor each bit, instead of gulping quantity. Contrary to the feeling of many dieters, food is not bad for you. One purpose of Kashrut may be to teach respect for the food we are blessed with. Model the behaviors you want them to learn, including plenty of exercise. If you haven't yet done so, you, too, should consult your pediatrician for advice and referral.

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.

MAVENS*

At the Kutz Home we've got lots of experts. We've got them on the staff. And our residents are experts, too. They participate in governing bodies to determine how they want to spend their days.

If you would like information or a visit, please call us.

*Expert.



THE MILTON & HATTIE KUTZ HOME, INC.

704 River Road • Wilmington, Delaware • (302) 764-7000

The JET AGE



Five. Four. Three. Two. One! Narrowing your choice down to one watch from the wide selection at A. R. Morris Jewellers is a blast. Al Morris carries only the finest brands. He'll help you find the timepiece that suits your style, whatever your sphere of orbit.

802 Market Street Mall
Wilmington, Delaware
658-4013

A.R. MORRIS
Jewelers

FINE JEWELRY FOR THE AGES

LOUIS ZARET BOB GOLD

B. Reibstein Memorials Art Monument Company

Main Line
121 City Line Ave.
Bala Cynwyd, PA 19004
(215) 667-5800

Northeast
8255 Bustleton Ave.
Philadelphia, PA 19152
(215) 725-2200


Delaware
1603 Jessup St.
Wilmington, DE 19802
(302) 575-1450

SINCE 1895 **Authorized Rock of Ages Dealer**

COMPLETE INSURANCE COVERAGE UNDERWRITING FACILITIES FOR

- FIRES • CASUALTY • AUTO
- MARINE • SURETY BONDS
- SPECIALISTS FOR UNUSUAL RISKS

COMPREHENSIVE COVERAGE FOR ATTORNEYS, PHYSICIANS, DENTISTS, ARCHITECTS, ENGINEERS, REALTORS, NURSES, PHARMACISTS, AND OTHER PROFESSIONAL DISCIPLINES



HARRY DAVID ZUTZ, INSURANCE
300 DELAWARE AVENUE
P.O. BOX 2287
WILMINGTON, DE 19899
658-8000

Professional Liability Insurance, Inc.
A DIVISION OF
ZUTZ AND COMPANY, LTD.

BOYD'S FLOWERS

Where artists bring beauty to bloom.

421-2900
2013 Penna. Ave.
824 Mkt. St. Mall
2900 Concord Pk.



CALL US FIRST! HAPPY HARRY'S HOME HEALTH CARE CENTER

NEWARK 24 HOUR EMERGENCY SERVICE (302) 654-3019

WILMINGTON

DOVER

REHOBOTH

IN-HOME EQUIPMENT PROGRAMS

- RESPIRATORY
- REHABILITATION AIDS
- DIABETES MONITORING
- PAIN CONTROL DEVICES
- OSTOMY SUPPLIES
- ORTHOTICS • HOSIERY

—PLUS—
COMPLETE ENTERAL AND I.V. SYSTEMS WHICH INCLUDE CHEMO AND ANTIBIOTIC THERAPY

Phone (302) 654-3019

- FREE IN-HOME EVALUATION
- FREE DELIVERY AND SET-UP
- WE BILL MEDICARE AND ALL MAJOR INSURANCE COMPANIES

VISA MasterCard AMERICAN EXPRESS HAPPY CARD

HAPPY HARRY

HOME HEALTH CARE SERVICE

EVERYTHING FOR YOUR FAMILY'S GOOD HEALTH
16-A TROLLEY SQUARE WILMINGTON, DE 19806
ALSO AVAILABLE AT ALL HAPPY HARRY DISCOUNT DRUG STORES!

Obituaries

Morris Wasserman
Morris Wasserman, 72, of Oakbrook Convalescent Home, Somerville, S.C., formerly of North Broom Street, Wilmington, died Friday of heart failure at the home.

Mr. Wasserman owned and operated Cohen's Auto Parts, Christiana Avenue, Wilmington, for 40 years, retiring in 1981. He was a member of Montefiore Mutual Benefits Society; American Legion Joseph B. Stahl Post 30; Harry Fineman Post of the Jewish War Veterans; Israel Philatelist Society; and a former member of Temple Beth Emeth. He enjoyed collecting stamps.

His wife, Harriet Sylvia Wasserman, died in 1988. He is survived by a son, Lawrence of Palm Beach Gardens, Fla.; a daughter, Sandra Adams of Charleston, S.C.; a brother,

David of Chicago; five grandchildren and a great-granddaughter.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to the American Heart Association, Wilmington.

Marion Caplan

Marion Caplan, 69, of 3 Alvil Road, Vilone Village, Elsmere, died Thursday of heart failure in Christiana Hospital.

Mrs. Caplan was a homemaker. Her husband, Benjamin M. died in 1983. She is survived by a son, Ian P. Green of Orange, Conn.; and three grandchildren.

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

Leonard Stein

Leonard Stein, 77, of 2146 Culver Drive, Olde Colonial Village Apartments, Brandywine Hundred, died Friday of heart failure at home.

Mr. Stein, a self-employed appliance salesman for Stein's of Philadelphia, retired in 1982. He was a member of Congregation Beth Shalom and United Jewish Organizations of Philadelphia.

He is survived by his wife, Elaine Stone Stein; four sons, Gerald Stein of Philadelphia, Ted Stein of East Windsor, N.J., Mark Stone of Queens, N.Y., and Steven Stone at home; a daughter, Debra Levin of Wilmington; and five grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

Instead of flowers, the family suggests contributions to charity.

Grandchildren

Continued from 20

enrolled in a program or institution. And of these, only 28 to 30 percent are enrolled in Jewish day schools, considered the most effective means of ensuring Jewish continuity, according to Liora Isaacs, director of research at the Jewish Educational Service of North America (JESNA).

With so much Jewish education taking place in part-time "supplementary" schools and informal settings, full-time teaching jobs are low-paying and rarely available. Figures vary from city to city, but starting salaries for Jewish day school teachers are often \$5,000 less than for public school teachers.

"You're not going to attract teachers into the field when the most they can earn after 10 to 15 years, with a master's degree, is \$35,000 a year, as opposed to \$45,000 to \$50,000 for public school veterans," said Paul Flexner, director of human resources development at JESNA.

And, with the possible exception of New York's Orthodox communities, problems in finding qualified, licensed teachers exist for all denominations, said Flexner. Jewish educators talk wistfully of what could be done with slight increases in their annual budgets, from higher salaries and better health plans for teachers to greater numbers of scholarships for families.

"Teachers don't feel they're held in high regard," said Rabbi Chanina Rabinowitz, principal of the North Shore Hebrew Academy in Great Neck. "I'd like to see additional professional training that not only wouldn't cost (the teacher), but would represent an increase in their salary."

Rabbi Jack Bieler, coordinator of Judaic Studies at the Hebrew Academy of Greater Washington and a member of the commission, said that

as a "teacher advocate" he would support "whatever it takes to try and raise the community's consciousness and the status of those involved."

"We need to find ways to help creative people bring into reality their ideas," said Bieler. "The commission can show how to establish demonstration centers whereby experimentation can go on."

The commission has announced that it will support a number of "community action sites" for this purpose. Grant proposals from individual communities have already begun to flow in.

Mandel and his associates say their intention is not to create another Jewish organization, but acknowledge that maintaining the pilot projects and implementing the commission's other recommendations will probably mean the creation of some kind of "implementation mechanism."

"Mr. Mandel does not want another study which will find its way into a library and sound good to a student," said Henry Zucker, the director of the commission.

Mandel said there will be an "extension of commission" in anticipation of "substantial sums of new money that will come into the field because of the commission, both from private foundations and the communities."

In between master plans for improving the training of teachers and funding for specific projects, there is one area that the commission has decided not to touch: educational content. Some call that decision inevitable in a body as diverse as the commission; to others it is an unfortunate commission.

Saul Troen, director of education for the New York region of the Conservative movement's United Synagogue of America, said that the

commissioners "don't seem to be asking the right questions. My feeling is that it's time to decide, 'what is a Jew?'" said Troen. "What is it we're supposed to teach the kids? No one is dealing with standards or content anymore. We need to sit down and ask, 'what is it I want my Jewish kid to know at the end of X number of years?'"

But according to Bieler, the commission's pluralistic membership demands that it demur on questions of content. "The various denominations will each be given the opportunity to develop their own fields of concentration and interest. The commission focuses on those things that bridge everyone's area. It asks, what about the broader areas?"

The commission was formed in collaboration with JESNA, the Council of Jewish Federations (CJF), and the JWB, the national body of Jewish community centers. All the major Jewish denominations are represented by the commission, including the heads of the major rabbinical seminaries of the Conservative, Orthodox, Reconstructionist and Reform movements.

Other Jewish educators on the commission include Dr. Isador Twersky of Harvard's Center for Jewish Studies, Rabbi Harold Shulweis of Valley Bath Shalom Congregation in Encino, Ca.; and Rabbi Irving Greenberg, president of the National Jewish Center for Learning and Leadership (CLAL).

The philanthropists include Charles Bronfman, co-chairman of the Montreal-based Seagram Company; Max Fisher of Detroit; and Matthew Maryles of New York, managing director of Oppenheimer and Company.

Schoenberg Memorial Chapels



In the hallowed tradition of our faith...

a dignified setting with reverence for customs and observances in strict accord with family wishes.

**519 Philadelphia Pike
762-0334**

JEWISH VOICE ACTION CLASSIFIED 478-6200

Megillah

Continued from 13
 form. Often it was made out of olive wood, and scenes of the Book of Esther were carved on it. Many Megillah holders were made out of metal, particularly silver. The silver contained ornate designs. One Megillah case was made in the form of a fish.

At times, the Megillah was rolled as a Torah scroll, and the cover was in beautiful embroidered cloth. Today, Megillah cases are being made in a whole variety of experimental forms, one rivaling another.

The traditional view is that the Book of Esther should be read "like a letter," since there is a direct reference to "iggeret ha Purim," or the letter of Purim (9:29). Therefore, as the scroll is unrolled and when a passage or two is read, it is folded back in the manner of a letter. The tempo of reading changes with the narration of sad or glad events.

There is something quite beautiful that is characteristic of the Jewish lifestyle to be found in the Megillah. It is a shared feast. One traditionally sends homemade pastries to friends,

known as "shalach manot." Also one is expected to give gifts to at least two poor persons, accounting for the Talmudic interpretation of Esther 9:22.

In the Megillah, merrymaking is commanded. This has given rise to carnivals, plays, costume balls, parades, singing and dancing, as well as feasting. It is the expression of the joy of deliverance.

It also comes at a time of the year during spring, when there is a need to be released from the winter and to feel free, at least one day, from the confines of the ghetto. Most likely the Jewish commemoration of purim was influenced by celebrations of their surrounding neighbors.

The Talmudic treatise named Megillah begins the first two chapters with the discussion of the manner of reading the Megillah. There is a discussion whether it be read in public or in private. Must it be written on parchment or will paper suffice? Who may read the Megillah? Must a minyan of 10 persons be present? May those who cannot read Hebrew do so in another language?

Then there is the issue of whether only parts of the Megillah may be read, or must the entire Megillah be proclaimed? Although this issue was debated over a period of time (perhaps centuries), it was decided that the entire Megillah must be read. From this comes the expression "die gantz megillah," or the whole story.

Yes, the Book of Esther does contain the whole megillah of the Jewish people, its tragedies and its triumphs, its presentation and its faith, its loyalty and its mystery, its fasting and its feasting, its fear and its fun.

In truth, Purim is the holiday of the Jewish people, because it celebrates the miracle of Jewish survival, and that is die gantze megillah — the whole story of Judaism. Jews today are continuing part of that miracle, and that is why this year, Jews have a right to wish one another "A Merry Purim."

(Rabbi Bernard S. Raskas is rabbi emeritus of the Temple of Aaron, St. Paul, Minn., and distinguished lecturer in religious studies at Macalester College. He is author of the trilogy "Heart of Wisdom.")

Yugoslavia

Continued from 19
 relations with Israel with Yugoslav officials. Even as recently as three or four years ago, "we couldn't raise the issue because it was considered treasonous," said Jash Almuli, president of the Jewish community of Belgrade.

Jews here also detect a shift in the official response to questions about relations with Israel. "Even as recently as two years ago, officials said that Israel would have to withdraw from the occupied territories before they could even think about resuming relations," said one Jewish leader. "Now they are talking about some of the advantages of diplomatic ties."

Despite the largely pro-Arab tilt of the government over the past 20 years — a tilt that many Jews said has resulted in a preponderance of anti-Israel propaganda over the years — the Jewish community was never restricted in its own activities or its connection with Israel.

"The Yugoslav Jewish community has been allowed to develop itself fully no matter what the state of relations between Yugoslavia and Israel have been," according to Sidney Gruber, director of operations for the World Jewish Congress.

(Lisa Hostein is news editor of the Jewish Exponent in Philadelphia.)

Steinsaltz

Continued from 15
 "Teshuvah," both guides for the newly observant Jew.

Most recently, Steinsaltz extended his teaching to Moscow, where he opened the Judaic Studies Center, the first such yeshiva since the Bolshevik revolution. Although there was recent talk of the authorities harassing the building's tenants, Steinsaltz said the controversy has been resolved.

A more serious controversy, however, developed this summer, when leaders of Israel's non-Hasidic Orthodox community moved to censure Steinsaltz and much of his writings. Among the charges: Steinsaltz had supplied unflattering portraits of Moses, Isaac and David, and the various scholars of the Talmud.

Steinsaltz was partly able to defuse the controversy by publishing a conciliatory statement retracting the objectionable passages. But the controversy has lingered on, an echo of the 18th-century ideological battles between the Hasidic and non-Hasidic Jews of Eastern Europe.

Steinsaltz will not comment on the episode, except to say that "the Second Temple was destroyed because of enmity between the Jewish people. And I would not be the one to add to it. There's enough hatred going around."

Underlying the controversy is a belief by critics that in reaching out to the non-learned, Steinsaltz is actually pandering to them. It is criticism heard both from Orthodox and, surprisingly, secular critics.

On the religious side, there is a tradition of resisting translations into the vernacular in order to preserve the sanctity of ancient Hebrew and Aramaic texts. It is hardly an unswerving belief, but there is enough of a tradition to cause at least "concern" when a translation of a divine text is considered, according to Rabbi Zevulun Charlop, dean of the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University.

Charlop said Steinsaltz has his opponents, but that his intentions in translating the Talmud seem honorable. "I think he believes that if the world will esteem the Talmud more, Jews will examine it more readily."

On the secular side there are critics

like Lion Wieseltier, the literary editor of *The New Republic*, who echoes Hemingway's quip that the only thing lost in the translation of a poem is the poem.

"There is something slightly false about the experience" of studying the Steinsaltz Talmud, Wieseltier wrote in the Dec. 16 New York Times Book Review. "When all the work on Rabbi Steinsaltz's page has been done...the student will have experienced nothing more than the literal meaning of the text."

Wieseltier calls the translation a "mimicry" of the Talmud which "dupes" a student into believing he or she has plumbed its depths.

Steinsaltz considers such criticism with a shrug. "There will always be those who prefer to keep things a great mystery," he said.

He disagrees with those for whom Judaism is an "all or nothing" proposition, or say that it is better to remain ignorant of Jewish learning than study only that part which is made accessible.

Not that he doesn't believe a person can be a whole Jew without knowing Talmud. "There is no cultural literacy for a Jew without his being able to have some Talmud. I can hardly find any field of cultural endeavor in which it is not there."

"I cannot tell a Jew what earthly benefit he can derive from being a Jew. If I sell him a chair, I can say he can sit on it. But if I sell him Judaism, I can't say you sit on it." He smiles. "Sometimes I say it sits on you. But the Talmud is such a major component of our own culture, our behavior and our character. If you don't know it, you don't know yourself. It is a certain ingredient that is beyond religion, beyond culture."

"People ask, 'Why do Jews always answer a question with a question?' The Jew asks, 'Why not?' That answer is Talmud, a very important

ingredient of Talmudic discussion."

What his critics seem to overlook is Steinsaltz's sense of mission. He is "in many, many ways," a follower of the Lubavitch rebbe, Menachem Mendel Schneerson, who leads the most unabashedly evangelical of Hasidic movements. Steinsaltz has written extensively on the teachings of the early Lubavitch sages.

Like the Lubavitch youths who cruise New York streets in their Mitzvah Tanks, Steinsaltz is on the hunt for Jewish souls. Comparing the Jewish people to a Jerusalem under siege, he says secular Jews are cut off from learning and are being lost to assimilation.

His Talmud is part of the lifeline that connects them to Judaism. "Doing a work like this is at least creating a certain possibility of keeping a passage, keeping the last road open," he said.

Rabbi Steinsaltz is late for a meeting, trying to decipher the mysteries of New York streets. But although his eyes dart behind thick glasses, his attention never wanders from his conversation, and he continues to draw connections between the world around him and the teachings he carries inside.

He nods in recognition at a poster of Leona Helmsley, the hotel "queen" convicted of tax fraud. And the conversation goes looping back to Bava Metzia, and its discussion of business ethnics.

He says of the tractate, "It is the answer for those who ask, 'How can he seem so religious and yet be so nasty?' The answer is, 'That is not Talmud.'" For a believing Jew, he says, God can be found in the details.

"I will give you a parable," said Steinsaltz. "The mystery of the atom bomb — it is not only found in the explosion, but in the motion of street cars. It is the everyday that the great mysteries are to be found."

QUESTION:
 WHAT HAS WHEELS, MOVES & COMES FROM

DOLLAR ???
 RENT A CAR

ANSWER:
 ANY TYPE OF CAR, TRUCK, OR OFFICE TRAILER FOR SHORT TERM RENTAL OR LONG TERM LEASE

FOR YOUR ANSWER TO THE QUESTION!!!
CALL DAVE ROSENBLATT AT 302-655-7117

THE PLAYHOUSE THEATRE
 DU PONT BLDG. • WILMINGTON, DE 19801

FRI, MAR 30 thru SUN, APR 8

CHESS
 The London Hit Musical!

Friday, March 30 thru Sunday, April 8

	Orch/Boxes	Mezzanine	Balcony
Eves At 8PM	\$40.00	\$40.00	\$30.00
Wed Mat at 2PM	32.00	32.00	22.00
Sat Mat at 2PM & Sun Mat at 3PM	36.00	36.00	26.00

Make checks payable to THE PLAYHOUSE THEATRE. Please enclose a stamped, self-addressed envelope for return of tickets, otherwise held at Box Office. Visa, MC, Am Ex & WSFS accepted. Special rates available for Groups, Seniors & Students for the Tues-Thurs Eves & Sun Matinee performances.

A Subscription Selection
 Call (302) 656-4401

Please Support Our Advertisers

Israelis have little quarrel with U.S. human rights report

Continued from 1

collaborating with Israel, compared to 13 in 1988. Overall *intifada*-related violence in 1989 cost the lives of 432 Palestinians, compared to 366 in 1988.

Palestinians killed 13 Israeli soldiers or civilians in 1989, compared to 11 Israelis previously killed since the *intifada* began on Dec. 9, 1987.

Schifter said that in recent weeks, there had been a sharp drop in Palestinian casualties caused by Israeli forces. "If you look at the last six to seven weeks, the incidents of fatalities as a result of actions of the Israel Defense Force has gone down by more than half," he told the House Foreign Affairs subcommittee on human rights. He attributed the change to fewer army troops being sent out to patrol trouble spots.

The report also assails the widespread use of "administrative detention for alleged security reasons without formal charges." Israel issued no new deportation orders last year, but 26 Palestinians were deported after exhaustive appeals, the report says.

It also points out that Jewish settlers "involved in security violations have been treated far more leniently than Palestinians guilty of similar offenses."

On another front, the report says, "Israel kept all Palestinian universities in the West Bank and Gaza closed throughout 1989, allegedly because they were contributing to violence." And though Israel re-

opened vocational, secondary and elementary schools last summer, it closed them again in mid-November.

The report also deals with Israel's treatment of the Palestinian press, charging that "Arabic translations of uprising-related news stories which had previously appeared in the Hebrew language press were routinely censored."

It notes that no Palestinian broadcast media are based in the territories, and it charges that Israel has "jammed inflammatory radio broadcasts from neighboring countries."

The report says that in August, "the use of fax machines in the Gaza Strip was banned." Israel suspects that the machines have been used by the leadership of the Palestinian uprising to confer with Palestine Liberation Organization officials abroad.

In general, the report concludes, "Palestinians have no means to participate in significant policy decisions" concerning land, natural resources, industry, trade and taxation.

The American Arab Anti-Discrimination Committee found the report too lenient and called for Schifter's resignation. Faris Bouhafa, a spokesman for the group, said Schifter "has an obvious conflict-of-interest problem," because he is Jewish.

In Israel, by contrast, Brig. Gen. Strassnow said that, by and large, he has "no problem with the credibility of the report." Speaking on army radio, he said it amounts to a factual

account of the situation in the territories, "except for minor inaccuracies."

For example, he said, the report refers to 10 people who died as a result of brutal beatings, but he knows of only four such "unfortunate" cases of death.

He noted with satisfaction that there was no general accusation of torture as a means of interrogation and that the report states explicitly that there is no policy of violence and torture of detainees.

Strassnow justified the IDF's practice of destroying or sealing off the houses of Palestinians charged with security offenses. He cited a firebomb attack on a bus, which took the lives of a Jewish woman and her children. "One needs to react within the framework of the law. Nobody expects us to sit idly and to present the other cheek," Strassnow said.

He rejected criticism of the legal system in the territories. "I definitely believe it operates properly and reasonably," he said. He confirmed, however, that most, but not all, convictions are based on confessions.

He said of 20,000 tried for rioting since the *intifada* began, 15,000 cases have been concluded. Before the *intifada*, there were only 1,000 to 1,100 such trials a year. Strassnow also stressed there have been no deportations in the past 18 months.

With respect to allegations that Jewish settlers in the territories received preferential treatment by the

judicial system, Strassnow explained that the settlers face trial in civilian courts in Israel, whereas Palestinians are tried by local military courts.

"The report has not presented anything new that I did not know before," he said. "The question is, why are we forced to use those unpleasant measures?"

The statement released by the Israeli Embassy in Washington stressed that Israel had cooperated with the State Department in investigating the human rights situation in the territories. "The riots and violence in Judea-Samaria and the Gaza district are the most recent link in the ongoing chain of violence against Israel," the embassy said.

In Jerusalem, meanwhile, a Palestinian human rights organization known as Al Haq, affiliated with the International Commission of Jurists, released its own report February 20.

The 600-page document alleges that Israel has increased the use of physical torture on security inmates as well as collective punishment, the demolition of houses and wide economic sanctions.

Al Haq representatives claimed that Palestinian prisoners have no recourse to regular legal echelons. They said 95 percent of all trials in the territories end with conviction. They also charged that Israel's High Court of Justice showed no inclination to dispute security considerations used to justify actions against the local population.

Israeli military sources flatly rejected the allegations in the Al Haq report. The sources claimed that all IDF actions in the territories comply with international law and are subject to review by the High Court of Justice.

The Eastern European section of the State Department's human rights survey discusses growing anti-Semitism in the Soviet Union, but does not mention the phenomenon as appearing in any of the other nations of the region. It says Soviet Jews "are troubled by the failure of the leadership to speak out against anti-Semitism," although "the reform press has condemned anti-Semitism strongly and repeatedly."

Religious freedoms of Jews were not hindered in 1989 in countries such as Argentina, Iraq, Nicaragua and the Yemen Arab Republic, the report says. But in Iran, Jews and other non-Moslems face a "great deal of disruptive interference" in practicing their religion, it says.

In Ethiopia, Jews who were victims of murder and thievery were "not attacked primarily because of their religious beliefs," the report says. It says, for example, that "the burning of a synagogue near Gondar city in November resulted from a fight between two Jewish communities over the location of a new synagogue."

(JTA correspondent Gil Sedan in Jerusalem contributed to this report.)

Yoskowitz

Continued from 3

King David that he is guilty for having taken Uriah's wife, Bathsheba, from Uriah. The Talmud flows with opinions, both minority and majority, each accorded the honor of being included in the Talmud. It is little wonder that so many Jews have been in the forefront of the fight against government censorship. Restraints on freedom of thought and of speech have no place in the Jewish interpretation of the democratic way of life. Too often, censorship when liberally allowed results in censorship of Jews.

Jews have not been consistently libertarian. Jeremiah was sentenced to die as a traitor. Elisha ben Abuyah was dismissed from the Sanhedrin for heresy. Spinoza was excommunicated. But these are aberrations from the mainstream of Jewish tradition. Often they are viewed and recapitulated with shame.

Ideas, whether presented in musical lyrics or

in books, are best fought by convincing arguments and alternate ideas. Persuasion, even more than refusing to tolerate the intolerant, is the surest and most promising weapon.

"Welcome to the Terrordome" contains lyrics that are morally repugnant. Hearing those lyrics either in a song or in a one-to-one conversation requires a response. The moral effects of the music or of the silence in the face of bigotry can be deafening to the "still small Voice" that can guide our conscience and our behavior. Slickly packaged sewage is wrong to produce but almost equally wrong to censor by legislation. The danger of inflammatory language and accusations is very real but the best way to squelch it is by educating the society to reject such evil but not to censor it legislatively. Such censorship can come back to harm us when we least expect it.

(Rabbi Herbert Yoskowitz is the spiritual leader of Congregation Beth Shalom in Wilmington.)

Mellen

Continued from 3

right to march, a form of expression. Neier spent his childhood in Hitler's Germany and suffered the extermination of almost all his relatives. Yet he answered the question of how a Jew could defend freedom for Nazis with the question: "How can I, a Jew, refuse to defend freedom, even for Nazis?" As Jews we are vulnerable and our history is replete with examples of persecution in societies where governments have unrestrained power. We have flourished in the United States because of the restraints which prohibit those in power from interfering with the individual, restraints contained in the Bill of Rights. As Neier said, "To defend myself, I must restrain power with freedom, even if the temporary beneficiaries are the enemies of freedom."

It has frequently been said that the best way to deal with offensive speech is more speech, speech which exposes the attitudes which give rise to hate. No one can seriously believe that by banning or restricting something you have made it go away. On the contrary, it becomes all the more appealing and tends to cast a glow

of martyrdom upon the offending speaker. Is that what we want to do to groups like Public Enemy or Guns 'N Roses, two of the current purveyors of hate? Yes, there is persistent anti-Semitism and racism in our society but we need to attack it at its source and not merely the symptoms of which the current nastiness is only the latest example. A free and open discourse in a free and open society is the way to force the unthinking followers to re-examine their negative attitudes and to expose the true haters in all their slime.

The ACLU publishes a little booklet to answer the frequently asked question of why we defend free speech for racists and totalitarians. In it is a quote from Thomas Paine which is one of our guiding principles:

He that would make his own liberty secure, must guard even his enemy from oppression, for if he violates this duty, he establishes a precedent that will reach to himself.

(Judy Mellen is the Executive Director of ACLU-Delaware and board member of the Jewish Community Center.)

Your Opinion Counts.... Write A Letter To The Editor



After 33 Years,
One Thing Has
Remained Con-
stant With Us:
"SERVICE &
SELECTION"

THE SMOKE SHOP

CIGARS • GLOBES & MAPS • BOOKS
GOURMET CANDIES • COFFEES
"BOOKS BY WIRE"

WHOLESALE • RETAIL • MAIL ORDER

DELAWARE AVE., at DuPont St., Wilmington, Del.

(302) 655-2861 (215) 358-1324

1-800-695-6100



• VISA
• M/C
• WSPS
• A/E

HOURS
8:30 A.M.
TO
10 P.M.

Dvar Torah

Continued from 4

To
Advertise
In
The
Jewish
Voice
CALL
478-6200

that we always wear on Shabbat, or on festivals, and that we only wear on those occasions. We should do this not just to express the sense of holiness that we already have, but to create that sense in us. A white shirt or blouse can bring us into the spirit of Shabbat; a kittle or white dress can foster the sense of Yom Kippur; and a brightly colored garment can arouse the celebration of Yom Tov.

Somewhat as the priestly garments transformed Aaron and his sons, our clothes can elevate our spirits to help us observe occasions of holiness.

(Richard Friedman lives in the Washington, D.C., suburbs and is a lawyer with the federal government. He studied at the Pardes Institute in Jerusalem and he teaches at the Jewish Study Center in Washington. He has also taught at the Havaurah Summer Institute.)

©1990, National Havaurah Committee

Proposal

Continued from 1

Likud's position received a boost Wednesday, when thousands of demonstrators poured into downtown Jerusalem, demanding that Shamir reject the Baker proposal. They were joined by a parade of other demonstrators who marched through the city from their protest site in front of the U.S. Consulate.

The protestors included Jewish settlers from the territories and activists in the right-wing Tehiya, Tsomet and Moledet parties. They waved Israeli flags and held posters denouncing American pressure to enter peace talks with the Palestinians.

Knesset member Rehavam Ze'evi of Moledet suggested that Baker concentrate on Latin America and "leave us alone."

The Jewish Voice

Action Classified

478-6200



LYNN ADELMAN
Educator Consultant
CAREER OPPORTUNITIES
• Educational Toys
• Games • Books
• Home/School Demonstrations
234-1057

WANT A GREAT JOB?
COME TO CAMP RAMAH IN THE POCONOS

We have openings in the following area this summer for **YOU!**
Junior and Senior Counselors
Waterfront - WSI required
Specialists - Sports, Arts and Crafts, Boating, Kitchen and Food Preparation
For More Information, Please Call **215-665-8132**

JEWISH INTRODUCTIONS INTERNATIONAL
Delaware's local, innovative & personalized Jewish Introductions Service.
Ages 21-101
Let us find That Special Someone
In Delaware Call **1-800-442-9050** 102 Centers to Serve You Across North America

FAIRFAX VALET
PROFESSIONAL CLEANERS & LAUNDRETS
Suede & Leather Repairs & Alterations
Fairfax Shopping Center
Rt. 202 (Concord Pike)
652-6725

GILPIN REALTORS
Charen Schnetter, R.A.
LICENSED IN DE & PA
OFFICE: (302) 575-0880
HOME: (302) 478-6911
*Fundraising Program Available

Olsten
TEMPORARY SERVICES
WE KNOW HOW TO HELP

WILMINGTON	575-1700
NEWARK	738-3500
CONCORD PLAZA	478-6110
DOVER	1-734-5379

Gilbert J. Spiegel
Founder

Pat Spiegel Chalphin
President

AUPAIR
HOMESTAY USA
European live-in child care, up to 45 hrs/wk. Legal non-profit cultural exchange program. Cost approx. \$165/wk.
215-635-3842

\$WANTED\$ RARE COINS
Gold & Silver

Since 1977 I have been buying and selling rare coins. As Wilmington's only national teletype dealer you are assured of accurate prices and instant market access. I am looking for nice collections, hoards, and estates. For outright purchase or appraisal service please call.

All transactions strictly confidential.
MALCOLM KURIN COINS
Box 9537 Wilmington, DE 19809
475-0151

SUBSCRIBE TO MOMENT

Colorful. Hard-hitting. Independent. Covers everything Jewish. Introductory 1-year subscription only \$18 (6 issues).

Send to: MOMENT
3000 Connecticut Ave., N.W., Suite 300, Washington, D.C. 20008

Payment:
 Check Enclosed Bill me

NAME _____
ADDRESS _____
CITY/STATE/ZIP _____

SINGLE?
A Civilized Approach to Marriage

Traditional values and lifestyles are once again in fashion. Many people of culture and attainment seek marriage and commitment. However, few can balance success and an active social life.

The Bella Group brings together Delaware and Philadelphia professional singles. A blend of executive search techniques, educated intuition, and frequent confidential consultation can help you find someone as special as you are.

The Bella Group
Matchmaking Specialist
475-1129

CLASSIFIEDS

Classified ads are available at \$1.00 per line (At least two lines, please). Send your ad, with check, to Classified Ads, The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE 19803. (302) 478-6200.

CONNIE'S CORNER

- Full upholstery and repair service
- Guaranteed stain resistant treated fabrics available
- Antique furniture restored
- Appointments at your convenience

CALL CONNIE SPALDING
(302) 995-2798

creative cooking

branmar plaza 475-0390
christiana mall 366-7484
powder mill square 654-9012

HELP WANTED

"ATTENTION: EASY WORK EXCELLENT PAY!" Assemble products at home. Details. (1) 602-838-8885. EXT. W7711

"ATTENTION: EARN MONEY READING BOOKS!" 32,000/yr. income potential. Details. (1) 602-838-8885 Ext. BK7711.

ATTENTION-HIRING! Government jobs-in your area. \$17,840-\$69,485. Call 1-602-838-8885. Ext. R7711.

ISRAEL BONDS

For sale, reinvestment and redemption information call:
1-800-752-5671

HOUSEKEEPING

DO YOU NEED A FULL-TIME COMPANION, NANNIE, HOUSEKEEPER, COOK? Live-in or Live-out. Bonded. References. 656-7222.

Mrs. Spencer's Housekeepers

COMPANIONS, HOUSEKEEPERS, NANNY LIVE IN OR OUT
Professional-Prompt-Pleasant
656-7222
TEAM CLEANING
TRAINED BONDED STAFF-REFERENCES
656-9984

DO YOU NEED A FULL-TIME COMPANION, NANNIE, HOUSEKEEPER, COOK? Live-in or live-out. Bonded. References. 656-7222.

SERVICES OFFERED

PARTIES-WEDDINGS-TAVERSN, BAR AND BAT MITZVAH. All occasion DJ-Old and New Sounds. Call Hrry Crowley (3302) 655-0955.

STEPHEN G. FRANGIA.
Residential Window Cleaning.
(302) 764-3230.
References on request.

CAMP

STUDENT TOUR AND CAMP CONSULTANTS. No fee charged. Let our 17 years of investigating programs, placing students and getting feedback, help you select from over 500 programs; all sports, college, European and US programs. Dorothy Graff, Diane Petrosky, 215-642-5882.

JEFFY
JEWISH INFORMATION FAST FOR YOU
302-478-6200
In Dover area call 678-0772
JEWISH FEDERATION OF DELAWARE

CELEBRATE PASSOVER

Our Annual Passover Edition is Friday, April 6

ADVERTISING DEADLINE FRIDAY, MARCH 30, 1990

For further information or to reserve your advertising space contact:

The Jewish Voice Advertising Department
at (302) 478-6200

Announcements/Events

YJAD Calendar set for March

The Young Jewish Adults of Delaware (for singles 21-35) has planned several activities for March. Call the JCC at 478-5660 to be included on the mailing list for their monthly newsletter.

On Wednesday, March 14, at 7:15 p.m., the YJAD will hold its Chavurah discussion entitled "Jewish Trivia and More..." at the home of Laurita Gantz. For directions, call (215) 558-0405.

On Sunday, March 18, at 11:30 a.m., the YJAD will meet for a brunch at Oliver's Restaurant (in the Newark Holiday Inn). After brunch the group will meet at Christiana (Roller) Skating Rink. The cost of brunch is \$6.50; call Randy Ploener at 323-0239 for

brunch RSVP and more information. Skating will cost \$3.00 plus \$1.50 for skate rental. Call Josh Davis at 456-1439 for more information.

There will be an after-work cocktail party on Thursday, March 22, at 6 p.m. at Waterwork's Cafe, Wilmington. Cover is \$6, and hors d'oeuvres will be provided. For information, call Ron Grosz at 762-7411.

On Wednesday, March 28, at 7:45 p.m., the YJAD will present a Talent Show at the JCC. The show will include an emcee, stand-up comedy, dancing, satire, music and more. Tickets are \$2.50 in advance, \$3.50 at the door. Refreshments are included. Call Aaron Gobler at 996-5358 for more information or to

make reservations.

The YJAD Steering Committee will meet on Thursday, March 29, at 7 p.m., at the JCC. All YJAD members are encouraged to come to this meeting and share their ideas on how the group can better meet the needs of its members. Call Mike Cook at 368-1982 for more information.

On Sunday, April 1, the YJAD will organize a day trip to Washington, D.C. Members should meet at the JCC by 8 a.m. to arrange carpools and receive maps. The itinerary includes tours of museums, shopping districts and dinner. Call Stephanie Mardon at 798-8016 to reserve or for more information.

JWV Nat'l Commander to address Veterans Affairs Committees

On Thursday, March 15, the National Commander of the Jewish War Veterans of the U.S.A., Murray L. Rosen, will present JWV's legislative priorities to a joint session of the Senate-House Veterans Affairs Committees in Washington, D.C.

The testimony will be presented at approximately 10 a.m. in Room 216 of the Hart Senate Office Building.

Members of the JWV are encouraged to attend the proceedings. In addition, members are asked to notify their Senators and Congressmen that they will be attending. All Senators and Congressmen will be receiving invitations.

Beth Emeth group to walk for M.S. in memory of S. Chirlin

The Multiple Sclerosis Society's "Super Cities Walk," scheduled for Sunday, April 1, will raise money for research and services to victims of the disease. A team from Congregation Beth Emeth's Youth Group has committed to walk in memory of Syd Chirlin, who succumbed to multiple sclerosis last July at the age of 41.

A member of Congregation Beth Emeth and a partner in the law firm of Young, Conaway, Stargatt and Taylor, Chirlin served on the Board of Directors and as the Chairman of the Patient Services Committee of

the M.S. Society.

Chirlin's wife, Bonnie, and their two sons, Gregg and Brian, will join the Beth Emeth team and assist the teenagers in collecting pledges to be donated to the M.S. Society in his memory. The community may participate either by walking with the Beth Emeth team or by sending a pledge. Checks should be made payable to the M.S. Society and mailed to the Beth Emeth team coordinator, Loretta Weisberg, 102 West Sutton Place, Wilmington, Delaware 19810.

'Commissar' at film festival

The Jewish Film Festival will screen the Russian prize-winning film *Commissar* on Saturday, March 24, at 8 p.m. and Sunday, March 25, at 3 p.m. at the Gershman YM & YWHA Branch of JCCs, 401 South Broad Street, Philadelphia.

Klavdia Vavilova stars as the pregnant straight-laced officer of the revolution, who is forced to leave her battalion and move into the crowded household of a Jewish tinsmith to await the arrival of her child.

Because of its candid appraisal of Soviet/Jewish relations, *Commissar* was hidden for 20 years before it premiered at the 1987 Moscow Festival. Subsequently, the film won the Silver Bear Award at the Berlin Festival in 1988. Archie Perlmutter, film critic and reviewer is the speaker with *Commissar* on Saturday evening.

Evening admission is \$7.50 and Matinee is \$5.50. There is a \$1 discount for Y Members, Senior Adults and Students with ID. Call (215) 545-4400, ext. 243, for information and reservations.



A scene from the award-winning film, *Commissar*, to be shown at the Gershman Y in Philadelphia in March 24 and 25.

NCJW program on domestic violence

National Council of Jewish Women will present another in their continuing series of programs on domestic violence on Wednesday, March 21, at 7:30 p.m. at the JCC. It is entitled "Another Side of Domestic Violence — Understanding the Perpetrator."

Dan Armstrong, a counselor to men who batter, and Guy Sapp, Chief of Police of the City of Wilmington, will present videotapes and discuss domestic violence from the point of view of those who batter. The program is open to the public.

Jewish bereavement group now meeting

Jewish Family Service and the Jewish Community Center co-sponsored the inaugural lecture for an ongoing bereavement support group. Dr. Simcha Raphael Paull presented a program on March 1, entitled "From Longing to Legacy; From Mourning to Meaning: Jewish Tradition and the Psychology of Bereavement." Thirty-five people attended the program, which explored the various Jewish rituals for mourning and considered two main questions: What is the contemporary psychological function of Judaism's approach to dealing with grief and loss? and, How do modern perspectives on the psychology of bereavement help us to understand age-old Jewish teachings about death, dying and mourning?

Paull is a recognized authority on the subject of death and dying as it relates to psychology and Jewish

tradition. He has lectured and presented workshops in the United States, Canada and Israel, and has written many articles for publication. Paull earned his Ph.D. in Psychology of Religion. His extensive experiences include working in Toronto as the Director of the Benjamin Institute for Community Education and Referral, working in The Hospice movement, and teaching in the field of Jewish education. Paull is currently authoring a book entitled, "The Jewish View of the Afterlife." He is also teaching courses on the psychology of death and the afterlife at the Gratz College in Philadelphia.

A bereavement support group will meet every Wednesday evening at 7 p.m., at Jewish Family Service. For more information, please contact Jewish Family Service at 478-9411, or the JCC at 478-5660.

AKSE Speaker

On Thursday evening, March 20, Adas Kodesch Shel Emeth, with the cooperation and assistance of the Orthodox Union, will present the second in its series of guest lectures when Lydia Kess, Esquire, will lecture on the topic "An Orthodox Jewish Woman in the Secular World." The lecture, open to all members of the community, is free of charge and will be held in the Social Hall of AKSE, located at Washington Street Extension and Torah Drive, at 8:00 p.m.

Kess is a Senior Partner in the prestigious law firm of Davis, Polk & Wardwell. She specializes in taxation law.

A graduate of Pace College (summa cum laude), Kess received an MBA in Taxation from City College of New York. She is a Certified Public Accountant and received her law degree from Brooklyn Law School where she was editor of the Law Review.

Besides maintaining an active law practice, Kess is also a Trustee of the Presbyterian Hospital in the City of New York.

Medical Center to celebrate Purim

Jewish patients at all three of Medical Center of Delaware hospitals will be able to celebrate Purim this year with a special closed-circuit television program.

According to Rheva Cook, Jewish Chaplain, the closed-circuit program will air twice, Erev Purim, Saturday, March 10, and Purim, Sunday, March 11. Family and friends of patients

with special Purim requests should telephone Cook at 428-2780.

Naches

Panitz/Bleich

Bernard and Syliva Panitz of Wilmington have announced the engagement of their daughter, Deena Rebecca, to Mark Alan Bleich, son of Walter and Rita Bleich of Olney, Maryland.

Deena graduated from Concord High School and Delaware Gratz Hebrew High School and is a 1988 Magna Cum Laude graduate of the University of Maryland, College Park, Maryland.

Mark graduated from Magruder High School, Olney, Md. and the University of Maryland, College Park, Md.

Rister/Markiewitz

Kelly D. Rister, daughter of Faye and Charles Rister of Walterboro, South Carolina, has become engaged to Lt. J.G. Robert M. Markiewitz, son of Dr. Kenneth and Leona Markiewitz of Wilmington. Miss Rister is a graduate of the Medical University of South Carolina and is employed as a physical therapist at Sentara Norfolk General Hospital in Norfolk, Virginia. Lt. J.G. Markiewitz is a division officer at Little Creek Naval Amphibious Base in Virginia Beach, Virginia. A July 14 wedding is planned.

ORT meeting

The ORT Brandywine Chapter has scheduled a general meeting and makeup demonstration for Thursday, March 22. The community is invited to attend. For more information, call Michelle, at 475-7418, or Nina, at 762-0881.

ORT cocktail party

The community is invited to attend ORT Brandywine Chapter's annual cocktail party to be held Saturday, March 31. For more information call Connie, at 529-1177, or Debby, at 475-9505.

**Let Off Steam. . .
Write A Letter To The Editor**

Announcements/Events

School faculties meet for Bible study

Forty-five teachers from the faculties of all schools of Jewish learning in New Castle County gathered in Bible study on Monday evening, January 22, in the Library of Adas Kodesch Shel Emeth.

Dr. Jeffrey Tigay, Professor of Bible at the University of Pennsylvania, lectured and responded to questions and comments on the theme of Christological interpretations of the Hebrew Bible and the Jewish responses to them from the Middle Ages to the present. Tigay received his B.A. at Columbia University, ordination at Jewish Theological Seminary, and Ph.D. at Yale University. He is an author and a Fellow of

the Institute of Advanced Studies, Hebrew University, Jerusalem.

The principals of Adas Kodesch Shel Emeth, Beth Emeth, Beth Shalom, Albert Einstein Academy and Wilmington-Gratz Hebrew High School planned and co-sponsored the seminar because Jewish students continue to be accosted by Christian evangelizers and cult leaders who give Christological interpretations of selected Bible verses. They report to their Jewish teachers feelings of frustration and helplessness when they attempt to respond.

Tigay presented a number of the responses of the great rabbinic schol-

ars who in the Middle Ages took part in the infamous "forced disputations" with bishops, cardinals, and even popes. The responses of Kimchi, Abarbanel, Nachmanides, and Luzatto demonstrate a thorough knowledge of Christian theology. These scholars identify the errors in translation, the errors of disregarding context and incorrect conclusions. A recently-found expurgated passage from the Rambam's (Maimonides) "Mishneh Torah" on the Chris-

tian attempts to prove their beliefs through the Hebrew Bible is a thorough refutation of such attempts.

In addition to other contemporary scholars, Tigay presented modern Christian scholarship from the Jesuit "Anchor Bible" and other Jesuit and Protestant scholarly works refuting the attribution of Christian prophecies to the Hebrew Bible.

The teachers read the Bible aloud and participated in discussion.

The principals have decided to conduct another study session next year. "When teachers set aside time for learning, their teaching is elevated and their students understand that Jewish study is a lifelong activity," said Helen Gordon, principal of the Adas Kodesch Shel Emeth Hebrew School.

Judaic Workshop celebrates Tu B'Shvat

The Judaic Workshop meets most Sundays between 9:30 and 11 a.m. in the library of the Mary Campbell Center on Weldin Road in Wilmington. The Workshop accommodates adults of varied abilities. Although the number of participants is small, "their interests are many and their enthusiasm is great! We discuss current events as they relate of Israel, Jewish holidays, and we study about the lives of Jewish leaders from all occupations," according to workshop leader Judith Schwab.

For the holiday of Tu B'Shvat, a

video film about a young American musician who visited Israel in search of a tree his grandfather planted in 1924 was shown.

Following the film, the group of eight conducted a Seder for Tu B'Shvat.

Anyone wishing more information about this group may contact Judaic Workshop leader Judith Schwab at 655-3635 or Helen Gordon, Administrative Director of Adas Kodesch Shel Emeth Religious School, at 762-2705.

Parenting Seminar

A program for parents, "How To Be A Perfect Parent-Easing Up On Yourself and Your Child" will be presented by clinical psychologist and family therapist Dr. Dan Gottlieb Monday, March 17, 7 p.m. at the Charles and Elizabeth Gershman YM & YWHA Branch, Jewish Community Centers of Greater Philadelphia, Broad and Pine Streets. Fee for the program is \$6. A reception will follow. For information, or reservations, call (215) 545-4400.

More announcements on page 30

Concert in memory of Jackie Guttenplan scheduled

A concert in memory of the late Jackie Guttenplan is scheduled at Congregation Beth Shalom on Sunday, March 25, at 7:30 p.m. Guttenplan, who died last year, is remembered as a tireless worker for Beth Shalom Congregation, its choir and the Delaware Jewish community.

Featured in the concert will be the husband and wife team of Boris and Lilia Kazansky, both of whom received their musical training at the Moscow Philharmonic. They have toured extensively throughout the Soviet Union.

The Kazansky family, with their three year old daughter, emigrated to the United States in 1978. Soon

after, both Boris and Lilia enrolled as cantorial students at Hebrew Union College and now both have pulpits in the Philadelphia area — Boris at Congregation Rodeph Shalom and Lilia at Congregation Beth David.

The Kazanskys will be joined on March 25 by Beth Shalom Cantor Norman Swerling and soloists from the congregation. The music to be performed will be a sampling of Jewish music including liturgical, folk, Hebrew, Yiddish, Ladino and English.

An admission fee of \$5 for adults and \$2.50 for students and senior citizens will be charged.

UNIVERSITY of DELAWARE

JEWISH HISTORY & CULTURE COLLOQUIUM

INAUGURAL LECTURE

"JUDAISM AND/AS OTHER"

BY

Dr. Geoffrey H. Hartman
Karl Young Professor
of
English & Comparative
Literature

YALE UNIVERSITY

TUESDAY,
MARCH 13
7:30 P.M.



University of Delaware, Kirkbride Hall, Room 100,

- This program is free and open to the public -

Toll Brothers, Inc.

Quality Homes by Design®



ESTATES OF CORNER KETCH

Luxury homes with distinctive traditional architecture.
From the mid \$200,000's.

From Wilmington, take Robert Kirkwood Hwy. (Rt. 2) to Rt. 7 North. Follow Rt. 7 to Rt. 72. Turn left. Turn right onto Corner Ketch Rd. Entrance on left. (302) 239-6955.



THE HUNT AT LOUVIERS

Luxury homes in North Newark.
From the low \$200,000's.

For sales information about the Hunt at Louviers, please call or visit Hockessin Greene — see directions above. (302) 239-3660.



SANFORD RIDGE

Spectacular new estate homes in beautiful Hockessin.
From the mid \$300,000's.

From I-95 take exit 7B (Rt. 52 N.). Turn right at light onto Rt. 52 N., to Greenhill Ave. (approx. 1 1/2 miles) and turn left. Proceed 1 mile to Rt. 48 and turn right. Go 5 1/2 miles to entrance on left. (302) 234-1800.



Hockessin Greene

Beautiful homes in the magnificent New Castle County countryside.
From the low \$200,000's.

From Wilmington, take Robert Kirkwood Hwy. (Rt. 2) approx. 5 miles south to Limestone Rd. (Rt. 7). Turn right. Go approx. 4 miles to Little Baltimore Rd. and turn left. Entrance 1/4 mile on right. (302) 239-3660.



Prices subject to change. Broker cooperation invited.

Open Mon.-Fri. 12-6, Sat. & Sun. 11-6.



Great Zionist Personalities

Zvi Hirsch Schapira

By PHILLIP REDELHEIM

Special to The Jewish Voice

A visitor to Israel cannot help but marvel at the beautiful green trees and lovely flowers which dot the landscape from one end of the land to the other.

It is hard to believe that less than 100 years ago Palestine was a barren wasteland, left desolate by the Arabs, Turks and others who had inhabited the country. This transformation was due to the determination of the halutzim (pioneers) who made aliyah, drained the swamps and planted the trees and to the vision of Professor Hermann Schapira, the founder of the Jewish National Fund.

Zvi Hirsch Schapira was a child prodigy. Born in Lithuania, in 1840, he could read Hebrew fluently at two and a half and was studying Gemara at four. At eight he had learned all that the masters in his town could teach him.

He continued his studies and eventually received "smicha" (rabbinical ordination). At 24 he was engaged as rabbi in the Russian town of Kurland. Shortly thereafter, he began to study the Russian language and other secular subjects. He became enamored of mathematics, so he left the rabbinate and went to Berlin. He fell seriously ill, returned to Russia and recuperated in the Jewish hospital in Odessa. He settled in that community and married the woman who was to be his companion for the rest of his life.

At the relatively advanced age of

38 he made a bold decision. He would enroll in the university to obtain a degree in mathematics. Even though he had no formal secular education, whatsoever, he was accepted at Heidelberg University and two years later Schapira obtained his doctorate. He was appointed Professor Extraordinary at the University. This was even more extraordinary in an era when anti-Semitism was on the rise.

At that time, Schapira became involved in Zionist activity in addition to his beloved science. He became active in Hibbat Zion, whose purpose was to settle Jews on farms in Palestine and he was, perhaps, the leading figure in Western Europe in the movement.

He was a lover of his people and a prophet beyond compare. In 1882, he wrote an article in which he said, "We must establish, in the colonies in Palestine, a large university from which will come forth Torah, wisdom and morality for the entire House of Israel." This was the first call for a Hebrew University which would not be realized for another 43 years.

In another article Schapira wrote: "We do not wish to settle Eretz Israel immediately with all the Jews that are now scattered throughout the world. I, personally, am not worried about those masses, who in the dark days of depression, fled to the free land of America and who prefer that land to the land of our forefathers. How fortunate would it be that the founda-

tion stone for our national homeland should be laid not by those who are oppressed and forced to flee, but rather by those who have the freedom of choice... these people will be ready to sacrifice their wealth, their energy and their personal comforts on the altar of our holy cause which alone can afford spiritual tranquility."

His most enduring contribution was his idea of a Jewish National Fund. He had proposed such a project in a cable to the Kattowitz Conference in 1884 and in 1897 he formally proclaimed the plan at the First Zionist Congress. He laid down the following principles based upon the biblical injunction, "The land shall not be sold in perpetuity, for the land is mine, said the Lord" (Lev. XXV, 23):

1. The land acquired by the Jewish National Fund is to be the property of the entire Jewish people.

2. The land is never to be sold, but is to be leased for a period of years.

3. The funds required to buy and develop the land shall be raised from the masses of the Jewish people all over the world.

4. The Fund will be under the control of the World Zionist Organization.

His messianic vision electrified the atmosphere at the Congress. Although he died less than a year later, the rest of Hermann Schapira's story belongs to history, as the Fifth Zionist Congress, in 1901, formally established the Jewish National Fund. It is



upon the principles set forth by him that the J.N.F. was built and has functioned to this day. Truly the Jewish National Fund (in Hebrew, Keren Kayemet Leyisrael) belongs forever to the entire Jewish people.

One day he had a bright idea, as a result of a strange arithmetical theory that came to his mind. He went to a tinsmith and instructed the craftsman to construct a tin box with a slit on top. He had the words "Jewish National Fund" stamped on the box. Thus was created the first J.N.F. pushke and each day Schapira deposited a coin in his box.

In so doing, he planted the seed of a worldwide link between Jews in all corners of the globe and the land of Israel. Indeed, there is not a place,

anywhere, where the J.N.F. blue box does not occupy a place of honor.

So we see that the fantastic dream of an eccentric scholar can now be measured in hundreds of millions of dollars used to purchase countless acres of land in Eretz Yisrael. This has brought untold happiness and fulfillment to the Jewish people and to the State of Israel beyond human measure.

On December 25, 1953, a grateful nation honored one of its heroes by reinterring Hermann Schapira on Har Hamenuhot in Jerusalem, Hermann Schapira, man of vision, man of action, mathematician, scholar and patriot, sleeps in peace in the land he helped create.

Announcements/Events

Gratz College Concert

Gratz College's 20th Annual Abner and Mary Schreiber Concert will feature Miriam Kressyn and Seymour Rexsite in a program of "Memories of Yiddish Theatre". It will be held in the Weisbein Auditorium in the Ann Newman Building of Gratz College, located on the Mandell Education Campus, Old York Road and Melrose Avenue, Melrose Park, on Sunday, March 18. Tickets are \$10 for general admission and \$7.50 for seniors and students.

The renowned Yiddish Theatre stars will take a nostalgic musical tour through the days of the Yiddish stage and Jewish vaudeville. Seymour Rexsite came to the United States as

a child in 1922 and started appearing in concerts with the famous Cantor Yossele Rosenblatt. He was even invited to perform at The White House for President and Mrs. Calvin Coolidge. Vaudeville and Broadway eventually lead to a career in radio and briefly some television in New York.

Miriam Kressyn's career in Yiddish musicals and dramas began 40 years ago. In her time, her voice was so outstanding that she was awarded a scholarship to study at the New England Conservatory. Kressyn brings to life the joys and powerful feelings that are the Yiddish theatre. She provides English interpretations

of the text for those who have limited abilities in understanding Yiddish.

In 1944, Rexsite and his wife, Miriam Kressyn, began "Matinee Time", a weekly WEVD radio show that continues today as "Memories of the Yiddish Theatre".

The Schreiber's were noted Philadelphia Jewish philanthropists who endowed the Jewish Music Library at Gratz College which bears their names and which houses the famous Eric Mandell Collection. The Schreiber Jewish Music Library is one of the most important Jewish music research centers in the country and serves as the principal resource for Gratz College's M.A. in Jewish Music Program.

Russian expert to speak

Suzanne Massie, an expert on the culture and history of Russia, with 20 years' experience in the Soviet Un-

ion, will give a public lecture entitled, "The Eagle and the bear: Can They Dance Together?" on Monday, March 19 at 8 p.m., at Friends School Auditorium, 100 School Road, Alapocas, Wilmington. Massie is widely credited with helping President Roland Reagan change his attitude toward the U.S.S.R. and served as a Special Advisor to the President's U.S./Soviet Exchange Initiative from 1986-87.

The author of *Land of the Firebird: The Beauty of Old Russia*, Massie has lectured widely throughout the United States and Europe on Russia. She is recognized as a dynamic and engaging speaker. She is presently a Fellow of the Harvard

Russian Research Center.

In her speech, she will explore the historical and cultural factors that have shaped contemporary Soviet society and will offer an analysis of the values in Soviet and American culture that bring harmony or conflict to U.S./U.S.S.R. relations.

Suzanne Massie's speech is free and open to the public. It will be followed by a question and answer period. This lecture is sponsored by the DE Council for US/USSR Relations and is funded in part by the Delaware Humanities Forum, a state program of the National Endowment for the Humanities. For more information, call 656-2721.

Summer scholarship available

The Sylvia and Isadore N. Silverman Scholarship Fund will be awarding its first scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the synagogue office and should be returned by April 1. This fund was established last year in honor of the 55th wedding anniversary of the Silvermans by their four daughters and many of their friends contributed to the fund.

Beth Shalom Lunch 'n Learn

The Lunch 'N Learn spring series, which began on Thursday, March 8, will continue every Thursday through April 5, from noon to 1:15 p.m. Rabbi Herbert Yoskowitz will lead the series on the subject of Rabbi Adin Steinsaltz, whose translations of the Talmud were recently published by Random House. Steinsaltz is being hailed as the modern-day Rashi.

Steinsaltz has appeared on the *Today Show* and *Good Morning America*, as well as numerous other television and radio shows. He and his work have been featured in many publications, including *Hadassah*,

B'nai B'rith and *People* magazines.

Yoskowitz will lead the class in an examination of Steinsaltz' writings. This is the first time an organized presentation will be offered in the Wilmington area on these works.

Participants are invited to bring a brown-bag dairy lunch. Coffee, tea and cookies will be provided. Materials will be supplied as well. Call the synagogue office (654-4462) to make reservations. The series is open to the community.

(Editor's Note: a feature article on Rabbi Steinsaltz and his work appears on page 15.)

AKSE Sisterhood

The Sisterhood of Adas Kodesch Shel Emeth will hold its next General meeting on Monday, March 19, at 7:30 p.m. New recipes for Passover will be demonstrated and sampled. A booklet featuring a collection of Passover recipes will be distributed to those at the meeting. Call Vivian Goldberg (478-7250) or Sharon Berry (475-3004) for reservations.

Your Opinion Counts....
Write A Letter To The Editor

Jewish Community Center

Camp JCC: Variety for all age groups

Kindergarten through sixth grade campers make up the greatest percentage of camp at the JCC. All camping activities are designed to be fun, challenging, enriching and age-appropriate. The kindergarten through sixth grade campers are divided into groups that help meet the needs of the camper and allow him or her to develop as an individual and as part of a group.

The "Kochavim", which means stars, are in kindergarten, first and second grade. The emphasis on their program is on smaller group activities. In the afternoon, these young campers enjoy quiet games and restful activities. Several times throughout the summer, the campers participate in late night stays, which include dinner and are always centered around a special theme.

The "Chaverim", or friends, are in third and fourth grade. They actively participate in the camp specialty areas, which include arts, sports, music, nature and drama. They are also involved in sports leagues and special interest clubs. They select the specialty area themselves, which proves to be an excellent catalyst for individual growth and skill development. They also have at least one overnight stay on the camp grounds, per session.

The "Chalutzim", or pioneers, are

in fifth and sixth grade. This summer, they will also be known as C.I.A. - Campers in Action. They will wear badges that will give them a special identity around camp and will focus on task-oriented programs. These older campers will try to build on levels of accomplishment and set goals for themselves.

All campers take full advantage of camp's location at the Jewish Family Campus. This facility borders Brandywine Creek State Park and features one of the largest outdoor swimming pools in the Tri-State area, as well as, tennis, basketball and volleyball courts, nature and crafts pavilions and an outdoor amphitheatre.

Even though the campers are divided into groups by age, each day the entire camp comes together for flag raising at 9:00 a.m. This special time together helps to foster "ruach" or spirit and comradeship. "It's a time to share birthdays, news that is in or out of camp and come together like a family," said J.J. Alter.

He also commented that he wants the kids to really feel like they belong. "We want the kids to identify with camp as a special place for them, that is created by them," he said. One way that Alter carries out the idea of camp being special and individual for each camper is by creating a sculpture garden. This permanent garden will be filled with pieces of memora-

bilia made by the campers which will always be there.

"We encourage the campers to come back to camp year after year, and the sculpture garden is just one of the ways our campers gain a sense of permanence and belonging," he added.

Mindy Alten, who serves as the after school childcare program (Kidsplace) Coordinator during the school year, will be the Camp Program Director for this year's camp season. "We try to promote a real atmosphere of family. Even though there are many units and age groups, we plan many activities such as theme days, that unite campers," she said.

She also commented that she tries to establish a wide variety of activities which cater to the individual camper and let the kids to be expressive in an unthreatening environment.

Alten and Alter both stress that theme days, such as Israeli Day, Maccabi and Circus Day, really bond the campers, help them share common goals and have a tremendous amount of fun. They also feel strongly about the Judaic themes in camp, such as Tzedakah, which promote unity and a sense of belonging.

Sessions are four, six and eight weeks in length. For registration information, contact Alten or Alter at 478-5660.

REMINDER

The Kutz Auxiliary and the Jewish Community Center will co-sponsor a theater trip to New York on Sunday, March 25, to see the Heidi Chronicles at the Plymouth Theater. Tickets are still available.

The bus will leave the JCC at 10 a.m. and return to the JCC immediately following the performance. Participants will have the opportunity to have lunch on their own in New York before the show.

Cost for the trip is \$75 per person and a check made payable to the JCC must accompany all reservations.

Camp information night

Everything you always wanted to know about camp, but never had the opportunity to as will be the format of the Jewish Community Center's Camp Information Night to be held on Thursday, March 15, at 7:30 p.m. at the Center.

Center professional camp staff will be on hand to inform parents of the direction Jewish day camping will take as it enters the 90s. "We (camp staff) want to inform and involve our parents in the entire camp process," stated Camping Services Director, J.J. Alter. "Camp isn't something that starts at 9 a.m. and ends later in the afternoon. Rather, it is an extension of the family, reinforcing universal values and ethics," he said.

Parents are encouraged to come

with their questions and concerns to be addressed by Center staff. Input received through this forum will, in many cases, be applied to this coming season's program, according to Alter.

Of special interest this year, is the presentation of the Camp's New Teen Travel Program, "Outward Bond." This unique new experience is designed to blend camp specialty activities with exciting and challenging extended overnight trips. Ruth Ann Kauffman, Outward Bond Coordinator, will be on hand to receive parental responses.

In addition to providing information regarding the program, Center staff will be available to assist parents with the camp registration process.

'Delaware Symphony Sizzler' scheduled for family campus

The third annual Delaware Symphony Sizzler, will be held on Saturday, June 2, at 8:30 p.m. at the Jewish Community Center's Family Campus.

The Jewish Family Campus is located on 20 acres of woodland, adjacent to the Brandywine Creek State Park. The Sizzler is held in a large tent under the stars and includes a variety of food and open bar. This year's theme is "Red Hot Rockin' Rhythm and Blues Dance Party" and

will feature recording artist Delbert McClinton.

McClinton blends his Texas roots with road-house rock, juke-joint blues, Memphis soul and country. According to McClinton, he plays "fun music." Jim Morrison of "The Virginian-Pilot" refers to McClinton as "playing inspired, aching roadhouse rhythm 'n blues full of love gone bad, broken faith and unrealized dreams."

McClinton is best known for his top five hit "Givin' It Up for Your Love" in 1981 and Emmylou Harris

hit the country top spot with his "Two More Bottles of Wine," while Dan Aykroyd and John Belushi made "B-Movie Boxcar Blues." "I'm not trying to write anything cosmic or political, I've found that the best songs are things that tell stories and express feeling that are universal," McClinton says.

Last year's Symphony Sizzler drew a crowd of over 700 people. The cost for this year's event is \$45 and tickets may be purchased by calling 656-7442.

Clubs 34 and 56 formed

The Jewish Community Center's Childrens Service Department has created two new clubs for its 3rd through 6th grade members.

The "34 Club" is specially designed for children in grades 3 and 4, is directed by Ruth Ann Kauffman. This club meets every other Sunday from noon to 2 p.m., at which time members enjoy lunch, swimming, racquetball and even design their own t-shirts.

"There are many new and interesting activities being planned and club members are thoroughly involved in the programming process. This is a wonderful opportunity for the development of new friendships and learning in a recreational setting," said

Kauffman.

"Club 56" held its first meeting in January. This group of 5th and 6th grade children take an active role in planning their upcoming events. "The group has already enjoyed a pizza and swim party and will be attending a Matzah Factory, as well as going ice skating in the near future," said Mindy

Jane Alten, Director of "Club 56." Events with other 5th and 6th grade children from Junior Youth Groups in the area are currently being planned.

For further information on the "34 Club" or "Club 56", contact the Childrens Services Office at 478-5660.

Seniors to visit Dover Air Force Base

The JCC Senior Center will visit the Dover Air Force Base on Monday, March 19. They will participate in a two-part tour. The first part will include a journey through the C5, the largest operational aircraft in the free world. The group will tour the flight deck, cargo area and troop compartment. The second part will feature a tour of the Dover Air Force Base Historical Center, where aircrafts from World War II, Korea and Vietnam, as well as, many other interesting items of aviation history, are

featured.

Lunch will be served at the Officers' Club, where Head Chaplain (Rabbi) Theodore Stainman will join the seniors to explain his duties on the base.

The bus is scheduled to depart from the Jewish Community Center at 9 a.m. The cost for transportation, tours and lunch is \$20 per person. For additional information, contact Ray Freschman, Senior Center Coordinator, at 478-5660.

'Monte Carlo Night'

Plans are being finalized for the Jewish Community Center's Second Annual Monte Carlo Night scheduled for Saturday, March 24, from 8 p.m. to midnight. "This year we have changed many aspects of the event," said Shelley Gitomer, Coordinator of the Monte Carlo Night Program. "We have lowered the admission price to \$5, which includes soda, beer, coffee and munchies. Coney Island Hot Dogs with all types of condiments, knishes and desserts will be served at a nominal charge."

Games of chance featured for this event will include Poker, Black Jack, Two Hi-Lo Games, Nevada (Bread-A-Ways), a 50/50 Raffle and Big Wheel.

New this year, will be six films of horseracing. Door prizes will be given

away throughout the entire evening. "Some rules have taken on a different 'twist' this year," stated Richard Levin, Monte Carlo Night Gaming Coordinator. "Poker has changed so that only half of the ante goes to the house and the push in Black Jack will be played with Atlantic City rules, where the money stays on the table in case of a tie between the dealer and the player," he added.

Michael Cook, Co-Chairperson for the event stated, "The committee also decided that everyone can take home all of their winnings, a percentage will not go to the JCC this year."

Volunteers are still needed to help work the games and sell food and tickets. To volunteer, call Gitomer at the JCC (478-5660). Tickets may be purchased in advance at the JCC's front desk.

JCC looking for logo for 1990 Maccabi Games

—Delaware JCC will participate—

The Jewish Community Center of Wilmington will participate in the 1990 North American Maccabi Youth Games to be held August 19 through 26 in Detroit, Michigan. In conjunction with this participation in the games, the JCC is sponsoring a logo contest for teenagers.

The contest will run through May 1, and is open to all teenagers in 7th through 12th grades. Teens are encouraged to submit an originally-designed logo which will be used on pins, uniforms and a banner for the games for the Delaware team.

The rules for this year's contest are: design must be 12" x 12"; all logos must be mounted on 16" x 16" mat board; design is limited to three colors; designs must have the JCC of Wilmington, Delaware, the year 1990 and the Maccabi Youth Games V on the logo; registration form must be

mounted on the back of each entry.

All logo designs may be dropped off at the JCC Front Desk between April 1 and May 1. All entries will be judged the week of May 1. The registration fee for each entry is \$2 and awards will be given to all participants. The overall winner will receive a warm-up set, t-shirt, pin and certificate. The honorable mention winner will receive a t-shirt, pin and certificate. All other entries will receive a certificate of participation.

To enter the contest, an entry form may be obtained at the Front Desk, Teen Department or Recreational Services Department at the Jewish Community Center. For additional information, contact Shelley Gitomer, Teen Program Coordinator, or Eileen Wallace, Recreational Services Director, at 478-5660.



The JEWISH VOICE

Dedicated
to a
shicker Purim

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

Vol. 1, No. 1

Purim Edition 1990

1 Page

'Who is a Few?' issue for Jewish community

By JUDAH SMACK-A-BEE

"Who is a Few" has been the burning question lately among those who care enough to count and can still do so without the aid of a calculator. A few, it is agreed, is less than a minyan, but beyond that there is no consensus.

"Who is a Few" is also a distinctly separate issue from "What is a Few" so the latter cannot be used as a precedent for the former. For example, Rabbi Meir's dictum that "A man's words should always be few when addressing God" does not

appear to mean that we should pray to God in nine words or less, considering the size of our Siddur.

In fact, if Rabbi Meir was so concerned with using fewer words to address God, he definitely would have written "thank you for making me a man," instead of "thank you for not making me a woman," which contains one extra word and one extra syllable as well. So much for economy of words.

"Who is a Few" has not been an issue up until now, because "few" is noticeably absent as a halachic category. It's either all

the people or nothing. All the people were at Mt. Sinai, they say.

And then there is the maxim that "All Israelites are responsible for one another." Not just a few. All.

Assimilation into modern American culture has, however, necessitated the determination of "Who is a Few" and, indeed, whether women, slaves and minors are to be included. When a few meet with the pope, or a few are called to the White House, or a few meet with the PLO, Who is a Few?

Christina mikvah/water theme park planned

The Rabbinical Association of Delaware has announced that an agreement has been reached between their organization and the City of Wilmington regarding the construction of a mikvah in the city's waterfront section.

"We looked at the demographics of the Jewish community and they (the city administrators) were able to see it as a natural extension of the water idea, so we have come up with a combination ritual bath/water theme park idea," according to RAD chairman, Rabbi Monthly Tovell.

The park, according to the current plans,



Rabbi Monthly Tovell

will include water slides and a wave pool, all with flowing water as prescribed by Jewish law.

The rabbis have said that the park will only be open during the warm months for now, but if there is a demand they will consider the installation of heating and remain open year-round. "It is chilling to think of taking the plunge in mid-winter," said Tovell.

Bids for construction are being taken by the City and the RAD. A spring 1991 opening is being planned.



Chicken soup, it was announced this week by the Mount Sinai Medical Center, has been scientifically proven to cure certain medical problems, including the common cold. The medical center also announced plans to market the product in time for Passover.

Although the soup is considered a substitute for penicillin, there are no plans at present to remove the prescription drug from the market, a Mt. Sinai spokesman commented.

At the same time that the announcement was being made, a group of Jewish grandmothers gathered outside the hospital, carrying signs and pots of homemade soup and shouting slogans protesting the marketing of chicken soup in a can. "Chicken soup from a can isn't chicken soup," a spokeswoman for the group of Bubbehs said.

Delaware synagogues to merge

The Delaware Jewish community is still reeling from an announcement made by the Rabbinical Association of Delaware that the organization will merge all of Delaware's synagogues. The merger will take effect immediately.

The rising cost involved with running so many synagogues in the tiny First State was given as the reason.

"The new synagogue will be called *Re-conformadox*," according to the press release issued last week. It is expected to embrace the Reconstructionist, Conservative, Reform and Orthodox perspec-

tives.

The Board of Trustees has already been assembled and will consist of 120 members. In the first meeting of the board early this week, the first decision was made. The group will split into four separate synagogues in northern Delaware and there will be a fifth in Dover. According to the chairman of the newly-created board, "I don't know if it's because we are in the Purim season or not, but people really seemed to like the idea of a fifth. Of course, it's not nearly as good as a gallon, but..."

Editorial: The great debate

There's an old saying that goes like this: "Put two Jews in a room and you'll get at least three opinions." We are known for our eagerness to offer our opinions on just about anything. It is a source of pride to us.

From local events to international issues, we are all willing to express our points of view. Some of our debates were begun by our ancestors and continue today. Other points of contention spring up within our community daily. But one debate has outlasted all the others and has threatened to split the Jewish community like no other — the debate over the proper filling for Hamantaschen. Prune or poppy seed? Who has not at one time or another had to answer that question and defend his other personal choice?

Prune, say its proponents, is sweet, fruity and doesn't get stuck between your teeth. Poppy seed, according to those who favor it, is not too sweet and is a perfect compliment to the sweetness of the cookie dough that surrounds it.

And to add fuel to the fire, a number of new Hamantasch fillings have begun to appear in bakeries in the United States in recent years. Apricot, cherry, marzipan and even chocolate chips have appeared with more and more regularity. (While *The Jewish Voice* hesitates to make claims regarding the relationship of fillings to particular branches of Judaism, there seems to be indisputable evidence that the newer fillings are much less evident in certain sections of Brooklyn and in most of Israel.)

And while the newer fillings are frowned upon by those whose feet are firmly planted in the prune and poppy seed camps, they have nevertheless endured several Purim seasons and it is reasonable to expect that they are here to stay.

And it is difficult to ignore the fact that both prune and poppy seed offer an unexciting black/brown center to the golden triangle. A much more colorful platter of Hamantaschen is possible when apricot and cherry fillings are included. There seems to be no argument over this point.

After centuries of debate on the subject, *The Jewish Voice* will not attempt to solve it or even pick one over the other of the two fillings. Debate is healthy and we encourage it. This column will regularly pose questions in an effort to stimulate a debate among its readership. A future editorial will, for example, ask another centuries-old question: Which is tastier, the Hamantasch or the latke?

Phillies sign Palestinian pitcher



The Philadelphia Phillies announced this week that they have signed 15-year-old Muhammed el-Flyball of the West Bank city of Ramallah as a right-handed pitcher. The latest addition to the 1990 team is expected to start opening day.

The teen, an active participant in the intifada, was spotted hurling rocks at Israeli troops by Phillies scouts who signed him on immediately. The scouts suffered only minor abrasions in the process.

"He throws hard. He's an impact player," said one of the scouts. "He's a little wild, though, and his curveballs tend to break in on left-handed soldiers."