

Court Backs Non-Orthodox Converts, Limits Role Of Non-Orthodox Rabbis

By DAVID LANDAU

JERUSALEM (JTA) — The "Who Is A Jew" issue suddenly and dramatically resurfaced July 24, when Israel's highest court ruled that the Interior Ministry must register non-Orthodox converts as Jewish citizens.

Orthodox rabbis and politicians immediately called for new legislation that would reverse the court's decision by specifying that those accepted as citizens under Israel's Law of Return undergo Orthodox conversion.

The same Orthodox leaders welcomed a separate High Court of Justice ruling, also issued July 24, in which the justice flatly and unanimously rejected efforts by non-Orthodox rabbis to gain official status as marriage registrars in Israel. The ruling, on a case pressed by the World Union for Progressive Judaism, reaffirms that marriages and other matters of personal status remain exclusively in the hands of Israel's Orthodox Chief Rabbinate.

While that ruling is being seen as a setback for Reform and Conservative rabbis here, the decision on the status of converts is a major victory for non-Orthodox movements, who have fought efforts by the Orthodox establishment in Israel to invalidate their conversion processes.

The 4-1 decision in effect reaffirms the court's earlier ruling in the case of Shoshana Miller, a Reform convert who in 1986 gained the right to be registered as Jew on her nationality card.

In a summation of the majority decision, the court's president, Justice Meir Shamgar, said Israel's Interior Ministry had no right by law to investigate the type of conversion undergone by a prospective immigrant. A certificate of conversion issued by any Jewish community abroad should be satisfactory evidence for the issuance of an identity card, he said, provided there is no suspicion that it was fraudulent.

Joining Shamgar in the majority opinion were Justices Aharon Barak, Gabriel Bach and Moshe Beisky.

Summarizing his dissenting opinion, the court's deputy president, Menachem Elon, argued that his colleagues' definitions for conversion were too loosely applied. For instance, he asked, what constitutes a "Jewish community"?

In granting automatic Israeli citizenship, the Law of Return defines a Jew as "one born of a Jewish mother or converted." Elon argued that the key word "converted" in the law ought to be interpreted according to the halachic norms that had prevailed in Judaism for

thousands of years. Among those norms for conversion the immersion in a ritual bath, or *mikveh*, a ritual that Elon claimed many members of the Reform movement spurn.

Elon also noted that the Reform movement rejected the "born Jewish mother" criterion when several years ago to expand its (Continued to page 27)

Jewish, Polish Communities Planning Joint Commemoration

By PAULA BERENGUT

A commemoration of the fiftieth anniversary of the beginning of World War II in Poland on September 1, 1939, is being jointly planned and sponsored by the Jewish Federation of Delaware and members of Delaware's Polish community.

A modest ceremony is being planned, according to members of the committee, which met earlier this week in the Jewish Federation office. The committee consists of John E. Babiarz, mayor of Wilmington from 1961-69; Wentzel Stepnowski, President of the Council of Polish Societies and past commander of the Polish VFW; Robert N. Kerbel, Executive Vice President of the Jewish Federation of Delaware; Harry Lubin, commander of the Harry J. Fineman Post 525 of the Jewish War Veterans; and Dorothy Finger, a Polish Holocaust survivor.

The purpose of the commemoration, according to Babiarz, is to "join together and get the attention of the general public, that this is where it began and five years later there were millions dead."

According to Kerbel, this is one of only a handful of American Jewish communities planning to cooperate with the Polish community for such a commemoration because of the strained relationship between the Jewish community and the Vatican over its failure to honor a commitment to remove a convent from the grounds of the Auschwitz concentration camp earlier this year.

Kerbel said it is important to hold such a commemoration, in spite of that friction, because of "the concept that the destruction and murder that took place during World War II should never happen again — not only to the Jews, but to anyone."

Plans for the commemoration include a massing of colors by all of Delaware's military groups, including the VFW, the American Legion and the JWV. Senators Joseph Biden and Bill Roth — both of whom have visited Poland — are being invited to address the gathering. It is expected that proclamations will be issued to commemorate the event by the city, county and state.

Stepnowski and William Topkis, President of the Jewish Federation of Delaware, will also speak briefly on behalf of their organizations. Plans also include opening and closing prayers by a rabbi and a priest.

The commemoration will take place in Rodney Square on Tuesday, September 5, from 12:15 to 12:45 p.m. For more information, call the Jewish Federation of Delaware at 478-6200.

Despite Progress, Israel Expects Long Battle For Hostages' Release

By HUGH ORGEL

TEL AVIV (JTA) — Despite apparent progress at the weekend in resolving the hostage crisis, Israeli officials are digging in for protracted and arduous negotiations to bring about the release of three Israeli soldiers and more than a dozen American and Western civilians being held by Shiite Moslem groups in southern Lebanon.

Experts on terrorism and Islamic fundamentalism say it could be weeks or even months before the situations resolved.

On August 6, one of the many Shiite factions holding hostages outlined conditions under which it was prepared to release American hostage Joseph Cicippio. Its message was seen as an encouraging sign that the hostage situation could be resolved.

But the leader of another Shiite group, called the Islamic Amal, threatened to kill an Israeli soldier in its custody unless Israel immediately released Sheikh Abdul Karim Obeid.

The release of Obeid, whom Israeli commandos seized from his home in southern Lebanon on July 28, was also a key condition of the Revolutionary Justice Organizations, which is believed to be holding Cicippio and another American hostage, Edward Tracy.

The group released a photo of Tracy in Beirut on Sunday, along with a statement demanding that Israel release Obeid and 450 other Arab prisoners, including 300 detained for activities connected with the Palestinian uprising in the West Bank and Gaza Strip.

But by Sunday evening, Israel had not yet received official word of demands from groups affiliated with the Islamic fundamentalist Hezbollah, or Party of God. They are expected to be com-

municated through the International Committee of the Red Cross, though the organization has denied any involvement in negotiations.

The Israeli government has repeated its offer to release Obeid and a limited number of Arabs imprisoned in Israeli facilities, in return for the freeing of

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Dole Stands By Criticism Of Israel, Despite Objections

By DAVID FRIEDMAN

WASHINGTON, (JTA) — Despite criticism from fellow Republicans, Senate Minority Leader Robert Dole (R-Kan.) stood by statements he made on the Senate floor early this month



Sheikh Obeid

chiding Israel for its capture of Sheikh Abdul Karim Obeid.

Dole, who appeared August 6 on the ABC-TV program "This Week With David Brinkley," said Israel was "irresponsible" in seizing the Shiite fundamentalist leader from his home in southern Lebanon without taking into consideration that it could endanger the lives of American hostages. In his comments on the Senate floor July 31, Dole said "a little more restraint on the part of the Israelis one of these days would be refreshing."

But Israeli Defense Minister Yitzhak Rabin said Israel took the action knowing that not only American hostages could be killed, but also three Israeli soldiers held prisoner in southern Lebanon. "We cannot let Israeli

soldiers be in captivity without any sign of life for three years without doing anything," Rabin said on CBS-TV's "Face the Nation." He said Israel would continue to use every means, both military and diplomatic, to get the soldiers back. He said this is the reason behind Israel's offer to free Obeid and 150 other Shiites it holds, in return for the three Israelis, as well as American and other foreign hostages.

Dole was criticized at a Republican party meeting last week by Housing and Urban Development Secretary Jack Kemp, for displaying "a blame-Israel-first mentality." "I think Kemp ought to be worried about HUD," Dole responded when asked about the criticism. "He has plenty of problems there."

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 OPINION

**Editorial: A Terrorist,
Not A Diplomat**

News item: The Senate recently overwhelmingly (97-1) passed legislation that restricts American contacts with PLO terrorists responsible for the murder, injury or kidnapping of an American citizen.

News item: without fanfare or a lot of publicity, U.S. Ambassador to Tunisia Robert Pelletreau recently held secret meetings with Abu Iyad, a career terrorist and the man responsible for the assassination of the U.S. Ambassador to Sudan, to discuss making peace with Israel.

What's wrong with this picture?

Iyad, reputed to be Yasir Arafat's number two man, is unquestionably a terrorist par excellence. As the box below illustrates, Iyad (nom de guerre of Salah Khalaf) through his actions and his words, has clearly demonstrated that he is no voice of moderation. In recent comments to the Arab press, Iyad said "there is no PLO recognition of Israel" and that he was interested in "the liberation of Palestine, step by step."

Ironically, the story about Pelletreau's meeting with Iyad broke on the same day that it was reported that the terrorist was indicted in Italy for allegedly supplying arms to the Red Brigades. The United States once accused the Italians of coddling terrorists. The positions now appear to be reversed.

George Bush would like to find a solution to the situation afflicting Israel and at the same time find a way to make life better for the Palestinian Arabs living in Judea, Samaria and the Gaza Strip — this is understandable and should be encouraged and supported. But it is downright impossible to understand how he could sanction a meeting like the one between Pelletreau and Iyad.

Could Bush and Pelletreau have been unaware of Iyad's background? Could they have thought that Abu Iyad had an interest in chatting about peace in the Middle East? Certainly not. In November of last year, then Vice President Bush wrote an introduction to a Pentagon report on world terrorism. Accompanying that report was a photograph of, you guessed it, Abu Iyad, identified as top member of world terrorist leaders pictured in "Terrorist Group Profiles."

Bush's introduction included the following passage: "The philosophical differences (between freedom fighters and terrorists) are stark and fundamental. It should be clear to all those who read this book that terrorists are criminals who attack our cherished institutions and profane our values."

Talking with both sides in the Middle East dilemma is the only way to ever reach any arrangement or agreement for peace. But moderation on both sides is crucial. And the United States is not dealing with a moderate Arab. Instead, in dealing with Iyad, it is dealing with a man it would normally seek to extradite and try for murder. Iyad is a criminal, not a diplomat and he is not a fit partner to sit at a negotiating table with a representative from the United States.

Abu Iyad has played a major role in PLO terrorism, including the killings of numerous Americans. Included in his list of "accomplishments" are the following:

*) In 1964, he helped Yasir Arafat in founding the Liberation of Palestine, which later became the PLO.

*) In the early 1970's Abu Iyad ran the Fatah branch disguised by the name Black September. He helped coordinate activities with those of the Irish Republican Army, PFLP, Baader-Meinhof Gang and the Japanese Red Army. One of his collaborators was Basil al-Kubaissi, a trusted lieutenant of George Habash who helped plan the 1972 Lod massacre in which Japanese Red Army terrorists murdered 16 Puerto Rican pilgrims and wounded 26 others.

*) Alan Hart, a PLO defender and author of a sympathetic biography of Arafat, said Abu Iyad had "executive responsibility" for organizing the massacre of 11 Israeli athletes at the 1972 Munich Olympics. One of the victims was American David Berg, from Cleveland.

*) In October 1972 Black September mailed letter bombs to President Nixon, former Secretary of State William Rogers and Defense Secretary Melvin Laird.

*) In March 1973 Black September terrorists murdered U.S. Ambassador to Sudan Cleo Noel and Deputy Counselor George Moore. Abu Iyad "personally ordered the execution of the diplomats," said former PLO director of intelligence and deputy chief of staff Abu Zaim.

*) In August 1973 Black September machine-gunned to death a 16-year old American girl at a TWA terminal in Athens.

*) In March 1988, Fatah boasted of its attempt to murder Secretary of State George Shultz by planting a car bomb near his Jerusalem hotel.

(Compiled from Near East Report.)

Letters to the Editor
Israel Needs Our Moral Support

Our family has been privileged to spend two weeks recently in Israel. We write not to tell you of our wonderful experiences, but to emphasize the need for American Jewry to continue its support of the homeland of all Jews. Our trip will be memorable for our visits to Tel Aviv, Haifa, Jerusalem, The Wall, Masada and so much more. Our experiences will last a lifetime just as our commitment to maintain and support Israel.

Jews worldwide have supported the formation of Israel and her continuing needs. These needs have always been significant and continue to be so today. The absorption of immigrants has strained the resources of our Jewish state and she desperately needs our support. We have responded in the past and must do so now and in the future, as well. Our generation and that of our parents were so happy in 1948 with the establishment of the State of Israel. Sadly though, the wars of the past 40 years have claimed many of our brothers. However, we always felt pride as Israel ably defended herself. We in the U.S. do not take up arms but can assist Israel by contributing to UJA (Jewish Federation of Delaware) and the Jewish National Fund. Our investments in Israel Bonds have been crucial to the development of Israel, while those who travel to Israel support its major industry.

Tourism is the number one industry in all of Israel. For us to stay home and not visit is harmful to the economy and undermines the ability of the Israelis to exist and survive. This industry is suffering. Tourism may be off as much as 50 percent in some area. Communication of trouble and threats have caused too many Western Hemisphere Jews to avoid traveling to Israel. Thank goodness for the European Christian Community who come in great numbers to the Holy Land.

On behalf of the citizens of Israel and the need to have a hold onto our legacy, we implore you NOT to turn away from Israel now. Plan a trip to Israel! She is safe and awaits you with all of her splendor. Conditions and problems are overly exaggerated by the media. Do not let the PLO be successful with their *intifada*.

Your presence in the Jewish state provides financial and moral support for our people. Now is the time to offer support by going to Israel in spite of implied threats to our safety. We must stand shoulder to shoulder with our brothers and sisters 365 days a year.

Join with our family today, tomorrow and always to help make Israel strong and healthy.

Howard and Arlene Simon

Shlichah Returns To Israel, Bids 'Shalom'

As my visit to Wilmington approaches the end, I recall being in Ramat Gan last November preparing myself to be a shlichah. How quickly time passed as now I prepare myself to say good-bye and return to Israel. It was great to experience American culture, which is so different from mine, and how America and Americans relate to Israel. During my stay I've met many different types of people and seen so much, yet, I know it's only a small part of what makes up the United States.

Of course my visit could not have been possible without the Wilmington JCC, which provided me with the opportunity to come to this country. I would like to thank the staff, Moises Paz, J.J. Alter and Eileen Wallach for their support and help this summer, as well as a special thank you to Shelley Gitomer for her friendship and guidance. I will not soon forget the friendships that I make with my fellow counselors and campers, and I will always remember families who hosted my stay here. They opened their homes to me and made me feel like part of their families, especially when my own home was so far away.

I hope that my being here has in some way shown the campers what Israeli life are like. If so, I can return to my

homeland with a feeling of accomplishment. To those of you reading this, it is my deepest wish that you come to Israel and share the experience that I have had in Wilmington. Thank you again. I will never forget you. Shalom.

Mira Werker

**Jewish Studies Should
Overflow Into Community**

The Jewish community should applaud those who have been involved over the past several years in developing a Jewish Studies program at the University of Delaware.

The members of the University of Delaware faculty and those within the institutional Jewish community who labored long and hard to help bring this about surely have our utmost appreciation.

The continuation and enlargement of this program, however, is still not certain. Therefore, I believe that the Federation and the synagogues must inform the entire community about the courses to be offered. This should be done by Federation through *The Jewish Voice*, and by the synagogues through their newsletters and by Hillel. The information provided should include the dates, time and place of the course, their cost, and any other important details. This would guarantee the widest dissemination of information to the Delaware Jewish community regarding the Jewish Studies program.

I foresee this program as not simply for the students at the University of Delaware, but also for residents of the State of Delaware.

Hopefully the day will come when students will not have to travel to Pennsylvania to receive an undergraduate or graduate degree in Jewish Studies.

Nathan Barnett

Thanks For Concert

We wish to express our gratitude to all who had a part in bringing the beautiful music of the Rosh Ha Ayin Mandolin Orchestra to the JCC on July 20. It was a highlight of the summer for us. The concert was marred, however, by the behavior of several pre-school children. In future events, perhaps some kind of baby-sitting arrangement, for a fee, could be made.

Sincerely,
Barry and Phyllis Seidel

On the other hand



N. Even Or

Space, Study And Striking A Balance

The past few months have been a time of nostalgia for those of us who were part of the Apollo space program to land a man on the moon. There have been several TV specials containing extensive live footage of the launch site, mission control and the lunar landing itself, along with interviews with the astronauts and other key figures in the program. For one who was deeply involved in the program, it has been a time to evoke many memories long faded.

My part in this began in 1964 when I came to Dover, Delaware, to start a new company whose ambitious purpose was to develop and produce the space suit equipment needed to keep men alive on the surface of the moon and in space, and to enable them to perform various tasks in these alien environments. With a small group of creative technical people spun off from what was then International Latex Corp., we were presumptuous enough, and perhaps naive enough, to take on the high-powered competition of United Aircraft Corp., Garrett Corp. and Litton Industries along with a number of lesser lights. As fate would have it, we won, and all the space suits that went to the moon were ours; but it didn't happen without tremendous effort and dedication from a large number of talented men and women to whom I will always be grateful for what we were able to accomplish together.

The Apollo program, all who were part of it will agree, was very special.

From that stirring moment in 1961 when President John F. Kennedy, Jr., committed our nation to land a man on the moon "this decade," our whole nation seemed to be energized toward this goal. Those of us who had been involved in many other programs of critical importance to national defense agreed that there was a spirit of commitment in the Apollo program that went beyond anything we had experienced before. I know that for me Apollo became an all-engrossing part of my life squeezing out almost everything else. There was a price paid for all this, a price paid by spouse and children in time that just wasn't available for them; and a price paid in other activities, other important parts of our lives, that were neglected.

In my case the time was, indeed, stolen from wife and children - it had to be with 60 hours per week and more work schedules and travel requirements between Dover and the Manned Space Flight Center in Houston, Texas, and the launch facilities at Cape Kennedy, Florida. And time was also stolen from study, time that can never be replaced; for that period of 8 years culminating in the last flight to the moon in December, 1972, I was able to do little more than follow the Torah portion of the week. In my reminiscing about those exciting and rewarding years, these are among my thoughts of regret, and I find myself asking the question: Is this all-encompassing concentration on job or profession necessary? Is there not possible a better balance? For the

tendency to become engulfed in our work is not restricted to such special cases as the Apollo program. In our society the tendency is for "successful" men and women to work obsessively at their jobs.

That beautiful mishnaic tractate, *Pirke Avot*, Ethics of the Fathers, urges us to study and, in particular, not to postpone beginning such study; and it tells us to seek a balance between work and study. Just as one should not work to the neglect of one's study, so one should not study exclusively to the neglect of work. But, is such an idealized balance possible today in our society? Can one run a successful business or carry out a successful medical practice while maintaining an active program of study in Torah and Talmud? Is what was possible in the simpler society of 2000 years ago at all possible today? If we take the answers to these questions from the way we live our lives today, the balance between work and study taught by the Mishnah is not a practical possibility, for we see very little of it.

I believe, however, that this explanation, that the times are different and that a balance between work and study is no longer possible, this explanation is too easy an out. I believe that it is a matter of setting priorities, of values, and that what have changed over the past 2000 years are not just the conditions that govern our lives but the ways in which we have succumbed to these conditions and allowed them to govern our lives. In particular, it takes only a cursory obser-

vation to conclude that ours has become a more and more materialistic world. It is no longer enough to have the most expensive clothes and automobiles and houses, but we must have more and more of these. For so many people there seems to be no way to define how much is enough. And yet, even within this materialistic world of ours, there are still those who find it possible to strike a balance and to be very happy in doing so. There are still those for whom the work week does not exclude all else, for whom each day is marked by study of a page of Talmud. There are, as an example, law firms where members meet once a week to study together. Not many of us, however, have succeeded in striking the happy balance. I know that I was not able to do so, and only returned to the joy of regular learning when I went into semi-retirement. What a misfortune that so many of us postpone this joy of learning until the declining years of our lives, if at all.

The challenge we face, then, is to realign our values in spite of the great pressures to the contrary. It is not an easy challenge to meet. The road of material success is so well paved, so well travelled by all we know. It is so very hard to strike off in the less well travelled direction urged on us by our sages. But, as they repeatedly taught, the rewards are great, and even for those of us who strike off late in life, they are sweet indeed!

Propaganda And Public Television: A Troubling Mixture

By FRED DAVID LEVINE

Next month public television viewers will have the chance to view "Days of Rage," a controversial film that explores the Palestinian perspective on the current situation in the West Bank and Gaza. Produced, directed and written by Jo Franklin-Trout, the film was originally scheduled to air last June on New York's PBS station WNYC. That station withdrew from its commitment to broadcast "Days of Rage" because, according to Chloe Aaron, Vice President for Television at the station, "It's one-sided, it makes no mention of how the Jews got to Israel, no mention of the Holocaust, no mention of how the Palestinians treated the Jews or how Arabs treated the Palestinians. It's a pure propaganda piece..."

Let me stress that the Anti-Defamation League of B'nai B'rith does not engage in censorship. We are not asking PBS affiliates to refrain from airing the film. Rather, we are concerned that irresponsible handling of this subject by educational television will greatly disserve the public's interest in understanding the complex conflict in the Middle East. PBS should be encouraged to sponsor balanced and accurate Middle East programming.

With this First Amendment consideration in mind, the following analysis of "Days of Rage" will explain why ADL is so concerned about this propaganda "documentary."

According to writer, producer and director, Jo Franklin-Trout, the film is

intended to "look into the realities that have led to the rebellion." Instead, the film blatantly ignores both historical and current political realities in an attempt to paint the blackest picture of Israel and Israeli actions. Through careful manipulation of images, selective reporting, and a refusal to challenge Palestinians who are interviewed,

Franklin-Trout highlights only one image from the conflict: the mighty Israeli soldier confronting the innocent Palestinian civilian.

Israeli tanks, soldiers and weapons are consistently juxtaposed to Palestinian women, children and wounded young men. Israeli guns are contrasted with Palestinian stone. The lethal

weapons of the intifada - axes, blades, building blocks and molotov cocktails - are conveniently omitted.

Also dismissed are images of the daily violence carried out by Palestinians. Forging a comparison between Gandhi's campaign of non-violence and the intifada, Franklin-Trout focuses on

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Keeping The Door Open For Soviet Jews

By SENATOR JOSEPH R. BIDEN, JR.

The astounding changes in the Soviet Union under Mikhail Gorbachev have brought a dramatic upsurge in emigration by Soviet Jews. After years during which only a few were released, in 1988 over 19,000 Soviet Jews were allowed to leave the country. If current rates are sustained over the remaining months of 1989, nearly 50,000 Jews will emigrate this year. This is an important victory, not only for the individuals involved, but also for U.S. foreign

policy, which for many years has demanded that the Soviets allow free emigration of its citizens, especially Jews.

Unfortunately, Mr. Gorbachev's decision to loosen the reins on Soviet emigration has led to an unforeseen problem: our immigration procedures are ill-equipped to handle the rapid flow of refugees. As a result, thousands of Soviet Jews are forced to wait for months to have their applications processed by U.S. immigration officials. I have urged the President to speed up this pro-

cess, calling on him - among other things - to increase the number of immigration officers, especially Russian speakers, at the processing center in Rome.

A larger problem, however, is that some Soviet Jews - contrary to long-standing U.S. policy - have been told that they cannot come to the United States under our refugee program. After years of telling the Soviets to "let your people go," we have started to slowly close the door on Soviet Jews.

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Fresh Denouncements, Demonstrations As Deadline For Moving Convent Passes

By EDWIN EYTAN

PARISH (JTA) — European Jewish leaders have denounced the Roman Catholic Church for failing to meet the latest deadline to remove the Carmelite convent to Auschwitz. One leader is calling for a freeze in Jewish-Catholic relations until the move takes place.

Meanwhile, European Jewish

students demonstrating at the convent site July 23 were jeered by local Polish residents in the third demonstration in 10 days to take place at the site of the former death camp. There were no reports of violence during that demonstration, unlike on July 14, when seven activists, mostly from the United States, received blows and other indignities from Polish workers, while police stood by without interfering. The seven demonstrated again on July 16, without incident.

The July 23 demonstration was staged to protest the Polish Church's failure to meet a July 22 deadline Catholic representatives had given for the nuns to move to a temporary site.

The Catholics had suggested the date after they failed to meet the original Feb. 22 deadline for the evacuation of the convent that was set out in a Catholic-Jewish accord signed in Geneva on Feb. 22, 1987.

According to reports from Poland about 200 Poles from Oswiecim, the Polish name for the village of Auschwitz, shouted and laughed at dozens of students who circled the convent, blew a shofar, lit memorial candles and read texts by survivors of the camp. The students, who came from throughout Europe, chartered a plane from Brussels to stage the protest and brought journalists with them to witness the demonstration.

Belgian historian Bernard Suhecky, a leader of the Jewish students group, read a statement blaming Pope John Paul II for the existence of the convent. The protesting students referred to the previous attack on Jewish demonstrators as a "mini-pogrom" and accused the nuns of failing to intercede.

"We are here to sound the shofar so that the walls of incomprehension, fear and hatred behind which you are hidden come tumbling down," Suhecky was quoted as saying.

Theo Klein, a Jewish leader at the 1986 and 1987 Geneva

talks with Catholic Church representatives to remove the convent, has launched a bitter attack on the Church's failure to respect its pledges.

Klein, past president of both the European Jewish Congress and CRIF, the Representative Council of Jewish Institutions in France, announced in Paris that he had written to Cardinal Albert Decourtray of Lyon, telling him to rule out future formal relations between the two sides until the convent is removed or relocated. Klein, who has the reputation of being a moderate in his ties with Catholic leaders, said Jewish representatives will refrain from meeting with the pope as long as the Church does not respect its commitments.

"We might still have contacts, but we shall no longer hold joint meetings or conferences," Klein said in his July 20 letter to Decourtray.

Klein insisted in the letter that the Carmelite nuns be housed elsewhere immediately and that the huge cross erected near the concentration camp site be removed.

Another declaration was issued by Lionel Kopelowitz, Klein's successor as president of the European Jewish Congress. Kopelowitz, who heads the British Board of Jewish Deputies, said in a statement

published here and in London: "Our vigilance will remain constant until the last nun has left the building where the Nazis kept the Zyklon B gas, and until there is respect for the memory of all our departed."

New Law School At Haifa Univ.

NEW YORK (JTA)—Haifa University will soon have a law school, after the university was given formal approval last week by the Council on Higher Education in Israel.

The new law school "will focus attention on legal training for business and public service careers—areas which clearly need legal talent," said university President Amos Eiran.

The university hopes to create an ongoing exchange with law facilities in the United States. The dean of Yale Law School, Dr. Guido Calabresi, has agreed to help the university develop a law faculty.

"We want the Haifa University Law School to serve as a magnet for Israeli students who currently leave Israel to pursue legal studies in Europe," said Eiran.

"Our law school will help reverse the trend of talented Israelis leaving Israel and will give each of the students a reason to study and work for the future growth of our country."

The law school's first dean will be professor Yitzhak Zamir, chairman of Israel's Press Council and former attorney general for the country.

Discomfort Yes, Detachment No, Says Analyst Of American Jewish Attitudes Towards Israel

Despite misgivings about the *intifada*, U.S. Jews remain as staunchly pro-Israel as ever, says Steven M. Cohen, a noted sociologist of American Jewry. "Younger Jews report vastly lower levels of attachment to

Israel than their elders," Cohen adds, "but this apparent age-linked decline in Israel involvement preceded the *intifada* and has not been translated into a broad-based decline in pro-Israel feelings

over the last decade of surveys."

The vast majority of U.S. Jews are neither simply hawks nor simply doves with respect to Israel, Cohen writes in the August 1989 issue of *Moment* magazine. Cohen, professor of sociology at Queens College, City University of New York, says the findings of his recent surveys of U.S. Jews are "mixed and ambivalent." There is, he says, "broad support for eventually talking with a moderate PLO," but only "slender support for talking with the PLO as currently constituted." Most U.S. Jews are not unconditionally opposed to territorial compromise in return for real peace, or even to the establishment of a Palestinian state, Cohen says. "But neither do they endorse these steps under current circumstances," since most U.S. Jews believe that the PLO presently is determined to destroy Israel.

Cohen observes that most Israeli Jews have attitudes similar to the U.S. majority. "Rather than labeling them as doves or hawks, I prefer to call most of them 'conditional doves'... They are prepared to talk, to compromise, and to seriously address the legitimate national aspirations of the Palestinian nation on the condition that such steps ensure rather than threaten the safety of Israeli Jews."

Of those with an opinion, Cohen says, more than one-third of U.S. Jews surveyed said they were "morally outraged at some of Israel's actions" in the *intifada*, almost half were "embarrassed by Israel's actions," and a majority could not say they were "totally comfortable" with Israel's response to Palestinian violence. Overall, Cohen says, one could sum up attitudes by saying, "Discomfort yes, detachment no (at least for now)."

(Moment News Service)

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Cabinet Reaffirms Peace Plan, Putting End To Coalition Crisis

By DAVID LANDAU
 JERUSALEM (JTA) — Prime Minister Yitzhak Shamir delivered a stinging rebuff to Likud party hard-liners on July 23, as he convinced both Labor and Likud members of the Cabinet to reaffirm his peace initiative.

The Cabinet voted 21-4 to reaffirm the peace plan "without additions or amendments." The Cabinet further resolved that it "will act in accordance with this peace initiative, which is binding upon the Cabinet and its members."

The vote seems to resolve the crisis within Israel's unity coalition government that arose after the Likud Central Committee appended a series of hard-line conditions to the initiative on July 5. Labor had threatened to dissolve the unity government if the conditions were to be considered amendments to the peace plan, which the Cabinet formally approved May 14.

Voting against the decision were the three Likud ministers who instigated the effort to add tough conditions to the peace plan: Industry and Trade Minister Ariel Sharon, Construction and Housing Minister David Levy, and Economics and Planning Minister Yitzhak Moda'i. Also voting against the Cabinet's decision to reaffirm the peace plan was Science and Development Minister Ezer Weizman of Labor, who once again called for direct talks between Israel and the Palestine Liberation Organization.

Another Labor dove, Minister-Without-Portfolio Raphael Edri, abstained.

Sharon and Levy were reportedly passive as the Cabinet considered the agreement, which had apparently been sewn up between the two parties before the vote.

Moda'i raised the legal objection that the Cabinet was barred from voting on a previously adopted decision, but Shamir brushed it aside.

Speaking to reporters after the vote, Levy seemed to concede a tactical defeat for those who see the initiative as a danger to Israel. But he added, ominously, "We shall yet see whether the Likud's (Central Committee) decision has been erased."

"Those who opposed the peace initiative last time — and agree to it only with the Likud constraints — opposed it once again today," he said.

Ehud Olmert, a Cabinet minister without portfolio who is a close adviser to Shamir, and the majority of Likud ministers had not contravened the conditions adopted by the Central Committee.

Among those conditions, swallowed by Shamir as the price for maintaining unity within Likud, was one barring Arab residents of East Jerusalem from voting or running in the Palestinian elections proposed in the initiative.

The conditions did not change the original peace initiative, said Olmert. Instead, when the plan becomes operative, "we shall then try to persuade Labor" to make the changes, he said.

Peres, addressing the same point, said he hoped that when the time came to implement the peace initiative, there would be



Trade Minister Ariel Sharon of the right-wing Likud bloc leaves the July 23 coalition meeting disappointedly. Sharon and two colleagues voted against Prime Minister Yitzhak Shamir's peace plan proposal, which, among other points, does not include a condition that denies East Jerusalem Arabs the right to vote with the Palestinians of the occupied territories. (Credit: RNS)



a Cabinet majority backing Labor's position that East Jerusalemites be allowed to vote, although not within the city's boundaries.

The reaffirmation formula adopted by the Cabinet was

hammered out between Cabinet Secretary Elyakim Rubinstein, representing Shamir, and Jewish Agency Chairman Simcha Diniz, representing Peres.

Shabbat Bill Introduced In House Would Allow Employees Time Off

By DAVID FRIEDMAN
 WASHINGTON (JTA) — A bill to protect the rights of Jews and others who want time off from their jobs to observe Shabbat and religious holidays has been introduced in the House by Rep. Stephen Solarz (D-N.Y.).

The Religious Accommodation Amendment of 1989 would require an employer to allow an employee to choose a means of accommodating his or her religious needs if there is more than one way to do this.

"The freedom to observe religious obligations, to keep the Sabbath and other holy days, is basic to the American way of life," Solarz said.

The bill is a response to a series of decisions by the U.S. Supreme Court. Solarz believes the decisions have eroded the provision of the Civil Rights Act of 1964 that requires employers to "reasonably" accommodate the religious practices of employees. The Supreme Court decision specifically mentioned by Solarz was the 1986 ruling in

Ansonia Board of Education vs. Philbrook.

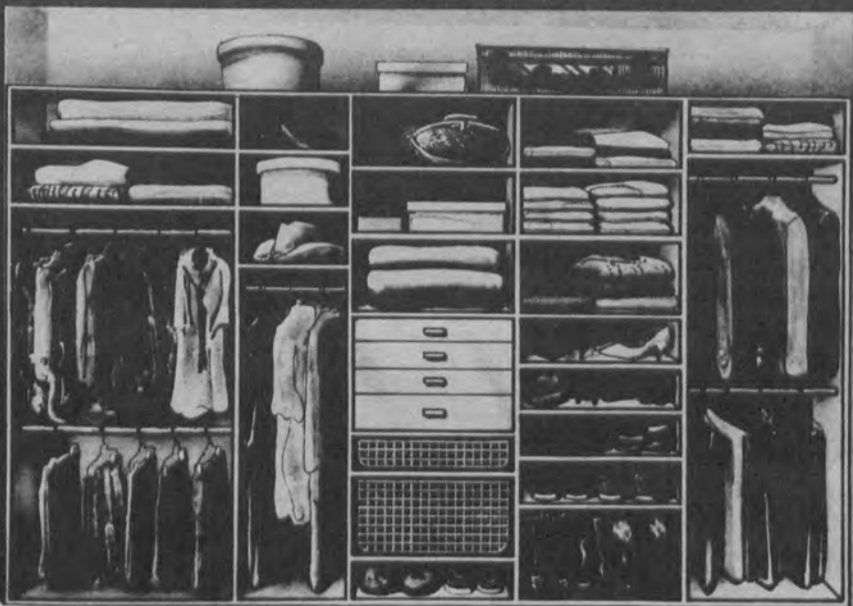
In that case, the court ruled the the Equal Employment Commission did not have the legal authority to adopt a rule that required "when there is more than one means of accommodation which would not cause undue hardship, the employer ... must offer the alternative which least disadvantages the individual with respect to his or her employment opportunities." The Solarz bill would give the EEOC this authority.

David Lachman, an aide to Solarz, said that the high court's decision has freed employers from the obligation to accommodate employees. In some cases, employees have been required to take a day off without pay, rather than work a different shift at no inconvenience to the employers.

"The law should be reasonable for both employers and employees," Solarz said. "This amendment will provide a solution to the problem that is fair to everyone."

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Charlotte Balick Brings Home The Gold From Thirteenth Annual Maccabiah Games

By CELIA GANS
Special to The Jewish Voice

Charlotte Kaufman Balick has always been an athlete — she was voted the Outstanding Girl Athlete in her P.S. DuPont High School graduating class — and has always been competitive. Growing up, she played tennis, badminton (tournament level), basketball, and softball. The University of Delaware had no women's intercollegiate sports during her years in residence, but she was active in the school's intramurals program.

"Sports just came easy," says Balick. Until golf.

Balick began playing golf in her 20's, when she realized that she needed something to do beyond being a wife and mother. And golf didn't come easy — she was not a "natural golfer." But she was determined. She played at every opportunity. While her children Donald and Bonnie were in school. In the evenings, when her late husband Herb Balick was at home with the children. She took lessons from area professionals. She joined the Brandywine Country Club and the Philadelphia Golf Association. Her handicap moved into single digits and she was ready to begin tournament competition.

In 1969, Balick won her first Delaware Women's Amateur title; she has now won six of these titles — an all-time record. After her last win, in 1981, she commented, "The most unusual thing about my record is that my wins span three decades." On reaching her fiftieth birthday, Balick moved into the women's Senior bracket, where she won state championships in '85, '86, '87, and '88. No other Senior Woman has earned Balick's record of successive wins.

In 1981, Balick earned a place on the women's Maccabiah Games golf team, and she and husband Herb went to Israel. Even in Israel, Balick discouraged her husband from watching her play. "He just made me nervous — it was like jumping from tree to tree when he was in the gallery. So, I played, and he toured with the other team wives!" Balick won in 1981, and was an alternate for the 1985 games. "As it turned out, I couldn't have gone anyway; Herb was too ill by then." (Herb Balick died in 1987.)

When Balick returned for the 1989 Maccabiah Games, she noticed a marked increase in security — particularly after the July 6 incident in which an Arab deliberately caused a tragic bus accident. "Israelis were so angry; we heard them openly threatening Arabs." Despite the atmosphere of tension, the United States golf women's team, men's team (ages 17-29) and men's masters team won gold medals, the first time all three golf medals have been won by a single country.

Some of her favorite memories of the 1989 matches are of the young Israeli caddies. The boys and girls pulled



Charlotte Balick, at the home of Israeli friends, proudly wears her Maccabiah gold medal.

golfers' handcars (no motorized carts are allowed on the Caesaria course), carried water bottles, handed requested clubs to players, and understood about standing still. They were, however, a bit chatty. One Hebrew word Balick learned was "Shecket" — "Quiet." Also, says Balick, "if you dropped a long putt, they applauded." No one applauded, though, when she hit a shot which ricocheted off a Roman ruin back on the course, she adds.

Balick also remembers comments from her fellow athletes that they had "never felt as totally comfortable being Jewish as they did in Israel."

Although she knows that a number of country clubs hosting major golf tournaments have "restricted memberships," Balick claims she has experienced no direct anti-Semitism during her golfing career. Balick attributes this to the organization of the sport itself. First, it is an individual, not a team sport; second, it is a sport with strict rules, uniformly enforced around the world; and third, golf tolerates no bad behavior. "Can you imagine," asks Balick, "a golfer throwing clubs, swearing at officials, or walking off the course over a pin placement?"

Because Balick plays twelve months a year, including winter in Florida, she finds the heat doesn't affect her physically. But it does lead to lapses in concentration, which Balick acknowledges is one of her weaknesses as a golfer. She isn't always successful at "just focusing on this stroke, this hole, this match. Herb would say 'You can't be a winner til you win,' and I think I could have won more often if I had more concentration."

Balick's years of gold have not been pain-free. Her serious back problems led to surgery in the early 80's. "I was determined to play again after surgery," says Balick, "and I told my neurosurgeon that was my goal. He said people with goals always recover faster — and I did. I also believe in intense physical therapy. In addition to my back, I've had problems with my knees (at one point, I played squash), and have torn a rotator cuff." No, she says, she doesn't believe in

weight training, but does walk two miles a day in addition to her walking on the course. She also watches her diet, and doesn't participate in the 19th hole bar action for which golf is renowned. "No tournament player can afford to," says Balick. "Competitors come to play, not socialize."

In reflecting on the past two years, Balick claims she's slowing down, "but I keep doing more and more." One of her off-course commitments is to the Women's Eastern Golf Association whose tournament

circuit is considered a stepping stone to the pro tour. "Young women golfers are flocking to courses all over the country. The young marrieds want to play golf with their husbands, not be left at home. Young high school students can look forward to golf leagues and excellent Junior Tournaments, and can earn full tuition golf scholarships, something my generation never had."

What kind of golfers are these young women? If she were a teenager, Balick might say awesome. "They're so

good, and they hit the ball so hard," says Balick, "but strategy only comes with experience."

As for herself, Balick can continue playing in women's Senior golf events as long as she maintains her low handicap. After the birth of her first grandchildren (twins due any moment), she hopes to resume overseas travel. On her list of possible destinations are Women's Senior tournaments in Holland, Britain, Italy, France, Sweden, Mexico or the Canary Islands.

Lelaine Nemser To Join JFD Staff As JCRC And Women's Division Director

Lelaine Nemser has been appointed Staff Associate at the Jewish Federation of Delaware. Nemser's primary responsibilities will be with Jewish Community Relations and the Women's Division.

Lelaine and her husband, Stuart, were Wilmington residents for several years until 1986. They will be returning to Wilmington from Massissanga, Ontario, Canada, where Stuart has been headquartered with the DuPont Company for the last two years.

In announcing Nemser's association with the Federation, Robert N. Kerbel, Executive Vice President, stated, "Lelaine has the qualifications, quality, knowledge and commitment for this position."

The Nemser's spent a year in Israel (1986-87) at Rehovot while Stuart was a consultant at

the Weizman Institute. Their love and concern for that country are genuine as are their concerns for the future of the American Jewish community and its concerns, Kerbel said.

Nemser holds a Bachelor's degree in Sociology and Psychology and Master's degree in Social Work from Simmons College. While a Wilmington resident, she served as Hadassah chapter president, chaired the Leadership Development for the Jewish Federation and was appointed to the annual Leadership Delaware Training Institute.

While in Canada, Nemser served as Editor of the Jewish Women's Federation Newsletter and as a consultant in Public Affairs and Communication for DuPont Canada, Inc.

Nemser will begin work on September 5.



Lelaine Nemser

A.M. Rosenthal To Address Community In September



AM Rosenthal will be the speaker at the third annual Ann B. and H. Albert Young Memorial Lecture on Sunday, September 24, at 7 p.m. at the Grand Opera House in Wilmington. Rosenthal, a columnist and former editor of the New York Times, writes on the op-ed page of the Times on Tuesdays and Thursdays. When he addresses the Delaware community in September, he will have just returned to the U.S. after spending several months in Israel and England and is expected to bring fresh insights regarding the current situation in the Middle East as well as his views on the effect of the intifada on the relationships between American Jewry and Israel and America and Israel. Tickets are available throughout the Jewish Federation of Delaware at a cost of \$10 for adults and \$5 for students — there is a ticket order form on Page 19.

Gratz College Wins Fulbright

MELROSE PARK, Pa. (JTA) — Dr. Nathan Yanai, professor of political science and chairman of the department of Israeli studies of Haifa University, has been engaged to fill a post as Fulbright Visiting Professor at Gratz College for 1989-90.

Gratz thus becomes one of a dozen institutions in the country to be awarded a Fulbright Visiting Professorship by the U.S. government, joining Harvard, Cornell, Mt. Holyoke and others.

Yanai will be teaching an undergraduate course on the "Government and Politics of Israel" and a graduate one on "Leaders Who Shaped Israel" in the fall.

The Fulbright program was conceived in 1946 to increase mutual understanding between the people of the United States and those of other countries through educational and cultural exchanges.

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Slepak Principles On Human Rights Fuel Debate On Trade With Soviets

By ANDREW SILOW
CARROLL

NEW YORK (JTA) — Congress has begun serious consideration of a set of human rights principles which, if adopted, would urge U.S. companies to make a "good faith effort" to decline joint ventures with Soviet firms that engage in human rights violations.

The principles have been hailed by human rights activists, but detractors include both the State Department and many U.S. companies. They are concerned the Slepak Principles — named after former refusenik Vladimir Slepak — will serve to discourage the Soviets' new-found interest in opening up their markets to the West.

The Senate has postponed action Thursday on a bill containing the Slepak Principles, and referred it to the Senate Foreign Relations Committee.

Sens. John Heinz (R-Pa.) and Dennis DeConcini (D-Ariz.), who introduced the bill during debate on the State Department authorization bill, received a pledge that the committee will hold a hearing on the principles by Sept. 15.

The principles are a seven-point human rights code written by the Slepak Foundation, the Philadelphia-based human rights group founded by Dr. Alexander Slepak, Vladimir's son. They target a number of human rights violations said to be practiced in the Soviet Union and Baltic states, and in-

clude provisions that U.S.-Soviet joint ventures comply with international standards for occupational safety and environmental protection.

U.S. companies would be asked not to engage in business if a Soviet firm or project was known to engage in forced labor, political or ethnic discrimination or the desecration of current or former religious institutions. Although adherence to the principles would be voluntary, the law would order the State Department to submit a yearly report to Congress that monitors compliance. The law would not provide for the punishment of those companies that do not go along.

Human rights organizations and advocacy groups, including the Union of Councils for Soviet Jews, said the Slepak Principles will send a strong message to the Soviets on human rights.

Defending the bill, a spokesman for Heinz said that "it is important to bear in mind that Soviet societies have been sporadic in terms of openings and closings."

The Slepak Foundation first presented its principles to lawmakers at a meeting in October 1988. They were partly a response to new initiatives by Soviet leader Mikhail Gorbachev to open up Soviet markets to Western investors, according to Jack Engelhard,

communications director for the foundation.

Engelhard said the principles were inspired by the example set by Vladimir Slepak, who was a founding member of the Moscow group that monitored Soviet compliance with Helsinki human rights accords before he was allowed to emigrate in 1987. Slepak now lives in Israel.

Reps. John Miller (R-Wash.) and Lawrence Smith (D-Fla.) introduced the principles as a House bill in May. The House Foreign Affairs subcommittee on human rights has yet to hold hearings on the principles.

Engelhard said the principles had earned the endorsement of the AFL-CIO, the Union of Councils for Soviet Jews, assorted advocacy organizations representing ethnic in the Soviet Union and the Rev. Leon Sullivan of Philadelphia. Sullivan is the author of the Sullivan Principles, a 1985 employment code for U.S. businesses active in South America. The code was adopted to help U.S. government efforts to fight apartheid.

Like the Sullivan Principles, the Slepak Principles have met resistance from American businesses and trade groups. The companies say that practices codes, export controls and economic sanctions should not be used as political tools, because they end up hurting the people they are trying to protect.

The companies point out that adherence to the Sullivan Principles failed to undermine apartheid in South Africa. Not one of the 30 U.S. corporations invited agreed to take part in the October 1988 meeting announcing the Slepak principles.

Secretary of State James Baker has also testified before the Senate Foreign Relations Committee that with Soviet society appearing to open up, the time is not ripe to press the Soviets on human rights.

But according to Engelhard, "there's never a wrong time to be for human rights."

"We're not asking that American businesses refrain from doing business with the Soviet Union. We're only saying that if you're going to do it, keep your eyes open."

Micah Naftalin, national director of the Union of Councils, said debate over the Slepak Principles is related to the Jackson-Vanik Amendment, which denies the Soviet Union favorable trade status with the United States until it allows for free emigration. "For years we've been hearing from those parts of the private sector that we don't need Jackson-Vanik, that there are better ways for the private sector to promote human rights and emigration," Naftalin said.

"It is our sense that the Slepak Principles have the effect of asking the private sector to put their money where their mouth is."

The Slepak Principles

Following are the original principles written by the Slepak Foundation for U.S. companies doing business in the Soviet Union. Congress is expected to debate a slightly modified version of the principles:

American companies engaged in commerce with the Soviet Union:

1. Will not produce goods or provide services that replenish the Soviet military.
2. Will not use goods or products manufactured by forced labor in the Soviet Union.
3. Will safeguard Soviet employees prone to dismissal based upon politics, religion or ethnic background.
4. Will decline to participate in a commercial transaction if the place of work is a Soviet-confiscated religious office.
5. Will ensure that methods of production do not pose an irresponsible physical danger to Soviet workers, neighboring populations and property.
6. Will refrain from making untied loans to the Soviet government — loans which may be used to subsidize Soviet non-peaceful activities.
7. Will attempt to engage in joint ventures with private cooperatives rather than institutions connected directly to the Soviet state.

Soviet Union Bars Four Jewish Scientists From Congress In 'Occupied' Jerusalem

By JOSEPH POLAKOFF
Special to The Jewish Voice

WASHINGTON-Additional signs of increasing anti-Semitism in the Soviet Union and another official slap at Israel from the Soviet Foreign Ministry have been reported by the Union of Councils for Soviet Jews.

The ministry has barred four Soviet scientists from attending the Congress of Judaica opening August 13 at the Hebrew University in Jerusalem because that city is under Israel "occupation," the Council said.

Mikhail Chlenov of Moscow, an anthropologist, was informed by an employee of the Academy of Sciences of the USSR that an internal letter from the Foreign Ministry said that if the congress were to take place in Tel Aviv there would not have been any problems in issuing the requested visas, the Council reported. It said the other scientists refused visas were Shimon Yaker-

son, Natalia Yurkneva and Amnon Davidow.

"This is another crude insult to Israel at a time when there were signs of progress toward resumption of diplomatic relations," the Council said in a memorandum July 21 to its members. It likened the ban on the scientists to the recent ruling that prohibits Soviet Jews from visiting family members in Israel because of the prohibition on use of rubles for flights beyond Aeroflot's service, thus effectively denying most Jews the right to visit Israel.

"The insidious and seemingly unstemmed growth of anti-Semitism in all parts of the Soviet Union is causing Jews who had not thought of emigrating to seriously consider that option," the Council reported. "From an entire family in Khmel'nitsky who have turned to a cousin in the U.S. for help, to the recipient of a vicious poison pen letter in Tblisi, Jews are asking for help with what is growing from a

gnawing uneasiness to a real fear."

Reporting an incident that it said "caused panic among Kishinev Jews," the council said that Reuven Kiperwasser, 30, a religious teacher of Hebrew and Torah, was at a bus stop on his way from the Moldavian town of Yedintzy to Kishinev to lecture at a weekly Sunday seminar when a car stopped near him, three unknown men emerged and forced him into their vehicle. While driving for about five kilometers before throwing him out of the car, the men warned Kiperwasser to stop his Jewish activities, threatened to kill him and kept saying that all the Jews would be murdered, the Council reported.

The Council reported that in the first three weeks of July, 2,462 Jews arrived in Vienna. No figures were available on Jews who arrived in Bucharest en route directly to Israel.

4,537 Jews Left USSR In July

NEW YORK (JTA) — A total of 4,537 Jews left the Soviet Union in July, the second highest monthly figure to date for 1989, the National Conference on Soviet Jewry reported. Of that total, 648 Soviet Jews, or 14.3 percent, went to Israel, an increase of some 3 percentage points over June.

As many as 100 additional Soviet Jews may have chosen to immigrate to Israel from transmigration facilities in Vienna or Italy, according to NCSJ spokesman Jerry

Strober. Strober said the NCSJ Soviet Jewry Research Bureau is unable to account for Soviet emigrants who travel to Israel via Italy, some of whom decide to settle in Israel only after they have been denied permission to enter the United States as refugees.

But if the unofficial estimates prove accurate, they would indicate some success on the part of Jewish assistance groups, which have been trying to convince Soviet Jews to choose Israel over Western countries.

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Soft Words And A Big Stick

By MENORAH LEBOWITZ
Special to The Jewish Voice

"And I beseeched God to show me grace (va-etHaNaN) AT THAT TIME: 'O Lord God, You who let your servant see . . . Your MIGHTY hand . . . let me, I pray, cross over and see the good LAND!' But the Lord was wrathful with me on your account and would NOT LISTEN to me! God said to me, 'Enough! SPEAK (DaBeR) to me no more of this matter (DaVaR)! Go up to the summit of Pisgah and look about, to the west, to the north, the south, and the east . . . for YOU shall not go across yonder Jordan. Give Joshua his instructions . . . for HE shall go across . . . and HE shall allot to them THE LAND that YOU may only see'" (Dt. 3:23-28, italics and trans. mine).

For many years now, I have found Moses' brief entreaty for God's compassion one of the most painfully poignant of all the biblical passages. By contrast, God's response is scathing and troubling to us. Moses is cut off before he can summon his arguments. We ask ourselves, why? Moses does not simply pray or cry out, he begs God to show him His special Attribute of Grace (EX. 34:6, 7 *vapetHaNaM*) — but he is stifled. We ask ourselves, why so much godly wrath? Moses' sin was at Meribah (Num. 20:7-13), it was not in asking for compassion — or was it? Why couldn't God tolerate listening to Moses' pleas to enter the "good Land?" We sense a hidden drama in these brief lines and we turn to it now.

And so Moses pleads with God AT THAT TIME. At which time? We are not told. Perhaps it was for all time; a brief and timeless Jewish plea, "let me, I pray, cross over and see the good land . . ." But surely, it must have been at the time of Meribah when Moses heard his sentence pronounced. AT THAT TIME he did not ask for justice, but for forgiveness; for a sin had been committed. In STRIKING the rock twice rather than SPEAKING to it to bring forth water he had disregarded God's explicit command. For that sin, God told Moses and Aaron they would not be allowed to enter the Land. What could Moses have said to God AT THAT TIME? Would he, "the archtypal exile", not have cried out as the generation exiled to Babylon cried, "Yes a sin was committed, but was it so grievous as to deserve such a catastrophic sentence? Moses must have wondered, where is the God who would later say to his people; "Come let us TALK together . . . Even if your sins are like scarlet, they can turn snow-white . . ." (Is. 1:18). Where is God's attempt to reach an understanding, to "dialogue" with Moses? Why is no such an attempt made? Instead what we hear is the swift anger one hears when a difficult decision has been made — perhaps with much anguish — but a decision that has left many issues unresolved; especially a decision that has opted for expediency rather than compassion. When such a decision is challenged the response is sweeping, "Enough! SPEAK to me no more of this matter!"

Surely at Meribah, Moses felt he must be awakening from a hideous nightmare. Why? Because just forty years earlier, shortly after leaving Egypt, the Israelites complained about a lack of water. AT THAT TIME God commanded Moses to take his ROD and STRIKE the rock. He did and water gushed forth (Ex. 17:1-7). Two incidents, almost identical — only the fateful second time, Moses was asked to "take the ROD" but to SPEAK to the rock. What a *deja vu!* Who could be faulted — even a leader, the role model — in a stressful time, following the death of his beloved sister Miriam, nearing his own death, facing for the "umpteenth" time a howling a mob of Israelites, for reverting back to God's original command to STRIKE the rock? Moreover, we ask ourselves, what was God's purpose in having Moses strike the rock at all — ever? To fathom its purpose, we have to know its history.

The history of the waters of Meribah goes back to the very beginning of the relationship between Moses and God. At the heart of this initial encounter lay the issue of the power and sanctity of the WORD. Upon being asked to be God's envoy, Moses made this hesitation very clear: "They will not believe me, not LISTEN to my voice" (Ex. 4:1). And amazingly, God does not speak to Moses' doubts nor try to dissuade him. Rather he seeks to quiet him by appointing the ROD to be the surrogate for Moses' voice (Ex. 4:2). Moses, however, is not quieted. Over and over in their early relationship Moses voices his unhappiness in being asked to rely on speech (Ex. 4:9; 5:22; 6:12, 37). He reminds God that he has never been a "man of WORDS" (DeVaRiM), (Ex. 4:10). Only this once does God try to persuade Moses. It is an empathic and deserved chastisement; "Who gives man speech? . . . Now go . . . and I will tell you what to SAY." (Ex. 4:11-12). But Moses remains adamantly hesitant and God does not match it with His own Heavenly adamant insistence on the power of the WORD.

How are we to interpret God's silence and what was Moses to infer from it? How is it that only once did He try to move Moses to a recognition of the holiness and primacy of language? What are we to make then, of the later prophetic utterance; "May WORDS (DeVaRiM) have the power to move you to return to God" (Hosea 14:3), Trans. mine)? For what we sense instead is God's profound

(Continued to page 24)

The Rabbi Writes

The Gaia Hypothesis and Rav Kook's Cosmological Thought

BY RABBI

LEONARD B. GEWIRTZ

(Editor's note: Rav Avraham Yitzhak Kook (1865-1935) was the first Ashkenazic Chief Rabbi of Israel. His 20 volumes on Religious Philosophy are now appearing in a fourth printing.

The 20th anniversary of the first walk on the moon has again directed our attention beyond the earth. After Copernicus, we put aside the geocentric orientation of our universe and advanced onto the heliocentric orientation. At his historic moment, when many, including the President of the United States, propose further exploration into the solar system, we are moving from the heli-centric view onto the galactic-centered view of many solar systems and perhaps other planets with intelligence and societies.

From the perspective of a galactic cohesion, our planet Earth, with all its seeming variety and all its complexity, is at its core an integrated wholeness.

The idea that life on earth resembles, in detail, the sort of coherent, connected life we attributed to an organism, is not more than a notion. The studies begun in the 1970's by British biologists, James Lovelock, Lynn Margulis and their associates, have shown that planetary life is truly the "biosphere" that regulates itself. It maintains in precision the saline and acid balance of its oceans, holds constant over millions of years the exactly equilibrated components of its atmosphere, with its levels of oxygen and carbon dioxide at precisely the optimal levels for respiration and photosynthesis, and everything in the planet lives in symbiotic relationship. The "Gaia Hypothesis" put forth by Lovelock is that the earth is a single living organism, where all the parts dovetail and mesh into a single living organism.

The Gaia Hypothesis

Ethiopian Jewry Was Top Priority For Group Aboard Missing Aircraft

NEW YORK (JTA) — Ethiopian Jewry was "a top priority" on U.S. Rep. Mickey Leland's trip to Ethiopia, the head of an Ethiopian Jewry advocacy group said Wednesday.

Leland, a Democratic congressman from Houston, and eight other Americans, including a prominent Jewish New Yorker, have been missing since Monday when they set out by plane from Addis Ababa to a refugee camp near Ethiopia's border with Sudan. Searches hampered by bad weather Tuesday found no clues as to the group's whereabouts. On Wednesday, the United States sent military aircraft and rescue teams to assist in the search operation.

Will Recant, executive director of the American Association for Ethiopian Jews, met with Leland the week before he left for Ethiopia. He called the

assumes real meaning if one approaches the planet Earth from outer space as if from another residence of intelligence, and beholds the Earth from the distance. Then one views the oceans, continents, rivers, clouds, the atmosphere, the stratosphere, the ozone layer blending to make the Earth a natural habitat for man. And man, the most advanced creature of this "biosphere" is himself interwoven with the planet. Imagine alighting from the spaceship to behold a variety of languages, variety of religions, variety of races, variety of cultures. These divisions are the consequences of human history. Nature made us all one. History divided us.

Rav Kook's God centered universe is founded upon an all-inclusive galactic unity. His classic term is *ACHDUT HAKOLELET* "the all inclusive unity" *OROT HAKODESH* — vol. 2, p. 395) He begins with the Biblical idea that God is *ECHAD*. But Rav Kook finds his process-philosophy in another Biblical verse, "EHEYE ASHER EHEYE", I shall be what I shall be." *ECHAD* is pure *BEING*. But *EHEYE* means that "G-d is Becoming." As the God of Becoming, the being participates in the process of becoming. God is not just the one-time creator. He is constantly involved in the process of *Ma-asay B'reshit*, continues creation.

This concept is presented by the Rabbis in *MIDRASH* and *TALMUD*. "Why is God called *MOKOM*, Place? Because He is the place of the Universe, and the Universe is not His place" (B. Rabba 63:10). God is the infinite, and even an expanding universe exploded 15 billion years ago continues to expand into God, the Space-Place of the Universe. The Taludic Rabbis viewed God as the Being and Power who grew with the expanding universe.

In Rav Kook we have the im-

aginative religious genius who assimilated the thought of Jewish religious thinkers before him, but living in a cosmological age a time when the theory of Evolution was widely accepted, he included these 20th century ideas in his thought system.

Jewish "mystic" thought, (*The Zohar*) recognized the unity of the *UNI-VERSE* under the Unity of God. But Rav Kook, was a "process philosopher." Beginning with the Midrash, "God creates worlds and destroys them" (B. Rabba 3:7) and employing this Chazal to his religious interpretation of Evolution, Rav Kook becomes a process-philosopher in an expanding universe.

He accepted the *Zohar* that G-d is within everything, but he is also beyond everything immanent and transcendent. The universe is under God, and since he is G-d, all will be good. Rav Kook was not a Pantheist, he was a *Panentheist*. Read from his "Orot Hakodesh," v. II: "The source of all being, all like, all beauty, all strength, all righteousness, all goodness, all order, all elevation is in God. How glorious is the influence of this central thought on all aspects of life" (p. 349).

All of existence is in G-d . . . 11 of existence is a manifestation of G-d and there is nothing else but G-d. Everything is in G-d."

"Our present temporary being is one spark of eternal being." (p. 377)

Now we may appreciate how Rav Kook's cosmological panentheism is in harmony with the contemporary scientific thought of the Gaia hypothesis. The "biosphere" unity is balanced by the galactic unity, and all galaxies have their unity in the laws of thermodynamics under God. The age of Gaia thought is catching up to the religious thought-system of Rav Avraham Yitzchak Hakohen Kook, Zecher *Ztaddik Livrachah*.

Ethiopians to allow more Jews to leave."

Leland "was perhaps going to stop in Israel on his way back to give a briefing to Israeli officials and tell them what he learned of the conditions of the Jews," Recant said.

Leland has a warm relationship with the Jewish state. He has visited Israel frequently and particularly enjoys bicycling there. He also has helped send children from his largely poor district to Israel each summer to spend time on a kibbutz.

A board member of another Ethiopian Jewry advocacy group was among those aboard Leland's plane. Ivan Tillem, an Orthodox Jewish attorney from New York, is also an assistant professor at Yeshiva University and the publisher of an annual Jewish almanac. Tillem has been a member of the advisory board of the North American Conference on Ethiopian Jewry since 1987.

"Mickey Leland has greater entree to President Mengistu than anyone in the United States," Recant said, "and he has served as an intermediary on this issue, trying to get



— Point Of View —

In Judaism, As In All Else, Practice Makes Perfect

By ELEANOR WEINGLASS

Practice makes perfect — a common expression to remind us that learning isn't automatic, but requires repetition, patience, and commitment. To learn to play tennis, to speak a second language, to develop computer competency — all these skills require hours of learning and practice to refine one's skills and to develop the appropriate habits.

So it is with Jewish identity. Being Jewish isn't enough. In order to know the ideas, the traditions, or the practices of Judaism, we must take the time to learn them.

While the family provides basic Jewish attitudes and customs, the family experience may not be able to provide in-depth training, and it doesn't give a sense of Jewish community, which is an integral part of the Jewish experience.

In years past, the community environment might have been strong enough to pass on a positive sense of culture and identity without formal education, but in Wilmington, as in so many modern American communities, this is no longer the case. The Jewish school, whether a day school or an after school Hebrew school, is the only place where children can learn about their identity. This is where children will learn Hebrew, how to celebrate holidays, about our history, about our beliefs. This is where

they will learn to be with Jewish children, and have a sense that they are part of a community of Jews.

As an understanding of our traditions and values is internalized, children will have a greater sense of pride in our heritage and greater sense of confidence in themselves as Jewish members of a non-Jewish society, and ultimately a greater commitment to maintaining a Jewish identity.

Living in an environment that does not reinforce learning, a Jewish education is the "gift that keeps on giving." We think of ourselves as the "chosen people," but we'll only be chosen if we choose; and we can only choose that which we know about.

For further information about Jewish education in Wilmington, contact Adas Kodesh Shel Emeth at 762-2705, the Albert Einstein Academy at 478-5026, Beth Emeth Congregation at 764-2393, and Congregation Beth Shalom at 654-4462. In Newark, contact Temple Beth El at 366-8330. In Dover, contact Beth Shalom Congregation at 734-5578.

The JCC Preschool can be reached at 478-5660. For information on the Delaware Gratz Hebrew High School program, call 478-5026.

(Eleanor Weinglass is the principal of the Albert Einstein Academy in Wilmington.)



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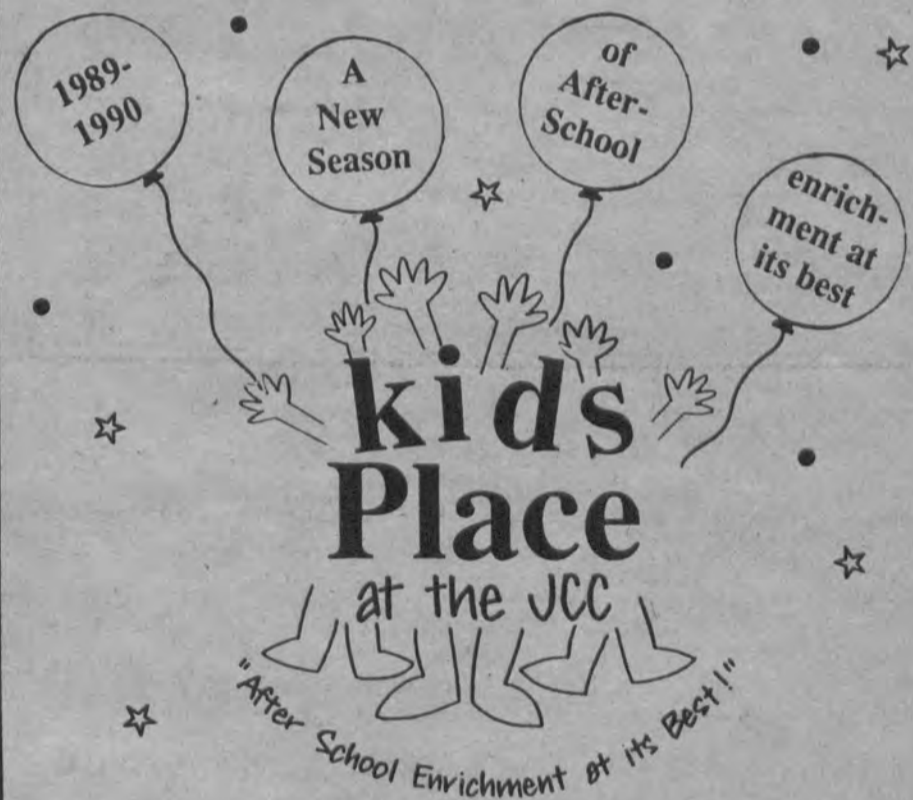
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Back To School Guide

A Parents' Guide to the College Campus Tour

By DR. HENRY KLEIN
Special to The Jewish Voice

Before you bought your current automobile, you no doubt inspected it, slammed its doors, drove it and asked questions about it.

The last time you bought a house or rented an apartment, you doubtless looked into every nook and cranny before signing an agreement.

Now, you are about to pay up to \$50,000 for your child's college education.

Surprisingly, countless parents and their children-students buy a college sight-unseen. They do their shopping by catalog, sometimes simply by comparing the photographs in one college's catalog with another's.

A student who arrives on a college campus in September without having seen the place beforehand is playing Russian roulette. A student who finds himself in a college that quickly proves to be not suitable has taken the first step toward

academic and social maladjustment — and eventual disaster.

In my 20 years of counseling students, I have never met one who has flunked out of college solely for academic reasons. Sure, the college transcript read: "falling below the required grade-point average." But what always precipitated the downside in grades was something social or personal.

"It wasn't the college I thought it would be," is the most common complaint.

Flunking out of college carries unfortunate consequences. Most colleges will not accept a transfer student who is not in "good standing" at his former institution.

Therefore, it pays the family to learn as much as possible about the place where the student will spend the next four years. A well-planned campus visit and admissions interview can avoid a lot of trauma. And since parents always suffer more than their children — as well as pay the bills — they

should play a role in selecting their child's college.

Unless there are extenuating circumstances, one or both parents should accompany their teenagers in the campus visit, but not to the admissions interview. Two or more pairs of eyes are better than one, which may be filled with stars. As a paying partner in this college exploration, parents should at least monitor the following details, insisting that the student perform them:

1. When and Where to Visit

A student should visit colleges starting in the spring of the high school junior year and continuing during the summer and fall. Ideally, visit when the students are there. Normal business days and hours prevail, although some are open Saturday mornings in peak periods.

If your child's choice colleges are within a short driving range, such as in New England, four can be covered in two days.

2. Prepare! Prepare! Prepare!

It is assumed that the student about to visit a college has already studied that college's catalog, application form and financial aid information.

When writing to request a campus visit and admissions interview, the student may state a preference for a specific time, with a second choice. Ask if the campus tour can be scheduled before the interview. This letter should contain some academic and personal background, but not the whole story. Also ask for a copy of the college student newspaper, other student and alumni publications, and a campus map (to prevent missing the appointment while driving around looking for a parking spot).

Request the names and addresses of students or recent alumni who live near your home. Talk to them about their impressions and experiences before setting out for the campus visit.

The student may ask, in this initial letter, to stay overnight in a dormitory. Or, this may be arranged with a former high school classmate who is now attending the college.

3. What to Take

An unofficial high school transcript and copy of the Scholastic Aptitude Test (college board) scores will be useful in the admissions interview.

Also prepare and take along a one-page resume of everything not shown on the

transcript: extracurricular activities, community service, hobbies, travel, honors, awards, prizes, work experience, etc.

Take the catalog, campus map and whatever else was requested in advance to show that you at least still have them. If there is a portfolio of art work or student newspaper clippings, take them as "show and tell" when there's a lull in the conversation. Taking photographs will help you recall — and separate — one campus from another.

Most important, take a set of carefully thought out questions, whose answers are not in any of the college's literature.

4. Arriving on Campus

After dropping off the student near the admissions office, Mom and Dad should disappear, going off on their own exploration. They're the ones to look into the nitty-gritty, such as dormitory rooms and hallway security, laundry facilities, food service and general student lifestyle.

The student should be dressed conservatively, neither overdressed nor in clothing fit for a South Street amble. His hairstyle should not "make a statement." Yes, physical appearance makes an impression.

5. The Campus Tour

Ideally, the campus tour should come before the admissions interview. Be prepared, especially in peak periods, to

(Continued to page 11)

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Back To School Guide

(Continued from page 10)

be part of a group tour. The campus guide might be a member of the honor society or a special organization that performs this service for the college. Or, he may be a student being paid on a work-study grant.

Expect to be shown only the best and newest facilities or the most traditional — whatever the college is trying to “sell” to prospective students and their families. Questions will be answered politely, if not in depth. The answer to, “How do you like this college?” will not be surprising. More honest and representative answers will come from students in the cafeteria.

6. The Solo Browse

After the official tour, students and parents should take a solo browse around the campus to take a second look at some things or to discover parts not included on the standard tour.

Head for the student union or center. Read the bulletin board notices and posters. Where are the students seeking weekend rides to? What kinds of activities are brought onto the campus (social, intellectual, musical, literary, athletic)? Is

there a preponderance of one kind of activity that begins to give the college a certain character?

What kinds of extracurricular activities are going on? Which

organizations are active? Are there temporary work opportunities? Are the classrooms within reasonable walking distance of the dormitories?

Without fail, spend a half-hour in the cafeteria or dining hall. Note the variety of foods, and students. Observe their eating habits and behavior.

Over a cup of coffee or snack, talk to students and ask the nagging questions about student life, faculty, administration and facilities.

Students who are planning to

major in sciences, theater, radio-TV or other subjects that require specialized equipment or libraries should see whether they are adequate. Planning to play on a sports team? How are the fields and supplies?

7. The Interview

Be prompt and be prepared. Physical appearance and mannerisms count. No chewing, smoking or slouching. Practice the handshake until it is firm and means something positive. Speak up; don't mumble.

The interview is for the student's benefit, a chance to ask questions not answered in the

catalog or by the campus guide. It's also for the exchange of information between the student and college officials.

For the student who is low on grades but high in personality, it's the one and only opportunity to let it all shine through. And it allows the student to “show off” that he has studied the college's catalog and otherwise done his homework.

Here are some sample questions that students could ask:

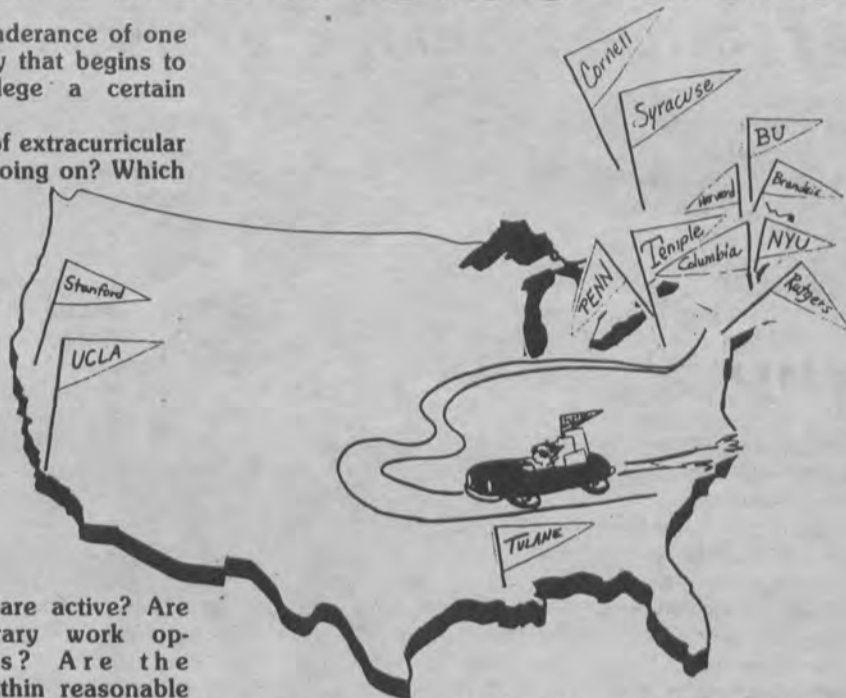
- What percentage of students live on campus?
- What percentage leave the campus on weekends? (Is this a

suitcase college?)

- What is the ratio between men and women?
- What is the religious, ethnic and minority breakdown?
- What opportunities are there for religious services and observances?
- Are students involved in national and international affairs? How?
- How much teaching is done by major professors and by student assistants?
- What percentage of graduates go on to graduate school?
- What percentage get jobs in fields they studied here?
- And finally, just before leaving the admissions office, if you dare, and in your own words: Would you encourage me to apply here?

Here are some sample questions to be expected from the admissions officer:

- What especially interests you about our college?
 - What do you expect to get out of an education at our college?
 - What do you plan to major in?
 - What are your career goals?
 - What are your activities outside the classroom and outside school?
 - What have you done in the past few summers?
- (Continued to page 12)



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Back To School Guide

Guide To Surviving Freshman Year, From A Survivor's Point Of View

By **DEBORAH KERBEL**
Special to The Jewish Voice

You've probably been waiting for this day for a long time. Or at least since April 15th, the day the final decisions arrived. Your belongings are packed in what you used to think was a big station wagon. Your mother is nervous, saying something like, "Make sure to wear your raincoat when it rains." Your father is anxious, and has gone through a list of things that you have packed and is checking them off as you unload. You can't wait to get rid of your parents and get on with your new life. Then all of a sudden, you're scared. **This is the first day of the rest of your life.** Your first day at college.

No matter what emotions you're feeling at this point, you're not alone. That is one of the most important things to remember during your first few months away from home. Everyone else with the title 'freshman' is also away from home: a home that is secure, familiar and filled with family and friends. What you need to do is make your new environment a familiar one. Go to the orientation events sponsored by the administration and dormitories. They can help you to get to know the people on your floor and perhaps some in your classes. As ridiculous as they might seem, these programs do work and ease the nervousness that is evident in the first few weeks.

Another important aspect of your happiness in your new life involves your roommate. Some people arrive already knowing someone else and decide to room with them. Others leave choices of roommates to a computer. If you are notified of your roommate's identity before school begins, make an effort to get in touch with him or her so that you aren't total strangers on that already-tense first day. Try to remember that

compromise and courtesy are key elements to a successful roommate relationship.

To put it bluntly, memorize your social security number. If you want to find out a test grade, you'll need it. If you want to register for classes, you'll need it. There is rarely a day on campus that you don't have to give those nine little numbers to someone to receive something. It is the access to all else. As Cark Malden would say, "Don't leave home without it."

The reason for all this hoopla, your education, is by far the most important aspect for concentration. Your classes, depending on the topic, will be large and small. Small classes allow you to meet the majority of the students in the class and usually the professor will know your name and take attendance. Your larger classes will probably be lectures with at least a hundred other students and then smaller recitation sections led by a teaching assistant (TA). These TA's can be extremely helpful in explaining material, reviewing for exams, and suggesting methods of studying.

This leads to another important consideration: Where should you study?

At home you probably studied in your room, but in college you have a few different options. The library would seem like an obvious place for learning but is more often conducive to finding a date than highlighting a chemistry book. Lounges, smaller campus libraries or your own room are other possibilities but it all depends on your school and your personal preference. Make sure that whatever area you choose will allow you to study without being bothered by idle chit-chat and loud noises.

Whether you're interested in Greek life, the drama club, the

math team or just watching sports events, don't hesitate to get involved in extra-curricular activities. During orientation and the first few weeks of school, most groups have tables set up or hand out flyers so there is always an opportunity to get involved. Just remember one thing; don't allow extra involvements to interfere with your studying. This might sound like something your mother would say, but you'd be surprised how much work accumulates if you put it off too often. Three hundred pages is a lot to read the night before an 8:30 a.m. exam.

Getting to this point took a lot of work, not just on your part, but on your parent's as well. Call them. You'd be surprised at how much you miss the sound of their voices. Allow them to take pride in your work, send them a copy of your first paper or recite your part in a drama class production. They're making an investment, not in your college or universi-

ty, but in you. They're proud of you. Let them show it.

As a Jewish student on a secular college campus there are a few other things to consider. If you're used to spending Shabbat or the holidays at

home, seek out the Jewish organizations on campus. Most campuses have Shabbat services and dinners, High Holiday services are usually well-attended and are often traditional in nature. Call or visit the Hillel office at your school for more details. Being a part of Jewish life on campus can be extremely fulfilling and can allow you to create your own holiday traditions with your new friends. If you decide to go home for some of the Jewish holidays, plan to do your work in advance or arrange an extension with your professor. Make sure to explain the reason for your absence, especially if attendance is taken.

Wherever you are attending college, your experience is sure to be new and exciting. Don't let homesickness or a bad grade scare you. Every freshman in every college has a bad day, even a bad week. This is a new chapter in your book of life and there is no reason it can't be a bestseller.

(Deborah Kerbel, a social work major, successfully completed her freshman year at Syracuse University in June.)



Parents' Guide—

(Continued from page 11)

8. The Post-Mortem

So that the colleges can be compared after the student visits, parents should construct a standardized checklist. Both parents and student, independently, should immediately complete information that follows and note their reactions:

- Name of the interviewer, position, when and where seen.
- Topics discussed in general by students.
- Questions the student asked, and the answers.

9. Back Home

Immediately write a thank you letter. Include the unasked questions. Supply any information or reports that were requested. Finally, consider this

as the closing sentence — "I am more interested than ever in your college, and I hope for a favorable response to my application" — if the student plans to apply to that college after having seen it. Perhaps the campus visit and interview have turned him off. So much the better. It's one less mistake that won't be made. And that's the purpose of this whole exploration. Let the buyer beware!

(Dr. Henry Klein has served in every capacity in a college — student, teacher, dean, president, and trustee (of three colleges). He is founder and president of the American College Admissions Advisory Center, which since 1964 has brought together more than 25,000 students and 1,000 colleges. He writes the "Careers" column in the Sunday Inquirer.)

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An Israeli Perspective

Ze'ev Golin

The Mother Tongue

By ZEEV GOLIN

It was a case of carrying coals to Newcastle, or bagels to Brooklyn. A moonlighting salesman came to our door with the intention of signing us up for an English course. It did not take him long to realize that I and my wife, a native Londoner, were not good prospects.

English is a serious business in Israel. Unlike the United States, where the study of foreign languages is half-hearted, Israelis tackle the mastery of someone else's mama loshen with determination. There is simply no alternative. One's career in fields such as education, government, business, finance, tourism and computers depend on a good working knowledge of English.

English is an important part of the curriculum in Israeli schools. However, many parents feel that their children need a "supplement" in order to pass the notoriously hard English "bagrut." "Bagrut" is the Hebrew term for a series of exams given to high school seniors. Without a good showing on the "bagrut" an Israeli has no chance of admission to any of his country's universities.

The business of private tutoring in English flourishes in Israel, at \$10 to \$20 a session. Private educational institutions offer after-school courses. Wealthier parents pack their

children off to England for six-week summer courses. There are even a number of Israeli parents who make a point of speaking to their children in English.

Those who cannot afford private English lessons, or are unable to provide an English-speaking environment, place their children at a disadvantage. My wife's Aunt, an English teacher in a school where most of the students come from poor immigrant families, drills her students ceaselessly for months before the "bagrut." Despite her best efforts, the results are often disappointing.

"For example, they might be asked to comment, in perfect English, on the economic changes in China," she complained. "How many of their overworked and undereducated parents are up to discussing that kind of subject at the end of a long day in Hebrew, let alone English?"

The English learning situation favors the upper-income Israelis. They can afford the best tutors. They travel frequently with their children in a world where English is the common language.

Their children gain additional exposure to English via the foreign guests - tourists, businessmen, academics, artists and the like - who fill their homes.

Many of Israel's struggling "Middle class" somehow find

the money to pay for private lessons. These parents often were kept out of college or their chosen profession, because of poor English: They want it to be different for their children. Most of my wife's private students come from these households.

My wife works to close the gap between what her students learn in school, and what the academic and professional world expects from them. She finds it easiest to work with younger children. For an eight

or nine year old, learning English is an exciting new game. They often beg her for an extra five minutes or a few new words for their vocabulary. As the "bagrut" is not an immediate worry, the atmosphere is more relaxed.

The older children expect her to untangle those bewildering rules or grammar, spelling, and sentence structure standing in the way of their future happiness. It takes considerable effort to teach a tired and tense teenager the difference bet-

ween present simple and present continuous. She is touched by both their desperation and determination: A tough but successful session with a "plodder" leaves her exhausted but exhilarated.

The future of Israel used to hang solely on the determination of its people to work and fight. It still does, but the challenges are more sophisticated than sand dunes and desert marauders. The struggle with the English language is part of the story.

Bush Nominee 'Cautiously Optimistic' That Pope Will Recognize Israel Soon

By HOWARD ROSENBERG WASHINGTON (JTA) — President Bush's nominee for ambassador to the Vatican said last month that he was "cautiously optimistic" that Pope John Paul II would eventually grant diplomatic recognition to Israel.

Thomas Patrick Melady, the ambassador-designate, made those comments at his July 19 confirmation hearing before the Senate Foreign Relations Committee. Sen. Joseph Biden (D-Del.), who questioned Melady, noted that the Vatican recognizes Israel's right to exist and that John Paul II has met Israeli officials on several

occasions.

At the same time, Biden said, the Vatican has declined to establish full diplomatic ties because they believe that recognition should come only after Middle East peace agreement that defines Israel's borders and satisfies Palestinian demands for a national homeland.

Melady replied that he thinks the Vatican should extend diplomatic recognition to Israel.

Biden asked Melady how important it is that the Vatican be perceived as being more sympathetic to the concerns and problems facing Israel and the

Jewish people worldwide.

"I think it is in the interest of what the Vatican, the Holy See, wants to accomplish in regard to the reduction of tensions," Melady said. "There are things that can be done." Melady did not elaborate except to call for "a serious interest in reducing the tensions."

Biden said he was "disappointed and somewhat surprised" that the Middle East "is the only part of the world where I get the impression that the Vatican, regardless of its intentions — and I assume them to be noble — has increased, rather than diminished, tensions."

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Propaganda And Public Television: A Troubling Mixture—

(Continued from page 3) strikes and economic boycotts, rather than violent demonstrations and the murder of Palestinians accused of "collaborating" with Israelis by other Palestinians. The use of Palestinian women and young children as shields for demonstrators is an issue deemed unworthy of inclusion in "Days of Rage."

Also left out of the picture is the continuing encouragement of violence by Palestinian leaders and the praise of bloodshed and martyrdom found in many of the leaflets issued by the Unified Command of the Uprising.

The resulting impression is that there is a monolithic, moderate Palestinian attitude which calls only for co-existence on the condition that the Palestinians be granted a state of their own under PLO leadership. The current rhetoric of PLO leaders who call for a secular democratic state "over the whole of Palestine" (Nabil Shaath, *al-Siyasa*, 1/29/89) is replaced by a statement from a Palestinian woman relief worker, who says, "we're not asking anymore for a secular democratic state." Finally, the view that Palestinian opinion is now entirely moderate is buttressed by comments from Israeli who are uniformly critical of Israeli government policy.

In keeping with this line, Franklin-Trout obliterates any mention of the terrorist history of the PLO. In the one reference to the organization in the film, Bir Zeit Professor Ziad Abu Amr claims that Israel should "stop using the PLO's

alleged bloody and dark history" as an excuse for not dealing with it. Thus, there is no reason for Franklin-Trout to include in "Days of Rage" mention of continuing PLO sponsored terrorist attempts in Lebanon, attacks against Israeli civilians, or the inflammatory rhetoric of Palestinian leaders.

To complement her downplaying of Palestinian violence, Franklin-Trout creates an exaggerated image of Israeli brutality. Watching "Days of Rage," one would get the impression that abuses by Israeli soldiers are the rule, rather than the exception. Furthermore, Franklin-Trout completely disregards the IDF's disciplining and punishing of soldiers who have committed illegal abuses. Another aspect of Franklin-Trout's selectivity is that she interviews only Israelis who are critical of Israeli policy or representatives of the Gush Emunim settlers movement. The one official Israel spokesperson, Oded Eran, is not offered sufficient time to respond to charges made and is often abruptly cut off in mid-sentence.

More can be said about the distortions of Franklin-Trout's propaganda piece. But a central point remains to be made. Supporters of the Palestinian viewpoint charge that the "Jewish lobby" keeps the Palestinian perspective off American airwaves. This article, in fact, would certainly be considered part of the campaign to "censor" the information available to Americans.

But the reality is that PBS has broadcast numerous shows that can fairly be called ex-

plorations of the Palestinian perspective and highly critical of Israel. A short list of recently broadcast programs on the Middle East will prove my point.

—April 2, 1989 — "Letter from Palestine" (focused on Palestinian medical workers in the territories)

—April 18, 1989 — "Stateless in Gaza" (focused on a Palestinian woman who organizes nursery schools in the Gaza Strip)

—May 16, 1989 — "Israel: The Covert Connection" (focused on Israel's arms industry and

sales to Third World countries) —April 18, 1989 — "Frontiers of War" (focused on MK. Geula Cohen, a rightwing Israeli politician)

Thus, those who justify showing "Days of Rage" on the grounds that Americans are not exposed to both points of view in the Middle East conflict are simply providing a false justification. "Days of Rage" is propaganda, pure and simple. Indeed, "Letter from Palestine" and "stateless in Gaza" were no less propaganda pieces.

The decision by PBS station

WNET to broadcast "Days of Rage" in a "package" with balancing and analytical programming before and after the film is at least an improvement on its original plan to show "Days of Rage" by itself. It is to be hoped that Jo Franklin-Trout's propaganda piece will be seen for what it is, and not treated as "educational" by the Public Broadcasting System's viewers.

(Fred David Levine is the Associate Director of the Eastern Pennsylvania/Delaware Regional Office of the Anti-Defamation League.)

PBS Is Producing Programming To Offset Criticism Of 'Days Of Rage'

By ALLISON KAPLAN

NEW YORK (JTA) — Despite a storm of protests and criticism, plans to air the Public Broadcasting Service's controversial documentary "Days of Rage: The Young Palestinians" continue, and programming that will frame the film is now under production.

The PBS affiliate in New York that is sponsoring the film, WNET-TV, last week taped a panel discussion, which will be edited and presented after "Days of Rage." Crews for WNET are also currently in Israel, shooting footage for additional programming to be shown both before and after the film.

WNET executives believe this programming will balance the pro-Palestinian slant of "Days of Rage."

The estimated cost of the "wraparound" programming is \$150,000, while the 90-minute documentary itself cost only \$180,000 to produce.

Preparations for the airing of the film, scheduled for September 6, follow claims by many Jewish organizations that the documentary is an anti-Israel propaganda piece. Numerous letters of protest have been sent to both PBS and WNET, asking that they reconsider their decision to show "Days of Rage". Some WNET members, who make yearly contributions to the station, have threatened to cancel their memberships if the documentary is shown.

The participants in the taped panel discussion were Seymour Reich, chairman of the Conference of Presidents of Major American Jewish Organizations; James Zogby, director of the Arab American Institute; Richard Murphy, former U.S. assistant secretary of state for Near Eastern and

South Asian affairs; Walter Ruby, New York correspondent for the Jerusalem Post; and Alan Keyes, who served as assistant secretary of state for international organization affairs during the Reagan administration.

The discussion was moderated by Hodding Carter, who was the State Department spokesman during the Carter administration.

Reich said he was pleased with the nature of the panel's discussion, but that it remains to be seen what portion of it ends up on the cutting room floor.

The panel discussed issues surrounding the intifada and the Middle East peace process, as well as the question of whether "Days of Rage" should have been aired at all.

Reich said that he would

have preferred that the documentary not be shown, but that once WNET made its decision, he welcomed the opportunity to take part in the panel. As for the content of "Days of rage" itself, Reich called it "horrendous."

"It wasn't even a documentary," Reich said. "It was political commentary. Any suggestion that there was any objectivity is ridiculous."

While agreeing that the film was "badly flawed" factually, Ruby conceded that on an emotional level, "Days of Rage" was deeply powerful and affecting.

Ruby accused producer Jo Franklin-Trout of using "heavy-handed technique to slam home her message of advocacy for the Palestinian cause." But he felt "the film also contains moments of exceptional power and truth."

Keeping Door Open—

(Continued from page 3)

How did we find ourselves in this situation? And what are we doing about it?

For years, U.S. policy automatically presumed that any Soviet Jew coming to this country qualified as a refugee. This presumption was well-founded, based on historic anti-Semitism in the Soviet Union. Last summer, however, the Reagan Administration reversed this policy, and ordered immigration officials to begin judging applications by Soviet Jews on a case-by-case basis.

The results have been disastrous: it is now much harder for Soviet Jews to qualify as refugees. In fact, hundreds of Soviet Jews have had their applications denied in recent months, and the number is growing. These people wait helplessly at a processing center near Rome, uncertain of the future that awaits them, certain only that they cannot return to the Soviet Union.

To make matters worse, Congressional investigators have discovered that the adjudication process is inconsistent, and that many people fully deserving of refugee status have been rejected. In one instance, six members of the same family were approved for refugee status, while the seventh was denied.

Frankly, I was shocked at this breakdown in the refugee

system. In January, I joined a number of my Senate colleagues in urging the Administration to reverse this policy. Unfortunately, this plea went unheeded.

In May, as denials of Soviet Jews continued to rise, I wrote the President, warning him that unless the Administration acted quickly to resolve this problem, "efforts will surely be made in congress... through legislation."

My prediction came true. Recently, both the House of Representatives and the Senate approved legislation, which I strongly supported, that will make it easier for Soviet Jews to qualify as refugees.

This legislation will be sent to the President later this year for his approval, and I am hopeful that the bill will help to resolve the crisis faced by Soviet Jews. For years, we have been pressuring the Soviet Union to relax its emigration policies. At the same time, we assured Soviet Jews that if they left the Soviet Union, they would be welcomed in the United States. Now that our efforts are succeeding, we must live up to our part of the bargain. History will not forgive us if we turn back on this long-standing commitment.

(Senator Joseph R. Biden, Jr., (D.-Delaware), is the senior Democrat on the U.S. Foreign Relations Committee.)

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New Chaplain At Dover AFB Is Rabbi

By CELIA GANS
Special to The Jewish Voice

From New Jersey to Jerusalem to New York City to Alaska. Not the conventional journey for a young man coming of age in the 1960's. For many, the end of the road was Canada - as draft resisters protesting the war in Vietnam.

For Theodore H. Stainman, the road from Rutgers University to Hebrew University to Hebrew Union College to ordination as a Reform rabbi, led to a United States Air Force chaplaincy. "I saw military service as an obligation, a rite of passage," says Stainman, one of 12 Jewish chaplains currently on active duty with the Air Force. "From my first post in Alaska in 1970, I was assigned to the Air Force Academy in Colorado and then to Germany. Suddenly I had over ten years of seniority; I was a career Air Force officer."

In July, after assignments in Greece, Nebraska and Alabama, Lt. Colonel Stainman began his nineteenth year of active duty as Installation Staff Chaplain at the Dover Air Force Base. "Yes, we Jews are less than one half of one percent of all Air Force personnel," notes Stainman, "but, like all military chaplains, my first allegiance is to the Air Force. Every chaplain -

whatever his affiliation - serves the needs of all Air Force personnel."

This concept of military chaplain often conflicts with most people's stereotype of the military man, admits Stainman. Most remember military service as a war-time experience, during which they were at the bottom of a large hierarchy. They only saw a chaplain in a crisis: on the battlefield, in hospitals, or morgues.

"I do visit hospitals and preside at funerals," says Stainman. "My pastoral duties include conducting services and rites of passage for our Jewish enlisted personnel and their families. But I also provide marital and family counseling to our men and women on a nondenominational basis. I work with our other base chaplains (two Protestant and two Catholic) to plan social events for all personnel. We have a "Munch and Mend" social where women help our single G.I.'s to take care of their clothes; we sponsor family outings, trips to athletic events, on-base lectures and seminars. Our goal is to get people out of the barracks participating in wholesome, worthwhile activities."

You must remember, says Stainman, that the largest age

group on the Dover base are the 18 to 23 year olds. For Jews, the Air Force environment is a dramatic change from the communities in which most grew up: urban areas with significant Jewish populations. Most Air Force recruits, however, come from rural areas. And most bases are located in rural- or semi-rural- areas. It is this factor which makes recruitment of Conservative and Orthodox chaplains difficult: the availability of kosher foods is limited and there are few Jewish day schools and mikvahs.

When Jews are stationed overseas, however, Stainman feels they are at a distinct advantage. They are well aware of the international aspects of the Jewish religion, and can find services conducted in Hebrew in most off-base communities. They are also welcomed by local communities, and often can find "lost cousins" in the most unlikely places.

Stainman's observations on his overseas service are profound - and profoundly disturbing. "I see trends toward a global culture and a global economy. I also see a tightening of ethnic and racial lines, and rampant nationalism. I see conflict, not compromise."

On a more positive note, Stainman feels that the young men and women currently entering military service are outstanding. "In the 70's, during the draft, we saw a wide range of recruits. After Vietnam, however, when the military was unpopular in America, we experienced a dropoff in 'human quality.' We attracted many sociopaths, people who couldn't adapt to military life. In the early 80's, during the economic decline in the U.S. we saw decent kids 'at loose ends' coming in with specific goals, kids wanting to learn career skills. Now, with the economy strong, we're finding kids who see the military as 'just another viable option' - like college or vocational school. Plus, the acceptance of women in the armed forces is increasing, giving us a more diverse crosssection of female applicants."

Recruiting has become more sophisticated, admits Stainman, and many specialties have a waiting list. Including the chaplaincy!

"On my last assignment, as vice commandant of the Air Force Chaplain School at Maxwell Air Force Base, I had the pleasure of teaching new chaplains. They have a strong ethos-spirit of community. They are clergymen at the highest level in civilian or

military life. Many have advanced degrees, and all have the 'world view' necessary for Air Force service. In fact, we have a 2 to 5 year wait for active duty assignment in some Protestant denominations. We may have 1,000 qualified candidates for 20 slots.

"Air Force service has been exciting and rewarding - I strongly encourage young rabbis to consider a career as a military chaplain."

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Senate Vote Bars U.N. From Arab-Israel Conference

By JOSEPH POLAKOFF
Special to The Jewish Voice

WASHINGTON - The Senate by a vote of 90 to eight has adopted (July 21) a resolution presented by Senator Pete Wilson (R Calif) declaring the United Nations an "inappropriate forum" for an Arab-Israeli peace conference.

Wilson's spokespersons said his resolution puts the Senate on record as opposing U.S. participation in any Middle East peace conference including representatives of the United Nations "due to that body's continuing demonstrations over the past two decades of anti-Israeli sentiments, such as equating terrorism with 'self-determination' and guerrilla warfare with 'national liberation.'"

Wilson himself said "the United Nations has destroyed its own credibility in the Middle East by refusing to acknowledge the cultural legitimacy of Israel and in fact, supporting the outrageous and indefensible position that Zionism is a form of racism."

An international conference in which the five permanent

members of its Security Council - Britain, France, China, the U.S. and U.S.S.R. - would take part along with Israel and Arab neighboring states and the Palestine Liberation Organization, has long been advocated by the Soviet Union, its original sponsor. The State Department opposes it unless "properly structured" in Washington's view and held at an appropriate time. Israel's political leaders are divided on the concept.

The resolution was adopted at one o'clock on Friday morning, July 21. Senator Claiborne Pell (D RI), chairman of the Senate Foreign Relations Committee, opposed Wilson's request for unanimous consent and called for a vote. In the roll call Senators Pell, Dale Bumpers (D Ark), Robert Byrd (D W Va), Christopher Dodd (D Conn), Mark Hatfield (R Ore), Edward Kennedy (D Mass), Patrick Leahy (D Vt), and Paul Simon (D Ill) voted against the resolution. A Capitol source said while most of the resolution's opponents support Israel, they oppose isolating the United Nations.

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Announcements/Events

Jewish Historical Society Trip

The Jewish Historical Society of Delaware is planning a bus trip to the National Museum of American Jewish History at 55 N. 5th Street, Independence Mall East, Philadelphia, on Sunday, Sept 17. The museum, opened in July 1976, is one of seven Jewish museums in the United States, however, it is the only museum

in the country committed to American Jewish History.

The museum has an extensive collection of American Jewish memorabilia and a fine collection of quality films and videotapes. Arrangements have been to have a docent conduct the group through the museum where an exhibit entitled, "The American Jewish Experience" will be on display at the time of our visit.

A movie entitled "The Borscht Belt" will also be shown. The film takes an upbeat and intriguing look at Jewish life in the Catskills from the 1920's to the present and provides the only documentation of the summer colony which once comprised the largest rural Jewish population in the United States. A vacation spot for New York Jews and a marriage market for their children, the Borscht Belt was the cradle of iconoclastic humor and the training ground for many show business talents. There will be time to enjoy lunch independently. More details will follow in subsequent issues of *The Jewish Voice*.

Workmen's Circle And Farband Plot Holders Sought

Montefiore Mutual Benefit Society is seeking to identify former members and non-members who hold cemetery grave reservations on the Workmen's Circle and Farband Section of the Jewish Community Cemetery on Foulk Road.

Montefiore now administers these sections and wishes to revalidate the reservations. In accepting responsibility for management of the Workmen's Circle and Farband Sections, Montefiore wants to assure that grave reservations previously made will be honored when needed. Therefore, anyone who has purchased a grave reservation

in Workmen's Circle or Farband Sections is requested to send a copy (not original) of any receipts or certificates for such reservations to either:

Mr. Leon Chambers, 1 Windsor Drive, North Hills, Wilmington, DE 19809; or Mr. Alan Schoenberg, 519 Philadelphia Pike, Wilmington, DE 19809.

For more information call either Chambers at 764-0168 or Schoenberg at 762-0334. Those who know anyone who might hold such a reservation, should share this information.

The payments for these reservations were for grave spaces only and did not include perpetual care or at-need cemetery charges.

Beth Shalom School Registration Underway

Plans are now underway for the 1989-1990 school year. Registrations are being taken in the school office for the Kindergarten and Primary Departments which is a one-day-a-week program for 5, 6 and 7 year olds (1st and 2nd graders).

Children who are 8 years old and/or going into the third grade in the fall of 1989 should register for the Aleph Class of the Elementary Department, which meets 3 days a week.

All pupils presently enrolled in the Kindergarten and Primary Departments will automatically be registered in their succeeding grade level.

In response to the popularity of the Pre-School Lunch and Learn for 3 and 4 year olds, registration has already begun for a continuation of program in the fall. For further information about all Beth Shalom Religious School programs, call Arlene Davis, Educational Director, at the synagogue office, 654-4462.

Naches

Bloom

Seth M. Bloom, Director of Community Development of the Jewish Federation of Delaware, received a Master's degree in Social Work from Yeshiva University's Wurzeiler School of Social Work on July 28.

Goodman

Meg and Bennett Goodman, of Scarsdale, New York, announce the birth of a son, Jared Ehrich Goodman, on July 16. Grandparents are Ceceil and Fred Ehrich of Wilmington.

Greenwald/ Marlow

Mrs. Geraldine Greenwald, of Wilmington, has announced the engagement of her son, Dr. Jeffrey Robert Greenwald, to Dr. Sherry Marlowe.

Dr. Greenwald is also the son of the late Morris Greenwald. Dr. Marlowe is the daughter of Mrs. Estelle Marlowe of Stamford, Connecticut.

Dr. Greenwald is a graduate of the University of Mulenberg and Thomas Jefferson University Medical College. He is currently serving a fellowship in Neonatology at the University of Medicine and Dentistry in New Jersey. Dr. Marlowe is a graduate of the University of Pennsylvania and is currently serving a residency in pediatrics at the University of Medicine and Dentistry in New Jersey.

A May 1990 wedding is planned.

Friedman

Jonathan Friedman, an accountant at Simon, Master & Sidlow, P.A., has been promoted to the position of senior accountant. Mr. Friedman graduated from the University of Delaware with a major in accounting. He resides in Wilmington.

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Review

Jack Levine: Feast Of Pure Reason

By MORRIE WARSHAWSKI

Special to
The Jewish Voice

"If you ever want your wife painted, don't call on me, because if one eye is lower than the other, or there's a mole in a bad place, I will love it and catch it."

For more of his 74 years, Jack Levine has made a career as an artist steadfast in his own vision as a Social Realist painter who shuns the vagaries of current style and convention. Those who meet Levine in David Sutherland's prickly new documentary "Jack Levine: Feast of Pure Reason" will find an energetic, satiric curmudgeon with a soft heart — a cross between an ex prize fighter and Woody Allen with a thick Boston accent. The documentary will air on WHY? - Channel 12 on August 15 at 10 p.m.

Levine is best known for his paintings during the New Deal's Work Projects Administration (WPA). Calling himself "the first social painter I know of who didn't know what he thought anymore," Levine's canvases skewered corruption and pretention wherever he found it. Joe McCarthy, Mayor Daley, mob figures, Wilbur Mills, Frank Sinatra, international arms brokers — all have discovered themselves at the muckraking end of Levine's expressive brush.

Levine calls himself "the first American born painter of Jewish themes." His work on the Old Testament includes a series in miniature of the kings and sages of Israel. These began with the death of his father, who was a Litvak and an Orthodox Jew, in 1939 and continue to the present with a large, 6' x 7' portrait of a young David playing before an elderly, deranged Saul.

I talked with Levine recently as he savored the newfound attention brought to him by the documentary, a forthcoming book and a new touring exhibit. He was still "puttering" with the Saul and David portrait — "There's one hand that isn't right. Some flowers in a field in back that were once better than they now are."

History and drama are the lures that keep reeling Levine back to the Old Testament. "I'm concerned and tremendously interested in the past, which is another way I come back to Judaism. I keep trying to explain to people about the Judaica, Hebraica I've done. It gives me a linkage to the past, historically." He calls this his search for a body of Jewish "drama and iconography."



"Jack Levine: Feast of Pure Reason" is an unconventional portrait of one of America's leading social realist painters. Part of the critically acclaimed P.O.V. series, the program airs locally on WHY?, on August 15 at 10 p.m.

Once an art dealer, a German Jew, suggested that a great subject for Levine would be the Prodigal Son. "I said 'That's not Jewish, that's Christian.' It would have been a fine subject, but I feel it's not mine."

Although not particularly

religious, and not a Zionist, Levine expresses a great fondness for and attachment to Israel, which he has visited five times in the past 25 years, once as a guest of the American Jewish Congress and once to teach at the University of

Haifa. "I am perhaps a little bit unworldly," says Levine describing his first visit. "I was thrilled when our plane came down the first time and I saw where the green began and the desert ended."

He was also impressed by small things like the way he was treated at a hotel. "When I signed in the desk clerk leaned over. He saw my name and nodded with approval. This has never happened to me anywhere else in the world — in Boston, in the Army, in most places I've been. This was the first place where I felt that it's no handicap."

His fascination with Israel and with the Old Testament has dovetailed recently with a passion for Hebrew. "I'm called a secular Jew," quips Levine, "but I must mention that for two years I've been studying Hebrew like a dog. I have a tutor twice a week and I do my homework until my eyes bug out."

Levine also harbors an equally negative passion for his arch enemy, Modern Art, to which he says "...we've had a practically undiluted exposure since 1905." Using the Abstract Expressionist movement as an example, Levine explains that he has no complaint with it as an art form but rather with its politics.

"It was that aspect that was very heavy on me and destroyed some of us. They (artists, critics and curators) would allow nothing. If they organized an exhibit and saw anything figurative they would say 'out'. I have never seen anything that was as narrow and oppressive."

As to the role of the artist in society, Levine says: "It should be what you will, and strings should not be pulled from above. The main thing the artist has to do is to find out how he feels, what he means and

what he wants to do, and he cannot be programmed by anybody. This is what's evil, and this is the world of fashion."

Levine continues, "When I was young we were all involved with Spain, with external causes and with some kind of hope for a better world. Today the only consideration for a young artist is making it."

As to whether or not he still receives pleasure from painting, Levine replies: "I still get the same frustration! There's still the fact that you can spoil a painting completely with one brush stroke gone wrong. Lose a shadow and you don't remember what it was." Luckily for the public, Levine is still chasing those shadows and creating paintings of great wit and depth.

(Morrie Warshawski writes frequently about the arts for publications throughout the U.S. and Canada.)



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Partisans Of Vilna To Air As Part Of P.O.V. Series



Another P.O.V. series program to air this month is the Partisans of Vilna, the story of a small group of Jews that dared to fight back during World War II. The show will air locally on WHY?, on Tuesday, August 29, at 10 p.m.

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Israel Expects Long Battle For Hostages Release —

(Continued from page 1)
three Israeli prisoners and foreign hostages held by Hezbollah factions.

Much of Sunday's regular Cabinet session was devoted to the hostage and prisoner exchange issue. Defense Minister Yitzhak Rabin and Foreign Minister Moshe Arens each presented reports. Arens told his colleagues he was in constant telephone contact with U.S. Secretary of State James Baker. He said there was no full cooperation between the two countries on the hostage affair, following public disagreements and criticism on the first two days of the crisis.

Operative discussions will take place within the 12-member inner Cabinet, and

ministers and senior officials may be expected to be tight-lipped.

Little news is available from official sources, and the Israeli news media are relying heavily on foreign press reports. Arens each presented reports. Arens told his colleagues he was in constant telephone contact with U.S. Secretary of State James Baker. He said there was no full cooperation between the two countries on the hostage affair, following public disagreements and criticism on the first two days of the crisis.

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According to unconfirmed reports from London, Obeid is being held in a villa overlooking the sea just north of Tel Aviv.

For the first few days of his detention, he reportedly was held in complete isolation, not seeing even his guards. Food was put into his room through a small opening in the door. But the British reports say he has been sipping coffee in a salon with a group of interrogators. Senior intelligence officers are said to sit with psychologists, analyzing tape recordings of the interrogation sessions.

London reports also say that instead of Obeid, Israel had first planned to abduct Sheikh Mohammad Hussein Fadlallah, the spiritual leader of the Hezbollah.

Fadallah holds the most senior position among the militant spiritual leaders of the Iranian-backed extremist organization, many of whose active members started their terrorist careers as Shiite members of Force 17, an elite commando unit of the Palestine Liberation Organization. But Fadlallah lives in Beirut, and his kidnapping presented too many problems and dangers to the Israeli military unit that ultimately carried out the capture of Obeid.

Experts warn that the extremist and frequently contradictory statements reported to come from the Hezbollah in recent days should be seen in their proper perspective — as opening bargaining positions that do not necessarily represent the outcome of any direct

or indirect negotiations over the hostages that may take place.

Dr. Ariel Merari, a specialist on international terrorism at Tel Aviv University's Jaffee Center for Strategic Studies, said in an Israel Radio program over the weekend that the Hezbollah had in the past frequently announced its plans to execute hostages, but had up to now always withdrawn or postponed its threats. He claimed that there was evidence that no hostage had actually been executed as threatened, even though four or five hostages had died, with their deaths announced as executions.

He said evidence had shown that all had died during torture, with one death due to an illness suffered by the hostage at the time of his abduction and made worse by his incarceration. To cover up the torture aspect and increase the threat value, the deaths were announced by Hezbollah as deliberate executions.

This is believed to have been the case with U.S. Marine Lt. Col. William Higgins, who Israeli intelligence has said died under torture late last year. Obeid's faction of Hezbollah, the Organization of the Oppressed on Earth, claimed it hanged Higgins July 31.

Statement By The Israeli Foreign Ministry

1. Israel fully shares the concern of President Bush, the U.S. Congress, and the American people and expresses its shock and horror regarding the information reaching us from Beirut.

2. In our ongoing struggle against terrorism, we have found the Hizbullah to be a most bloody, deceitful, and extremist terror organization. So far, they have killed about 300 Americans, more than 70 Frenchmen, and dozens of Israelis. If it were not for the vigilance of the Israeli Defense Force, which has repeatedly thwarted their terrorist incursions, many more innocent lives would have been lost.

3. For the past three years, Shi'ite factions have been holding three Israeli servicemen prisoner, while the fate of another three is still unknown. All of Israel's attempts to obtain their freedom through peaceful means have been rejected.

4. It is in this context that Israel apprehended Sheikh Abd el Karim Obeid, who directed, planned and actively participated in a number of terrorist operations, including the abduction of Col. Higgins.

5. Israel fully and wholeheartedly welcomes the call voiced by President Bush to bring about a reversal of the cycle of violence. It is in that spirit that Defense Minister Rabin publicly proposed yesterday to exchange all hostages of all nationalities for Shi'ites held by Israel. This offer stands.

6. We are engaged in a bitter struggle against terrorism. Innocent American and European lives have been lost through terrorist acts which were unrelated in any way to prior Israeli actions. We are deeply concerned about the lives of all the hostages in Lebanon, and strongly urge their immediate release.

7. The democratic world must stand united in our common struggle against terrorism, for if we fail in this, we would grant the terrorists an easy victory and invite upon ourselves many more innocent victims.

Dole Stands By Criticism —

(Continued from page 1)

But Dole's Democratic counterpart in the Senate, as well as a Republican colleague, took issue with the views of the senator, who in the past has been regarded as a friend of Israel. "I think that we have to recognize that each nation ultimately acts on what it defines as its self-interest," Senate Majority Leader George Mitchell (D-Maine) said on the ABC program. "We do that."

Sen. William Cohen (R-Maine) said Dole was speaking out of grief and anger, when a faction of the Islamic fundamentalist Hezbollah, or Party of God, said it had killed Lt. Col. William Higgins in retaliation for the capture of its leader.

"The anger was misdirected," Cohen said on

NBC-TV's "Meet the Press." "The anger should have been directed at the people who murdered Col. Higgins and not at the Israelis."

Israel Foreign Minister Moshe Arens, who called Dole an "old friend of Israel," said he understands Dole's anger and pain. But the anger should have been "vented against the terrorists and not against the people who fight against terrorism," Arens said on the ABC program.

Former Secretary of State Henry Kissinger, who also appeared on the ABC program, pointed out that if the United States or Israel take any action, they run the risk of hostages being killed. But the hostages also could be killed if nothing is done, he said.

"If we establish a principle that the terrorists have the right or even an implicit right to kill an American every time somebody does something they don't like, or somebody that is an ally of us, there are going to be a lot of Americans killed around the world," Kissinger said.

He said that the present crisis should be used to end the hostage problem once and for all. He and the others appearing on the Sunday programs agreed that the United States should use diplomacy, but should be ready to use military force if necessary.

Mitchell said that President Bush had been prepared to consider force if another hostage, Joseph Cicippio, had been killed last week, as one Shiite group threatened.

Jewish Agency Gives \$70,000 To Help Resettle Ethiopians

By ALLISON KAPLAN
NEW YORK (JTA) — Ethiopian Jews are getting some ad-

ditional help from the Jewish Agency, which has given \$70,000 to the American Association for Ethiopian Jews as part of a cooperative agreement between the two organizations. The Jewish Agency money will help expand AAEJ's "family reunification program," which assists Ethiopian Jews leaving the

country to join their family members in Israel.

There are an estimated 15,000 Jews left stranded in Ethiopia, after the massive "Operation Moses" airlifts of 1984 and 1985 rescued 8,000 from refugee camps in the Sudan.

All those remaining in Ethiopia have family members now living in Israel.

AAEJ, until now funded primarily by private donations, has been working to bring the families together. According to the organization, it has helped bring nearly 1,000 Jews to Israel since the completion of Operation Moses.

Ethiopia continues to be plagued by civil war, hunger and disease, and emigration from there is extremely difficult under the country's Marxist regime.

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Great Zionist Personalities

Max Nordau

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By PHILIP REDELHEIM
Special to The Jewish Voice

"My father, Reb Gabriel Ben Harav Ozer, whose family name was Sudfeld, was extremely pious and he did his best to bring me up in the same spirit so that I might heed all the commandments. However, he placed no obstacles in the road of my free spiritual development. I was free to read and study whatever I liked.

When I turned 15, I abandoned all the Jewish rules and code of behavior and from there on Judaism and Jewry became, for me, nothing more than a memory. I felt that I was a German and only a German. At 16, I chose the name of Nordau for myself, with the consent of my father and by permission of the government.

Thus, from my sixteenth year until my fortieth, my way of life and my relationships were entirely alien to all things Jewish. It was anti-Semitism that opened my eyes and turned me back to the Jewishness that I had forgotten. The hatred of others for us taught me to love our people."

The above in an excerpt from a letter written by Max Nordau in a reply to a request for some biographical data in 1896. Certainly, there is much more to the life story of the man who ranks second only to Theodor Herzl in the history of political Zionism. Born in Budapest, in 1849, by the time he was 14

Nordau was already publishing articles and critical reviews as well as poems and short stories.

At 18, he was a regular contributor to the "Pester Lloyd," the leading Hungarian newspaper, earning a fair income from his writings. That was the beginning of a long and distinguished literary career. As an aside, in his travels as a correspondent, he mastered 17 languages, including Yiddish and Hebrew.

He took time out to earn a doctor's degree in psychiatry and set up practice in Paris. To be more financially secure, he resumed his writing. From the start his books aroused enormous interest. "From the Carmel to Alhambra" won him world-wide repute. This was followed by "The True Country of the Billions" and "Paris Under the Third Republic."

It was his "the Conventional Lies" which ran into 20 editions, that established his reputation as a fearless and original thinker. In this book, which was banned in Russia and Austria and denounced by the Pope, he exposed all the lies and hypocrisy of Europe's so-called "progressive" civilization and condemned the hatred of the Jews as a symptom of the malady of the age.

The turning point in his life came when he met Theodor Herzl. Herzl had just written "The Jewish State" and he

asked Nordau to see him. The two men talked for three days straight and when the talks were over, Nordau said, "You may be mad, but if you are, I am as mad as you."

If Herzl was the incarnation of the leadership of the Zionist movement, Nordau was the thrilling voice of the Zionist congress. His moving speech at the first Congress in Basle, in 1897, was an emotional event for the delegates and for Jews everywhere. Since that initial Congress, it was his function, at every Congress, to make the opening speech on the situation of the Jews in the world.

He was a superb orator, unequalled in his time. Every sentence that fell from his lips was polished, incisive, penetrating. He lashed out fearlessly against the enemies of Israel and he also rebuked those Jews who turned a deaf ear to the agonies of their people. His devotion to Herzl knew no bounds. He was the captive of Herzl's mission. As Nordau, himself, said, "Zionism gave his life its aim and content." Herzl's death, in 1904, was the severest blow of his life.

He had never been part of the organizational structure of Zionism, preferring to maintain his personal independence and he absolutely refused to take Herzl's place in the leadership of the movement. The only thing to which he agreed was to

preside at the Zionist Congress, which Herzl had done as President.

Prior to and during World War I, Nordau did what he could for the Zionist movement and for Palestine. He came to London in 1919, but he found himself in an atmosphere not to his liking. He was also very upset with the Balfour Declaration, which has been issued two years earlier by the British government. In his view, it was inadequate for the creation of a Jewish State. It should have been more explicit. (What a visionary!)

He was appointed honorary president of the World Zionist Conference held in London in July, 1920. It was at that time that he delivered his famous speech before a mass meeting of thousands of people in which he advocated the settlement, in Palestine, of 600,000 Jews from Eastern Europe, without delay. Among the prominent British personalities present were Lord Balfour and Lloyd George.

He did not feel comfortable in London, so he returned to Paris. He was 72 and his health was failing. On January 23, 1923, he died and was buried in Paris. However, in accordance with his last wishes, his remains eventually brought to Palestine.

Max Nordau never saw Eretz Israel with his mortal eyes, but his remains rest side by side

with those of Ahad Ha-am, the father of Cultural Zionism and Chaim Nachman Bailik, the poet laureate of the Jewish people in the old cemetery in Tel Aviv.

In Max Nordau's honor, various streets and several schools in Israel have been named for him, in tribute to his last contribution to Zionism and the Jewish State.

(Phillip Redelheim is Executive Director of Congregation Beth El in Cherry Hill. He has been in the field of Jewish social services for 42 years. A student of Jewish history, Redelheim has studied with particular emphasis on the Zionist movement and the State of Israel.)

Chinese Woman Learns Hebrew In Israel

JERUSALEM (JTA) — Zhi Qi Yu, a 22-year-old native of Shanghai, hopes to be the first Chinese Hebrew teacher in her homeland.

Zhi is one of 450 foreign students participating in the summer program of the Rothberg School for Overseas Students at the Hebrew University here. Zhi came here from Brandeis University in Waltham, Mass., where she was enrolled in the Hornstein Program in Jewish Communal Service.

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Obituaries

Rose Cirker

Rose Cirker, 95, died of heart failure in Far Rockaway, N.Y., on July 22.

She is survived by two daughters, Harriet Lane of Floral Park, N.Y., and Marion Zimmerman of Greenville; five grandchildren and seven great grandchildren.

Washington, D.C.; and a sister, Helene Friedberg of Morgantown, W. Va.

Arrangements were made by the Schoenberg Memorial Chapel.

In lieu of flowers, the family suggests contributions to the Delaware Chapter of the National Multiple Sclerosis Society, 24B Trolley Square, Wilmington, DE 19806.

Samuel Levin

Samuel Levin, 83, of 111 Woodgreen Road, Radnor Woods, and formerly of Millsboro, DE, died on July 31.

He is survived by his wife, Florence S. Levin; a son, Irvin L. Levin of Radnor Woods; a daughter, Roslyn L. Cummings of Chanin; two brothers, Ben

Levin of Las Vegas and Isadore Levin of Baltimore; a sister, Eleanor Brager of Baltimore; six grandchildren and two great-grandchildren.

Arrangements were made by the Schoenberg Memorial Chapel.

In lieu of flowers, the family suggests contributions to the

Jamie Levin Fund of the Delaware Special Olympics, P.O. Box 9591, Newark, DE 19714.

Stella Peck

Stella Peck, 85, died of respiratory failure August 3 in Kutz Home, 704 River Road,

Bellefonte.

Mrs. Peck was a homemaker. Her husband, Morris, died in 1965. She is survived by a brother, Joseph Weinberger of Wilmington, and two sisters, Florence Rosenman of Short Hills, N.J., and Beatrice Siegelman of Pembroke Pines, Fla.

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Soft Words, Big Stick —

(Continued from page 8) ambivalence regarding the efficacy and sufficiency of language when the going gets rough, without resorting to — ROD to physical prowess and might. Rather, a disquieting parallel process seems to unfold. Just as Moses cannot get Pharaoh to listen to him, neither can God! Just as God bade Moses to use the ROD, God appears to be reconciled that "The Egyptians will know that I am the Lord [only] when I stretch out My hand against Egypt..." (Ex. 7:5, cf. 3:19, 20; 6:1).

And what of God's silence after Moses' displays of temper and violence. Moses had STRUCK and killed an Egyptian (Ex. 2:12). In rage, he hurled and shattered the Ten Commandments (WORDS, *asseret ha-DeVaRim*, Ex. 32:19). A rabbinic midrash makes an in-

teresting equation and seems to have divined the quintessential dilemma. It juxtaposes the ROD and tablets with WORDS, and tells us he weighed sixty *seah* each and both were made of sapphire (Targum Yerushalmy Ex. 31:18). Surely Moses could have learned that God would not condone brute force. He did not learn it because God neither taught it nor modeled it Himself. Rather, after all these things, God tells Moses "I will be gracious *ve-HaNoti*) to whom I will be gracious" (*ve-HaNun*), nor forgive the iniquity and sin..." (Ex. 34:6, 7).

But if compassion, dialogue, WORDS could not co-exist with expediency, the ROD and the MIGHTY hand, AT THAT TIME — are we locked into it for all time? Peering into the future, could Moses have found some comfort in the prophet

Zechariah's visions interpreted by the Gaon of Vilna (reading "im" as with),

"Not by might nor by power [alone], but WITH My spirit [also] says the Lord of the Armies... For [thus] shall he erect the keystone, which will be greeted by shouts of grace! grace! HeN! HeN! (Zech. 4:6, 7 trans. mine).

(Menorah Lebowitz Rotenberg is a psychotherapist and illuminator of texts in Teaneck, NJ. She is a founding member of Havurat Reyim in Teaneck and has taught several courses at National Havurah Institutes.)

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Miriam Weiner

Postcards: A Window Into The Past

When a fellow genealogist invited me to a postcard show at the Penta Hotel in New York, I arrived unprepared for the huge gathering of postcard enthusiasts all eager to sort through thousands of postcards neatly cataloged by subject or geographic area. Those few hours were the beginning of a new dimension to my collection of family memorabilia.

Within a few minutes, I located postcards for the "S.S. Celtic," the passenger liner which brought my grandfather, Morris Weiner, to this country in 1912. That first purchase a few years ago led to many postcard shows and a collection which now chronicles the history of my family beginning with postcards depicting scenes of Jewish cemeteries in Russia, the train station in Kiev, the dining hall at Ellis Island, Essex and Hester streets on the Lower East Side and Emigrant Landing in New York.

The collection includes a scene of Lackawanna Avenue in Scranton where my family once lived in 1907, the courthouse in Brooklyn where my grandparents obtained their marriage license in 1905, the Wallabout Market in Brooklyn

where my family did its shopping and one postcard titled "Busy corner, Broadway and Flushing Avenue." Since my grandmother once lived at 858 Flushing Ave., I can almost see her house in that postcard. There were even postcards of the schools my grandmother attended including one for P.S. No. 123 on Irving Avenue in Brooklyn.

My mother was born in Albany and I was able to locate postcards for the period she lived there depicting the public market and various street scenes. This is not an inexpensive collection. When I saw the two postcards from Albia, Iowa, where my father was born, I reluctantly paid the princely sum of \$15 for a scene of the West Side Square where I can make out the faces of shopkeepers standing outside their businesses with streetcars in the background.

Street scenes from Des Moines where I grew up include the high school attended by my father and me, the State Capitol Building — my first summer job — and other places which form part of the nostalgic memories of my childhood.

Postcards first appeared in the late 1860s in Austria as a conveyor of brief messages

which could take the form of advertisements, announcements, communications among friends and relatives or represent a souvenir from the sender. Their popularity grew rapidly with the addition of photos on postcards which may represent the only family photographs for many of us.

An important reference is a French book about Jewish postcards — not to be confused with a book about "French postcards!" in Images et Traditions Juives by Gerard Silvain (CELIV, Milan: 1980, 476 pp.) the colorful reproductions are chronicled by country from Abyssinia to Yeman with 34 countries in between. The personal notes found on some of the postcards reflect the life and times of the writer while also representing a poignant peek into their personal thoughts. The jacket cover notes that a thousand postcards (1897-1917) represent the history of the Diaspora.

One of my favorite postcards is titled "Children of the Ghetto and the Ice Cream Man" c. 1907, Chicago, from the Collection of Gotham Book Mart in New York City. Another special postcard is "Immigrants in the Dining Hall at Ellis Island" c. 1900 from The Granger Collection of New York.

Interest in postcards is evidenced by a recent exhibit at the Judaica Museum of the Hebrew Home for the aged in Riverdale, New York, entitled "Having a Wonderful Time — Wish You Were Here!" depicting turn of the century postcards for the Jewish New Year.

Although many postcards can be obtained for as little as 25 cents, some carry a price tag of \$50 for a synagogue in Poland, which no longer exists. An extremely rare postcard could cost as much as \$300.

A publisher specializing in albums of ready-to-mail views is Dover Publications, Inc., 31 East 2nd St., Mineola, NY 11501. Some titles in their catalog are "picture Postcards of Old New York" ... Old Boston ... Old Brooklyn ... Old St. Louis.

You needn't travel to a postcard show to discover

special cards relating to your ancestral roots. Try the obvious places such as shoeboxes (among the photo collections), old correspondence files, and boxes stored away in attics and basements.

Miriam Weiner, a certified genealogist, has prepared a beginner's guide (55 pages) on how to research family history that includes charts, list of archives and libraries, bibliography, maps, family group sheets and more. It can be ordered for \$10 & \$.250 postage/handling by writing to her at 136 Sandpiper Key, Secaucus, NJ 07094.

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NEW YORK (JTA) — Aaron Lansky couldn't believe that the phone call was for him. It was the MacArthur Foundation in Chicago, telling him he had been anonymously chosen to receive a fellowship totaling \$225,000. "It came as a shock," said the 35-year-old Lansky, "I'm thrilled and taken aback. But is certainly couldn't have come at a better time."

Lansky heads at the National Yiddish Book Center in Amherst, Mass., which is the home of some 900,000 volumes of Yiddish literature

as well as a library of tapes and a center for adult education courses in Yiddish culture.

"This culture was about to be destroyed," said Lansky. "These books and tapes will become our generation's access to over 1,000 years of Jewish life."

Lansky founded the center in 1979, when he was a graduate student in Jewish studies at McGill University in Montreal. He came up with the idea of establishing a center Yiddish literature when he encountered trouble finding Yiddish books he needed for study.

"People thought Yiddish was a dead language back then," said Lansky, "and books were being destroyed," either in moldy attics, ritual burials or paper shredders.

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Travel

Lower Manhattan: Where It All Began

By RUTH ROVNER
Special to The Jewish Voice

On a Sunday, Wall Street looks surprisingly serene. Without the weekday bustle,



The stately Statue of Liberty, created by French sculptor Frederic-Auguste Bartholdi lights the way to New York City's expansive harbor. The Statue of Liberty is open to visitors every day. (Credit: N.Y. Convention and Visitors Bureau)

tourists enjoy unobstructed views of its landmark buildings.

The massive New York Stock Exchange looks like a Greek Temple with its six Corinthian columns, each 52 feet high.

Federal Hall National Memorial at 26 Wall Street is stately and distinctive, with its marble facade gleaming in sunshine. The statue of George Washington is placed near the very spot where he took the oath of office as the first president of the new nation in 1789.

At the foot of Wall, the graceful spire of Trinity Church is visible, rising from a square church tower that once dominated the city's skyline. In its adjoining graveyard, Alexander Hamilton and Robert Fulton are buried.

Rich in history and varied in architecture, Lower Manhattan is the place, more than any other in the city, that resonates with the early history of the city and often of the nation. This was, after all, the start of New Amsterdam, and more and more tourists are discovering the pleasures of a weekend visit to the southern tip of Manhattan.

For the Jewish traveler, this compact area below Greenwich Village has special interest, for this is also the place where Jewish life began in the city. And modern Jewish tourists can easily trace that history by visiting the varied Jewish landmarks in Lower Manhattan.

A good starting point for a Jewish tour of the area is the spot where the first Jewish settlers landed on the island. At the corner of State and Whitehall, near Battery Park, is

a flagpole set in a small landscaped plot of ground just a stone's throw from the first landing. A bronze plaque at the base of the flagstaff commemorates the event: "Erected by the State of New York to honor the memory of the twenty-three men, women and children who landed in September, 1654, and founded the first Jewish community in North America."

It's a simple statement of a dramatic event. The 23 Sephardic Jews had set out from Brazil in May, 1654. Fleeing the Catholic Inquisition in Spain and Portugal, they first found haven in Dutch-owned Brazil. But when the Portuguese recaptured northern Brazil, the Jews fled again.

They set out in a boat headed for Holland. En route, the boat was captured by Spanish pirates and then seized again by a Frenchman and towed to the French West Indies. Finally, the refugees found themselves headed for New Amsterdam.

But even after the "Jewish Mayflower" finally landed in New Amsterdam, there was trouble. The governor, Peter Stuyvesant, bitterly opposed the Jewish presence. So he wrote to the officers of the Dutch West India Company, "praying most seriously that the deceitful race not be allowed to further infest and trouble this new colony."

Fortunately, most of the company's prominent stockholders were Jewish. So the settlers were allowed to stay. And their presence had an enormous in-



Celebrating its 100th birthday in 1983, the handsome Brooklyn Bridge links Lower Manhattan and downtown Brooklyn. The bridge's gothic arches and filigreed cables contrast with the stark lines of the World Trade Center's twin towers. (Credit: N.Y. Convention and Visitors Bureau)

fluence on American Jewish history.

Another site near Battery Park also marks a milestone in that eventful Jewish history — the immigrant experience.

Though the lines for the Statue of Liberty Ferry are long, it's worth the wait. As the crowded boat approaches Liberty Island, the sight of the huge statue is stirring. Cameras click and tourists gaze at the symbol of freedom that millions of immigrants saw as they headed for the "golden door" of New York City.

At the base of the massive statue, the sonnet, "The New Colossus," by Jewish poet Emma Lazarus, is printed in its entirety. It includes the familiar and famous line, "Give me your tired, your poor, your huddled masses yearning to breathe free."

Castle Clinton in Battery Park is another symbol of the immigrant experience. From 1855 to 1890, this building, now a national monument, was used as an immigrant depot. Until Ellis Island became the processing center, after eight million immigrants, including thousands of Jews, were processed right here before beginning their new life in New York.

A walk up Broad Street takes the visitors to sites that are reminders of the Jewish pioneers in New Amsterdam. Asser Levy's house once stood at the corner of Broad and Stone. Levy waged a successful fight for Jews to stand guard in the defense of New Amsterdam. Before his effort, Jews were prohibited from this duty and instead had to pay a burdensome tax.

A few blocks further in South William Street, originally called Mill street and informally known as Jews' Alley because of the many early Jewish settlers who lived here. They first prayed in a mill on this street. Then, in 1730, members of Shearith Israel Congregation built the first synagogue in North America on a site on this street. The historic synagogue no longer exists, but Shearith Israel does, and its members worship in a massive synagogue on Central Park West.

Even Wall Street echoes with Jewish history. The New York

Stock Exchange began in 1792 when 24 brokers stood under a button wood tree on this street and drew up a trading agreement. Of those 24 brokers, five were Jewish.

A few blocks further is the Wall Street Synagogue at 47 Beekman lies a place that unifies past and present. On the roof of this four-story modern structure is a replica of the early Mill Street synagogue, complete with wooden bimah and 18 seats. "It reminds people of the important Jewish history of this area," says Rabbi Meyer Hager.

This congregation was first organized in 1929 by a group of prominent New Yorkers who first worshipped in a loft at 35 Maiden Lane, dubbed "the penthouse place of worship" by the *New York Telegram*. Hager's father was rabbi at the time. "Nobody lived downtown then," he says. "So this was a place where Wall Street workers could worship on weekdays, a synagogue away from home."

By 1945, the congregation moved to 12 Dutch Street. The building was a gift from the Dutch Reformed Church. President Harry Truman took note of the gift, saying it "symbolized anew the centuries' old friendship between the historic Dutch Church and New York Jewry."

Then, in 1956, the congregation moved again, this time to its present home on Beekman. Here they worship in a 180 seat sanctuary of Sephardic design, reminiscent of the Mill Street synagogue.

Members are proud to be part of a congregation that symbolizes the continuity of Jewish life in Lower Manhattan. "We want this congregation to be the link to the early Jews who once lived here," says Hager. "We're trying to carry on a long tradition."

☆☆☆

—The Wall Street Synagogue at 47 Beekman is open 7 days a week. Call in advance to see the rooftop replica.

—The South Street Seaport at Fulton and Water Streets is a good place to see old sailing vessels, enjoy views of the East River and nosh on ethnic foods.

Despite Denials, Israel And PLO Are Increasing Indirect Contacts

By GIL SEDAN

TEL AVIV (JTA) — Despite denials by Prime Minister Yitzhak Shamir, there appears to be increasing evidence of indirect contacts between the Palestine Liberation Organization and Israeli officials. In fact, Shamir himself was briefed late last month by Vice Premier Shimon Peres on messages from the PLO conveyed by a Soviet envoy to Peres's advisor, Nimrod Novik.

Novik had met earlier in Paris with Gennady Terrasov, director of the Soviet Foreign Ministry's Middle East department. Terrasov had come from Tunis, where he met with PLO leaders.

The latest reported indirect contacts with the PLO have involved Deputy Finance Minister Yossi Beilin, who, like Novik, is a Labor Party member with dovish views and close ties to Peres.

Beilin initiated a meeting with Palestine activist Faisal Hussein, who is considered a

senior contact for Al Fatah, the wing of the PLO controlled by Yasir Arafat. Hussein was released from administrative detention in Israel several months ago.

Hussein is rumored to have acted as a go-between for Israel and the PLO, and to have played a key role in the reopening of schools in the West Bank last month by convincing the PLO to approve the move.

On the same day that Hussein's meeting with Beilin was scheduled to take place, Gen. Amram Mitzna, head of the Israel Defense Force's central command, extended an order closing the Institute for Arab Studies in East Jerusalem, which Hussein runs. Authorities first shut down the institute last year, claiming that it served as a center for subversion activities. They have now extended the closure for another year. Hussein claims that the institute is purely an academic organization and has vowed to continue his activities.

Meanwhile, a Dutch initiative to bring the PLO and Israel closer together was shelved. As part of an effort to produce a memorandum of understanding between Labor Party doves and PLO leaders, former Dutch Foreign Minister Max van der Stoep had been

scheduled to meet with Beilin.

But with insufficient support for the document from both the PLO and the Israelis, the Dutch decided to put it aside. The memo was to have included these points:

- Recognition of the Palestine people's right to self-determination;
- Agreement to reach a settlement in stages, with linkage between the interim and final settlements and without rejecting any options;
- Settlement of the refugee problem;
- Guarantee of Israel's security;
- Support for U.N. Security Council Resolutions 242 and 338, which call for the Israeli return of land in exchange for peace;
- Prevention of terror in all forms; and
- Agreement to elections in the territories as an important step in the process.

Van der Stoep, who was foreign minister from 1973 to 1977, also failed in his attempt to arrange a meeting at the end of June between Beilin and Abdullah Hourani, a member of the PLO Executive. The two were in the Netherlands at the time.

(JTA correspondent Henrietta Boas in Amsterdam contributed to this report.)



Israeli Court—

(Continued from page 1)

tion of Jews to include children born of a Jewish father and a non-Jewish mother.

The justices' full opinions will be issued at a later date.

In reaching their decision, the justices considered some 10 separate cases on non-Orthodox conversion. Arguments were presented earlier this year.

Gail Moscovitz, a Reform convert who brought one of the appeals, told army radio that the decision ended a two-year struggle in which her status as a Jew was in doubt. "Now I'm on both feet, I am Jewish and things are fine," she said.

The Conservative movement in Israel issued a statement praising the ruling, as did Conservative and Reform groups in New York. But Orthodox leaders in Israel and the United States were quick to criticize the decision.

Israel's two chief rabbis, Avraham Shapira and Mordechai Eliahu, said the High Court had "dodged the problem rather than seeking to resolve it."

Political observers found it unlikely that Arye Deri of the ultra-Orthodox Shas party would remain in the Cabinet as interior minister, if he would now have to register non-Orthodox converts as Jews.

Following the Shoshana Miller ruling in 1986, Interior Minister Yitzhak Peretz resigned rather than register Miller as a Jewish citizen.

Deri said he would consult with rabbinic authorities before issuing his official reaction to the ruling. But he told reporters he was "very sorry indeed" about the ruling, though "very pleased" about the court's decision to bar Reform rabbis from officiating at marriages.

Saying the Likud party had "broken all its promises to us," Knesset minister Menachem Porush of Agudat Yisrael said his party would now have to contemplate leaving the unity coalition government, in protest. The predominantly Hasidic party holds a mere five seats in the Knesset and does not have a minister in the Cabinet.

Binyamin Begin, a Likud Knesset member, hinted he would seek support for legislation that would overhaul the process for issuing identity cards.

Religious Affairs Minister Zevulun Hammer said he would consult with his National Religious Party colleagues and with other Orthodox parties about introducing new citizenship legislation. Hammer said those consultations would also include "interested parties" in the Diaspora.

Rulings Split Jewish Groups Along Denominational Lines

NEW YORK (JTA) — American Jewish organizations were divided along denominational lines in their reaction to the two rulings issued last month by Israel's highest court.

Non-Orthodox organizations praised the High Court of Justice's reaffirmation of the right of non-Orthodox converts to gain automatic Israeli citizenship. But Orthodox groups focuses on the second ruling, in which non-Orthodox rabbis were again blocked from performing marriages and other personal-status rituals in Israel.

The swift reaction to the landmark rulings indicated that, despite efforts by some groups to paint the convert decision as a "victory for Jewish unity," the "Who Is a Jew" issue remains a divisive concern in the Diaspora.

The Association of Reform Zionists of America called the ruling on converts "a major victory for religious liberty and religious pluralism in Israel." And it termed the ruling denying non-Orthodox rabbis the right to perform marriages "a setback but not defeat." It said it would begin mobilizing support in Israel for a law allowing Reform and Conservative rabbis to officiate at weddings.

The United Synagogue of America, the Association of

Conservative congregations, took a similar stand. Its president, Franklin Kreutzer, said, "We will no longer tolerate Conservative Judaism being accorded less validity in Israel than Orthodoxy."

Sholom Comay, president of the American Jewish Committee, welcomed the decision on converts, saying it "helps to preserve the unity of the Jewish people so essential to Israel at this critical time."

But while his organization is not affiliated with the major Jewish denominations, he expressed concern about "the monopoly exercised by the Orthodox rabbinate in matters of marriage and divorce within Israel."

Phil Baum, associate executive vice president of the American Jewish Congress, another non-affiliated group, said the decision on converts "is a welcome affirmation that the common bonds of Jewish history and fate have endured and continue to bind us into one people."

Likewise, Thomas Neumann, executive vice president of B'nai B'rith International, called the ruling on converts "a victory for tolerance and pluralism that will enhance Jewish unity and enable a greater number of American Jews to identify more strongly with the State of Israel."

"We look forward to the day when all branches of

Judaism will truly be equal in the Jewish state," he said.

But Rabbi Moshe Sherer, president of the Orthodox Agudath Israel of America, said the High Court's rulings are incongruous. "On the one hand, it places a 'stop sign' at Israel's border to halt non-Orthodox rabbis from performing marriages in Israel," he said.

On the other hand, it "places a 'welcome sign' at Israel's borders for the fruits of these halachically invalid practices, such as quickie conversions, so long as they are performed in the United States by these same rabbis."

The court's decisions, he said reaffirm "that Israel remains closed to the concept of 'three wings of Judaism,' which has wreaked spiritual havoc in the United States."

Rabbi Marc Angel, vice president of the Rabbinical Council of America, said his Orthodox organization "supports the position of the Chief Rabbinate in Israel, which is that all ceremonies relating to Jewish identity and family life must be performed according to halacha.

"Dissension on these matters on the part of non-Orthodox is undermining the foundation of Jewish life as we have known it for thousands of years," he said.

Security Steps Outlined For Egged

TEL AVIV (JTA) — Israeli police are planning to beef up security measures on public buses in order to prevent incidents similar to the July 6 bus crash, when a Palestinian grabbed the steering wheel and plunged the bus into a ravine.

The measures were outlined by Deputy Inspector-General Gaby Amir, who headed the committee that examined the July bus crash, in which 16 people were killed.

Among the measures Amir announced were that bus

drivers will be equipped with tear gas canisters as well as fire extinguishers and special blankets to put out fires.

Also, barriers of steel bars will be placed between the drivers and passengers, and seats near the driver will be reserved for security personnel such as soldiers and policemen who travel by bus, so that they can intervene in any attempted attacks. Bus drivers will also undergo special training on how to act in emergency situations.

Center Established To Maintain Condition Of Israel's Holy Sites

JERUSALEM (JTA) — Responding to mounting complaints from tourists and other visitors, a new authority has been established to oversee the proper maintenance of the holy sites throughout Israel. The National Center for Holy Places was set up at the personal initiative of Zevulun Hammer, minister for religious

affairs, and will be part of his ministry.

Oded Wiener, a geographer, has been appointed its director. The center will be responsible for the physical upkeep of 48 officially designated holy sites around the country. Until now, there has been no nationally established criteria for their maintenance and operation.

Let Off Steam Write A Letter To The Editor

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Can Israel Try A Palestinian Fairly? Case To Be Argued In Court

By ALLISON KAPLAN

NEW YORK (JTA) — The issue of whether a suspected Palestinian terrorist can receive a fair trial in Israel has taken center stage in a federal court in Brooklyn.

Mohmond El-Abed Ahmad, a naturalized American citizen who was born in the West Bank city of Ramallah, has been charged in Israel with taking part in an attack on an Egged bus in the West Bank in 1986, an attack which left the bus driver dead and a passenger wounded.

The U.S. government has been seeking Ahmad's extradition to Israel for more than two years, to face a string of charges including murder. Ahmad has remained incarcerated in the Metropolitan Correction Center in Manhattan throughout his legal fight against extradition. Former U.S. Attorney General Ramsey Clark has been Ahmad's lawyer in the prolonged court battle.

In his latest court petition, Clark stated that Ahmad's "chances of receiving even a modicum of due process within the Israeli judicial system are nonexistent." In Israel, Ahmad would "be faced with procedures and/or treatment that is antipathetic to a federal court's sense of decency."

To support these claims, Clark has called expert witnesses to testify before U.S. District Judge Jack Weinstein, among them Lea Tsemel, a West Bank attorney well known for defending Palestinians, and Abdeen Jabara, the president of the American

Arab Anti-Discrimination Committee.

Clark has also submitted voluminous documentation to the court compiled by Palestinian and other sources, which details alleged mistreatment of Palestinians in Israeli custody.

The U.S. government, which is fighting for Ahmad's extradition, plans to call two of its own experts to testify Wednesday to defend the Israeli system of justice. One witness will be the celebrated Harvard law Professor Alan Dershowitz, who has observed and written about the judicial process in Israel. "My view is that anybody can get a fair trial in Israel," Dershowitz said in a telephone interview.

Ahmad, who is also known by the name Mahmoud Abed Atta, is reputedly a member of Abu Nidal's terrorist group.

Abu Nidal's organization has taken responsibility for the April 12, 1986, West Bank bus attack in which three men threw Molotov cocktails and fired automatic weapons at an Israeli bus near the Dir Abu Mishal intersection, killing the bus driver and wounding a passenger.

Two Palestinians were tried and convicted in the attack. The Israeli government says the two men implicated Ahmad as their accomplice in statements they made while in custody. By that time, Ahmad had fled the country.

After a global manhunt, Ahmad was located in Venezuela by Israel and the FBI in April 1987.

Since there is no extradition treaty between Venezuela and

Israel, Ahmad was deported to the United States, where a warrant for his arrest had been issued. Upon his arrival at Kennedy Airport, he was immediately taken into custody, and Israel formally requested his extradition two months later.

In Ahmad's first extradition hearing, Magistrate John Caden ruled that the government could not extradite him to

Israel. Caden concluded that the bus attack was "a political act" which made Ahmad immune to extradition. He also ruled that Ahmad had been brought illegally to the United States. But Caden's ruling was reversed when the government filed its extradition request for a second time, and Magistrate Edward Korman granted the extradition.

Court sources say a final ruling on the appeal now before Judge Weinstein is not expected until late September, following oral arguments and the submission of legal briefs.

If Weinstein rules in the government's favor and upholds the extradition order, Ahmad has the right to appeal the case to the 2nd U.S. Circuit Court of Appeals, and potentially to the Supreme Court.

200,000 Return To West Bank Schools

By GIL SEDAN

JERUSALEM (JTA)—Some 200,000 Palestinian children went back to school July 22, as Israeli authorities opened West Bank schools for the first time since Jan. 20. Israel had closed the schools for most of the 19 months of the Palestinian uprising, on the grounds that they served as bases for violent demonstrations.

Israeli authorities said the reopening went smoothly, despite a general strike in the territories, with about 183,000 elementary-school students and some 10,700 high-school seniors returning to class.

The older students were allowed to return to school in order to take their matriculation exams. The remaining 125,000 children of secondary-school age will return to school gradually, provided schools remain quiet. The school year is due to end Nov. 23.

Classrooms were full and students assured reporters that there would be no more demonstrations in the schools.

The heads of the uprising called the general strike to pro-

test the school closings. Street slogans smeared on walls in the territories by the Islamic fundamentalist Hamas movement called on the students to return to the classroom. They warned, however, that the "Israeli occupiers would undoubtedly try to exploit" the openings "to show that they are in control of the situation."

Brig. Gen. Shaikha Erez, head of the civil administration in the West Bank, met with students and told them that their future is in their own hands. "If you want to learn, you have the opportunity to do so," he told the students at a school in Tulkarm. "If you don't, then that's your choice too."

IDF Says No To Interviews

TEL AVIV (JTA) — Israel Defense Force Chief of Staff Dan Shomron gave orders last week that senior IDF commanders, general staff major generals and chief officers of the various military corps may not grant interviews to the

news media until further notice, *Al Hamishmar* reported.

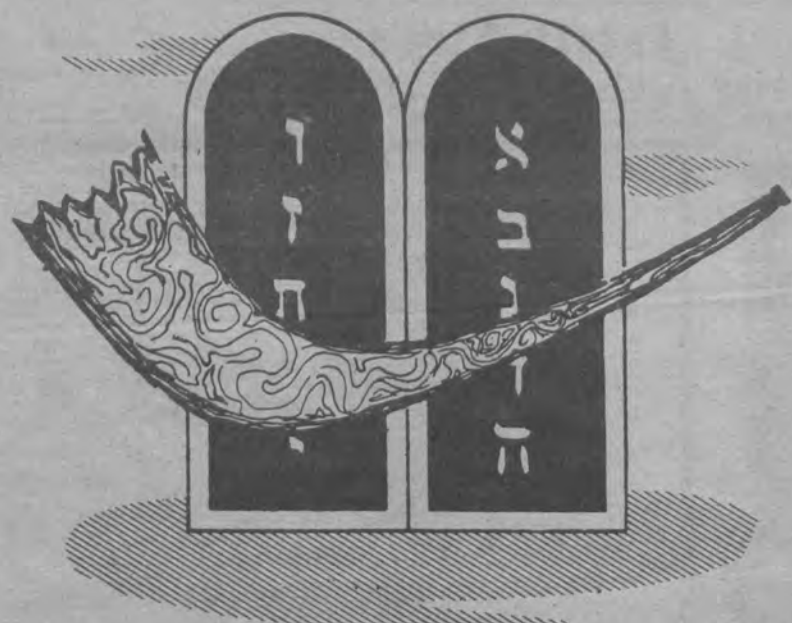
Shomron explained his decision saying that many military figures have recently given interviews and that he wishes to lower the profile of the IDF in the media.

Galil Has More Arabs Than Jews

TEL AVIV (JTA) — The Galilee region has lost its Jewish majority for the first time, according to a memorandum recently sent to Labor Central Committee members by Micha Goldman, a Labor Knesset member and head of

the Kfar Tavor local council.

During the past two years, some 23,000 residents have left the Galilee, 11,000 of them in 1988. The ratio of Jews to Arabs in the region now stands at 95 Jews for every 100 Arabs.



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*Home-like. **Whole story.



THE MILTON & HATTIE KUTZ HOME, INC.

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