

# The JEWISH VOICE



Vol. 41, No. 65 18 Kislev, 5761 December 15, 2000 36 Pages  
 PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628

## Happy Hanukkah



**Hanukkah,**

By Arthur Szyk, 1948

photography by Suzanne Kaufman, Courtesy of the Library of the Jewish Theological Seminary

### INSIDE THE VOICE

Calendar of Events .....35	Editorial.....3	Israel Focus .....26
Chanukah Chailights.....22	Election Update .....23	Jewish Perspectives .....28
Community Profiles .....2	Federation Focus .....4	Milestones .....34

## COMMUNITY PROFILES

# Feeling At Home In The Jewish Homeland

by Elana Romirowsky

I'd like to take an opportunity to reflect upon my experiences here in Israel, and comment on the current political situation that has, rightfully, caused concern throughout the world. Despite the fighting between the Israelis and Palestinians, my classmates and I are relatively unaffected day to day, and the mood of our group remains enthusiastic and upbeat. I feel safe and very much at home here in the little town of Hod Hasharon, though the crisis has created good reason for strict policies regarding the security for the American students studying here (e.g., no travel on public buses, no shopping in large malls, and no trips to "Arab-Israeli hot spots"). I have made it my personal goal to try to soak in every minute and try to insure appreciation for every experience. I refuse to let the political situation put a damper on this incredible opportunity to live in Israel with my closest friends and classmates.

A sobering event affected my class recently when a classmate was forced to leave the trip early and return to America, due to his par-

ents fears for his safety. I can surely understand and sympathize with their concerns and I'm sure it was a painful decision for his family. We, who remain, all miss him, and our group and dorm dynamics have been altered by his absence.

My classmate's return home created a bit of an irony. The focus of this year's curriculum has been Zionism - the movement to create a Jewish State. We have studied diligently about Jewish heroes: the selfless individuals who risked their lives and dedicated themselves to fighting for the establishment of a homeland in Eretz Yisrael. We listened to lectures and beheld our teachers' passion as we learned about Theodore Herzl and the poetess, Rachel, who followed their hearts to find a way to achieve our homeland. We appreciate their heroism and they have become models for us today.

Recently, my class took a trip to the Kineret, and we sat by Rachel's grave reading her poetry and learning of her fervent desire to physically work the land. We had a debate and we were given the following scenario: if we were in col-

lege attending our "dream schools", and were asked to go to Israel during a war to help with everyday life in any way possible, would we risk losing our dream school placements to support the effort to protect the land of Israel? It proved to be an interesting debate, and, in the end, most of us agreed that we would be willing to risk losing our college experience in order to fight for what our ancestors tried so hard to achieve. How, then, could we turn our backs on Israel now? Considering the debate scenario I thought of those who have come before me who took great risks by coming to Israel for the purpose of fulfilling the Jewish dream. They, too, could have taken an easier route and avoided physical danger. They chose to devote themselves to the physical land, to dedicate their souls to Israel's defense forces, and sweat to achieve their goals. I feel that we are now facing a similar challenge. We, too, are faced with a decision. I choose to stay and not cave in to Palestinian terrorism. I hope, by my example, tourism will not dwindle. The continuity of our people depends, I believe, on this

attitude.

I am beginning to understand my responsibilities as a Jew and my relationship to Israel. It is the homeland which unites us as Jews and, through our rich history, creates a common bond. Heroes have prayed for it, and fought for it and now it is in our hands to make sure

we do not lose it.

Elana Romirowsky, an 11th grader at Akiba Hebrew Academy, and an alumnus of Albert Einstein Academy in North Wilmington, is the daughter of Dr. Sam and Ann Romirowsky and Dr. Steve and Rabbi Ellen Bernhardt.

## Dubner Explores Return To Jewish Roots

Stephen J. Dubner, author of *Turbulent Souls: A Catholic Son's Return to His Jewish Family*, will speak at the Jewish Community Center of Delaware on Wednesday, December 20th at 7:30 p.m. Dubner, writer and editor at the New York Times Magazine based his book on a cover story he wrote for the magazine—one of the most widely discussed articles in the publication's history.

The book describes his parent's conversion from Judaism to Catholicism, his exploration of their roots and his own embrace of Judaism.

Dubner, the youngest of eight children, was a devout Catholic-studying catechism and serving as an altar boy. He was barely aware of his Jewish roots until the untimely death of his father.

The discovery of some secret letters and several in-depth conversations with his grandmother started Dubner on a search that would change his life.

To learn the whole story, plan on attending Dubner's presentation which is hosted by the Adult Institute of Jewish Studies. Admission is \$10 per person.

The entire community is welcome!

## Spend Christmas Day In Service To Others

The Jewish Community Center of Delaware has the perfect way for Delaware Jewish families to spend Christmas Day. Spend Monday, December 25, from 2 p.m. to 7 p.m. at the JCC doing a mitzvah for the Ronald McDonald House. Adults can wrap gifts, prepare donations of food, kitchen, household items and office supplies for delivery to residents and their families and participate in educational programs and discussion groups.

Children from pre-K through 6th

grade will enjoy holiday movies, crafts, Chanukah games and a wide range of sports activities.

The entire family is invited to participate in a community Menorah lighting and feast on Chinese delights during a festive buffet.

JCC members can bring the entire family for just \$20, non-members may participate in this very special day for just \$30.

For additional information about donations, please call Staci Groland at 478-5660.

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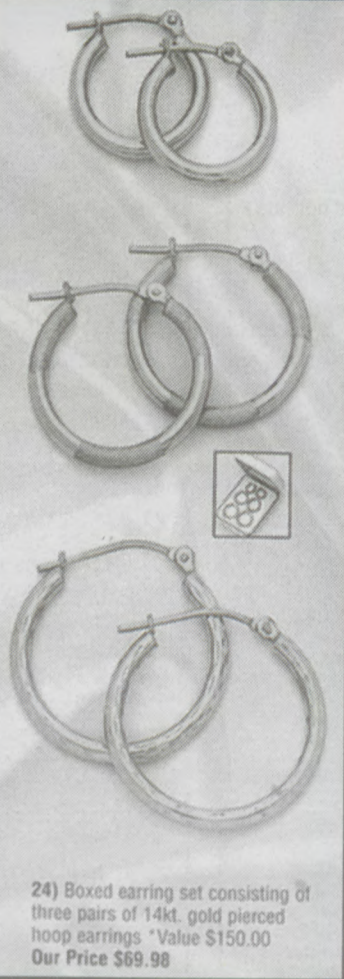
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# EDITORIAL

## A Call For Unity

Are we, the American people, capable of rising above the partisan politics that have so deeply divided this "one nation, indivisible?"

On the evening of the double chai day since the November 7th presidential elections were to be decided, both the victor and the vanquished called for an end to the bitterness that threatens to diminish the office of the presidency and to tie the hands of the 43rd Commander in Chief.

Both men shed the rancor that has characterized much of their campaign rhetoric and appealed to Americans to view themselves not as Republicans or Democrats but as men and women united by their common citizenship in a nation revered as the world's only remaining superpower.

Vice President Al Gore, with an eloquence and grace that overwhelmed even the moist stoic news commentators; appealed to Americans to place our nation's needs, hopes and dreams above party loyalty. He urged his own supporters to unite behind President Elect Bush and begin a new chapter in American history.

Governor George W. Bush, carefully

choosing as his pulpit the Democratic Chamber of the Texas House of Representatives, pledged his commitment to healing the wounds caused by this protracted and often acrimonious presidential race.

With G-d's guidance, he hopes to unify Americans in a shared commitment to realizing our promise as a light among nations.

As Chanukah, our Festival of Lights, approaches, we Jewish citizens of this great Democratic society should pray for the new administration.

May President Elect Bush continue to strengthen the historic and mutually beneficial partnership between America and Israel. Let him remain true to the principles of a constitution that provides for a separation of Church and State. Give him the wisdom and sensitivity to forge an administration where every American regardless of race, religion or party affiliation feels empowered, respected and included.

Yasser Koach President Elect Bush, may you and our great nation move from strength to strength!

# The JEWISH VOICE

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

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Periodicals postage paid for The Jewish Voice (USPS-704160) at Wilmington, Delaware. Subscription price: \$18.00. Circulation: 3,200. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 100 W. 10th St., Wilmington, DE 19801. (302) 427-2100. The FAX number of The Jewish Voice is (302) 427-2438. E-Mail: jewishvoic@aol.com

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## PARSHA PLACE

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Vayishlach

Genesis 32:4-

### FACING OUR ANXIETIES AND MOVING ON Na'amah Kelman

Our father Jacob is a man in motion. Even in the womb, he struggled to get out. Of all the patriarchs, we know him best. We've followed the ups and downs in his life. He is complex, always changing, ever-growing. Perhaps that is why we, his descendants, are always pressing forward, always taking risks. But by the time Jacob is preparing for his reunion with his brother, Esau, in this week's parashah, he has become reticent and fearful, his bravado gone. Now Jacob knows that there is too much at stake—too many women, children, and possessions.

At this time, before the meeting with his brother, Jacob desires quiet. He chooses to remain alone. But in the dead of the night, Jacob, having left his encampment set up and his servants prepared to placate his brother with gifts, is confronted by a mysterious visitor and once again finds himself wrestling. The struggle continues all night. But what is this encounter about? Who is this man who cannot overcome Jacob? And why does this incident occur at this time?

At the end of this encounter, Jacob is renamed. From now on, he will be called Yisrael to mark his ongoing struggle with "beings divine and human." (Genesis 32:29) This dramatic gesture moves Jacob/Yisrael forward, but is he transformed? Not really. While his fear and anxiety about facing Esau have been dissipated, during the actual reunion, it is Esau who takes the first step and runs to embrace Jacob.

Many stories that follow this incident show us actions by Jacob that fall short of the ideal. Perhaps this is why Jacob remains our most authentic role model. His late-night encounter teaches us that we are allowed to confront our fears and be turned upside down by them. However, it does not follow that in the morning we will necessarily be new people. At best, we will be improved, more sober, ready to face the challenges of the day. The lesson that Jacob teaches us here is that like him, we must strive to face our anxieties, try to calm them, and then be ready to move on.

There is a Hasidic custom to read this story at the Havdalah service as a reminder that Shabbat is a time for spiritual wrestling. By anticipating the confrontation with Esau, we prepare ourselves to face the week ahead with more clarity of thought, more energy, and more humility. In this way, we move our lives forward, taking with us our strengths and leaving behind our fears.

Na'amah Kelman is the coordinator of the Beit Midrash, the Liberal Yeshivah in Jerusalem, and rabbi at the Tali Bayit Ve'gan School.

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...

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Vice President Al Gore

# FEDERATION FOCUS

## Message From The Federation President

In my last President's message to you, I shared some of the thoughts expressed by Israeli leaders during the General Assembly of Jewish professionals and lay leaders. While the focus on that conference was on events in Israel, I also learned some more about overseas programs that Federation dollars, through your contributions, help fund. I would like to share this information with you.

This is important, for while the attention of the American Jewish community is understandably focused on Israel, we must not lose sight of the fact that there are still hundreds of thousands of Jews outside of Israel whose very livelihood depends on our continued support.

One of the programs of the Joint Distribution Committee, an

agency that provides food and services to impoverished Jews overseas, especially those who live in the Former Soviet Union, is called Tikvah.

This program focuses on assistance to handicapped children. Let me give you two examples of how it works. Both of these cases involve children from the Republic of Ukraine.

One case involved a young girl named Masha. Her family was poor and unable to provide her proper nutrition. She developed ricketts and was unable to walk. JDC found a volunteer doctor who treated her at a JDC Hesed center. After a year of improved nutrition, vitamins and physical therapy she is able to walk without assistance and enjoys a normal childhood playing with her

brother, Seryozha. If enough funding becomes available, her parents would like to emigrate to Israel.

Another case involved young mother, Anya, and her daughter, Sasha. When Sasha was a few years old she developed a flu-like illness. Her doctor failed to treat it and when he finally did, the available antibiotics were not effective. Sasha developed hydrocephalus and suffered a brain injury. Anya's husband did not want to have a handicapped child in his house and felt that she should be abandoned. Anya refused and her husband left. This case was brought to the attention of the JDC. Medical attention and therapy was provided for Sasha. Later arrangements were made to send Anya and Sasha to Israel where Sasha now receives

proper treatment on a permanent basis.

These are only two families who have been assisted by the JDC. These programs are made possible only because of contributions from the American Jewish Community. Those of you whose contributions to the JDC, through your annual pledge to the Jewish Federation of Delaware made this possible, can and should feel proud of the mitzvah you have helped to accomplish.

Without detracting at all from the need for our continued support for Israel, we have a responsibility to maintain and increase the support of those Jews whose very existence depends on us. Every year a portion of your contribution to the Jewish Federation of Delaware helps fund programs like Tikvah.

Unfortunately, every year there are needy Jewish families who are unable to receive assistance because of insufficient funds.

The needs of these impoverished overseas Jews are great. When Federation representatives contact you for your pledge to our Annual Campaign, remember Masha, Anya and Sasha. You can feel proud of what you've done to help them and others like them but with that pride comes a continued obligation to make it possible to help more families.

Much has been done already. With more, we can help so many more: in Delaware and overseas.

Happy Chanukah to you and your families.

*John Elzufon*  
John Elzufon

## JFD Community Event Scores A Hit!

Mandy Potamkin's rousing rendition of "Take Me Out to the Ballgame," sung in Yiddish, set the stage for a crowd-pleasing Jewish Federation of Delaware Community Event held Sunday, December 3rd at the Delaware Art Museum. JFD Coaches Dr. Barry and Carole Bakst helped organize a special screening of "The Life and Times of Hank Greenberg", a documentary about one of America's greatest Jewish-American athletes.

The baseball theme was carried through with peanut filled M&Ms, crackerjacks and Hank Greenberg baseball caps, which were given away to several lucky audience members throughout the afternoon.

Federation Annual Campaign Co-Chairmen Buddy Berger, Esq. and Scott Feinman rallied the capacity crowd to sustain the excitement generated by this all-star event and go to bat for the Jewish Federation of Delaware's 2001 Annual Campaign.

(photos by Joel Glazier)



Left to right: John Elzufon, Esq., Federation President; Scott Feinman, Annual Campaign Co-Chair; Judy Wortman, Jewish Federation of Delaware Executive Vice President; Rhonda Falk, Annual Campaign Director; Carole and Dr. Barry Bakst, "Coaches" and Chairs of the Community-Wide Event.



Left to right: Carole Bakst; Cheryl Tucker; Dr. Barry Bakst.



Left to right: Dr. Barry and Carole Bakst, Jeff Metz, Jewish Community Center Executive Director; Renee Shatz-Amdur, University of Delaware Hillel Executive Director; Marlene Milunsky, Delaware Gratz Hebrew High School Principal; Judy Wortman.



Left to right: Laura Klein; Pano Anthos, winners of the coveted Greenberg baseball caps.



Left to right: Robin Saran, Albert Einstein Academy President; Buddy Berger, Esq., Annual Campaign Co-Chair; Dr. Barry and Carole Bakst; John Elzufon, Esq.; Jeff Metz; Glenn Engelmann, Esq., Jewish Family Service President; Dory Zatuschni, Jewish Family Service of Delaware Executive Director.



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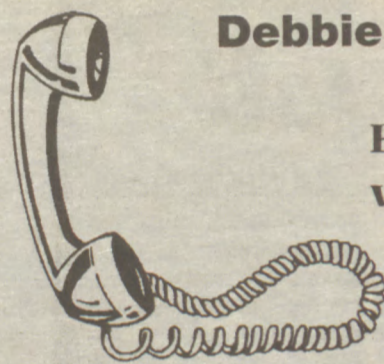
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### Be A Part Of JFS' 100th Anniversary Celebration

Jewish Family Service of Delaware invites the community to share their stories, photographs and memorabilia about JFS as the agency prepares for its 100th Anniversary.

JFS Executive Director Dory Zatuchni said that the agency is preparing a brochure and video tracing a

century of service and needs community participation. Please call JFS at 478-9411 for additional information.

Mark your calendars for the JFS Anniversary Gala, April 21, 2000 at the Delaware Center for Contemporary Arts.

To Advertise in the Jewish Voice, call Irv Epstein at 427-2100, Ext. 24

**TALKING TURKEY TO FIGHT HUNGER:** Empire Kosher Poultry, producer of all-natural kosher chickens and turkeys, will help feed the hungry through its annual "Pound for Pound" program. For every pound of turkey purchased through the end of the year, Empire will provide a pound of kosher poultry to soup kitchens, food banks and community groups serving the needy. To make your purchase count, save the weight label from any turkey (fresh or frozen) purchased between Nov. 1 and Dec. 31, 2000. Send the label to: "Pound for Pound," Empire Kosher Poultry, RR5 Box 228, Mifflintown, PA 17058, before Jan. 15, 2001. Individuals and groups participating will receive certificates of appreciation from Empire, acknowledging their donations, as well as money-saving coupons.



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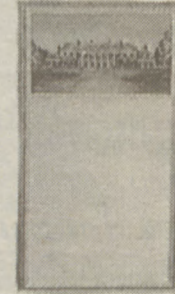
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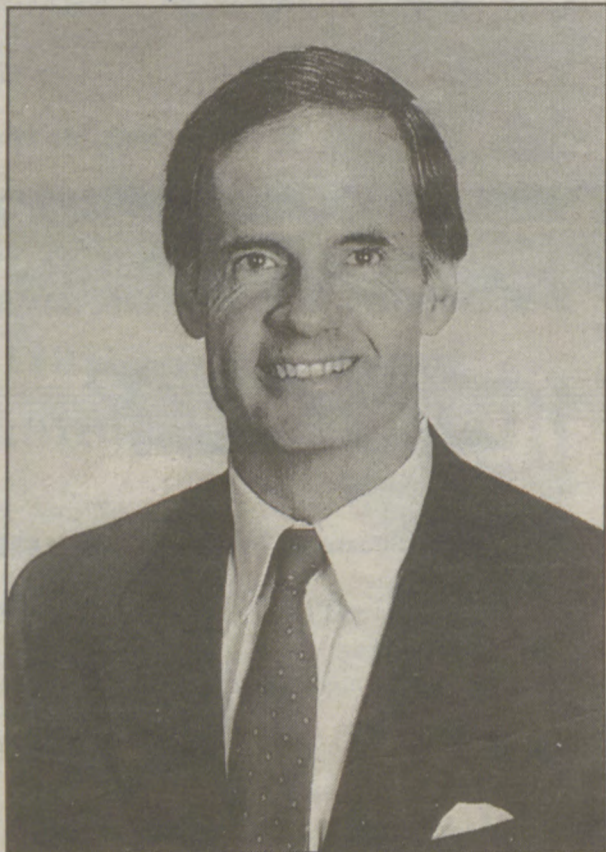
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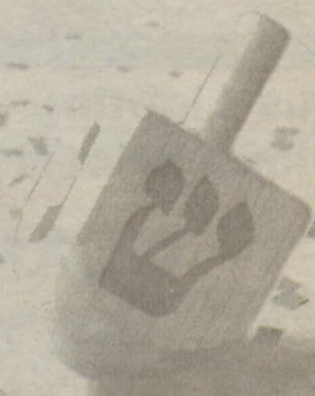


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# ENDOWING THE FUTURE

## A Philanthropic Perspective On The Chanukah Story



By Rachel A. Gross, Esq.

Who can retell the things that befell us? - Who can count them? In every age a hero or heroine came to our aid (Popular Chanukah song)

Judy and Mac Abee enjoy Chanukah. Their entire family gets together to eat latkes, light the candles in the menorah, sing and play dreidel. In addition to the joy they experience from watching their children and grandchildren participate in this holiday tradition, Judy and Mac use the family celebration as a way to discuss Tzedakah and to pass along their commitment to Jewish philanthropy.

As the lights of the Menorah begin to burn out and the last latke is eaten and the final game of dreidel has been played, the entire family gathers around the table. Uncle Matt, Mac's uncle, age 94, the family patriarch, begins the family meeting by retelling the traditional story of Chanukah - the fight by the Jews in ancient times for freedom from religious persecution and the story of the olive oil, only enough for one day, which lasted for eight days. In addition to the Chanukah story, Uncle Matt recounts the family history. He tells of family members who immigrat-

ed to America and began successful businesses and earned degrees in higher education. He tells the story of those who stayed behind and those whose journeys took them to other countries, including the cousins who live in Israel. In this way, even the youngest Abee, Hannah, age 5, along with her siblings and cousins, learns about her connection to her extended family and to Jews everywhere.

A number of years ago Mac and Judy placed highly appreciated stock that they had purchased in small amounts, at relatively low cost, during the early years of their marriage and stock that Judy had received as part of her employer's compensation program into a Philanthropic Fund at the Jewish Fund for the Future. The Fund has grown and each year there is accumulated interest on the Fund. Once the family and Jewish history have been retold, Mac reports to all of the assembled the amount of money available for distribution to charity this year. Once that report is made, Judy reviews for everyone the contributions made last year, the amount of each contribution and the purpose for which it was made.

As a group the Abees discuss how they want to direct their giv-

ing. They have already decided that a minimum of 50% of the total Tzedakah will be to Jewish organizations that advance the family's ideals. They discuss the causes that are important to them and how different charities effect the goals they wish to accomplish with their Tzedakah. Each person, from youngest to oldest, voices how they want to help repair the world. Some family members are concerned about the environment, others about homelessness and hunger and others are interested in education, medical research, social justice and maintaining the agencies, synagogues and programs

they all use and benefit from.

After much debate and discussion the Abees make decisions regarding how the funds will be disbursed. While this is only a small part of the family's overall giving, the Abees believe that this is an important family ritual. Each family member, from oldest to youngest, gets to help make decisions regarding Tzedakah. Each relative listens and learns about what is important to the others and Mac and Judy have developed a tangible way to transmit their values concerning family, Tzedakah and Tikkun Olam.

To learn more about how you



Rachel A. Gross, Esq.

might develop a family Tzedakah ritual contact Rachel A. Gross, our Endowment Director, at 427-2100 ext. 19 or at [rachel.gross@shalomdel.org](mailto:rachel.gross@shalomdel.org).

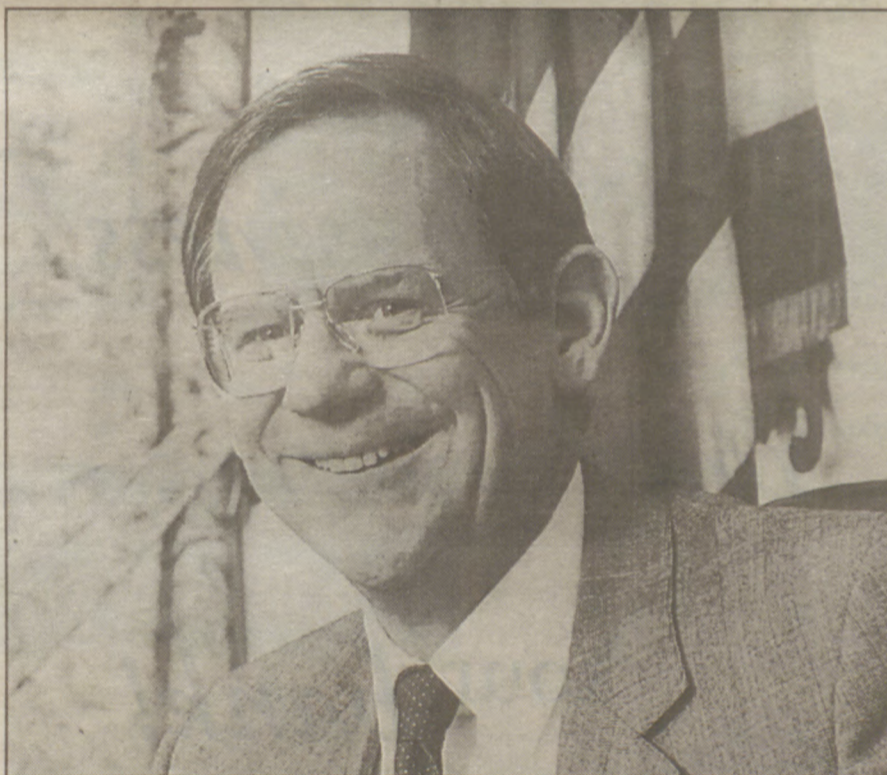
On January 5th, The Jewish Voice celebrates Women's Achievements. Advertise in this special edition. Call Irv Epstein at 427-2100, ext. 12. DEADLINE: Dec. 28th



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# Jewish Museum Slates Holiday Celebration

It's fun to be Jewish at Christmas if you get out of the house and drive or take the train to the National Museum of American Jewish History on December 25, from 11 a.m. to 4 p.m.

The Sally Mitlas Ensemble will perform klezmer, Israeli, Sephardic and traditional Jewish music, the Segal Puppet Theatre will perform and Lenny the Latkeh will leap out of his frying pan to delight visitors. The cost is

\$4 per person and includes refreshments. Museum members and children under three get in for free.

The museum has scheduled a series of "Hanukkah Happenings" programs for children of all ages,

from December 26th through December 29th. Throughout the week, children can preview films, performances by Theatre Ariel and explore the Museum's permanent exhibit "Creating American Jews". All programs begin at

2p.m. Admission is \$2 for children and \$3 for adults. The museum is located at 55 North 5th Street, Independence Mall East, Philadelphia.

For additional information, call (215)-923-3811.

## Zahn Receives Industry Award



Nathan Zahn

Nathan Zahn, CLU, ChFC, recently received the Charles B. Palmer Memorial Award during a banquet sponsored by the New Castle County Association of Insurance and Financial Advisors (NCCAIFA).

Zahn is employed by the 838 Investment Group, Inc., a subsidiary of Wilmington Savings Fund Society, FSB in Wilmington.

The award was established in 1962 in honor of the late Charles B. Palmer, a pioneer in the profession of life insurance sales and a

supporter of community activities. Zahn has been a member of NCCAIFA for 20 years and was a past president of the local and state chapters of the organization.

The Wilmington resident also is active in such community organizations as Beth Shalom Congregation, where he has served as a board vice president, the United Way, Make-A-Wish and Easter Seals.

He is a 32nd degree Mason who served as a Master of Washington Lodge #1.

## LaPorte a Phi Beta Kappa

Jacob LaPorte, son of Bruce and Maureen LaPorte of Fairfax, was elected to membership in Phi Beta Kappa by the Alpha of Delaware Chapter and was initiated at Clayton Hall on December 3rd. A senior at the University of Delaware, Jacob will graduate in May with a major in Biochemistry

and a minor in Math and will continue his studies during graduate school. His ultimate educational goal is a Ph.D. in Bio-Organic Chemistry. He is a member of National Collegiate Scholars, Alpha Lambda Delta, Mortar Board and the Golden Key Honor Society.

## Celebrate Chanukah At Beth Shalom

Congregation Beth Shalom is hosting a Family Chanukah Party this Sunday, December 17th at the synagogue from 10 a.m. to noon.

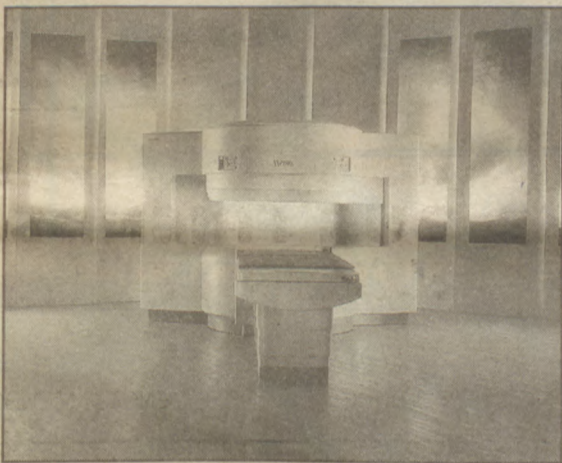
The party will feature Miss

Hollywood's variety show, holiday crafts, games and brunch.

Individual tickets will be sold at the door for \$7 per person and \$21 maximum per family.

Come join in the fun!

### DELAWARE OPEN MRI

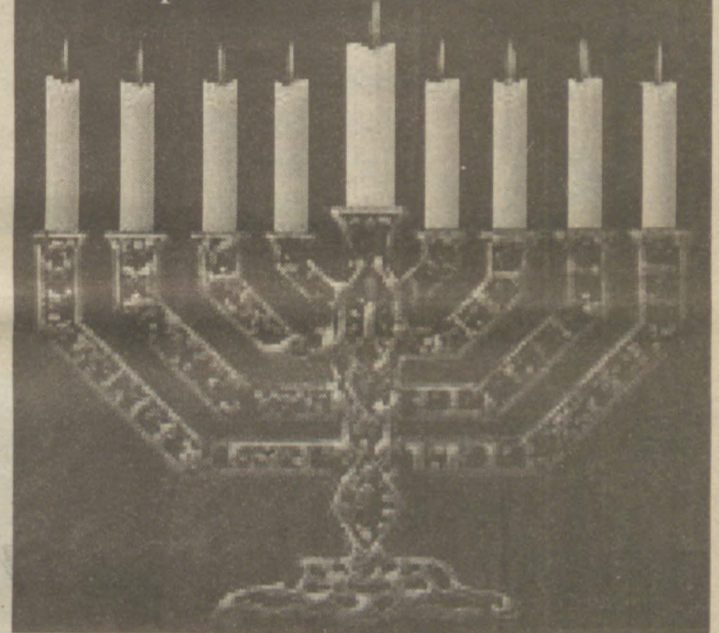


Happy Chanukah from our entire staff.



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## Have a Happy Chanukah!



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### GRANDPARENTING CHILDREN OF INTERFAITH MARRIAGES

Newark Hadassah has formed a support group for grandparents of children of interfaith marriages. Discuss ways to bridge differences and develop a strong Jewish identity. New members are welcome. Please call Leni Markell at 737-5473.



### JOIN SINGLES MINGLES

If you are Jewish, single and over the age of 40, join Singles Mingles to celebrate the end of 2000. The group will gather on Saturday, December 30th, 7 p.m. at the home of Elinor Abend, 1303 Delaware Avenue. Please bring a covered dish appetizer, main course or dessert to the party and call 778-4432 by December 27th to confirm your attendance.

### A little light...

went a long way...it still does.  
 Hanukkah is the celebration of a miracle. The celebration of a little oil that burned for eight days instead of one. Eight days of light. Eight days of warmth. Eight days of hope and this critical time in the history of Israel and the Jewish people, your support is crucial. your Federation contribution light of Jewish life eternal, from Main Street; from St. Petersburg, child playing and learning to the Ethiopian child playing school center in Israel. These needs and those of our elderly, needy and vulnerable continue, even as Israel struggles for peace. Won't you join us in bringing light to those who need it most? *Happy Hanukkah.*



eight days of security. At of Israel and the Jewish The services and programs makes possible, keeps the Garden of Eden Road to Russia to Jerusalem. From the at the JCC pre-school, and learning at an after school center in Israel. These needs and those of our elderly, needy and vulnerable continue, even as Israel struggles for peace. Won't you join us in bringing light to those who need it most? *Happy Hanukkah.*

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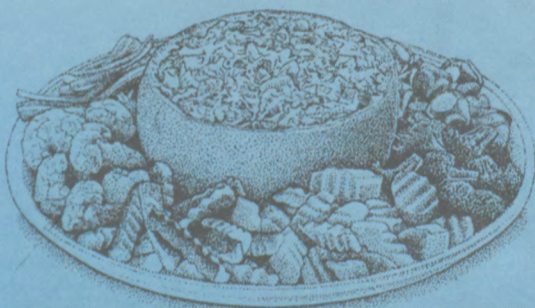
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1/4 teaspoon fresh ground pepper  
vegetable oil for frying

Cut the potatoes and onion in 1-inch pieces. Use the grater blade to grate on the food processor. Transfer to a bowl. Add the eggs, flour, parsley, salt and pepper. Heat about 1/8-inch oil in a large skillet over medium-high heat. Slip rounded tablespoonfuls of mixture into the hot oil. Press with a wooden spoon to flatten. Reduce heat to medium. Fry until nicely browned and crisp, about 3 minutes each side. Continue until all batter is used up, adding more oil as needed. Drain on paper towels. Makes 20-24

Variations:

**Potato Haystacks:** increase the flour to 4 tablespoons and add 1/2 teaspoon baking powder. Slip heaping teaspoonfuls into 3/4 - inch hot oil. Cook until browned and crisp on all sides, 4-5 minutes. Drain on paper towels.  
**Easy Vegetable Latkes:** Stir 1/3 cup thawed frozen mixed vegetables into latke mixture. Increase salt and pepper to taste. Fry as for Processor Potato Latkes.

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## THE SPIRIT OF THE SEASON

# Younger Siblings Rule – And Not Only In The Bible

By Irene G. Plotzker

At this time of year, we spend a few Torah portions on the story of Joseph: Jacob's favoritism toward him, his self-aggrandizing dreams, his brothers' jealousy and hatred, and his descent into and ascent in Egypt.

We can use the Joseph story as a jumping off point for a broader issue. I am intrigued by the fact that a huge proportion of the favored characters in the Biblical stories are younger siblings. In addition to Joseph, we have Abel, Isaac, Jacob, Rachel, Ephraim, Moses, Samuel, David, Solomon; in fact, most of the kings after King David are not firstborns. And yet, this flies in the face of the image many people have of the Bible as the foundation document of social conservatism, of the "natural order". We assume the "natural order" to include the primacy of the firstborn, especially the firstborn son. And this is reinforced in many instances, e.g., with the pidyon haben ceremony. When Rebecca is told, while pregnant with Jacob and Esau, that "the elder will serve the younger," (Gen. 25:23) the emphasis seems to indicate that having the elder serve the younger is something out of the ordinary.

But the rights of the firstborn were really not as significant, nor as firmly established, as you might

think. In England, rights of primogeniture were not established until the 11th century. In ancient Israel, the firstborn son typically had three basic rights:

- He was the ruler of the household under the father.
- He was the priest of the family.
- He inherited a double portion of the estate.

These rights could be lost if the firstborn did not merit them. For example, Reuben lost his status because he slept with Jacob's concubine Bilhah, and it has been suggested that, more specifically, he lost the kingship to Judah, the priesthood to Levi, and the double portion to Joseph, through Ephraim and Menasheh (A. L. Chitwood, *The Lamp Broadcast*, 1996, at <http://gracenet.com/lamp/BYF9.html>).

How important was the firstborn really? Frederick Greenspahn, a professor at the University of Denver, in his book, *When Brothers Dwell Together: The Preeminence of Younger Siblings in the Hebrew Bible*, presents ample evidence that in most ancient societies, including Israel, the father could designate any of his sons as the chosen one, the future leader of the family. Note that when Jacob chooses Joseph and gives him that famous coat, the brothers react with jealousy

and hatred, but not surprise. And why did Jacob choose Joseph, a bright but obnoxious and self-centered 17-year-old? Quite simply, his mother Rachel was Jacob's favorite wife and Joseph resembled her. This is a general pattern found in ancient societies – when there is more than one wife, what son is chosen depends on who is the favorite wife. There is a limitation stated in Deuteronomy (21:15-18), that the father may not give the double portion of the inheritance to a younger son of a favored wife over his older son by a less-loved wife. How well that was actually enforced is uncertain; note that David chooses Bathsheba's son Solomon to succeed him.

This, then, explains why firstborns do not dominate the stories in the Bible, but it does not address why laterborns do. After all, we could have a random mixture.

Let us broaden our scope to popular literature. Greenspahn notes that in folk tales, as I'm sure you'll remember, the youngest child is often the hero. (As a youngest child, I loved those stories.) The third son succeeds where his older brothers couldn't. The youngest is usually characterized by innocence, inexperience, and vulnerability, all of which heighten audience sympathy. We see this in stories of the boyhood of King David. God sends Samuel to the

family of Jesse to anoint a king. Samuel goes for the obvious son, Eliab, who is the oldest, full-grown, and looks like a king, the way Saul had. But God stops Samuel and tells him God doesn't judge by appearances, as people do, but by what He sees in one's heart. One by one, all the sons are rejected, until David, the baby of the family, is called in from his shepherd's duties. He is a young boy, small, almost girlish in appearance – hardly a regal figure. But this is indeed the future king of Israel.

Greenspahn feels that this, along with many other such cases, demonstrates that God's will can be done with the least likely of heroes. The image of the younger sibling, chosen, but small and vulnerable, parallels Israel's self-image as God's chosen, along with the political reality of vulnerability. The Bible stories, he writes (p. 110), "offer solace to those who suffer, with the assurance that their cause can eventually triumph." This triumph occurs through the hand of God. As Joseph tells his brothers in Egypt (Gen. 50:20, cf. 45:5-8), "You intended ill for me, but God planned it to be good. According to Greenspahn (p. 158): "Most often, God exploits personality traits the vanity of Joseph, the manipulateness of Rebecca – for His own ends." Greenspahn believes that the chosen younger

sons don't truly merit their success on an absolute basis; God works with them because they are just the most suitable raw material He has available. He's "making do."

I feel this is far too negative a conclusion. Biblical heroes are shown with all their flaws not to make them appear unworthy, but to emphasize their humanity along with their individual gifts. Jacob is dishonest, but he's also a survivor who reinforces and passes on the heritage of his father's monotheism. Joseph matures into a forgiving and visionary leader. David is a poet and musician who deeply loves and rejoices in his God and earns his kingship.

Perhaps the special success of the younger sons derives not just from God's help, but from their being younger sons. Consider the effects of birth order on personality, often reported in the popular literature. Some of this sounds like reading tea leaves or casting horoscopes, but see if you don't agree with at least some of these characteristic tendencies (this is largely taken from *The Birth Order Book* by psychologist Kevin Leman):

**First born:**  
achievement oriented, perfectionistic, reliable, conscientious, list maker, well organized, critical, serious, scholarly

(continued on page 22)

Wishing You a



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# THE SPIRIT OF THE SEASON

Myriam's Well -

## Thoughts On Jewish Healing



Rabbi Myriam Klotz

By Rabbi Myriam Klotz

This year, as I prepare for Chanukah, I have been thinking about those blessings that adorn the cardboard Chanukah candle box, the blessings that sit next to the special Chanukah songs. You know the box I am talking about. Do you know the blessings? In addition to reciting the blessing over the lighting of the candles, a blessing is said which praises G-d for having done miracles for our ancestors in their days, in our time ("...she'asah nisim l'avoteynu, bayamim hahem, bazman hazeh").

This blessing is provocative on

many levels. Miracles? In the days of our ancient forebearers, and in OUR time as well? This blessing contains the essential spirit of Chanukah's message, I realized. While its historical reference is to the Maccabean refusal to give in to despair and external oppression, it speaks too of the unexpected and fantastic which can occur even today, amidst our trips to the grocery store and the shopping mall. The miraculous, in our own lives.

In saying this blessing, we pause from our early evening mundane routines to kindle the utterly miraculous light of hope: hope that miracles indeed grace our daily lives. We become like the Maccabee warriors, asserting our strength to prevail with integrity and dignity in a world which seems at best benign and sometimes downright hostile to our survival. We activate the light of hope and strength within as we say the blessings and kindle the lights which praise a G-d who makes miracles happen.

For those in the midst of despair, suffering, loss, or trauma, kindling and nurturing the lights of Chanukah can seem daunting. How to be a warrior of spirit when your body is failing, perhaps dying, or when someone you love

is suffering greatly? I suggest using the eight days of Chanukah as a time of sustained meditation on eight spiritual qualities that bring forth emotional and spiritual light from the darkness of suffering. As you light the lights of Chanukah each night, say the blessing of the miracles, the kindling. Then, allow yourself time to bathe in the soft glow of light. Dedicate each night to one of eight different spiritual qualities of healing. Cultivate its presence in your life:

1) Trust (Emunah). Kindle the light of a trusting spirit. Allow yourself to not give up on life, on hope, on relationship, on your health. Cynicism is a deadly quality which darkens the spirit and sets up endless distance between a person and the life force of miracles and regeneration. Reflect on areas in your life where you have stopped trusting. Ask for the ability to open to the miraculous warming light of trust, renewed.

2) Patience (Savlanut). Kindle the light of a patient spirit. Although you might urgently want to know all the facts, have all the answers, work through the dissonance immediately, nurture your ability to be patient. As you watch the flame slowly burn the wax into light, reflect on the miracle of patience in your life to allow

events to unfold in their own time, of your own being to emerge in its own rhythm.

3) Gratitude (Hodaah). Kindle the light of a grateful spirit. Cultivate moments of gratitude in your day. Reflect on three things for which you are honestly, profoundly grateful today, this day. Allow your focus on gratitude to melt away areas of inner bitterness and despair. Nurture the quality of gratitude in your life, savoring the miracle of perspective to help heal places of hurt and loss.

4) Abundance (Shefa). Kindle the light of an abundant spirit. Meditate upon the very gift of your life itself as an expression of the abundance in the universe. If you are able, focus on how you might share your abundance of spirit with others as you give of yourself in this chain of life. Permit yourself to receive the miraculous gift of life itself, pouring into you abundantly, filling up the vessel of your life, moment by moment by moment.

5) Courage (Ometz). Kindle the light of a courageous spirit. Rest your gaze upon the inner reserves of courage within. Let the fires of willingness to step forth into your life's challenges and opportunities shine. Let them burn through areas of timidity, hesitation,

doubt. Believe in the miraculous abilities of your soul to craft itself in this world.

6) Wisdom (Chochmah). Kindle the light of a wise spirit. Reflect upon the ability within yourself to discern between falsehood and truth, between what is not needed and what is essential, between what is life-affirming and that which is destructive. Allow yourself to cultivate your wisdom through the practices of study and contemplation today. As you reflect on the glow of the candles, allow the light of your own discerning mind and heart to shine humbly yet clear, mindful of the miracles that ensue when a wise heart is applied to the challenges of life.

7) Love (Ahavah). Kindle the flame of a loving spirit. Steady your gaze upon the burning of the flames and see the light as the shining of love. Allow the warmth of love to penetrate the cold and dark places of fear within your heart and mind. If you can, access those places and bring them to the light of this loving gaze. Behold your world with the eyes of a loving presence. Allow this sense of love to penetrate even your own heart, again, bringing warmth

(Continued on page 22)

# Happy Hanukkah



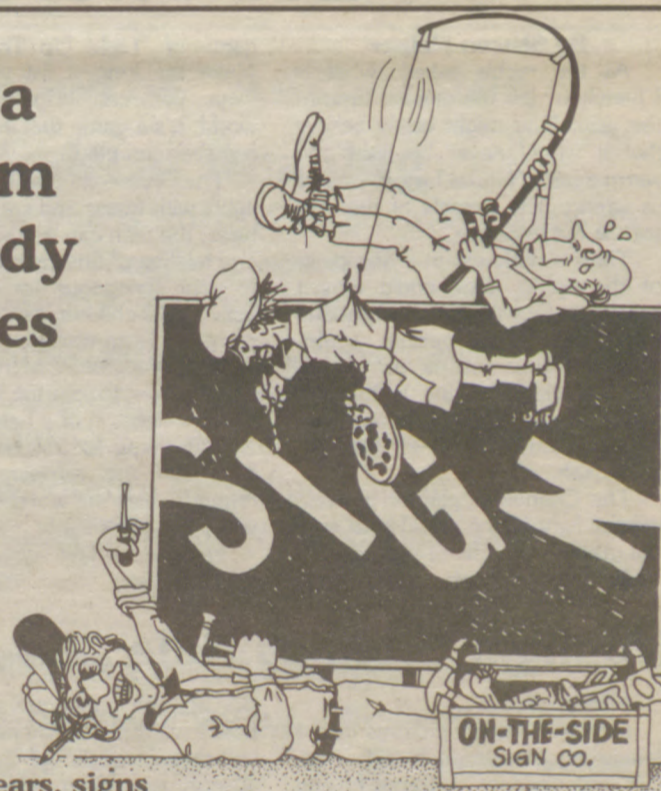
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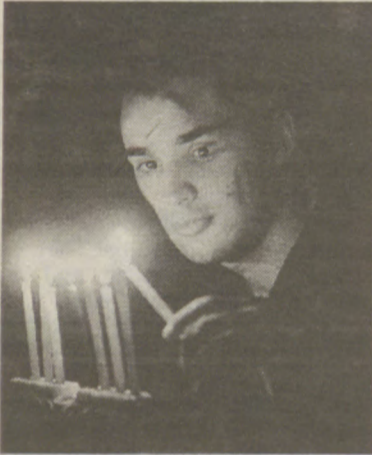
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# CHANUKAH CHALIGHTS

## A True Chanukah Miracle



Itai Suissa, a Chanukah miracle

by Barbara Sofer

When the Suissa family gathers in their Jerusalem home for Hanukkah this year, two blessings — one for miracles and the other, the shehechiaynu, thanking God for allowing us to reach this season, will be more poignant than ever before. Lighting the hanukkiyah of his grandfather Shabtai, who was killed in the War of Independence, will be Itai Suissa, 22 — seven weeks after a terrorist shot Shabtai four times in the face and once in the stomach.

"I was conscious, and I realized I was close to death," said Itai, setting up the old stone candelabra on the kitchen table. "I didn't believe I would survive the day, let alone reach Hanukkah."

Itai, who served in a special unit in the army, was saving for a post-army trip abroad by working as a security guard in the East Jerusalem branch of a social security office that services the Arab population of Jerusalem. The terrorist apparently entered through an adjoining building and shot Itai and another security guard at close range. Aishkadosh Gilmore, the other guard, was killed.

"Please don't let me die," Itai entreated the ambulance medic. Itai's mother, Naomi Suissa, had just left her desk as a secretary in the government Science Ministry when she heard an announcement that two security guards had been shot at close range. "It's Itai," she screamed before fainting. Her fellow workers cautioned her about making such negative assumptions. But Naomi insisted on being driven to the Hadassah Medical Center in Ein Kerem, where Jerusalem's trauma center is located.

When she arrived and saw a

friend of Itai's weeping outside, she knew that her intuition had been correct. She ran into the trauma center. "Mrs. Suissa?" asked Professor Avi Rivkind, head of the Trauma Center. "Your son is alive."

Naomi's husband Raphael, a printer, suffers from a chronic heart condition, so she called two sisters-in-law and asked them to tell him in person and bring him to the hospital.

"Raphael and I insisted on seeing Itai," Naomi said. "But we couldn't recognize his face. For a moment, I felt relief. This wasn't Itai. But then I checked his hands. I recognized my son's fingers. Reality came crashing down."

Two bullets were removed from Itai's eye and brain. Then maxillofacial surgeon Professor Dorit Nitzan began the job of repairing his face.

"I've repaired many soldiers' faces, but I had to go outside for a breath of air when I first saw Itai," said Professor Nitzan. "His white shirt was still crisply ironed and he smelled of after-shave. The contrast between his youth and his brutalized face was so great. I prayed that we'd get it right. What you miss at the beginning can't be

fixed later." Itai's bones had been reduced to splinters and powder, but maxillary and facial arteries fortunately had been missed by a tenth of an inch.

Professor Nitzan and her team used a technique that has proven successful at Hadassah Medical Center. "Unfortunately, we've had extensive experience in such matters," said Professor Nitzan. "We consolidate bone fragments as a basis for further reconstruction."

For sixteen hours, the doctors and nurses inside the emergency center bent over Itai's shattered body. In the meantime, the family arranged for a Sephardic kabalistic ceremony called pidyon hanefesh, to entreat God to redeem Itai's soul.

Almost immediately after the surgery, a nurse told a visitor in English that the patient was 28 years old. "No. I'm only 22," Itai corrected her.

Itai has lost sight in his injured eye, but his remaining vision is fine. His mouth is wired together so that he eats with a straw and talks through barely opened lips. "He's already handsome," said Professor Nitzan. "The rest will look even better. By Hanukkah, he'll eat without a straw and he'll

have his smile back. I promise."

On Hanukkah, at the Suissa apartment in the Pisgat Zeev neighborhood there will be plenty of celebratory food. Raphael's family emigrated from Morocco, and the Suissas eat couscous instead of latkes on the Festival of Lights. There will also be a special kind of fried Moroccan doughnut called svidge that is lighter than the traditional Israeli Hanukkah jelly doughnuts. The house will be full of friends and visitors who will recount holiday and family stories.

Hanukkah is the story of Jewish soldiers fighting for the right to live as Jews in Jerusalem. My father was injured in the battle for Mount Zion in August, 1948," Naomi said. "Hadassah Hospital was closed after the convoy was attacked in April. "My father had to be evacuated by donkey and he died. If we'd had the kind of medical care then that we have now, he would have survived. Part of the miracle of Hanukkah is that we've built a state where we have modern medical care, so that my son could survive. I told the doctors at Hadassah Hospital that they are the emissaries of God."

Barbara Sofer is a freelance writer living in Jerusalem.

## Let There Be Light This Chanukah

By Sharon Halper

As the rabbis asked, what is Chanukah? It's the darkest time of the year. One might easily believe that it would never be light and warm again. Natural history proves us wrong. The miracle of the seasons is the evidence.

There's darkness in many parts of the world. One could almost believe that it will never be light and warm for some people again. Jewish history proves us wrong. The miracle of caring is the evidence. We are in the light business. "Zot Chanukah" — this is Chanukah.

This Chanukah, plan on increasing the light in the world with special gifts — the gifts of yourselves.

Before Chanukah, play a family

game of "Light Up The World." Make the longest list you can of ways you can brighten up the world. It's a game that every family member can play.

The 3-year-old can turn on the lights with kisses and crayoned pictures; the teen can visit with an elderly relative or drive a lonely person to your synagogue for a class or activity. All children can share their plenty — from warm clothes to the warmth of a gesture of friendship in an invitation to join the lunch table or the extension of a helping hand.

Hang your list in a central location, like the refrigerator, as a reminder that the world can always use some extra light.

Here are a few suggestions for special gifts:

\* Make certain that all adults in your family have registered with your local bone marrow registry — [www.giftoflife.com](http://www.giftoflife.com). We can save lives in many ways. The most direct and dramatic is with the gift of bone marrow. Don't miss the opportunity to save a life, and make certain that your children know you are registered. When you give blood, take your children along to watch. Celebrate yourself with a major ice-cream event on the way home!

\* If your post-teen is going out into the "real world" and leaving childhood behind, make that professional hair-styling into a gift of new life. Locks of Love accepts donations of unprocessed hair, 10 inches or longer. Donations are

made into wigs for children who are experiencing long-term medically induced hair loss. For more information, go to [www.locksoflove.com](http://www.locksoflove.com).

\* Got a clown in the family? Clowning is serious business. It brings life to the ill and lonely. Find out about projects that train "mitzvah clowns" from "Sweet Pea" and "Buttercup" — aka Mike and Sue Turk — at [bipamima@aol.com](mailto:bipamima@aol.com).

\* Is there a teen on the phone in your house? Contact your local school district or senior citizen program. Find out if they run a phone contact program for children who are home alone after school or lonely senior citizens. Turn your teen-talker into a mitzvah-doer.

\* Are there animal lovers in your

family? Contact your local animal shelter and ask for ways your family can help. You might have some four-legged company on your family's walks. If you are ready for a major animal-related mitzvah, contact your local organization that provides seeing-eye dogs for the visually impaired and find out about raising a puppy for their use.

As you bask in the warm glow of the menorah, plan ways of bringing light into our world.

Zot Chanukah — that's Chanukah!

Sharon Halper is director of education at Temple Beth El of Northern Westchester in Chappaqua, N.Y. Her column comes courtesy of Jewish Family & Life! — [www.JewishFamily.com](http://www.JewishFamily.com).

### Younger Siblings Rule (continued from page 20)

Middle born:

mediator, fewest pictures in the family photo album, avoids conflict, independent, extreme loyalty to the peer group, many friends, a maverick — difficult to pin down

Last born:

manipulative, charming, blames others, shows off, loves to perform, a people person, good salesperson, precocious, engaging, unconventional

Basically, the laterborns are trying to find an appropriate niche and identity to both maximize parental investment and distinguish themselves from the firstborn, whose territory is automatically staked out by his or her closeness to the parents.

Now, let's re-examine the starring roles played by younger siblings in the Bible. In his book *Born to Rebel*, MIT researcher Frank Sulloway identifies such traits as openness to experience, little sup-

port for the status quo, and readiness to accept socially radical ideas as characteristic of laterborns. Joseph was able to adapt to every new experience and land on his feet. Moses was able to lead a collection of slaves out of Egypt to form a new nation, a socially radical act if there ever was one, and strove for social justice both as a prince in Egypt and as the leader of the Israelites in the desert. David, whose engaging performances and personal charm earned him a place at the royal court, rose as an outlaw, outside the established social order, to become king himself.

I believe that the needs of the Israelites at unsettled, critical stages of their development as a people created opportunities for younger siblings to shine, as their special characteristics were particularly valuable. Comfort with chaos and with thinking and acting "outside

the box" and responding creatively to crises are all traits that would lead to a preponderance of younger siblings as the heroes of these situations in the Bible, and that's indeed what we find.

Stories with unexpected people chosen to be heroes do offer solace and hope to Israel, chosen by God yet small and politically vulnerable. As we sing during Chanukah, "in every age a hero or sage came to our aid." The preeminence of younger siblings in the Bible reminds us that we have people among us who can rise to the occasion in times of difficulty, and they are not necessarily the obvious, established leaders.

May we learn to recognize and value all congregants — first, middle, and last born and the particular gifts they bring us.

Irene Plotzker is a member of Congregation Beth Shalom in Wilmington.

### Myriam's Well (continued from page 20)

deeply inside. Let it heal and forgive, soothing just where it needs to reach.

8) Peace (Shalom). Kindle the flame of a peaceful spirit. Understanding that the true meaning of peace is the harmonious integration of conflicting parts, allow all parts of your mind, your heart, your body, your spirit, to come present as you gaze upon the complete array of the candles tonight. Focus on your ability to

cultivate acceptance of all that which is in your life, to harmonize even conflicting sentiments, awarenesses, and perspectives. Allow the blessing of peace to grace your life tonight.

May the miracles of life shine brightly through you—"bezman hazeh", in our day!

Rabbi Myriam Klotz staffs the Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service of Delaware.

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# ELECTION UPDATE 2000

## Foreign Affairs Could Be Consensus Issue For New President

By Matthew E. Berger and Sharon Samber, JTA

When George W. Bush moves into the White House next month, his most difficult task will be to rally a fractured electorate and Congress around his presidency and his agenda.

Even though domestic issues dominated his campaign, the 43rd president may find more consensus on foreign policy issues, including the Middle East, an area he may have no choice but to confront.

"When presidents need to look presidential, they turn to foreign policy, because it is where they can act unilaterally," said Lester Munson, spokesman for the House International Relations Committee.

Bush may want to leave foreign policy to others, but "he may not have the option in light of the tumultuous events in the Middle East," said Howard Kohr, executive director of the pro-Israel lobby, the American Israel Public Affairs Committee.

Kohr recalled the elections of former President George Bush and of President Clinton, when people speculated that neither one would become very involved in foreign affairs.

But reacting to events in the Middle East, both ultimately became key foreign policy players. Bush led the country in the Gulf

War in 1991, and Clinton became a major figure in the Middle East peace process.

George W. Bush, too, may be forced to take a proactive role, given the current situation in the region - an all-but failed peace process and a mounting death toll from the Palestinian uprising.

For Jewish groups focused on Israel and the Middle East, such as AIPAC, that focus would be welcome.

Others more involved with domestic concerns are strategizing how to get their issues on the agenda as Bush and a new, deeply divided Congress figure out a way to work together.

A new administration "doesn't change our agenda; it might change our strategy," said Reva Price, Washington representative for the Jewish Council of Public Affairs.

Officials of the umbrella organization huddled Tuesday to debate which parts of their agenda could make it to the floor of the U.S. Congress, given the anticipated congressional gridlock.

In light of the anticipated gridlock on domestic issues, JCPA officials discussed focusing on foreign policy issues - including support and aid for Israel, traditionally a bipartisan issue, and anti-terrorism measures, Price said.

Still, JCPA and other Jewish

groups here do not intend to abandon their issues, only perhaps reprioritize.

On the domestic front, Price said JCPA may focus on education issues, an area Bush has set as a priority. JCPA will seek more federal money for education programs and more help for failing schools.

United Jewish Communities, the umbrella organization of local federations and the central fundraising and social services agency for the Jewish community, is also carefully studying its own agenda and attempting to match up what is most workable with a Bush administration.

There are issues that Jewish groups and Bush agree on, said Diana Aviv, UJC's vice president of public policy.

Bush is sympathetic toward immigration reform, for example, and UJC would "be able to do business with him," she said.

UJC has been a strong advocate of restoring immigrant benefits that were lost under welfare reform legislation in 1996 and of easing the process of attaining legal status for undocumented residents, including Jews from the former Soviet Union.

Aviv also said her group would focus on legislation providing prescription drug coverage for seniors because that is an area Bush has indicated as a priority.



President-elect George W. Bush (center) at the Western Wall.

The issue is not as important to UJC as other issues, such as home health care for seniors, Aviv said, but "we want to be practical and realistic."

There are still a lot of factors that need to play out before a formal strategy becomes clear for Jewish groups, including Bush's appointment of Cabinet positions and the remaining actions of the lame-duck Congress.

The appointment of former members of Congress who have good working relationships with Jewish organizations may help tai-

lor the strategy for dealing with the new administration.

Price said, for example, if Rep. Rick Lazio (R-N.Y.) is named to head the Department of Housing and Urban Development, JCPA may put more focus on issues such as elderly housing.

In any case, few expect major initiatives in the early days of the new government.

"The mandate from the voters is to do modest things and don't get carried away with anything," said Munson, the House committee staffer.

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# FOOD FOR THOUGHT

## Lots Of Latkes

By Ann Romirowsky  
Special to the Jewish Voice

When we celebrate Chanukah, we remember the miracle that occurred over 2000 years ago, when a handful of valiant Jews were victorious in battle with overwhelming odds against enemies trying to stamp out the beliefs and values of the Jewish people. We rededicate ourselves to education and to remembrance of the miracle that the small amount of oil used to rekindle the Menorah in the Temple after the battle lasted for eight nights.

For this reason, we light our menorahs, one candle each night until all eight candles have illuminated our homes and our spirits.

It is customary to gather with family and friends during this week, and eat things fried in oil (latkes or doughnuts), sing traditional Chanukah songs, play dreidel games and retell the story.

### ZUCCHINI-PARMESAN LATKES

This is our family favorite. We have been making these for years and have no idea who to credit for this recipe. In order for these latkes to fry perfectly, you must squeeze as much of the liquid out of the zucchini and potato mixture as possible.

2 lbs. Zucchini  
1/2 lb. All purpose potatoes (peeled)

1 cup chopped green onions  
1/2 cup grated Parmesan cheese

1 tsp. Fresh minced garlic  
1/2 cup fresh chopped parsley  
1 tsp. Salt  
1/2 tsp. Pepper  
2 tsp. Sugar  
1/3 cup flour  
2 large eggs  
oil for frying

Grate the zucchini and potatoes. (Toss them in a little lemon juice to prevent browning.) SQUEEZE the zucchini and potatoes through a tea-towel or in batches by hand, to remove as much moisture as possible.

Add all the rest of the ingredients to the zucchini and potatoes and mix until well combined.

Heat about 1/2 inch of oil in a non-stick frying pan until hot and add thin, silver dollar size latkes. Fry until golden and crispy. Drain on paper towels and sprinkle with a little more parmesan cheese.

### COTTAGE CHEESE AND RAISIN LATKES

2 Eggs separated  
1/2 cup water  
2 tbs. Sugar  
1 tsp. Salt  
1 lb. Cottage cheese, not creamed

1/2 cup flour  
1/2 cup raisins (use raisins specifically for baking, with or without cinnamon, as they are moister)

Oil for frying

Combine egg yolks, water, sugar and salt in a large bowl. Add cottage cheese and flour and mix until well blended, then add the raisins. Beat the egg whites until stiff and fold into the cottage cheese batter.

Heat the oil in a non-stick frying pan. Add large tablespoons of the batter and fry on both sides until golden.

This yields about 15 latkes.

### FRUIT LATKES

1 1/3 cups flour (all-purpose)  
1 1/2 tsp. Baking powder  
3 tbs. Sugar  
1 tsp. Ground cinnamon (can also use ginger)

1 1/2 cups chopped fresh fruit (can be apples, pineapples, bananas or a combination)

1/2 cup milk  
1 large egg lightly beaten  
vegetable oil for frying  
confectioners sugar (can be mixed with cinnamon) for dusting after frying

In a small bowl, sift together the flour, baking powder, sugar, cinnamon, with a pinch of salt. In another bowl, combine the fruit, milk and the egg. Add the flour mixture and mix until the batter is combined. In a deep frying pan heat about 1 1/2 inches of oil until a drop of batter sizzles when tested. Drop batter by tablespoons in to the oil for about 1 1/2 minutes, turning once, until

golden brown. Do not crowd in the pan. Remove with a slotted spoon on to paper towels or brown paper to drain. Sift confectioners sugar on top and serve.

This recipe makes about 22 latkes and can be doubled or halved.

### ONE FAMILY SIZE POTATO LATKE

1 lb. All purpose potatoes (peeled)

1 medium sweet onion  
2 large eggs, beaten slightly  
2 tbs. Flour  
1/2 tsp. Salt  
1/4 tsp. Pepper  
4 tbs. Olive oil, divided

In a food processor, grate the potatoes and the onion. Squeeze all the excess liquid out of the mixture by using a clean cheese cloth, a thin towel or by hand in batches.

Stir in the eggs, flour, salt and pepper. (At this point, you can add 1/2 cup thinly sliced green onion, 1 tsp. Garlic powder if you like).

Heat two teaspoons of the oil in a large, non-stick frying pan over a medium-high heat. Add the latke mixture and cook for five to eight minutes until the bottom is golden brown. Carefully place a serving plate over the frying pan and invert the latke. Add remaining oil to the pan and return latke to the pan, brown side up. Cook for about five minutes more.

Serve with applesauce, fruit compote, sour cream, or your favorite topping.

This serves four to five people.  
Ann Romirowsky is a freelance writer and gourmet cook. She lives in Boothwyn, PA.



Happy Chanukah



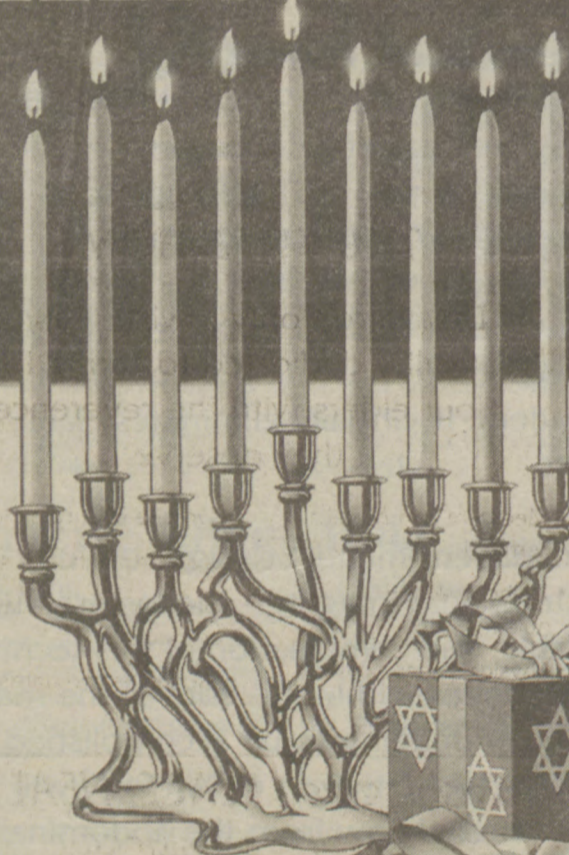
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# JEWISH TRAVEL

## A Sephardic Experience In Paris

By Joel F. Glazier

Le Marais; The Pletzl; the 4th arrondissement. These names are known to travelers to Paris if they are interested in visiting the historical Jewish neighborhood of France's capital city. One knows they are in the right section when falafel shops, bakeries and Judaica filled windows appear on the tiny streets.

Jo Goldenberg's Restaurant, famous not only for its thick Kosher meat sandwiches, but sadly remembered as the site of a terrorist bombing twenty years ago, dominates the area.

After munching down the best falafel north of the Mediterranean and savoring some of the best rugulach east of my late bubbe's kitchen, I asked a couple of the street corner Lubavitcher young men if they knew of a minyan in

the area on this Sunday afternoon. "No, we don't know" was the reply in perfect American English, "But do you want to perform the mitzvah of laying tefillin?" What I wanted was a place to say Kaddish.

Exploring the winding streets, now quite a trendy neighborhood with designer clothing boutiques placed among the Jewish bookstores and gift shops, I noticed a group of kippah-wearing men entering a small ornate doorway. In the middle of a non-descript block on a street wide enough only for a compact car, I discovered the Synagogue of rue des Tournelles. Its imposing magnificent beige colored facade with a huge round stained glass window was reflecting the setting sun.

I followed the group inside and found a huge, double leveled balcony sanctuary, with men filling in

seats as women sat on chairs along the far side. French was spoken but I approached one young man holding a siddur. "Mincha?" I asked. "Oui," was the reply as he nodded. "Kaddish?" I continued. "Oui" was his reply as he motioned to a bench. I was now in a shul with Mincha Service ready to begin.

The siddur was Sephardic with French on the left hand pages. I knew little French and as I soon learned, knew little about Sephardic tunes to the somewhat familiar prayers. The rabbi began chanting haunting Sephardic melodies that were echoed throughout this beautifully adorned grande synagogue. My helpful French davener turned to me several times and motioned with his head. Several times through the service, Kaddish was recited and mourners all approached the bima and stood together to recite the prayer each time.

This daily minyan grew to about 40 worshippers, and after Maariv, each worshipper received a bag of fruit and cookies as they left. "Shalom," said the smiling elder who seemed just as pleased to greet this American visitor as I was to be able to perform the mitzvah of reciting Kaddish that Sunday summer afternoon in a Sephardic Synagogue. Hearing a congregation of North African Jews recite melodies was as strange and unusual to me as the prayers were haunting and beautiful. And no French was required for this memorable and welcoming visit.

This large synagogue on tiny

rue des Tournelles actually backs off from the tranquil and architecturally symmetrical Place des Vosges. The "Place" houses a popular Ashkenazic shul, but I found those doors locked during my Paris visit. The Sephardic shul was always open and unlike many European shuls, no visible guard was on duty at the entrance. The beauty of the 1873 sanctuary with its stucco pillars adorned with Hebrew words and designs, was there for all to see. The building's metal frame was designed by

Gustave Eiffel. The very high ceiling is rounded into a long arch which helped produce an acoustically perfect sound that emanated from the North African chanting rabbi during services. This architectural gem was designated a French National Monument in 1987. Vive la France—Vive la Sephardim!

(This article is part of a series on synagogue visits from around the world. Next feature will share some tales from London, England.)



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# ISRAEL FOCUS

## Netanyahu - The Second Time Around?

**By Michael S. Arnold, (JTA)**  
It's still unclear whether former Prime Minister Benjamin Netanyahu will be able to run in the upcoming election, but analysts already are wondering how a second Netanyahu administration might differ from the first.

Three years after defeating incumbent Shimon Peres by a hair's breadth, Netanyahu was trounced by Ehud Barak in May 1999 by a margin of 56 percent to 44 percent, a landslide in Israeli electoral terms.

As returns filed in, Bibi, as he is known to friend and foe alike, announced his resignation from the Likud Party and from Israeli politics, but few believed his exile would be permanent.

Soon after Barak stunned the nation with his announcement Saturday that he was resigning,

Netanyahu stepped in to announce that he intended to run for the premiership.

He denounced Barak's resignation as a "cynical trick" intended to prevent Netanyahu from running. According to Israeli law, he is not eligible because he is not a sitting member of the Knesset.

The Knesset is now considering legislation that would amend current law, thereby enabling him to run.

There are Israeli precedents for political rehabilitation.

Yitzhak Rabin's first term at premier was marked by frequent mistakes born of political immaturity, but he returned to power 15 years later, in 1992, for a second term that set in motion Israeli-Palestinian peace talks and changed the course of Israeli history.

Netanyahu, too, pledged in announcing his candidacy on Sunday to learn the lessons of his failed term, which was marked by frequent scandals, policy shifts and abominable relations with his party and Cabinet.

But has he learned enough in such a short time to chart a more successful course the second time around?

So far, he has offered few clues to the policies he would pursue if re-elected.

During the past 18 months, Netanyahu rarely criticized the Barak government publicly, concentrating instead on his business interests as a high-tech consultant and public speaker, and toughing out a police investigation on bribery and fraud charges from which he emerged without indictment this fall.

Since announcing his candidacy, Netanyahu has criticized Barak for "broadcasting weakness" in his handling of the 10-week-old Palestinian uprising in the West Bank and Gaza Strip, but was vague about what he would do differently.

Israel needs to be tougher with the Palestinians, Netanyahu said. "I think it's using force more wisely, and not necessarily only military force," he said. He also said that he would "restore Israel's deterrent strength" and strike at the Palestinian Authority's organs of government.

Absent was any larger vision for the peace process, which lost much of its momentum under Netanyahu, who insisted on Palestinian "reciprocity" when Israel fulfilled its commitments under the Oslo process.

The best Israel can aspire to is a "cold peace," Netanyahu said on Sunday, not the pipe dream of Scandinavia-style relations in the Middle East.

After three years in which Labor Prime Ministers Rabin and Peres did not halt Israeli concessions despite Palestinian violations of the accords, Netanyahu's insistence on reciprocity was seen by much of the world — and much of the Israeli public — as an excuse to hinder a peace process he had inherited but never really accepted.

Netanyahu, however, said Sunday that his policy of caution and reciprocity has been vindicated, and contrasted it to what he called Barak's determination to reach an agreement with the Palestinians "at any price."

Knowing that they would pay a price for their transgressions, the Palestinians sharply reduced the level of terror when he was in office, Netanyahu said.

Comparing casualty figures during his term to those both before — which included the wave of bus bombings in 1995-96 — and after, including the current Palestinian uprising, Netanyahu claimed that Israelis regained a sense of personal security during his term.

The Arab world, however, was deeply suspicious of Netanyahu, and his honeymoon was brief.

In September 1996, after Netanyahu opened a new exit to a tourist tunnel in Jerusalem's Old



### Barak Resigns

Israeli Prime Minister Ehud Barak, left, shakes hands with President Moshe Katsav, after formally presenting Katsav with his resignation at the president's residence in Jerusalem on Sunday. Barak's move set in motion a countdown to special elections for prime minister that should take place within 60 days. Credit: Brian Hendler/JTA

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# ISRAEL FOCUS

## Investigation Into Mid-East Violence Begins

By Sharon Samber, JTA

A U.S.-led international commission investigating Israeli-Palestinian violence is hoping its work will help reduce the violence in the region and lead the parties back to the negotiating table.

The commission went to work on Monday amid new incidents of violence in the West Bank and Gaza Strip. Three Israelis and at least 10 Palestinians have been killed since last Friday in some of the worst violence in the 10-week old crisis.

The chairman of the commission, former U.S. Sen. George Mitchell, said after a three-hour meeting with Israeli Prime Minister Ehud Barak that both sides have promised to cooperate with the panel.

Mitchell has said he expects the commission to issue a report on its findings by March.

Israel and the Palestinian Authority agreed to the fact-finding commission at a mid-October sum-

mit in Sharm el-Sheik, Egypt, but the commission's goals continue to be debated.

Israel wants the commission to look into the actions of the Palestinian Authority, the question of Palestinian leaders' incitement and the role Palestinian media have played in the violence, an Israeli official here said.

The Israeli daily Ha'aretz reported that Israel is preparing evidence to persuade the panel that the Palestinian Authority is responsible for encouraging the violence.

For their part, Palestinian officials want the commission to have a broader scope, and they say that Israel's refusal to abide by U.N. resolutions and its occupation of land that the Palestinians claim ought to be subject to the commission's scrutiny.

The commission does not plan to conduct field work, but will rely instead on written reports from both sides.

Israel agreed to cooperate with the commission only a week ago, and Israeli lawyers and Cabinet ministers were set to work with the group.

Last week, Gilad Sher, an aide to Barak, told Israel Radio that Israel would cooperate with the commission fully and transparently. A chief negotiator for the Palestinians, Nabil Sha'ath, said the Palestinian Authority would give the commission total freedom to investigate.

Israeli Foreign Ministry sources said Foreign Minister Shlomo Ben-Ami had told U.S. National Security Adviser Sandy Berger that Israel was told the commission would not interview witnesses without letting the parties know.

Mitchell, who mediated peace efforts in Northern Ireland, is joined by four other committee members: European Union foreign policy chief Javier Solana, a former NATO secretary general; former U.S. Sen. Warren Rudman, the Jewish senator best known for co-authoring deficit reduction law and cross-examining Oliver North during the Iran-Contra hearings; former Turkish President Suleyman Demirel; and Norwegian Foreign Minister Thorbjorn Jagland.

Jagland met with Barak and Arafat in August and said then that there was a real possibility to advance the peace negotiations if both sides showed "a creative approach."

President Clinton made the appointments in consultation with Israel and the Palestinian Authority.

Mitchell has described the commission's goal as helping to break the cycle of violence so that the two sides can resume their efforts toward peace.

Israel had sought to delay the investigation, saying Palestinian violence must first stop.

The Palestinians had wanted a U.N.-led inquiry, which the Israelis rejected.

The Israelis also reject a Palestinian demand that the United Nations send a force of unarmed military observers to the region to



Two members of a U.S. led commission probing the ongoing Israeli-Palestinian violence, Javier Solana, a Spanish diplomat who is the senior security official of the European Union, left, and former U.S. Sen. George Mitchell, who is leading the commission, attend a meeting with Israeli Prime Minister Ehud Barak at the Prime Minister's Office in Monday in Jerusalem. Credit: Brian Hendler/JTA

protect civilians.

The U.N. Security Council was considering a resolution on the matter this week, but U.N. and U.S. officials have said it would be difficult to send such observers without

Israel's consent.

The international commission's findings and recommendations will go to the next U.S. president and to U.N. Secretary-General Kofi Annan.

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## JEWISH PERSPECTIVES

# Refocusing Attention On Rabbinic Misconduct

By Julie Wiener, JTA

For those who look up to the American Jewish clergy, it has not been a good year.

Last week, one of the Reform movement's most prominent rabbis was suspended from the movement's rabbinical association for past sexual misconduct.

Shortly after his suspension from the Central Conference of American Rabbis, Rabbi Sheldon Zimmerman, widely respected as a Jewish thinker and teacher, resigned as president of the movement's Hebrew Union College-Jewish Institute of Religion.

The news about Zimmerman came on the heels of several other widely publicized incidents involving Jewish clergy:

\* A Reform rabbi in Cherry Hill, N.J. faces a possible death sentence for allegedly hiring people to murder his wife in 1994.

\* A Conservative cantor in the Chicago area was arrested over Thanksgiving weekend for alleged involvement in a prostitution ring.

\* The Orthodox Union has just received a report investigating its handling of allegations that a New Jersey rabbi working for the movement's national youth group sexually harassed and molested teens. The report's findings and recommendations will not be made public until late this month.

The wave of incidents is refocusing attention on an issue that has come into public view only in recent years.

In the past, rabbinic misconduct — particularly sexual misconduct — was rarely discussed publicly. Many advocates for victims complained that rabbinical associations were more interested in protecting their members than the people they hurt.

Today there are stirrings of change. Leaders of the rabbinic organizations say misconduct remains rare, but in the past five years, three of the four denominations have developed new guidelines — or modified old ones — for addressing misconduct.

In addition, some rabbinic seminars are raising the issues for rabbis-in-training, both before and after ordination.

It is unclear what overall impact such changes are having, since no one appears to be tracking the issue or monitoring how the new guidelines are affecting the number of complaints or the actions taken against rabbis.

While some believe that recent high-profile cases may encourage victims to come forward, others worry that the pendulum may swing too far.

They worry that fear of false accusations or misunderstandings are leading rabbis to become nervous about even innocently hugging congregants in need of comfort or counseling people behind closed doors.

One result from all the publicity is a growing awareness of the issue, which many expect will lead to less tolerance for misconduct.

"The wall of silence around clergy misconduct is being taken down," said Susan Weidman Schneider, editor of *Lilith*, a feminist Jewish magazine.

In 1998, the magazine published an article about women who said they were sexually harassed by the late charismatic Orthodox leader, Rabbi Shlomo Carlebach.

Rabbi Debra Orenstein, a fellow at the Wilstein Institute in Encino, Calif., who has been an advocate on this issue in the past, said, "People are less skittish and afraid

of saying this happens with rabbis and are therefore more willing to deal with it."

Rabbinic sexual misconduct is an extraordinarily complex issue.

It ranges from more obvious transgressions, such as sexual harassment and inappropriate touching, to more ambiguous cases in which a rabbi has a seemingly consensual relationship with a congregant or staff person, but which is questionable because of the power dynamics involved.

It is difficult to know how prevalent misconduct cases are or what percentage are reported.

As Rabbi Joel Meyers, executive vice president of the Conservative movement's Rabbinical Assembly, put it, "I can never guarantee there are not things that happen that don't get taken care of."

"Obviously someone has to lodge a complaint. My office is not a police force and we're not on witch hunts."

It is also difficult to assess how fairly cases are handled, since rabbinic ethics committees — in order to protect both the accuser and the accused — operate in secrecy.

That secrecy "by its very nature makes it difficult to evaluate the process at all," said Rabbi Shira Stern, chairwoman of the Reform movement's Women's Rabbinic Network.

The Conservative, Reconstructionist and Reform rabbinical associations have created or modified policies concerning sexual misconduct within the past five years.

The Conservative movement's guidelines — in the works for several years — have not yet been printed and distributed to rabbis, but are expected to be completed in June 2001.

The Orthodox rabbinical association has not modified its procedures in more than 50 years, according to Rabbi Steven Dworkin, the group's executive vice president.

But the group's president, Rabbi Kenneth Hain, said the process may be re-examined if that is recommended in the Orthodox Union's new report on the handling of the youth abuse case.

The movements vary in how explicit their guidelines are about procedures for inquiry and punitive measures. The Rabbinical Council of America, which is Orthodox, and the Reform movement's CCAR made their guidelines available to JTA, while the Conservative and Reconstructionist associations gave overviews but would not distribute actual policies.

All the ethics committees request complaints in writing and give an opportunity for the accused rabbi to respond in writing. They

then interview both parties and other sources, where appropriate, in order to ascertain what happened and how to respond.

When rabbis are found guilty, the responses range from a reprimand to suspension to expulsion from the association, depending on the misconduct and the assessment of the ethics committee.

Some of the movements require therapy and a process of teshuvah, or repentance, in order for the charged to pursue their rabbinic careers.

In addition, the Reform movement informs any future employers of that rabbi about that rabbi's past transgressions and rehabilitation process.

None of the rabbinic associations could provide data prior to 1995, but since then, three Reform rabbis have been suspended for sexual misconduct and two Conservative rabbis have been found guilty but not suspended.

Both Conservative rabbis were required to undergo therapy and be monitored by the ethics committee, and one was forbidden from taking any rabbinic post other than teaching adult education courses.

Meyers said the R.A.'s ethics committee is currently wrestling with a case in which a now 86-year-old rabbi is being accused of something he did 30 years ago, raising the question about whether rabbis should be disciplined for transgressions that occurred long ago.

Officials of the Reconstructionist Rabbinical Association would not disclose how many cases it has reviewed or what disciplinary action it took, and the Orthodox's RCA said it did not know of any cases of rabbinic sexual misconduct.

Rabbi Baruch Lanner, the Orthodox rabbi accused of sexually harassing and molesting scores of youth in the Orthodox Union's youth group, was not a member of the RCA, which is composed primarily of congregational rabbis.

Some do worry that the movements' guidelines may be so stringent that rabbis and other Jewish professionals may not be able to do their jobs.

"At my son's camp, the counselors weren't allowed to check them for ticks after they come back from hikes," said Rabbi Stephanie Dickstein, assistant dean of the Jewish Theological Seminary's rabbinical school.

"Where's the line? We're in a world where touching is so dangerous that people are lonely," Dickstein said.

Another difficulty in preventing misconduct is identifying the type of personality prone to overstep-

ping the boundaries.

"Confidence, willingness to reach out to people — all the things that make people good rabbis also make them susceptible to inappropriate behavior," Dickstein said.

"When you realize how much power you have with vulnerable people, sometimes you might be tempted to take advantage."

The added scrutiny on the rabbinic, and the fear that one misstep can ruin one's career and reputation, may add more pressures to an already demanding career.

"You have to be so many things to so many people — what I call the multifarious P's: pastor, preacher, pedagogue, politician, public relations expert, pronouncer, priest, prophet and pal," said Rabbi Jeffrey Salkin, spiritual leader of the Community Synagogue of Port Washington on Long Island, N.Y. and author of a recent book on Jewish masculinity.

Salkin, who is Reform, urges his colleagues to seek regular therapy and speak more openly with each other about the issues they face.

"I think rabbis stray because they need intimacy, they need affirmation and more than that, it's what Judaism calls the 'yetzer hara,' the not-so-good inclination that's within us."

Rabbi Jacob Staub, vice president for academic affairs at the Reconstructionist Rabbinical College, said most rabbis and prospective rabbis think that "this is someone else's problem — you have to be bad. But you can be operating from the noblest of motives and from what you think are the best of values and you still could be tripped up."

What most rabbis fall into is not "what we'd call pathological or criminal" — sexual harassment, sexual molestation or nonconsensual sex — "but human foible," said Staub, who coordinates RRC seminars that deal with these issues.

Like the RRC, other rabbinical schools also now offer some seminars in which sexual misconduct and other related issues are addressed.

Rabbi Arthur Gross Schaefer, a law professor and spiritual leader of two Los Angeles-area congregations who has written extensively on issues of rabbinic misconduct, would like to see more.

"We need programs at seminars and out in the field to remind them that sex and power and excitement are very real. And if you do any counseling at all, emotions are going to be there and, like therapists, we need to be aware of what's happening and ensure that synagogues remain safe places."



CHANUKAH  
Greetings



from the staff of the

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## Chanukah at AKSE

Join us at Adas Kodesch on Friday, December 22 for a special celebration of Shabbat and Chanukah. Our Talmud Torah Students will lead a special Chanukah service which will begin at 6 p.m. Students who have volunteered to lead the service are: Lenny Aaron, Alexandra Armstrong, Rebecca Drowos, Sharon Drowos, Abby Frenkel, Hannah Frenkel, Alexandra Kaplan, Jonathan Lattin, Rebecca Slomowitz, and Samantha Tocker.

Immediately following the services at 7:00 p.m., we will have a full course Shabbat dinner. Our college students have been invited to join us at no charge. Several of them will share their insights about the colleges they currently attend.

There is a special price for reservations placed before December 15th. The cost for adults is \$12 and \$9 for children ages 4-11. After that date, the cost for adults is \$18 and \$12 for children. We hope to see all of our college students and future college students and their families at this Shabbat/Chanukah dinner.

Reservations can be made by calling the synagogue office at 762-2705. This event is open to the entire community.

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# CHANUKAH, OH CHANUKAH

## Giving The Gift Of Jewish Books

By Eileen Pollack, JTA

Giving an adolescent any gift but cash is a perilous act. And giving a book!

Can a book compare to a computer game or DVD?

Yet some of us feel compelled to try. In our chaotic teens, books gave our psyches shape and kept us from despairing that we were the only human beings who had faced the pain we faced, the same confusion, ambition, lust. Our daughters and sons might be drowning, as we were. But they no longer have the instinct to reach for a book to save them.

And who are we to know which volumes they might need? The easiest solution is to grab one of those nifty credit cards at the bookstore's register and hope it won't be squandered on an idiots' guide to the Web.

You can't go wrong with solid, middle-brow novels like "The

Source" by James Michener or "Exodus" by Leon Uris.

Chaim Potok's "The Chosen" allowed me to see inside the Chasidic world, their gates barred in real life.

And, as a Catskills native, I can't help but recommend "The Big Book of Jewish Humor." Any child who can't recite the best routines of Groucho Marx, Woody Allen, Sholem Aleichem and Lenny Bruce has missed an essential part of Jewish culture.

But if you are giving a young person you love a book, why not give the best? Many of the early works by our finest Jewish writers are based on their childhood years and appeal to teen-age readers.

"Call It Sleep" by Henry Roth is the greatest Jewish American novel — and the greatest immigrant novel — of modern times. In 10th grade, I sat riveted by the troubles of David Scheer, a high-strung Jewish boy growing up in a

brutal New York slum in those far-away years when my father was young.

How strange to see Yiddish in a book, to learn that Jewish families fought, that Jews were once so poor, that a Jewish father could hate his son. "Call It Sleep" is not an easy book. But how can we condemn the schools for dumbing down our children's reading lists if we only give them books that can be swallowed as easily as that fake vanilla pudding that comes in plastic cups?

For a slightly older reader — say, late teens and up — you can't go wrong giving a book by Bernard Malamud. The clear choices are his novels, "The Fixer" and "The Assistant." But don't forget "The Magic Barrel," whose stories feature young Jews trying to reconcile the old and new worlds, the rational and supernatural, the strictures of middle-class Jewish life and the terrifying freedom of the artist, the

tensions and affinities among Christians, Jews and blacks.

If you feel compelled to give a young friend a book about the Holocaust, the best choices are "The Ghost Writer," in which Philip Roth imagines a young writer encountering a woman he takes to be Anne Frank, grown now, not murdered, living in New York, and the two-volume set of "Maus: A Survivor's Tale" by Art Spiegelman. The "Maus" books are not the comic-book version of the Holocaust most adults assume they must be, but a revealing, deeply troubling and amazingly original work of art.

After you have introduced your favorite young reader to the works of the masters, you can follow up with their successors: Pearl Abraham, Michael Chabon, Robert Cohen, Nathan Englander, Allegra Goodman, Marcie Hershman, Maxine Rodburg, Thane Rosenbaum.

Give one of the recent anthologies of Jewish American fiction — "American Jewish Fiction," for one, or "America and I: Short Stories by American Jewish Women Writers" — and the recipient will go out and find books by his or her favorite authors.

Eventually, you may be able to give your younger relatives books by writers more suited to middle age — Saul Bellow, Cynthia Ozick, Isaac Bashevis Singer, Joseph Heller, Stanley Elkin, Francine Prose, Lynne Sharon Schwartz, and the later Philip Roth.

And, if all goes well, who knows but, God willing, those no-longer-young relatives will begin buying books for you.

Eileen Pollack, the author of "Paradise, New York" (Temple University Press), wrote this feature for JBooks.com, a book review site published by Jewish Family & Life! — [www.JewishFamily.com](http://www.JewishFamily.com).

## 'Maoz Tsur' – Not Just Another Holiday Tune

By Jonathan Groner

The sages of the Mishnah said about the Torah, "Turn it over, turn it around, for everything can be found in it."

I firmly believe that our traditional Jewish texts, liturgy and song are living organisms that hold countless levels of meaning, if one only looks at them in the right way.

And so it is with the popular hymn "Maoz Tsur," popularly and loosely translated in English as "Rock of Ages." After Jews around the world light the menorah, they traditionally sing "Maoz Tsur."

Not so fast, though. This year, stop and ask yourself: "What is this brief text? What's 'Maoz Tsur' all about?" The answer is much more interesting than you probably thought.

First, most of the six-stanza liturgical song called "Maoz Tsur" (literally, "Mighty Stronghold,") has nothing to do with Chanukah. In particular, the first stanza, which is by far the most familiar, is almost completely unrelated to the holiday. The translation in the ArtScroll version reads:

*O mighty stronghold of my salvation,*

*To praise you is a delight.  
Restore my House of Prayer  
and there we will bring a  
thanksgiving offering.*

*When You will have prepared  
the slaughter  
for the blaspheming foe,  
Then I shall complete with a  
song of hymn  
the dedication of the Altar.*

For most Jews, this stanza is all they know of "Maoz Tsur." But it's really more of a preface to the song than it is a song itself.

Structurally, this blunt invocation, calling on God to restore the Temple worship and avenge the enemies of the Jews, serves as an introduction to the next four stanzas, which are the real essence of the hymn and allude to four eras of persecution and eventual redemption of the Jewish people.

These are the period of slavery under Pharaoh in Egypt (stanza 2), the destruction of the First Temple (stanza 3), Haman's failed attempt to exterminate the Jews (stanza 4), and finally, the oppression by the Hellenistic Syrians that led to the Chanukah miracle (stanza 5). A sixth stanza of "Maoz Tsur" recapitulates and once more asks God to

exact revenge on the enemies of the Jews.

So it seems that textually, "Maoz Tsur" is as relevant to Passover or to Purim as it is to Chanukah. We don't really know why the song became permanently attached to Chanukah. We do know that it originated in 13th-century Germany and was written by an otherwise unknown poet named Mordecai.

The well-known melody came later; its first known use in connection with "Maoz Tsur" is found in a 1744 manuscript, but scholars think it was borrowed from 15th-century church hymns.

As Hebrew poetry, "Maoz Tsur" is straightforward. Even in the full six-stanza form, it is relatively brief. It relies on both ordinary and internal rhyme and is mostly free of the obscure allusions that are present in much of the literature of medieval synagogue poetry. "Maoz Tsur" includes several clear references to biblical verses; there is nothing surprising about this, as the Hebrew Bible was known to all

Jews at the time and was the basis for all religious Jewish literature of the period.

However, the revenge motif that is explicit in "Maoz Tsur" has troubled some segments of the Jewish community for more than a century. In fact, two well-known American Reform rabbis, Marcus Jastrow and Gustave Gottheil, composed the considerably toned-down English version "Rock of Ages" in the 19th century to get the blood and slaughter out of the song and to make it more palatable to what they saw as contemporary sensibilities.

In a 1997 online article in Jewish World Review — [www.jewishworldreview.com](http://www.jewishworldreview.com) — historian Lawrence Charap points out that the paradox of "Maoz Tsur" is the same as the paradox of Chanukah: A holiday whose theme was originally particularistic and even a little xenophobic has been transmuted in contemporary Christian America into a universalistic glorification of the freedom of the human spirit.

Meanwhile, those readers who have difficulties with the invocation of God's revenge — and who would still like to keep the hymn and strengthen its ties to Chanukah — have an easy and effective solution. They should restore the forgotten fifth stanza to prominence and sing it, using the traditional melody, lieu of, or in addition to, the first. It's quite beautiful and appropriate for this season of the year:

*Greeks gathered against me  
Then in Hasmonean days  
They breached the walls of my  
towers  
and they defiled all the oils;  
And from the one remnant of  
the flasks  
a miracle was wrought for the  
roses.*

*Men of insight—eight days  
established for song and jubila-  
tion.*

Jonathan Groner writes "The Word" for JBooks.com, the book review site published by Jewish Family & Life! — [www.JewishFamily.com](http://www.JewishFamily.com).

## Scratch and Sniff – The Chanukah Story

Children's book author, Kay Greenberg, has created a one of a kind holiday treasure. The aromas of Chanukah come alive in her new book, Josh and Alisha Celebrate Chanukah (Stop And Smell The Roses). Adults and children alike will enjoy this beautifully illustrated, full-color book filled with scents from chicken soup to chocolate. Readers will join Josh and Alisha as they excitedly prepare for Chanukah and celebrate the holiday with family and friends. The unique addition of specially-scented stickers to this holiday book stimulates the readers' powerful sense of smell and enhances the enjoyment

of this delightful new book. The author created this sturdy book in both large print and Braille editions in remembrance of her visually impaired parents. She will donate a portion of the proceeds from books sold to further the publication of Braille books. Josh and Alisha Celebrate Chanukah has been selected by The National Braille Press as a 2000 Children's Book Club Selection.

To order, visit the author's web address: <http://www.stopandsmelltheroses.com>



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# CHANUKAH, OH CHANUKAH

## Meaning Of Money -

# Got Gelt? Talking To Kids About Money On Chanukah

By Rabbi Daniel Brenner

Chanukah Gelt seems like a simple tradition. A grandparent, parent, aunt, uncle, or family friend hands the children a few coins as they watch the Chanukah lights flicker. Money goes from one generation to the next expressing love and delight that speaks to the child in endless possibilities. Yet teaching the next generation about money - its value, what to do with it, how to use it - is not such an easy task.

There was a time in America, at the beginning of the 20th century, when the vast majority of Jews lived in poverty. They survived in cramped tenements, performed back breaking labor, and were met with hostility from the outside world. During those years,

giving a coin to a child was a magnificent gift, sure to be met with surprise, delight, and a strong sense of responsibility.

Today, while there are those who still struggle financially, many, thankfully, do not have to worry about where the next meal is coming from. It is even safe to say that many can afford to go out to eat every once in a while, and give their children a new gift each of holiday's eight nights.

Do the lessons we once taught about money still ring true in a time when many of us have a little extra to burn?

The theme of scarcity lies at the heart of the Chanukah story. The oil was scarce, but miraculously it lasted for eight days. For our ancestors, oil was as central to everyday life as money is to ours -

it was the source of heat and of light, it was used for cooking and preserving food, and it was, in many ways, their sustenance.

While the story of Chanukah speaks of scarcity, the celebration is about abundance. The act of lighting a menorah is a pure act of enjoyment - an acknowledgment that we are blessed with enough oil to burn.

In times when oil or money was sparse, we told a story about hope, about the miracle of finding abundance in that sparseness. Now that we live in a time of plenty, we add a new chapter to the story. As we stand with those that we love and watch the lights flicker, we couple our deep sense of gratitude with a challenge to turn our abundance into a blessing. Ultimately, to celebrate a surplus means to enjoy it,

to give thanks and to invest in ways that change the world for the better.

At CLAL - The National Jewish Center for Learning and Leadership, we believe that this new era of abundance often call for new understandings of traditional Jewish practices and rituals. With that in mind, here are a few suggestions for your celebration.

A new way to give your children gelt this Chanukah:

One coin or bill to enjoy; One coin or bill to give away; One coin or bill to invest in the future.

After giving the gelt, you could ask them how they want to spend it, or take them to a local mall, restaurant, museum or bookstore. You could talk to them about giving some of it away and the difference they could make with their

gift. And maybe they'll even come to understand the multiple ways that they can invest in the future - to help themselves and others.

What emerges is the lesson that we feel less controlled by money when we understand that it can only fulfill some of our desires. But more importantly, it can provide the means to bring light into the world. That's the miracle of Chanukah.

As you celebrate this season with your family, take time to live out the Talmudic teaching:

"One who acquires wisdom should study the way that money works, for there is no greater area of Torah study."

Rabbi Daniel Brenner is Senior Teaching Fellow, CLAL - The National Jewish Center for Learning and Leadership

## The Second Time Around?

(continued from page 26)

City. Palestinians rioted throughout the West Bank and Gaza Strip, leaving some 15 Israeli soldiers dead.

It was the first time Palestinian policemen turned Israeli-supplied weapons on Israeli forces, a grave escalation that foreshadowed the current violence.

Despite his mistrust of Palestinian intentions, Netanyahu, the son of a right-wing ideologue, became the first Likud leader to make territorial concessions in the West Bank, the cradle of Jewish history.

International pressure after the "tunnel riots" forced Netanyahu to hand most of the biblical West

Bank city of Hebron to Palestinian Authority control.

Likewise, under fierce pressure from President Clinton at the Wye Plantation summit in October 1998, Netanyahu agreed to cede more West Bank territory to the Palestinian Authority, though little of the accord ultimately was carried out.

Israel's relations with the United States and the world also suffered during Netanyahu's term.

Clinton, in particular, reportedly was angered by Netanyahu's purported arrogance and his willingness to appeal directly to the U.S. Congress when he found the president's positions unpalatable.

On the economic front,

Netanyahu accelerated the privatization of state-owned industries and took several major steps to liberalize the Israeli economy.

As the peace process slowed, however, the giddy economic boom of the early 1990s gave way to recession, and unemployment

and social issues had replaced peace as the most prominent campaign issue when Barak challenged Netanyahu in 1999.

## Looking For a Mate?

The Young Israel of Hollywood-Ft. Lauderdale will be holding its fourth annual Shabbaton for Orthodox Jewish singles, ages 25-45 on February 9-11, 2001 (Shabbat Shirah) in Hollywood, Florida. Previous Shabbatonim have been most successful, resulting in six marriages and one recently announced engagement. People from all over the United States, as well as from Canada, England, South Africa, Switzerland, South America and Israel have attended. Many of the participants were professionals or in business. Participants rated the weekend as "the best Shabbaton," or "one of the very best Shabbatons that they had ever attended." The Shabbaton is a not-for-profit endeavor, done purely for the Mitzvah. The cost is \$200.00 for the weekend, excluding airfare. The program this year will consist of stimulating Torah discussions led by dynamic rabbinical speakers, many "mingle and meet" activities, and a unique audience interactive Murder Mystery Entertainment run by the professionals of "Murder On Miami Beach." Shadchanim will also be on hand Sunday morning to interview participants. Guests will be served 5 glatt kosher catered meals and will be housed in the beautiful homes in the area. Special gift bags loaded with discounts, coupons, and other information will help the participants take full advantage of the many recreational and seasonable activities in the South Florida area. We will be limited to accepting the first 100 applicants, 50 men and 50 women. Call the Young Israel of Hollywood-Ft. Lauderdale at 954-966-7877 for information and registration.



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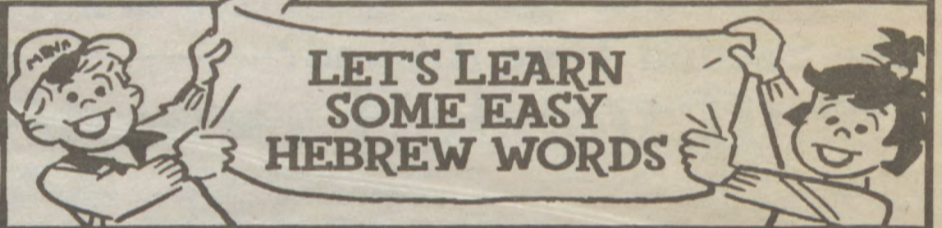
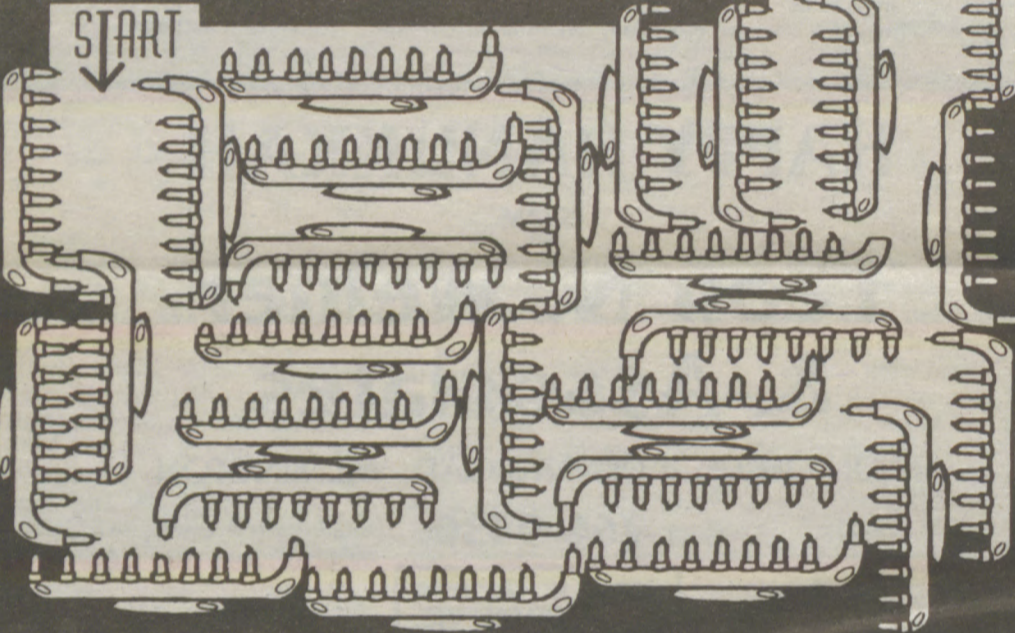


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 חֲנֻכְיָה



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# MILESTONES

## In Memoriam

### LAZARUS

Myron Lazarus, a beloved political science and social studies teacher at Christiana High School was laid to rest on Monday, December 4 following services at his congregation, Temple Beth El in Newark.

He was active in the Delaware Jewish community, serving as a former principal of Beth El's religious school and as a volunteer for the Jewish Voice.

Mr. Lazarus was a decorated World War II veteran who returned to school after the war and earned an MA in History from the University of Delaware. He also received a Fulbright Scholarship for

studies in Japan.

The son of Samuel Lazarus, one of the original founders of the Wilmington Dry Goods, he was an avid concert-goer who played violin with a group of fellow music-lovers.

He is survived by his wife, Ellen; a daughter, Karin; a son-in-law, Steven Saul; a son, David; a daughter-in-law, Shari Lazarus; grandchildren, Rebecca, Jodi and Dara; great aunt, Mrs. Joseph Lazarus and cousins, Phyllis Tocker, Robert Lazarus and Claire Lazarus of Wilmington.

In lieu of flowers, the family requests contributions to either Temple Beth El Education Music

Fund, 301 Possum Park Road, Newark, DE 19711 or Delaware Chamber Music Festival, PO Box 3537, Wilmington, DE 19807

### SHIVA FOR KRIEGER

A Shiva service for Arthur Krieger who died December 5 was held on December 9 at Forest Hills Park. Memorial contributions are requested to the Arthur and Edythe Krieger Memorial Fund, c/o Deerhurst Management, Suite 690, 1 Bridge Plaza, Fort Lee, NJ 07024.

### LEVY

Helen Levy, 95, of Forwood Manor, died December 3. She was a teacher for 41 years. From 1936

until her retirement in 1967, she taught English at the Pierre S. DuPont High School.

Miss Levy was a Phi Kappa Phi graduate of the University of Delaware. She received an MA degree from the University of PA and continued a devotion to life-long learning at institutions of higher learning across the country.

There are no immediate survivors. She was interred at the Jewish Community Cemetery.

To honor her memory, contributions may be made to the Kutz Home Auxiliary, 704 River Road, Wilmington, DE 19809 or to Congregation Beth Shalom, 1801

Baynard Blvd., Wilmington, DE 19802

### MAISEL

Morton R. Maisel, 75, of Wilmington, died December 9. A decorated World War II veteran, he is survived by his wife of 38 years, Dolores; sons, Richard, Edward Torres and Robert Torres; brother S.J. Maisel; sister, Rita Freeman; grandchildren, Nicki Corridori, Joseph and Steven Maisel, Christopher and Keith Torres and Susannah Maisel. He was predeceased by a son, Steven.

Interment was private. The family requests that contributions in his name be made to Cancer Research.

## NACHAS NOOK

### Kazinoff And Goldstein Are Wed



Phyllis and Howard Elliott Goldstein

Phyllis Kazinoff of Wilmington, DE has announced the marriage of her daughter, Laurie Jill, to Howard Elliott Goldstein, son of Dr. and Mrs. Donald Goldstein of Warminster. Laurie is the daughter of the late Dennis Kazinoff. The ceremony took place on July 23rd at the DuPont Country Club in Wilmington. Rabbi Daniel Satlow of Congregation Beth Shalom officiated.

Carrie Brookner and Lisa Polen, sisters of the bride, served as matrons of honor. Bridesmaids were Wendy Goldstein, sister of the groom, and Nancy Ambler, Anne Gottlieb, Natalie Sopinsky and

Janel Yablon, friends of the bride.

Edward Schaeffer, friend of the groom, served as best man. Groomsmen were Henry Schweizer, Charles Brubach, Brett Foreman and Barry Roth, friends of the groom, and the bride's brothers-in-law, Jeffrey Brookner and Richard Polen. Ring bearers were Dennis Brookner, the bride's

nephew and Adam Goldberger, cousin of the bride.

The wedding party also included Shirley and Harry Goldberg, grandparents of the bride. Robert Brown and Ronald Glickman witnessed the signing of the ketubah.

After a honeymoon in St. Thomas, the couple make their home in Lafayette Hill, PA.

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# CALENDAR OF EVENTS

Entries for the Calendar of Events are due on the Thursday deadline published in *The Jewish Voice*. Please provide entries in the same format as seen on this page. *The Jewish Voice* fax number is 427-2438.

### ORT PLAYS SANTA'S ELVES

On December 24th, the Ladywine Chapter of Women's American ORT will travel to Borders to wrap gifts for the holidays. Donations and volunteers are greatly appreciated. For additional information, please call Jodi Cohen, at (610) 444-6349

### REFUAH: A SERVICE OF JEWISH HEALING

The Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service, will sponsor a service of Jewish healing with Rabbi Myriam Klotz. Join us for a moving, comforting hour of prayer, song, meditation and reflection. Pray for physical, spiritual, or emotional healing for yourself or someone else. Experience a contemplative side to Jewish prayer. Based in traditional Jewish sources, this service offers contemporary spiritual approaches to healing. This free service will be offered on Monday, December 18, 2000, 7-8 PM. at the Jewish Community Center Board Room, 101 Garden of Eden Road. Light refreshments will be served. For additional

information, contact Rabbi Klotz at 478-9411.

### PUT YOUR CREATIVITY TO THE TEST

Design the logo and/or create the slogan for the JCC's 100th Anniversary Celebration. Prizes will be awarded. The new logo and slogan design will be featured at the Anniversary Committee's kick-off meeting on January 18th.

Submit all entries to the Delaware JCC, 101 Garden of Eden Road, Wilmington, DE 19803 on Monday, December 31, 2000. Please include your name and telephone number with your entry.

The winning logo design and slogan will be featured on all 100th Anniversary marketing materials, JCC publications and on the agency's website.

For additional information, please call Susan Parcels, JCC Marketing Director, at 478-5660.

### SUMMER SCHOLARSHIPS ARE AVAILABLE

The Sylvia and Isadore N. Silverman Scholarship Fund will award its 12th annual scholarship to a deserving young person who wants a Jewish summer experience in camp or in Israel. Applications may be picked up at the Adas Kodesch Shel Emeth office, Washington Street Extension and Torah Way, Wilmington, DE 19802. They should be completed and returned to AKSE by March 15, 2001. The scholarship fund was established

in 1989 by the Silverman's four daughters and family friends to commemorate the couple's 55th wedding anniversary.

### JFS AND BETH EMETH TEAM UP TO SUPPORT THE

### BEREAVED

If you are an adult who has lost a loved one, please consider joining a Bereavement Support Group sponsored by Jewish Family Service on Thursday evenings,

December 28th, and January 4th at 7:30 p.m. The group meets at Congregation Beth Emeth, Lea Blvd., in Wilmington. For additional information, please call JFS at 478-9411.

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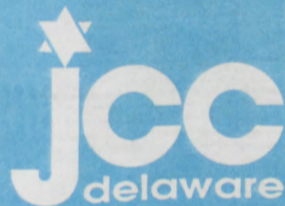
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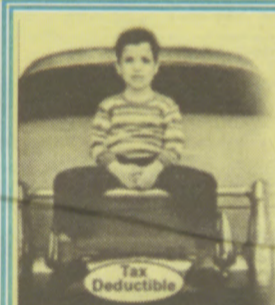
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