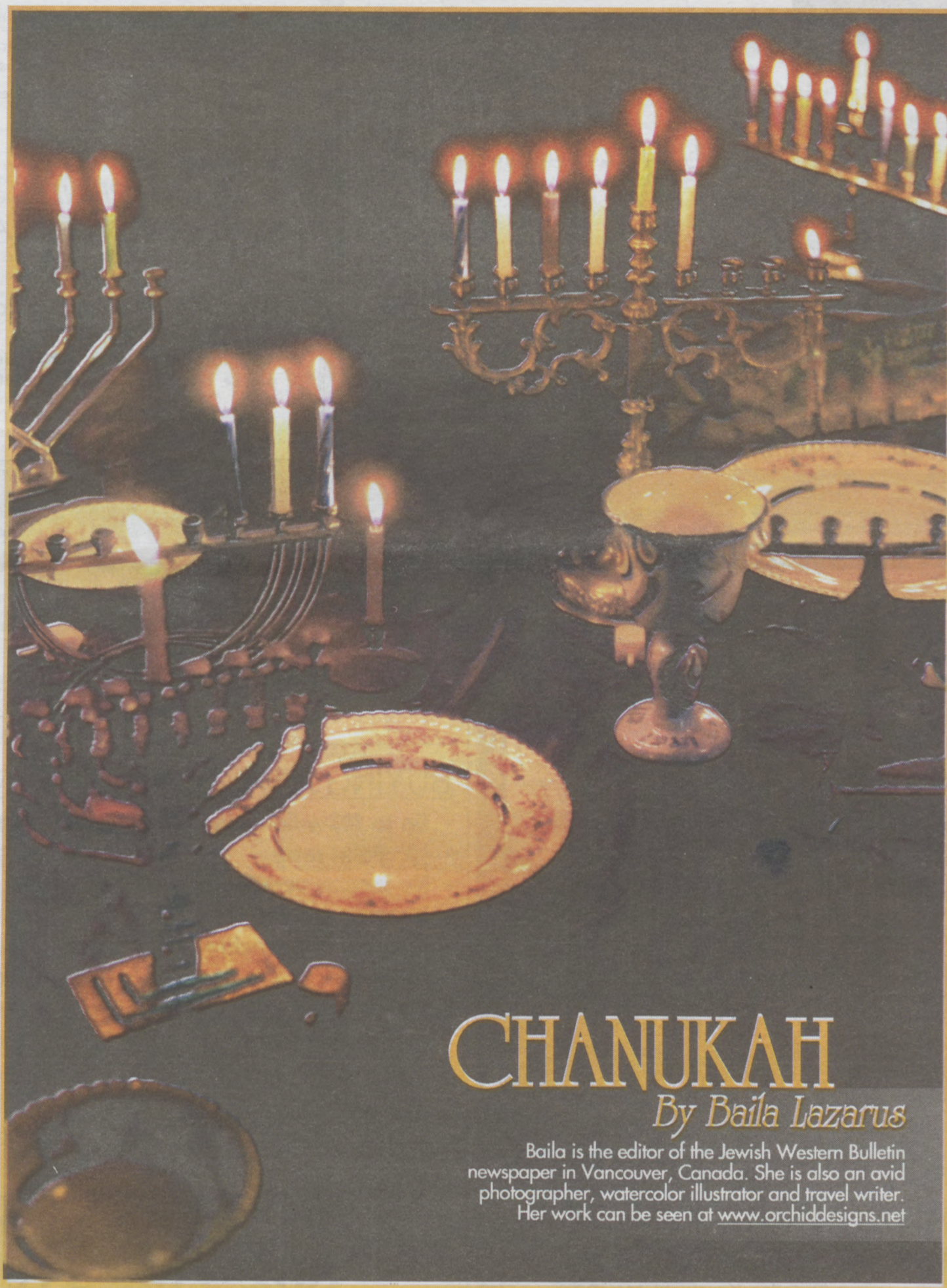


# The JEWISH VOICE

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## CHANUKAH

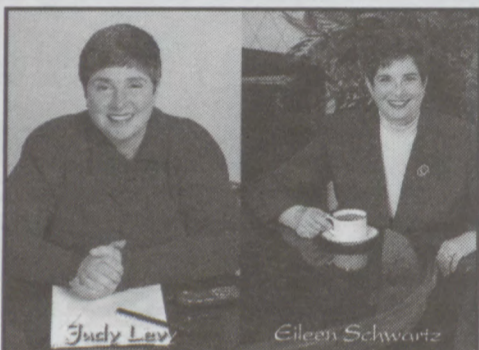
*By Baila Lazarus*

Baila is the editor of the Jewish Western Bulletin newspaper in Vancouver, Canada. She is also an avid photographer, watercolor illustrator and travel writer. Her work can be seen at [www.orchiddesigns.net](http://www.orchiddesigns.net)

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## EDITORIAL

### Make the Menorah glow

Winter is looming. Days are growing shorter and colder. Many of us are feeling rather "mole-ish"—beginning and ending each work-day shrouded in darkness. Chanukah, our eight-day festival of light, has the power to restore our spirits and renew our belief in the power of our faith.

Yes, Chanukah, which begins this year on Friday, December 19th, is a relatively minor holiday on the Jewish Richter Scale. However its celebration exhorts us to believe in miracles—a belief that helps sustain us during these challenging times. Each night we light the menorah is an opportunity to commemorate the victory of the small but mighty band of Maccabees—a victory that enabled the rededication of the Jerusalem Temple.

Each and every one of us has the power to be a Maccabee and bring light to the lives of our people here in Delaware, in Israel and around the world. Let us reflect each night on actions we can take to dispel the darkness and rekindle our commitment to a strong Jewish future.

You can:

- Promote Jewish literacy by reading books, magazines and newspapers on Jewish themes.
- Share the joy of Chanukah with a resident of the Kutz Home. Call Sheila Mensch at 764-7000 to find out how you can volunteer.
- Donate a CD, game, phone card or magazine to our soldiers stationed in Iraq. Drop-off boxes are located in the lobbies of Congregation Beth Emeth, Beth Shalom and Adas Kodesh Shel Emeth in Wilmington, Temple Beth El in

Newark and at the USO Office in Dover. To help assemble gift packages for servicepersons, call Judy Travis at 302-475-2526.

-Purchase food, clothes, electronics, Judaica and other items made in Israel. It's an ideal way to support an economy weakened by more than three years of violence.

-Plan to travel to Israel as a family. The Jewish Federation of Delaware led a delegation of 17 people who have recently returned from "an adventure of a lifetime". View the slide show from their journey on our Federation website: [www.shalomdelaware.org](http://www.shalomdelaware.org).

-Speak out against anti-Semitism, and anti-Israel bias in the media. Write letters to the editor and opinion pieces.

-Educate yourself about legislation pending in the House and Senate that impacts the Jewish community. Make your voice heard through a letter or phone call.

-Perform tzedakah through a family Chanukah gift to the 2004 Federation Annual Campaign. Your generosity will support Albert Einstein Academy, The Jewish Community Center in Wilmington and Newark, Jewish Family Service, Delaware Gratz Hebrew High School, Albert Einstein Academy, Hillel at the University of Delaware locally and a vast network of critical humanitarian services around the globe.

From my family to yours, Happy Chanukah!

*Lynn B. Edelman*

Lynn B. Edelman, Editor

## The JEWISH VOICE

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## LETTER TO THE EDITOR

### Get connected to Israel!

I have just returned from my first trip to Israel and feel compelled to share feelings and impressions while they are still fresh. Coincidentally, my first trip was the Arad 40th Anniversary UJC Mission which attracted Jews from Delaware and New Jersey. This trip was a "mission" not to be confused with a vacation. Simply stated, a mission is seeing and doing as much as possible within a short period of time, with little regard for sleep. Sleep, in fact, is irrelevant. In Israel there is so much to see and do that one begins to think "Who needs sleep?"

There was a natural concern for our safety. However, once I had arrived and observed the security and the carefree manner in which Israelis carry out their daily lives, my concerns evaporated. Never did I feel threatened or uncomfortable.

I felt a deep sense of "connection" while in Israel....connection to my past, to my

community, to my family and to myself. The concept of connecting is very important to the Jewish people, connecting with one's faith and inner self inspires us to great achievement. One must be impressed and inspired by the history of the Jewish people.

While this was only my first trip to Israel, it is clear to me that "connecting" with our heritage is valuable in building self and community. I would guess that those who travel to Israel regularly continue to strengthen that connection with each trip.

My advice is to visit Israel if you have not already done so. Start "connecting" and see what you have been missing.

I want to thank my friends who accompanied me and guided me to this journey. I see the world differently now and I have you to thank!

Sincerely,  
Dr. Allan Tocker  
Wilmington

## PARSHA PLACE

Week of December 6

Vayetzei

Genesis 28:10-32:3

by Rabbi Kalman Packouz  
THE IMPACT OF KINDNESS

Every day we make decisions, we react, we interact, we do acts of kindness. Oftentimes we don't even remember our acts of kindness and infrequently do we realize the impact on another's life or even on our own lives. This week I share with you a powerful story I heard from Rabbi Shmuel Dishon. It's a story that leaves you tingling and energized to be more open to helping others.

The year is 1917, the communists take over Russia and begin their tyrannical campaign to wipe out religion and Judaism. In Minsk, a rabbi, Reb Shiah, vows that no matter the cost, he is going to continue fulfilling the Torah and helping others fulfill the Torah. After an amazing 4 years without interference from the Communists, the rabbi is "invited" to an interview with the Chekka, the secret police. Knowing what the invitation means, he puts his affairs in order, says good-bye to his family and prepares for the worst.

At the secret police headquarters, he is ushered into a room. The interrogator greets him cordially in Yiddish, "Reb Shiah, would you like to have a seat?" This is not how these sessions were described to him by the people who had survived them! Seeing that the rabbi is frozen in indecision, the interrogator tells him to "please sit down." He then asks, "Reb Shiah, perhaps you and your family would like to go to Palestine?" Reb Shiah doesn't know what to answer. If he says "Yes", then he is a disloyal citizen. He doesn't answer.

The interrogator sees that he is getting nowhere, so he reaches into a drawer and pulls out a five inch thick file and puts it down in front of the rabbi. "Reb Shiah, this is your file. It details everything - every Mitzvah, every child you taught, every Bris that you performed." Reb Shiah looks at the file and trembles.

"Reb Shiah," says the interrogator, "for the last four years I have been assigned to your case. It is I who has protected you and watched out for you. Now I am being promoted and there is no way it will go well for you with a record like this. The best I can do for you is to help you and your family get to Palestine. I see that you don't recognize me." He then tells the rabbi his name and the rabbi is shocked - the interrogator is the son of a famous rabbi who died young.

The interrogator continues, "I want you to know why I have been protecting you. After my father died, it was very difficult for our family. One Friday, before Shabbat, my mother came running to your home with me in her arms. She cried out to you, 'Reb Shiah, what are we going to do? We have nothing in the house!' You were dressed in your long black Shabbas robe and you had a beautiful gold watch and chain. Without a moment's hesitation, you reached down, grabbed the watch, handed it to my mother and said, 'Take this!' For months we lived from the money we got for the watch and I have never forgotten it!"

Concludes Rabbi Dishon, the teller of this story, "Don't think that when you are helping someone that you are only helping him - sometimes you are also helping yourself!"

Courtesy of [www.aish.com](http://www.aish.com)

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# FEDERATION FOCUS

## Message from the President



**Samuel H. Asher**  
Executive Vice President

We were 17 in our Delaware delegation to Israel. The excitement was palpable as we traveled together to John F. Kennedy Airport and boarded a plane bound for the Jewish homeland. We were thrilled at the prospect of joining in the celebration of the 40th anniversary of Arad-Delaware's Partnership 2000 community. Then on to Jerusalem for the General Assembly—an ingathering of North American Jewry.

The trip did not disappoint. We met with young Israeli soldiers in boot camp; visited a school that was started with Partnership 2000 money from New Jersey and Delaware; dedicated a security vehicle paid for by funds from the Israel Emergency Campaign and observed other areas where we have helped to enhance security.

We witnessed a touching ceremony where Ethiopian immigrants completed their conversion to Judaism. How moving to see men and women who were forced to convert to Christianity a generation ago in Ethiopia come home to Israel and be restored to Judaism. What a miracle!

Our group was awed by the light and sound show at the foot of Masada. History enveloped us. As we left Arad on the way up to Jerusalem, I kept hearing a whisper in my ear, "Can you hear me now?"

Upon our arrival in Jerusalem late one evening, we made our way to the Western Wall. Alan Levenson and I hugged each other and said the Shehecheyanu as we stood in the courtyard. As always, the Wall did its magic as I embraced her and said my prayers. We then traveled under the Wall through the tunnels that tell the eternal history of our people. Here you see the base of the walls of Jerusalem from the 1st and 2nd Temples, Byzantine, Islamic and Crusader times. The Western Wall as it appears to eye at ground level is only the top of the wall.

As we made our way through this sacred space, next to walls carved by slaves under the rule of Herod and others, I heard the whisper again, "Can you hear me now?"

Shabbat morning was another opportunity to feel the power of Israel. An old friend of mine, who accompanied me on several trips to Israel, said that the spiritual connec-

tion in Israel's northern regions like Safed and Tiberias is wide and blue and all around you. However, the connection in Jerusalem is narrow and direct, like a white beam connecting the synagogues in Jerusalem directly up to heaven.

Whenever I pray in Jerusalem, I feel that connection. I found that very same white beam at Hebrew Union College where an overflow crowd attended Shabbat services. As I prayed with my fellow Jews from all over the world who had arrived early for the General Assembly, I heard the words again "Can you hear me now?"

Our Delaware delegation converged on Yad VaShem, the Holocaust museum outside of Jerusalem. We joined many groups from all over the world for this living monument to the six million men, women and children who perished during this dark chapter in our people's history. As I walked through the main exhibit area, I looked for "the picture." It is a portrait of a father, a man about my age, holding onto his children. The man, beaten down by the Ghetto, has his daughter on his shoulders and his son by the hand. His eyes said: "I must protect my children." But they also say "I am afraid that I can't save them from this terrible fate."

As in most of Jewish history, we went from the somberness of the Yad VaShem to the jubilation of the opening plenary of the GA. We were part of a wildly cheering crowd who greeted Prime Minister Ariel Sharon.

The Prime Minister was energized by the presence of more than 4,000 North American Jews who traveled to Israel for this marvelous ingathering. "The last three years have been very difficult," he said, adding that "no one, no one, no one, will break the Jewish people." We roared with agreement yet the little voice could still be heard: "Can you hear me now?"

One of the greatest experiences of the GA was the march into downtown Jerusalem from the convention center. Stuart Young, Toni Young, Jack Zigon and I carried signs that told the Israelis that we represented Delaware. Similar signs were carried by delegations from all over the United States and Canada. As we marched from the Convention Center, through the Machane Yehuda market, onto Ben Yehuda Street and into Zion Square, the emotion was building. Israelis on the street shouted their approval, some gave us food, others waived Israeli flags from their apartment windows. One shop owner came out and blew a shofar in approval. We were giddy with excitement. When we reached Zion Square, I called my Dad in Florida. I told him where I was and how proud I was to support the Israelis in this horrible time of their history. I said: "I love you Dad and thank you for getting me to Israel for the first time when I was 17." You passed the connection along to me. We cried together across the miles.

As we made our way back to the

hotel at the end of the rally, I heard the voice again, "Can you hear me now?" even stronger than before!

This time I knew who was speaking and what they were saying. I wasn't hearing a pitch from some guy selling cell phones. Israel was gently rebuking me for staying away so long. She asked me: "Have I done something to displease you?" I answered: "No, you are doing your magic today, as you have always done." I am embarrassed that I have stayed away for more than two years. I will not let it happen again.

Israel beckons. She calls to you and reminds you who you are and where you came from. In Israel we are more than our titles, our jobs, our material trappings. We are just Jews relating to other Jews. We are one people who have traveled across time and space and are still making their way home. We are working to create a meaningful Jewish future.

The Bible tells us that Jerusalem is a beacon unto its people. Indeed, Jerusalem calls and we must answer. We must go back as often as possible, particularly during these difficult times. When you see that the Federation is offering its next mission, make every effort to join us. If you can't wait until then, call the Consulate General of Israel, at 215-546-5556 to find out what other organizations are sponsoring trips to our homeland.

Israel needs you, and you need Israel.

I hope that you can hear me now!

## Make an impact through Women's Philanthropy



**Jennifer Young**  
Endowment Director

Delaware area Jewish women have a special opportunity to make an impact through becoming involved with Women's Philanthropy. Why have we created a Women's Philanthropy department at JFD? It has recently become popular to look at various Federation constituencies in marketing terms, focusing on "segmented" or "targeted" markets. The development of Women's Divisions in the Federation system is a half-century old expression of this notion. Therefore, the question should not be "why a Women's department?" but **how do we best reach and involve the 50% of the Jewish community who constitute the market segment known as women?**, and the answer then

becomes **Women's Philanthropy!**

Through the Federation's Women's Philanthropy department, we are building feelings of community, of Jewish connectedness, and a place where women can be in the company of other intelligent, motivated, effective and committed women.

Tracing back the role of today's women to the roles of our Jewish mothers, there has always been an "obligation to give," not only as a woman, but also as an individual in her own right to help fellow Jews. Today's Women's Philanthropy department is a modern expression of that tradition.

The Women's Philanthropy department also affords women the opportunity to function in a religious way by performing a mitzvah. Giving charity is a commandment and an individual responsibility. Just as women make many independent decisions in their lives, why shouldn't they also make an individual decision for Jewish life and Jewish survival? Women that make a contribution to the Federation with their time, talent, and support have an impact on the Jewish community — from our six beneficiary agencies in Delaware to programs in Israel and 59 countries around the world.

Women's giving is a significant part of the annual campaign. So far, the Jewish Federation of Delaware's 2003 annual campaign has raised over

\$550,000 from over 650 women. When a woman gives to a campaign, she is doing four things: 1) Standing up and being counted. 2) Demonstrating commitment to her local Jewish community and worldwide Jewry. 3) Making a statement for justice by doing what's right. And 4) Serving as an inspiration to other women and, most important, to her

children and often her husband.

The Jewish Federation of Delaware's Women's Philanthropy committee is developing educational and outreach events for the Jewish community. Women's Philanthropy Co-chairs Carol Rothschild and Connie Sugarman are well positioned to represent and serve the women's constituency. Join us on Monday,

December 15 from 6:30-9 pm for Women's Philanthropy night during Super Week, sign up online at [www.shalomdelaware.org](http://www.shalomdelaware.org). If you are interested in learning more or becoming involved, please contact Jennifer S. Young, Endowment & Women's Philanthropy Director, at 302-427-2100 x 19 or [jennifer.young@shalomdel.org](mailto:jennifer.young@shalomdel.org).

## Looking for a miracle worker this Hanukkah? Look in the mirror!



**Todd Polikoff**  
Campaign Director

Typically, when we think of Hanukkah, we think of miracles, wondrous events in ancient history that seem impossible today. Thanks to the Jewish Federation of Delaware's Annual Campaign, small personal miracles are happening every day in

Jewish communities around the world.

This is exactly what our community has done for a Jewish family in Moscow. The Sokolski family in Moscow had celebrated Hanukkah in the same way every year. They ate latkes, spun the homemade dreidel, and placed the lit Hannukiah in the closet. The Sokolskis risked their lives to commemorate a holiday that is viewed by many to be one of the "less significant" in our culture. Every year they put their lives on the line until 1994.

When communism fell the Jewish Federation of Delaware, along with 188 other Jewish communities across North America took on the task of rebuilding a once great Jewish Community. We made it possible for the Sokolski family to place their Hannukiah in a window, serve latkes to their neighbors and friends, and start new Hanukkah traditions.

Today the entire Jewish Community of Moscow now gathers every year in the middle of Moscow under a 30 foot tall Hannukiah to celebrate and rejoice. For both young and old, this is a new Hanukkah tradition. They all have one person to thank...you! The person that you see in the mirror every day is responsible for making this miracle happen.

The Jewish Federation of Delaware, with your help, has been making miracles like this happen in Delaware and around the world for over 70 years. Remember to look in the mirror this Hanukkah and make a new tradition this year. Join the Federation in making small miracles an everyday occurrence.

Please feel free to contact me should you have any questions concerning the Jewish Federation of Delaware or the Annual Campaign at 302-427-2100 ext. 16 or [todd.polikoff@shalomdel.org](mailto:todd.polikoff@shalomdel.org).

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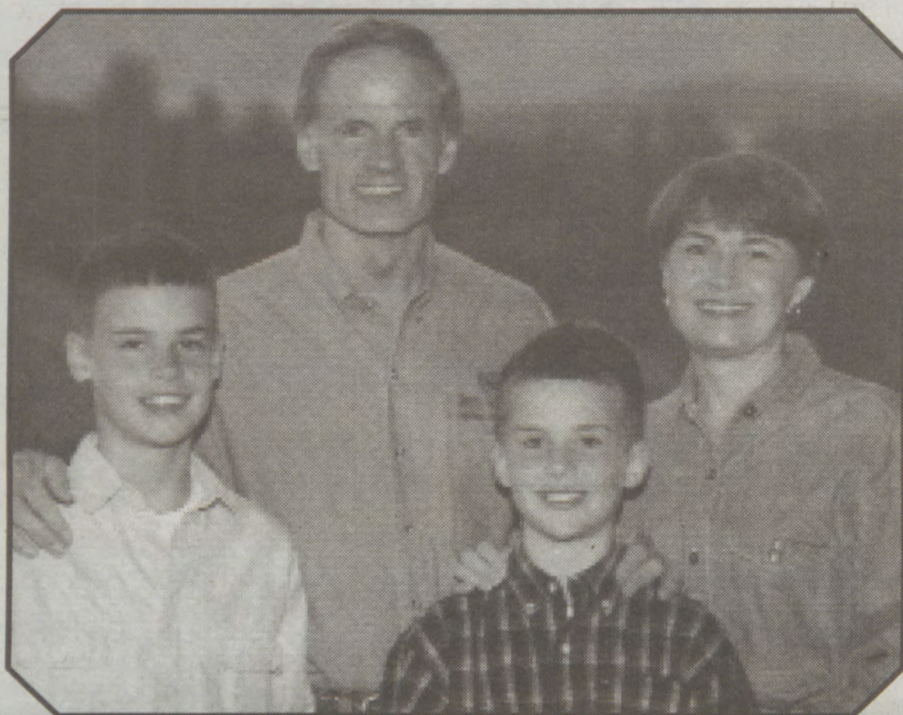
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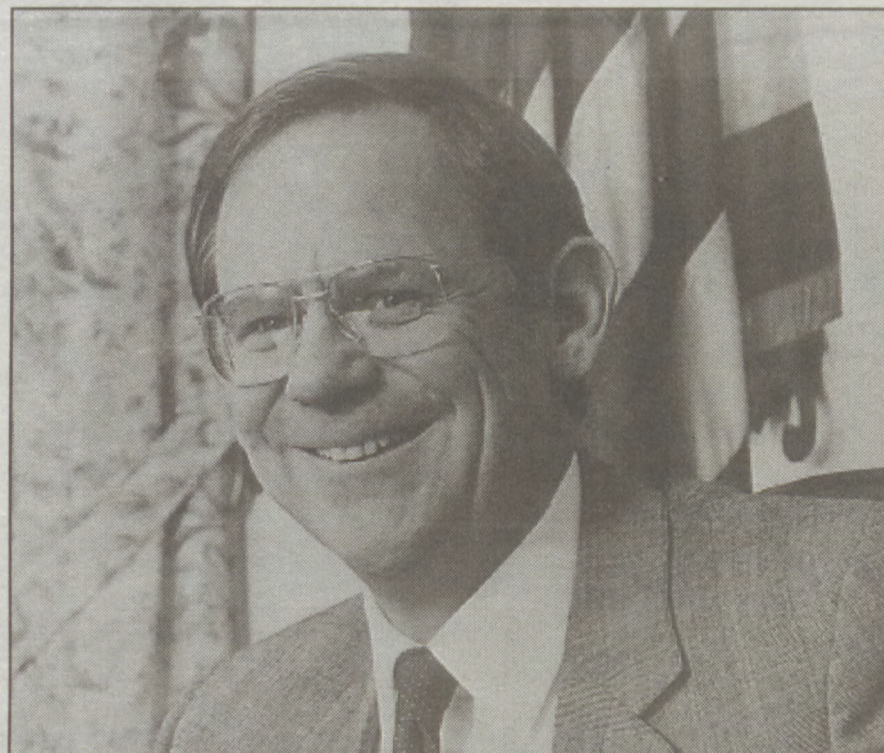
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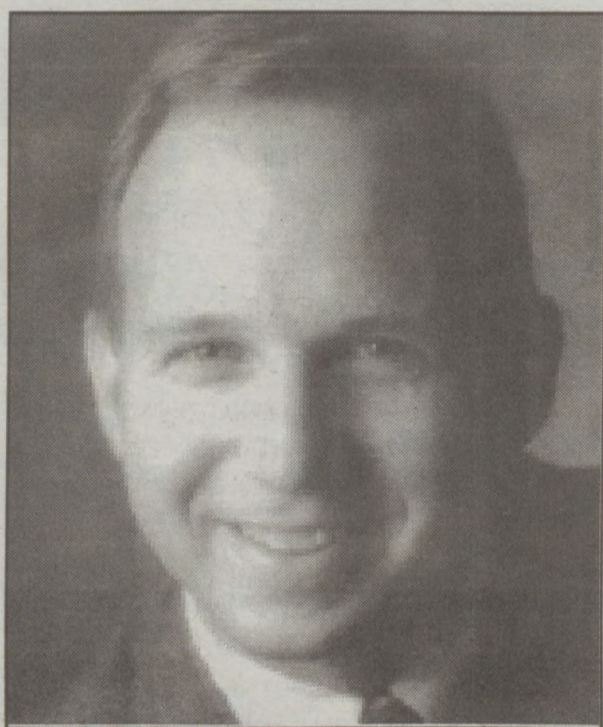
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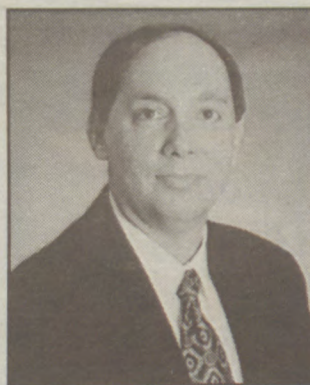


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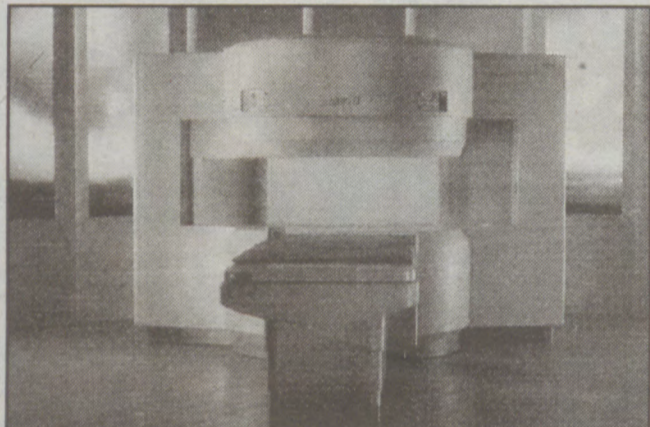
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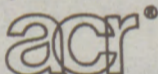
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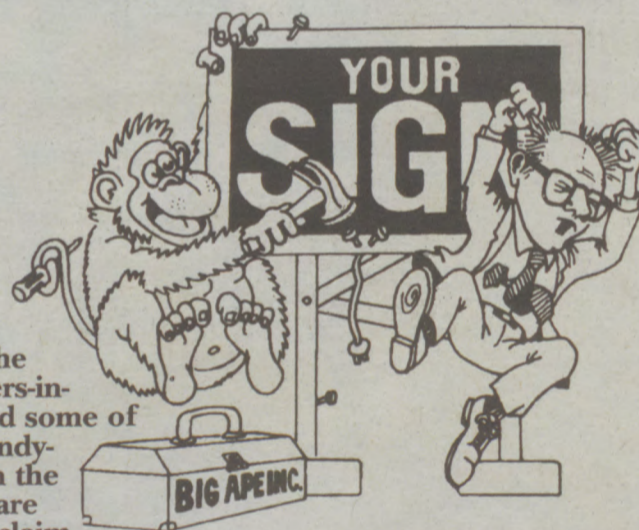
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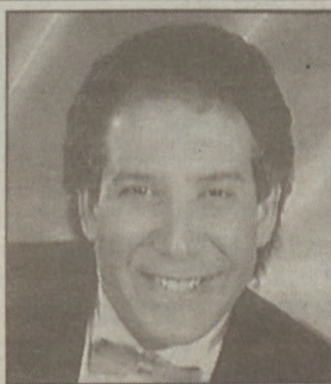


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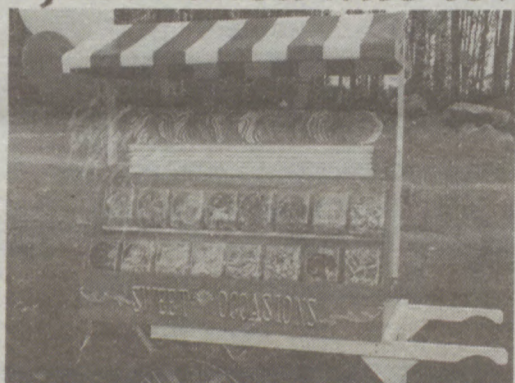
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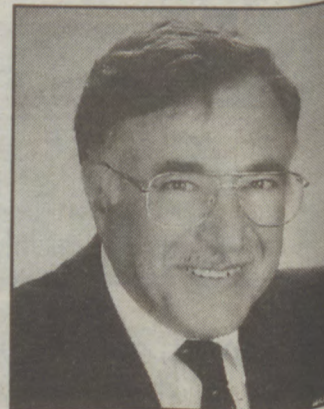
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## INSIDE DELAWARE

# Rabbi Shmuley Boteach concludes Adult Institute of Jewish Studies

By Joel Glazier  
Special to the Jewish Voice

"Fantastic," was the word used by Arnold Harris, General Chairperson of the Adult Institute of Jewish Studies, to describe the hour long talk by Rabbi Shmuley Boteach. A large audience at Adas Kodesch Synagogue concurred with Harris as the award winning lecturer and author delivered a provocative speech about "Hating Women—The New Racism."

"The world stinks today because it's a Man's World....we need a more feminine world instead of the wholesale degradation of women [which is occurring]," urged Boteach. "In some ways, Jews have been the women of the world... and now are like the battered wives of the world,"

said the lively Rabbi to an audience primarily composed of participants in the six-week Adult Institute of Jewish Studies. Rabbi Boteach urged parents to tell their daughters that "women can achieve everything men can with refinement and dignity, which is the most important human attribute." The speaker, who has five daughters of his own, practices what he preaches with his own family.

He described himself as "torn asunder" by the low self-esteem he sees in people in light of the celebrity worship in the modern world. He frequently referred to stories of celebrities' lust for power and its motivation from misery. A former confidant of Michael Jackson, Boteach described that star's recent troubles as "an indictment of a culture," and that is typical of becoming famous by being damaged. Instead Boteach offered that, "Real heroes have emanated from The Bible. Abraham retreated from conflict and a new People was created. Joseph in Egypt breaks down and cries with a heroic act of forgiveness [toward his brothers]." Boteach referred to a modern hero, Martin Luther King, Jr., who himself had been inspired by Biblical heroes.

Rabbi Boteach's speech followed a dessert reception, celebrating the community's completion of 13 annual Adult Institutes of Jewish Studies. Thirteen candles were lit by veteran participants and committee members, celebrating the bar mitzvah year of learning, studying and continuing Jewish education.

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Arnold Harris, Chairperson of AIJS, (L.) and AKSE Rabbi Sanford Dresin (R.) welcome Rabbi Shmuley Boteach who addressed an audience in Wilmington, concluding the 13th Annual Adult Institute of Jewish Studies.

## Chase the winter blues with Israeli dancing

Two new regular Israeli dancing sessions are beginning in Wilmington.

Starting December 8, the Wilmington JCC will offer Israeli dancing MONTHLY ON THE SECOND MONDAYS (except for April), from 7:30 - 9:30 p.m. in the JCC auditorium.

Also, starting January 28, the Arden Folk Dancing Gild will offer Israeli dancing MONTHLY

ON THE FOURTH WEDNESDAYS from 7:30 - 9:30 p.m. in the historic Arden Gild Hall.

The first hour of both will be teaching, the second will be requests.

Beginners are welcome and encouraged to come early! Sharon Kleban and Howard Wachtel will lead.

They are both experienced dancers with Don Schillinger's

RAK DAN dancing and have taught in the area.

The JCC 2nd Monday sessions already scheduled for 2004 are: January 12, February 9, March 8 and May 10.

Cost is \$3 per session for JCC members, students and Albert Einstein Academy families, and \$5 for non-members.

The Wilmington JCC is located at 101 Garden of Eden Rd.,

off 202 behind Holiday Inn & Damon's, (302) 478-5660, website is [www.jccdelaware.org](http://www.jccdelaware.org).

Arden Folk Dancing 4th Wednesday night sessions scheduled for 2004 are: February 25, March 24, April 28 and May 26.

Cost is \$3.50 per session for

Arden Club members, and \$4 for non-members.

The Arden Gild Hall is located at 2126 The Highway in Arden (off Harvey Rd. between I-95 and Marsh Rd), (302) 475-3126; Folk Gild website is <http://home.sprynet.com/~rbrat/>.

## JWV presents check for Veterans Home construction

The State of Delaware is one of only two states in the nation that does not have a Veterans Home. The Jewish War Veterans of Delaware is trying to rectify this situation, presenting a check of \$10,000 recently to Harriet Smith Windsor, Delaware's Secretary of State, in support of this important project.

Arthur G. Samuelsohn, Department Commander of the Jewish War Veterans of Delaware, thanked the community for its support of the Buddy Poppy Drive last spring and encouraged individuals to send contributions for the Veterans Home project to: Jewish War Veterans of Delaware, 3209 Heather Court, Wilmington, DE 19809.



During ceremonies in Dover recently, the Jewish War Veterans of Delaware presented Harriet Windsor, Delaware's Secretary of State, with a \$10,000 check towards the construction of a Veterans Home. Participating in the ceremony were: (from left) Milton Slovin, Junior Vice Commander, JWV; Department Commander Arthur Samuelsohn; Secretary of State Windsor and Barry Newstadt, Commissioner of the Jewish War Veterans.

## Celebrate Jewish Book Month at Beth Emeth

During the weekend of December 12th, Dr. Rosann Catalano will be guest speaker at Congregation Beth Emeth for the annual Rosenthal Jewish Book Month Program.

At the 8:00 Friday Evening Service, Dr. Catalano will give a talk entitled, "Whose Side Are You On? Reflections on Job, God and

Salvation," and on Saturday, December 13th at 9 AM, she will lead a follow up discussion at Torah Study.

Dr. Catalano is the Roman Catholic staff scholar at the Institute for Christian & Jewish Studies in Baltimore, where she designs and teaches programs for Jewish and Christian clergy, religious educators and adult learners.

Dr. Catalano is co-editor of "Irreconcilable Differences? A Learning Resource for Jews and Christians," and has contributed to several of the essays in that volume. Dr. Catalano lectures widely to Protestant, Jewish, and Catholic audiences on theological and inter-faith topics.



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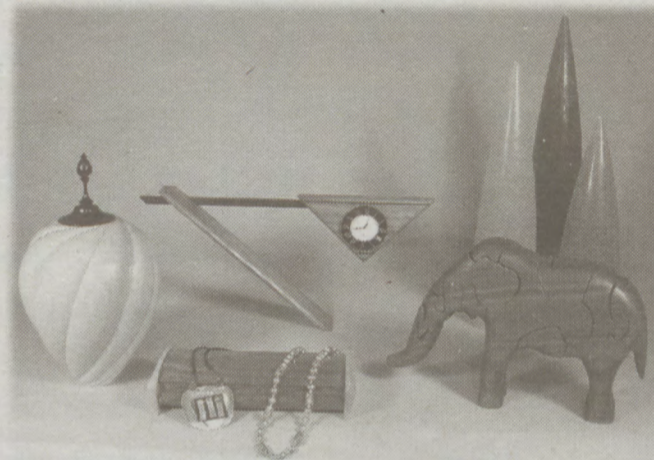


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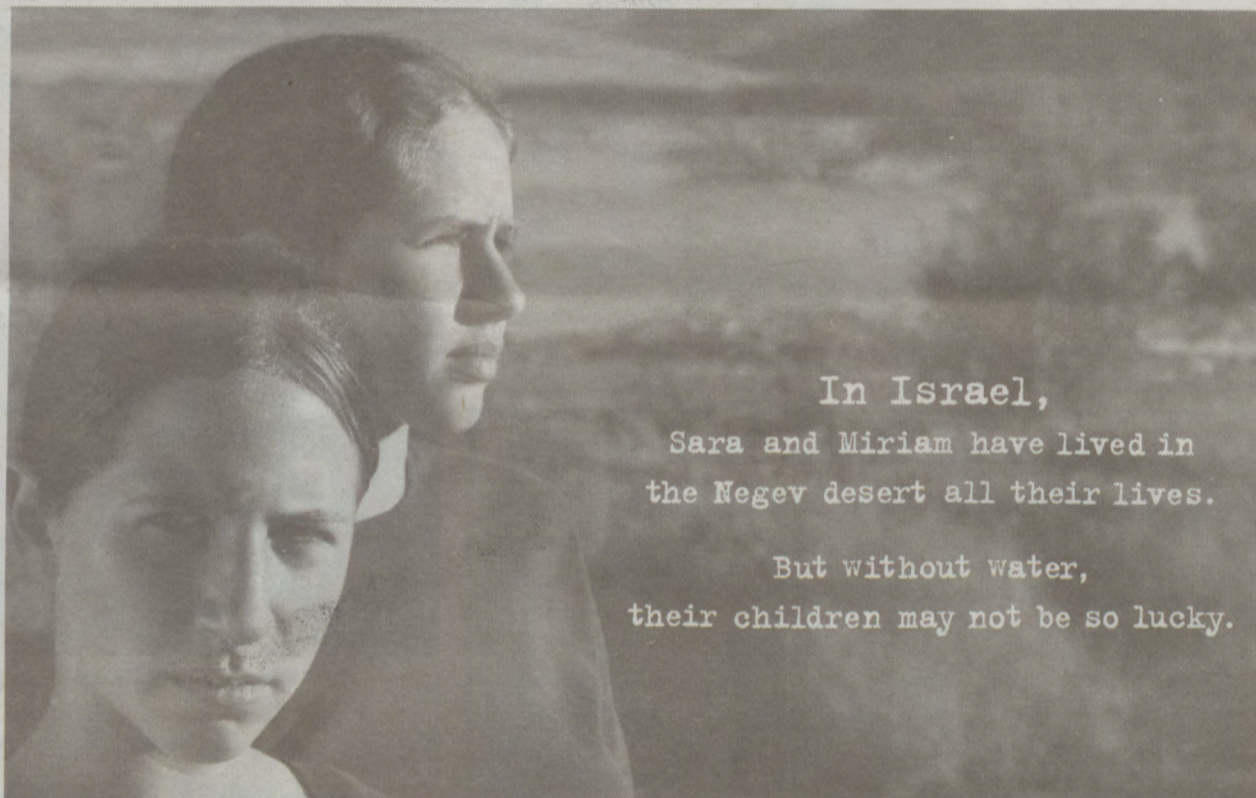
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# MATTER OF OPINION

## Internal immigration a solution

By Carl Alpert

The daily problems which trouble Israel on many fronts (there is no point to listing them here) have heretofore thrust into the background a threat which only of late is beginning to receive serious attention.

This is the forecast that with present birth rates, the Arab population in the area west of the Jordan River will in about 20 years exceed the number of Jews there. The Palestinians will then demand, in the name of democracy, that a single state be proclaimed, with one vote for each citizen, and the state of Israel will disappear.

What can be done to prevent such a situation? One solution could be a massive Jewish immigration. Though the influx from the former Soviet Union fortunately set the date of the crisis back by some years, there seems little likelihood of a similar inflow from Diaspora Jewry in the near future.

Some find hope in emigration of Arabs. In the last three years alone some 150,000 Palestinians have left Gaza, most of them for Jordan or countries overseas. These emigrants have been largely of the middle class, who could afford to make the move, and there seems little possibility of further large numbers of what has been termed voluntary transfer.

Within Israel the Jewish birth rate, except among the Orthodox, continues to be very low. About 12

percent of the Jewish women of child-bearing age are said to be pregnant. In Gaza 20 percent of Palestinian women in the same age range are pregnant. A campaign has recently been launched in Israel to discourage or even ban abortions, which are said to have cost the Jewish population two million babies since creation of the state.

In the meantime, the Arab population continues to expand, not only in Gaza and the West Bank, but within Israel as well. Though polygamy is against the law in Israel, it is no secret that it is practiced by many Arabs, to their financial advantage. The Ministry of the Interior has reported many such cases. Two examples are cited. One Arab is married to six women and has 54 children, which entitle him to monthly National Insurance payments of 25,000 shekels. Another is married to five women, has 35 children, and reportedly receives 16,500 shekels each month.

We find record that the population problem and the matter of polygamy within the Jewish community, had been given some attention back in 1935. The approach at that time was hardly one that would be treated seriously today. We quote from a report in the Jewish press in that year, as follows:

"A committee of Palestinian Jews [Note how they were identified], feeling that the population of

the country is not increasing rapidly enough, and fearing lest the Arab birth rate outstrip Jewish immigration, have decided that the sole way for the Jews to obtain a majority in the country is to speed up the birth rate. The best way of achieving this, they believe, is through the practice of each loyal Palestinian Zionist, chalutz or city dweller, taking to himself as many wives as he can support with the sole aim in mind of boosting the Jewish population of the country, and thus surpassing the Arabs in number.

"When reminded that Jewish religious law forbids polygamy according to the decree of Rabbi Gershon of Mayence, these patriotic individuals scurried off to Poland, and according to last press reports, had prepared an appeal to the leading orthodox rabbis that Rabbi Gershon's regulation be repealed.

"The next logical item in the sequence of events will be a new Jewish Palestinian drive, not for money, but for girls. One can well imagine the pride of a good Zionist in announcing, 'I donated

three daughters to the cause of a Jewish majority in Palestine."

We doubt that this appeal from almost 70 years ago would meet with much of a response today. Yet we are reminded by Rabbi Shlomo Riskin that the blessing invoked on a bride at a Jewish wedding as her face is covered with a veil, carries a specific request: "Be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate thee."

The problem is real, and a solution must be found which is both bearable and conceivable.

## Sabbatical reflections

Rabbi Peter H. Grumbacher

As most of you know, I've been on the road since the day after Yom Kippur. I've logged over 7,000 miles on my rental car. Baruch Hashem I'm not being charged by the mile! I've been in the East, the Midwest and now I'm in the South. I've spoken in large congregations and those whose future simply isn't. As one woman in Mississippi said, "We can talk about our history but we can't make history anymore."

It's sad but true; many of these historic synagogues in the deep South that once had substantial congregations are now hanging on by a thread. The economy, intermarriage and, in some cases, apathy have yielded anticipated results. There are exceptions to be sure, but in general "the South (that I've visited) shall not rise again." I must say, however, that I chose to visit these congregations on purpose. In a few cases they are being served by student-rabbis who come monthly; some are not even able to afford this. Their appreciation is beyond words.

On the other hand, I've been in communities that are growing. Vibrant congregations are being formed. There are religious schools burgeoning with children of every age. There are staff members hired specifically for creative program-

ming, and many people find their way to these synagogues for Torah and worship. Indeed it is good that I have had this opportunity to see both sides. Except for the weather issue I wish that I had been in the South first inasmuch as I was far more optimistic elsewhere. Viewing the Weather Channel, however, my decision to take the northern route first was the right one.

My subject, "Sharing the Silence: A Child of a Survivor Tells His Father's Story," has been well received. I've spoken to Bat/Bar Mitzvah-aged youngsters, adults, Jews and Gentiles. I've spoken to college students and to seniors, to those who once were Jewish and those who take their faith and folk very seriously. I spoke in a church in Alabama whose minister's liberal perspective has not been easy for him in the many years he's been in the South. On two occasions I was interviewed, once for a radio station and once for a newspaper; and when articles appeared in the local media I was pleased that a number of "townspeople" came to hear me.

Speaking to people who have very little - if any - contact with Jews is most gratifying. One woman actually admitted she didn't know a thing about the Shoah (she didn't use that word, but, well,

Continued on page 20



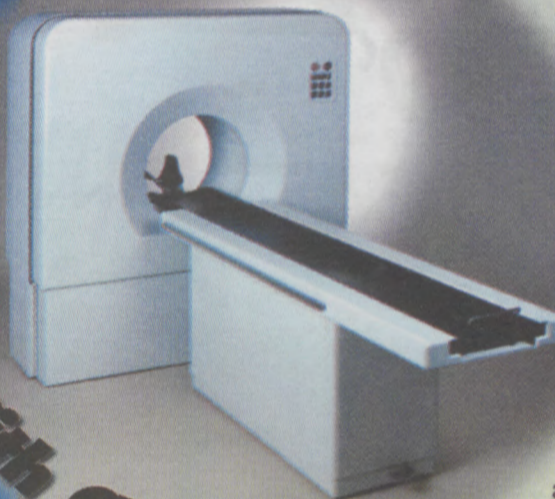
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## MATTER OF OPINION

### PA celebrates "Geneva Agreement"

by Itamar Marcus

**Introduction:** The Palestinian Authority has been publicly praising the Geneva Agreement signed yesterday between its representatives and representatives of the Israeli extreme left, while sending clear statements of rejection to its people regarding the one clause that obligates the Palestinians. On the positive side the Palestinian Authority sees the Geneva Agreement as major achievement, as prominent Israelis have agreed to 100% of the Palestinian territorial demands. These Israeli concessions are all clear and explicitly worded. A clear map is included with the agreement.

On the rejection side, the only

Palestinian concession, that they give up their demand to have "refugees" settle in Israel, was worded ambiguously. While the agreement validates UN resolution 194, seen by the Palestinians as giving them "right" to settle in Israel, the final number to settle is left to Israel to determine, taking numerous undefined numbers into account.

This clear delineation of Israel's concessions juxtaposed against the ambiguity of the Palestinian concession has enabled the Palestinian Authority to truly celebrate: Israel is obligated; they are not.

This dual message has been explicitly stated repeatedly to the PA population. Today's PA daily

had no problem hailing the agreement and at the same time expressing total rejection of the Israeli interpretation regarding refugees. The paper included two full pages of reports on all the Palestinian demonstrations against the agreement's clause to limit "the right of return" and included three explicit statements by PA leaders of rejection of relinquishing the "refugees rights."

The following statements are all from today's official daily, Al Hayat Al-Jadida:

"The Minister of Foreign Affairs, Dr. Nebil Shaath, emphasized that the Palestinians will never give up the right to return to their houses, and will negotiate

only about the procedures of returning..." [Dec. 2 2003, Al-Hayat Al-Jadida]

"The Chairman of the Palestinian Legislative Council, Rafiq Al-Natshah, emphasized that the Palestinian problem started with the refugees and will not be solved unless the refugees return to their homes. He mentioned that the sacrifices and the struggle of our people will not allow anyone to forsake nor to concede any of our people's rights. He added: Anyone who imagines that our people want peace at the expense of its rights, is wrong and if the peace initiatives come at the expense of the right of our people, let all the peace initiatives go to

hell..." [Al Hayat Al-Jadida] Dec. 2, 2003]

"The President [Arafat] blesses the conference of peace forces in Geneva" and them immediately followed with: "...adhering to the legitimate international decisions which include: [UN decision] 194." [Al Hayat Al-Jadida] Dec. 2, 2003]

In summary, the Palestinian interpretation of the Geneva Agreement is that Israel is obligated to hand over all the land and the refugee issue has to still be decided.

This is why the Palestinians are celebrating.

Itamar Marcus is the director of Palestinian Media Watch.

### Peace doesn't require a plan

By Dr. Mitchell G. Bard

I'm thinking of redecorating my house and wall papering the entire thing with Yossi Beilin's peace plans. Beilin is a good man, a tireless advocate of peace, but shares the delusion of many that the solution to the Arab-Israeli conflict has eluded everyone simply because no one has devised a brilliant enough plan. Nothing could be further from the truth.

For those with short memories, which is almost everyone who pontificates about the Middle East, let's harken all the way back to 1995 when Mr. Beilin reached an agreement with a fellow named Abu Mazen. Like the current Geneva Initiative, it contained some good ideas, but what happened to that master stroke? Well, first Abu Mazen disavowed most of it, and then, when he had the opportunity to pursue the brilliant vision last summer as Prime Minister, he seemed to have forgotten the whole thing.

Two years later, Beilin reached

another agreement, this time with one of the leaders of the opposition Likud Party, Michael Eitan. In it, Beilin repudiated much of what he had agreed to with Abu Mazen and though this agreement had the blessing of then Prime Minister Benjamin Netanyahu, it too withered on the vine.

I don't mean to pick on Beilin; the same critique can be lodged against most current and former members of the State Department. What none of these folks can accept is that they do not have the power to make peace. The absence of peace between Israel and its Arab neighbors is not due to the lack of a plan; it is because Arab leaders have not accepted the State of Israel.

It's common today to hear critics of President Bush complain that the problem is the Administration's lack of engagement. The United States, they say, needs to be more active in the peace process, and to put forth its own peace plan or ram the road

map down Israel's throat. Apparently these folks have forgotten the Rogers Plan, the Reagan Plan, the Baker Plan, the Clinton Plan, and all the rest. In fact, virtually every U.S. administration has authored a plan and not one has ever succeeded.

The two successful cases where Israel reached agreements with Arab nations were not the result of peace plans; rather they were the product of the vision of courageous Arab leaders — Anwar Sadat of Egypt and King Hussein of Jordan. They demonstrated by word and deed they were committed to peace and thereby convinced the Israeli people they could take risks, and Menachem Begin and Yitzhak Rabin showed the courage to trade something tangible — land — for the intangible promise of peace.

Ehud Barak and Bill Clinton offered plans to the Palestinians just three years ago. As Clinton's chief negotiator Dennis Ross has noted, the problem was not the

details of the offers, which could have been negotiated, it was Yasser Arafat's unwillingness to end the conflict.

Now Ariel Sharon has offered to make painful concessions. The government has agreed to give away part of the Jewish people's ancestral home so the Palestinians can have a state, but no Palestinian leader has shown the courage to follow the path of Sadat and Hussein and grant Israel peace in exchange for any amount of land.

Outsiders, whether they are opposition politicians, academics, or international organizations, have often floated ideas for how to bring about Middle East peace. It is easy to reach agreements in the abstract when the parties are not accountable for their decisions and have neither the power nor the obligation to implement them.

Elements of third-party proposals can be incorporated in peace talks, but the only people

who can reach meaningful agreements are the democratically elected Prime Minister of Israel and the appointed Prime Minister of the Palestinians (which, for now, requires the unlikely blessing of Yasser Arafat).

Ironically, the resolution of the Israeli-Palestinian dispute will inevitably resemble one of the very first plans proposed nearly 70 years ago. In 1937, Lord Peel figured out the only conceivable way the two peoples could live together was to create two states. If the Palestinians had been willing to accept that plan, or almost any of the dozens of others offered since that time, they would have long ago had an independent state larger than the one they will ultimately establish.

Dr. Mitchell G. Bard is the author of 17 books including *The Complete Idiot's Guide to Middle East Conflict* and *Myths and Facts: A Guide to the Arab-Israeli Conflict*.

### Sabbatical reflections

Continued from page 17

she called it the "Holly-cost"! On the other hand, many more than I would have thought have gone out of their way to visit the Holocaust museum in the nation's capital when they toured Washington, D.C.

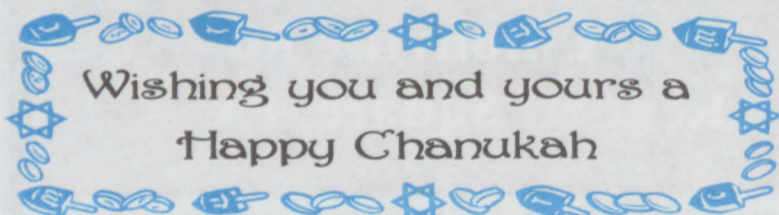
It's amazing how many survivors are to be found in the heartland of the country, even in more or less remote places (remote from an Easterner's perspective). There are also many who find themselves in my situation — children of survivors who also knew little if anything

about their parents' experiences. In one Iowa synagogue there were half-a-dozen in that category who decided to get together at a later date to talk about what they knew. One woman said, "I know so little I don't think I can create one narrative sentence."

I've had one most interesting discovery. My mother came from Hechingen, a small town in Germany. As I was looking at the visual history of the Natchez, Mississippi congregation I came across a photo under which was written, "One of the Torah scrolls was a gift from the Jews of

Hechingen, Germany." And the donor's last name was one I was familiar with from my childhood! I'm trying to do a little mish-pochological research.

My journey will end with visits to Pensacola, Florida; Mobile, Alabama; Augusta, Georgia; and Harrisonburg, Charlottesville and Portsmouth, Virginia. I'll be back at the beginning of the year after a cruise to the Panama Canal with Suzy. This has been most rewarding. Yes, there were places I visited and people with whom I've spoken that made me sad, and yet there were many more exciting moments when I knew that our future was secure. Now all we have to do is appreciate who and what we are and what we have; never take our tradition for granted; and do what has to be done to "make history" and continue to do so for generations to come.



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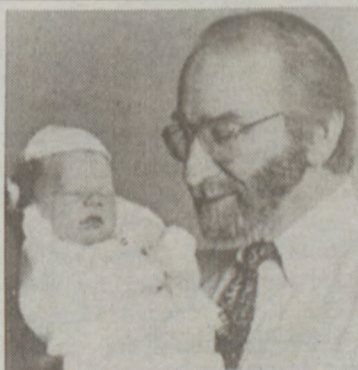


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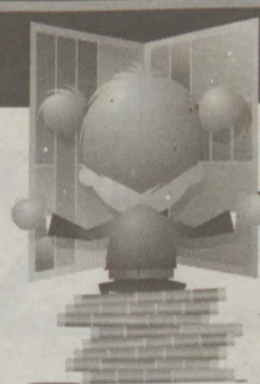
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## FAMILY LIFE

# Interfaith families navigate Christmas

By Joe Berkofsky  
JTA

Like every year, the Keen family of Ann Arbor, Mich., will soon festoon their home with Chanukah symbols, light the menorah, exchange gifts and host a family party with latkes and jelly doughnuts.

And then, in the middle of all of this, the family will go into a separate room and help Jim, the family father and husband, decorate his Christmas tree and give him gifts on Christmas day.

For Jim, 36, who grew up a churchgoing Methodist, and Bonnie, 36, who grew up a Conservative Jew, the arrangement is part of an ongoing commitment Jim says the couple has "tweaked" to raise their two daughters as Jews.

"We have a Jewish home, and I happen to be a Protestant dad," he says. When it comes to Christmas, he says, the girls "realize it's not their religion; it's mine—it's like celebrating someone else's birthday."

While that arrangement may strike some intermarriage critics as convoluted at best and simplistic at worst, it reflects a reality of American Jewish life.

Interfaith families are negotiating paths they believe are creating new types of Jewish households. How, exactly, these families are changing American Jewish life culturally and religiously remains the subject of intense debate.

"We haven't watered down the Jewish population; I've bought two new Jews into the world," Jim

says, reflecting a widespread view among intermarried Jews.

Nearly half of the nation's 5.2 million Jews, or 47 percent, married non-Jews in the past five years, up 4 percent from a decade ago, according to the most recent National Jewish Population Survey. Of all American Jews married today, one-third, or 1.6 million, are wed to non-Jews, according to the study.

The National Jewish Outreach Institute, which promotes bringing uninvolved and disaffected Jews into the Jewish community, says if the current intermarriage rate continues, American Jewry soon will be dominated by interfaith couples.

Since demographers discovered in the 1970s that intermarriage was rising, Jews have argued over whether to fight the trend or embrace intermarried couples and encourage conversion or increased Jewish activity.

Intermarriage largely begets assimilation. Only a minority of interfaith couples — 33 percent — are raising their children as Jews, up 2 percent from a decade earlier, according to the NJPS 2000-01.

"Studies show that families in which there is not a competing religion are more likely to have children who identify as Jewish by religion," says Sylvia Barack Fishman, a Brandeis University professor who has studied interfaith families.

Barack Fishman, author of a soon-to-be-published book on

how interfaith families negotiate the ethnic and religious character of their homes, says that having a Christmas tree in an otherwise Jewish home qualifies as conflicting religious behavior. Still, she says, the predominance of Jewish activity means the family is likely "hedging their bets" that their children will identify as Jews.

Often, lost in the facts and figures of the debate are the complexities of interfaith life, especially for those committed to raising a Jewish family.

Dozens of interfaith couples recently penned essays for a contest called "We're Interfaith Families...Connecting With Jewish Life," run by Interfaithfamily.com, a support network for intermarried seeking a Jewish life.

The essays proved insightful into some of the challenges faced by interfaith families.

Gary Goldhammer, 37, of Tustin, Calif., won first prize in the "Raising Jewish Children" category of the contest for his piece, "The Letter," a missive to his dead father.

Goldhammer was raised in Conservative and Reform synagogues, and 13 years ago he married a Lutheran woman from St. Louis. Before their wedding, his wife Christine declared without his prodding that they would raise their children as Jews.

Three years later they joined a Reconstructionist congregation, United Synagogue in Irvine, and five years ago they had a daughter,

Alexandra.

Now Christine produces the synagogue newsletter, Alexandra goes to religious school on Shabbat, and the family belongs to a chavurah, or informal study group. The family also celebrates Shabbat and the major holidays, and Gary is teaching his daughter Hebrew to help ease her future Bat Mitzvah studies.

When the Goldhammers visit Christine's family for Christmas, Gary says he tells Alexandra, "It's a holiday we celebrate with grandma and grandpa."

Christine has not converted, because, she says, she still believes in Jesus. Christine's parents also give their granddaughter an occasional gift with Christian overtones, such as a doll with a prayer to Jesus on it.

In part, Gary says, he is immersing his daughter in Judaism in the hopes "she'll be less inclined to explore" Christianity.

Meanwhile, Gary believes Alexandra is Jewish, not because of her DNA, as he wrote in his essay, but for her "spirit and belief."

When it comes to Alexandra's future, Gary jokes he will tell his daughter to "Do as I say, not as I do" when considering intermarriage.

"The bigger issue is to be a good person — everything else is a detail," Gary says.

Until their son Harry, now 20, was born, Mark and Jane Young of Mahwah, N.J., celebrated what Mark calls a "mishmash" of religious traditions.

Mark, 53, grew up Protestant in Florida, while his wife Jane, 50, lived in a classical Reform Jewish home on Long Island, where the family lit Chanukah candles and exchanged Christmas gifts.

When Harry was 6, Jane told one of Harry's inquiring playmates that the reason the family affixed symbols of both a menorah and Christmas tree on their door was because Harry was both religions.

"He said, 'No, I'm Jewish,'" she recalls.

The family joined the local Reform synagogue, Beth Haverim, and over the years their participation grew. Though the family kept a Christmas tree for Mark, Mark also helped revive the synagogue's men's club and recently Jane got trained by the movement to lead the temple's outreach efforts to unaffiliated Jews, interfaith couples and potential converts.

But last year, Jane decided she did not want a Christmas tree in their home.

She remembers feeling, "I just can't do this any more. It was not representative of who I am or who we were as a family."

Now Mark is considering conversion. He has attended several Reform movement biennial conventions, represented the synagogue at various events and this past Yom Kippur led a study session involving meditation.

"I've had dreams and visions of wandering in the desert," he says. "I really feel like I have a Jewish soul."

## Chanukah: Seeing in the Darkness

by Sherri Lederman Mandell  
**Chanukah and the murder of my son taught me a new way of seeing.**

Chanukah is a holiday that helps me understand the fallibility of numbers.

My son Koby was murdered at the age of 13, a prime number, divisible only by itself. Prime numbers are a special category. Nothing else can enter them. My son's death is like a prime number, a kingdom I cannot fathom. When I think of Koby, I am left with something I cannot divide. Every time I think of him, every hour of every day, I am left with a mystery.

Now Koby would be 15. Does he age in heaven? Or will he always be 13? To attach a number to him is meaningless. He has left the world of numbers. I have a friend whose 20-year-old brother was in a coma for 13 years. It was exceedingly painful for her to see her brother age, his hairline recede. His body was a shell for his soul. He was still in the world of numbers, but there was no category that fit him.

When I am asked how many children I have, how should I answer? Do I count Koby? How can I not? How can a number

describe my desire for him?

There is a picture in my daughter's room that shows Koby and me together at a bar mitzvah, two months before he was killed. What I see in my eyes is how proud I was to be his mother, how proud that a brilliant beautiful child like Koby was in my life. I had such a feeling of ownership with him. I felt like he was mine, almost like I had created him. Though now, I see, I never owned him. Because if I had, I would never have allowed him to be taken from me and from this world.

I used to think that life was about acquiring and creating and keeping things whole. But now, when my arm still reaches for four chocolate pudding treats on the shelf of the supermarket even though one of my four children is dead, I see that life is about learning how to see in the darkness.

Chanukah is also about learning a new way of seeing. The Maccabee's war against the Hellenists was a fight not just for territory but also for a worldview. The Greeks believed in the grace of beauty, the redemptive powers of humanity. For the Hellenists, beauty was holiness. For the Maccabees,

holiness wasn't always visible — but was the manifestation of the justice and goodness of God. For the Hellenists, the body was perfection. For the Maccabees the body was an instrument to be used for serving God.

The Maccabees insisted on giving tribute to God and his laws, and his temple. When the Maccabees were victorious and reentered the temple, there was just a little oil left to light the menorah, enough for one day. Nevertheless they kindled the flame and the oil lasted for eight days. Many people believe that this is the miracle of Chanukah.

But maybe it wasn't a miracle at all. Perhaps one vial of oil can always be enough for eight nights if we look at our lives as a place for God to dwell. Because God is infinite, when we approach the Divine, we leave the world where numbers circumscribe reality. Once we make a sanctuary for God, then the infinite possibilities of God dwell within us as well. Numbers become guides, instead of rulers.

Chanukah teaches us that what we see in this world is a glimmer of the truth. Our measurements in this world are imprecise, our ways of knowing limited. The world of

truth is not one where the numbers we ascribe to reality are sufficient. One vial of oil becomes eight.

Thus it is fitting that Chanukah begins during the month of Kislev, the month of dreams and sleep. As we near the winter solstice, we prefer more and more to stay in bed. Many of the Torah portions of this month speak of sleep and dreams — Jacob has his dream of a ladder and God speaking to him; Pharaoh has dreams that need to be interpreted.

Chanukah itself has the logic of a dream. In sleep we have access to a different world — a world where what is impossible during the day becomes possible. In sleep, the few can become many. The light at night is a deeper light with a greater capacity for revelation. This is the light of Chanukah. This is the light of holiness.

It's not easy to see in the dark, but you don't need that much oil to fill the darkness. A small measure can easily expand to light the largest cavern. The Kabbalah tells us that we are like flames, the spark of our souls reaching toward the candle of God.

To see God in my life, I have to see in the darkness — to see beyond what appears to be, to stop counting with ordinary integers of ownership

— to see what is blurred, undefined, beyond my ordinary senses. Chanukah tells me that what matters is not how old Koby is now — I can't count him anymore with my daytime logic. But I can create a sanctuary inside of me — a place of holiness where his death matters, a place where I consecrate the light of his soul so that it shines within me.

...

**Author Biography:** Sherri Mandell is the author of "Writers of the Holocaust," and author of the new book "The Blessing of a Broken Heart" (Toby Press). She and her husband are founders of The Koby Mandell Foundation ([www.kobymandell.org](http://www.kobymandell.org)), dedicated to creating programs that help children and families struck by tragedy.



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# GLOBAL JEWISH NEWS

## Peace plan presented with fanfare in Geneva

By Philip Carmel, JTA

If only it were as easy as the hugs and kisses made it seem.

Israelis and Palestinians who helped negotiate the "Geneva accord" dispensed embraces and kisses left and right as they launched their unofficial peace proposal Monday with some significant international support mobilizing behind it.

From Nobel laureates to international leaders and former U.S. presidents, speakers at the launch here paid homage to the proposal, negotiated over two years in secret talks between Israeli opposition figures and Palestinians close to Palestinian Authority President Yasser Arafat.

Speakers welcomed the grassroots nature of the proposal but called on the international community to give it backing as a way to end Israeli-Palestinian violence, which has claimed almost 4,000 lives since the Palestinian intifada was launched in September 2000.

Monday's launch of the peace proposal was hosted by actor Richard Dreyfuss.

At the event, speakers said the Geneva Accord would be different from other failed peace plans

because it would cut through slow, step-by-step procedures and instead move to immediate settlement of all the main issues dividing the sides.

"Geneva is the first time there has been an agreement on final status, and this time nobody has tried to leave the difficult things for later," said Amram Mitzna, the former leader of Israel's Labor Party and one of the initiative's major supporters.

As if to personify how far they had come in attempting to reach difficult compromises, two former combatants chose to highlight the pain created by years of conflict.

A former Israeli army chief of staff, Amnon Lipkin-Shahak, described how "hate had poisoned the two societies." He said, "The more this hate continues, the more likely that we will end up denying each other the right to existence."

Shahak's speech — the only one delivered in Hebrew at the ceremony — was immediately followed by one from P.A. Gen. Suheir al-Manasrah, who told the audience that Shahak personally had signed an order banning him from the Palestinian territories some years earlier.

But if both Shahak and al-Manasrah spoke in their native languages in clear appeals to their own people, other speakers directed their remarks to outsiders who could bring their influence to bear on leaders in the region.

Yossi Beilin, a former Israeli Cabinet minister who was the principal Israeli proponent of the proposal, said peace was not just for Israelis and Palestinians, "but for the whole world."

"All of you suffer from the effects of the Israeli-Palestinian conflict," Beilin said, arguing that it causes much of the Arab world's opposition to the West.

His remarks were echoed by Jimmy Carter, the former U.S. President and Nobel Peace Prize winner. Carter said it was vital that the United States be seen as an honest broker between the two sides and not be perceived to favor Israel.

"The present administration always supports Israel," Carter said. "The lack of real effort in the cause of peace leads to anti-U.S. sentiment in the Middle East."

Moreover, he added, the alternative to the Geneva peace plan was

Continued on page 25



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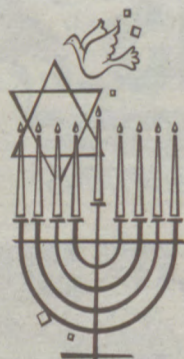
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# GLOBAL JEWISH NEWS

## Doctors stand with Israel

By Dina Kraft  
JTA

In Israel's hospitals, politics usually stops at the emergency-room door.

But when a group of American, British and Israeli doctors moved through the halls of Schneider Children's Medical Center recently, swapping stories and visiting patients, the doctors were taking a political stand.

The foreign doctors were in Israel not only to share science with the Israelis, but to show solidarity with their colleagues in the Jewish state and take a stand against attempts abroad to stigmatize Israeli academics and medical professionals.

The four-day International Solidarity Medical Conference, co-sponsored by Hadassah and the Combined Jewish Philanthropies of Boston, brought 100 doctors to hospitals across Israel. Conferences were held on specialties from emergency medicine to oncology.

An increasing number of academics, mostly in Europe, have been calling for a boycott of their Israeli counterparts and Israeli institutions to protest Israel's policies toward the Palestinians. Those behind the calls say the aim is to pressure Israelis to speak out against their government and bring about change.

But Israelis say it is a cynical ploy that unfairly lays collective blame on all Israelis for the policies of a government fighting a war against terrorism that many people

abroad don't fully understand.

At a time when Israeli physicians are both increasingly isolated from their colleagues and working extra hours to care for terrorist casualties, the doctors attending the conference from the United States, Britain and Austria said it was time to stand shoulder to shoulder.

"We wanted to reach out to hospitals on the front lines of terror attacks during the last three years," said Harvard University's Ben Sachs, chairman of the obstetrics and gynecology department at Beth Israel-Deaconess Medical Center in Boston, who helped organize the conference.

"Sachs praised the Israeli medical system for providing top-quality health care to all while working under terrible strain.

"It is truly an island where people provide high-quality, ethical health care to the entire population," he said.

At a playroom at Schneider Children's Medical Center, a state-of-the-art pediatric hospital in Israel, the visiting doctors spoke with Arab and Jewish children playing side by side.

The hospital's trauma center has treated dozens of children seriously wounded in terrorist attacks. One young girl's life was saved when doctors removed a nail from a suicide bombing that pierced her heart.

Treating children injured in bombings and shootings has taken an emotional toll on the staff and stretched the financial resources of



Dr. Stephen Herman, left, from Great Britain, watches as Dr. Norman Spack, a pediatrician from the USA speaks to Amar Jabarin, center, from the Arab village of Umm el-Fahm, whose daughter Miriam, left, is being treated for a blood disorder at the Schneider Children's Hospital near Petach Tikva, Monday, Nov. 24, 2003, during a solidarity trip of physicians from various parts of the world. CREDIT: Brian Hendler/JTA

the hospital, said Eliahu Wielunsky, Schneider's deputy director.

Hospital staff said they were heartened to see their colleagues come from so far away to see how they were coping.

Norman Spack, an endocrinologist at Children's Hospital Boston and an assistant professor of pediatrics at Harvard, said the de facto

boycott of Israeli academics was nothing short of discrimination, and that the mixing of politics and science should not be tolerated.

"I think the answer is to make it public and bring shame on these people," Spack said. "They have to be called to account."

Stephen Herman, a pediatrician at the Royal National Orthopedic

Hospital on the northern outskirts of London, said that as Israel increasingly becomes an international pariah, he felt a need to reach out to what he called "his extended family."

"One of the new and sinister developments is academic bias against Israelis," Herman said. "It's a veiled sort of anti-Semitism."

## Peace plan presented with fanfare in Geneva

Continued from page 24)

Peace Now.

"only sustained and permanent violence, and it is unlikely we shall ever see a more promising initiative for peace."

Like other speakers, Carter had harsh criticism for the government of Israeli Prime Minister Ariel Sharon and Israeli settlements in the West Bank and Gaza Strip. The Jerusalem Post, in fact, described Monday's ceremony as a "festival of anti-Israel bashing."

Carter publicly criticized the official "road map" peace plan, which other contributors — including envoys representing British Prime Minister Tony Blair and French President Jacques Chirac — described as complementary to the Geneva accord.

But such nuances did little to dampen the enthusiasm of international Jewish activists, who said that a viable peace plan finally was on the horizon.

"There's momentum here and now. Even the naysayers are desperately seeking a solution, and Sharon is leaking out initiatives as well," said Mark Rosenblum, founder and political director of Americans for

Supporters said that even if it takes time before Israel's government is overcome and the initiative can be adopted as an official peace plan, there is no reason why Diaspora Jews and the international community can't start pushing the plan now.

The supporters did not address the Palestinian Authority's ambivalence about the plan.

A European group headed by French pro-Israel activists Bernard Kouchner, Patrick Klugman and Bernard-Henri Levy plans to meet next month in Paris to start urging Jewish and Palestinian communities around the world to support the plan.

"We've waited three years for something to happen to return to talking about peace," said June Jacobs, a former president of Britain's Board of Deputies, the main umbrella organization of British Jewry.

"Finally things have started moving in Israel. Maybe support for this plan will also mobilize in the Diaspora," she said. "It's just so tragic that people have had to die in between."



FINI ASKS FORGIVENESS. Italian Deputy Prime Minister Gianfranco Fini, right, listens to Robert Rozett, center, an official of the Yad Vashem Holocaust Memorial during a tour to the historical museum at Yad Vashem in Jerusalem, Monday Nov. 24, 2003. Fini arrived in Israel for an official visit meant to expunge a neo-fascist past that has tainted him and his right-wing National Alliance party. Fini has said he plans to ask for forgiveness from the Jewish people for the suffering caused by fascism.

CREDIT: Pool/BP Images/JTA

# CHANUKAH REFLECTIONS

## Chanukah: A Jewish new year

By Rabbi Jacob Neusner

Chanukah is not only a holiday; it's one of several Jewish new years.

Judaism counts time by three synchronized clocks: the solar-lunar clock, the seven days of the week and the Torah-reading cycle.

The solar seasons signify the three pilgrimage festivals, Sukkot, Passover and Shavuot, which correspond with seasonal agricultural events. In these, Judaism tells time by correlating nature's seasons with Israel's paradigmatic events.

The week, anchored by the Sabbath, commemorates creation of the world and signifies the restoration of Eden.

And the Torah-reading cycle corresponds to the solar seasons and the lunar months, in which the narrative of the people of Israel is told and retold. The cycle begins with the Sabbath on which the story of creation is told — the Sabbath after Simchat Torah — and continues for a year.

This Torah-reading cycle is aug-

mented by special readings for a sequence of special Sabbaths, the first of which is the Shabbat that falls on Chanukah, the first Jewish festival following the beginning of the Torah-reading cycle.

Special readings mark many Sabbaths during the year. Sometimes, an additional excerpt from the Torah is read; always, there is a special Haftarah reading, from the Prophets, connected to the significance of that day. These special Shabbat readings impart special meaning in addition to the regular rhythm of the Torah-reading cycle.

What do these special Sabbaths signify, and how do they link nature's time with the narrative of the Torah?

The special readings are divided into three groups.

First come the special Sabbaths from Chanukah through Shavuot, coinciding with the winter/spring rainy season in Israel.

Then, in the summer, when the rain has ebbed and the season of

desiccation has set in, there are the readings of the special Sabbaths of the three weeks of mourning, commencing on the 17th of Tammuz. The readings mark Israel's rebellion against God, which brought about God's abandonment of the Temple.

Finally, when Israel's rebellion is fully requited, there follow the seven Sabbaths of consolation and penitence. This third season, marked by the hope that the rainy season will return, begins in Elul, the month of penitence that precedes Rosh Hashanah.

The third season carries through the Ten Days of Awe, which culminate in Yom Kippur and ends only with Sukkot, a harvest festival that holds the promise of renewal and the onset of the rainy season.

The Torah-reading cycle is set forth in a rabbinic work, *Pesikta d'Rab Kahana*, which expounds upon this cycle: First comes the preparation of the Holy Temple, its

dedication and its purification; second comes Passover and Shavuot; third comes the catastrophe of the destruction of the Temple in Tammuz and Av, the season of death; and finally comes the consolation of the month of penitence and the Days of Awe.

The same cycle is encapsulated in Elul and Tishri — sin, punishment, atonement, consolation and renewal — as the life-cycle of nature and the rhythm of the Jewish experience correspond with each other.

Similarly, the story of the Jewish people is retold in the story of the passage of the seasons.

In the rainy season, we celebrate the dedication and repair of the Temple with Chanukah. That leads to the end of the rainy season and the celebration of spring, freedom and the exodus on Passover. It culminates 50 days later with the holiday of Shavuot, when the Jewish people received the Torah at Mount Sinai.

The next chapter of Israel's story is told during the dry season of the year. This season of death marks the destruction of the Temple.

Then comes the third chapter, the one of repentance and judgment, which leads to the renewal of the rainy season and the beginning of the cycle again.

The story of the Jewish people is captured in this cycle: life, death and eventual resurrection.

So why start with Chanukah and end with Sukkot? Because Chanukah, the celebration of the Holy Temple, is the sole possible starting point. Within the logic of the natural year embodied in the Temple rites, there is no other sequence that could have occurred, no other starting point for the Jewish people.

Chanukah represents that starting point.

Rabbi Jacob Neusner is research professor of religion and theology at Bard College. His most recent book is *"Judaism: An Introduction."*

## The Miracle of Bubbie's Menorah

By Rabbi Eli Hecht

My sweet grandmother is a small woman, barely five feet tall. Her two feet tall candelabra was more than just a candle-holder. It was a family symbol, a magnet that brought us all together.

On Shabbat evenings Bubbie would don a special Shabbat kerchief. With great fanfare she would light each candle. When she finished lighting the last candle, she stood in front of the candelabra and closed her eyes. Tears ran down her cheeks. She prayed for her husband, her married children and her grandchildren. She spoke in Yiddish, "Her mein tier tata, hiet oif mein man, kinder un di eyniklach..." (Dearest Father in Heaven, watch and protect my husband, children and grandchildren. May it be your will that they grow up to be good people who are loyal to our religion. Please grant my dear husband a livelihood and patience. Watch over us all.)

We all stood by the Shabbat

table in awe. Bubbie looked like a queen speaking to the King of Kings, the Almighty G-d. When she finished her prayer, we began our Shabbat.

As our family grew, Bubbie spent more time with her candles. By the time she reached her 94th birthday, she had many married grandchildren, who also had children of their own. There were five generations in Bubbie's family. When lighting the candles, Bubbie prayed for each family member.

Her candelabra was made of solid silver with a heavy silver base. All year-round it had three branches of two candlesticks. In the middle was a stem for another candle. The traditional custom for Shabbat eve is to light one candle each for the father, mother and children. As each child is born, another candle is added to the Shabbat lighting. Throughout the year Bubbie's candelabra was fitted for five candles.

During the week of Chanukah, she added another branch of two candlesticks each, making a total of

nine candles. The candelabra was built in such a way that the candle holders could be removed and oil cups could be inserted for the special lighting on Chanukah. Our Shabbat candelabra became a Menorah.

During the week of Chanukah she gave her prized candelabra to my grandfather to light candles for the holiday. Chanukah was our happiest time. All the children, grandchildren and great-grandchildren came to Bubbie and Zaydie to receive Chanukah gelt and join in the Menorah lighting.

Imagine the two-foot menorah with nine candles shining in all its glory. Zaydie stood proudly like a Kohain, the high priest in the temple, when he lit the menorah. When Zaydie died, Bubbie would spend her winters in Miami Beach. She took her candelabra with her. Every Shabbat, Bubbie would shine the silver candelabra and pray, "May my mazel (luck) always shine!"

All this came to an end when someone stole her menorah.

Bubbie was livid. Her small body shook like a willow in the storm as she spoke about her most prized possession, her candelabra. How could anyone steal it? Her only concern was how she would light her candles.

She believed the menorah would return. "I have prayed that the menorah would protect us, and I'm sure that the menorah has done just that. Now I pray that the menorah protect itself and be returned to me."

With silent determination she prayed and prayed. The family did not know what to do. Unexpectedly a childhood friend from Austria, Bubbie's birthplace, once visited us and announced, "I never saw another menorah like yours until today. Surprisingly I saw a replica of your menorah, in the window of a gift store."

We were dumbfounded. Could it be that our guest had seen the stolen menorah? Bubbie jumped back and said, "Let's get my menorah back! It soon will be Chanukah and I need the meno-

rah back."

Bubbie, my parents, Bubbie's girlfriend, and a policeman made their way to the gift shop. With a gleam in her eyes and a shout of joy Bubbie pointed to her menorah and said to it, "Yes, you have done well. You have protected us and now you have protected yourself. Come back home with me."

Before anyone could say anything, Bubbie grabbed the menorah off the shelf and held it close to her heart. Nobody could stop her. Neighbors, Jewish and non-Jewish, joined Bubbie in her triumphant walk home. The closer she neared home, more and more people joined her. Bubbie, dressed in the European manner, with her slight frame carrying a menorah almost as big as her, followed by a procession of excited family and friends, was a sight to see. It truly was a grand Chanukah parade.

The menorah was given a special cleaning, and that Chanukah was the brightest in Bubbie's home. Who says that miracles don't happen anymore?

## Inner and Outer Light

By Rabbi David Rosenn

Someone who cannot afford to buy both a light for Chanukah and a light for the Sabbath should buy a light for the Sabbath, since the Sabbath-light is a matter of shalom-bayit (maintaining well-being in one's home).

(Shulhan Aruch, Orah Hayyim 578:1)

The reason given by the Talmud for lighting a candle or lamp on the Sabbath is that light brings feelings of joy and well-being (Shabbat 23b and 25b). In those days, before light fixtures, the Sabbath lamp was sometimes the household's only

source of light. Without a Sabbath lamp, once the sun went down on Friday night, a person's home would be dark.

Chanukah is known as "the festival of lights." But we don't light the menorah to keep ourselves from sitting in the dark. Instead, the rabbis explain that the purpose of lighting a candle or lamp on Chanukah is to publicize the miracle of the oil in the Temple that lasted for eight days, and the equally miraculous military victory of the Maccabees over the Greeks (Shabbat 21b). Set on the win-

dowsill and shining outwards, the Chanukah lights send a message of hope to the world: it is possible for the few to triumph over the many, and tyranny can be successfully opposed.

Two lights with two directions. The Sabbath lamp fills our homes with light and creates a sense of well-being for those who live inside. The Chanukah lamp directs the light outwards, sending a message of hope to the world. In fact, the outer-directed message of the Chanukah lamp is so important that Jewish law forbids us to use its

light for reading, illumination, or any other purpose besides "publicizing the miracle."

Ideally, we ought to have the benefit of both lights, one inner-directed and one pointed out to the world. This would mirror our own commitments to meeting our own needs as well as those of others. But when forced by lack of resources to choose one type of light over the other, the tradition instructs us to prioritize the Sabbath light.

Why do you think we are urged to care for ourselves before we address the needs of others? Do

you agree with this approach? Finally, what can we do to ensure that taking care of our own basic needs doesn't forever take precedence over turning to the needs of others?

Rabbi David Rosenn is the Executive Director of AVODAH: The Jewish Service Corps. AVODAH is a year-long program that combines work on poverty issues in New York City with Jewish study and community building. For more information about AVODAH, please visit the AVODAH website at <http://www.avodah.net>

## WOMEN LEAD THE WAY

### Marcy Spivack embraces a "Vision of Hope"

By Lynne B. Edelman

Native Delawarean Marcy Spivack has successfully battled three bouts of breast cancer and has gone an extra round with thyroid cancer. If these sound like fighting words, then I have accurately conveyed the spirit of a woman who defines herself as a cancer "warrior." Her personal experiences with this often devastating disease have empowered her to help others. Her work as coordinator of the Biden Breast Initiative, a non-profit organization committed to educating young women about breast health and the importance of self-examination and mammograms,

has been recognized by AstraZeneca which has honored her with a 2003 Visions of Hope Award.

Marcy, who was first diagnosed with cancer in 1988, refused to give up hope despite many painful, debilitating treatments. She vowed to be strong for her husband, Dennis and her children and to live as normal and meaningful a life as possible. "I believe that attitude is everything-and if you can transform a bad situation into something good, or step out of yourself and help someone else, it can only affect you in a positive way," said Marcy, explaining the impetus

behind her active involvement in the breast cancer community.

It gives her tremendous satisfaction to know that she is helping teens in public, private and parochial high schools throughout the state of Delaware take responsibility for their own health care. The Biden Breast Initiative trains nurses and health educators to provide free programming for girls beginning in 9th grade. This program, funded in part by AstraZeneca, is contagious. Students go home and share the information they learned in class with all their female relatives.

In Cape Henlopen High

School, 200 girls participated in a program called "Chest Club". They proudly wore T-Shirts which spread the message "Keep A Breast-Get Checked" throughout the school. Several girls got parental permission to receive breast exams. One young woman had an abnormal reading and was referred to a physician for further diagnosis and treatment.

Marcy, who also helps create breast cancer programming for the Wellness Community-DE, wants women throughout the United States to ask informed, intelligent questions of their doctors and to receive clear-cut, compassionate answers about all their options. She is committed to securing more national funding for health care so

that all women have equal access to the best possible medical treatment.

Marcy's strong religious faith has been a source of the positive energy that has impacted her own recovery and has enabled her to provide support to others living with cancer. She counts her mother, Pearl, an active member of the National Council of Jewish Women, as a "tremendous role model". Her mother's communal involvement inspired Marcy to become a Bat Mitzvah in 2002 at Congregation Beth Emeth, her spiritual home since she was a child and to serve on the board of Jewish Family Service, a constituent of the Jewish Federation of Delaware.

Mazel Tov, Marcy on a well-deserved honor!



Marcy Spivack (third from right) accepts her AstraZeneca Visions of Hope Award. Also pictured, (L to R) Dr. Joseph Purvis, Executive Director, Development, AstraZeneca Pharmaceuticals LP; Johan Hoegstedt, Vice President, Specialty Care, AstraZeneca Pharmaceuticals LP; Yetta Chaiken (Marcy's aunt); Dennis Spivack (Marcy's husband); Dr. Oscar Bregman (Marcy's father) and Steve Buckanavage, Executive Director, Breast and Prostate Cancer, Commercial Operations, AstraZeneca Pharmaceuticals LP.

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# JEWISH PERSPECTIVES

## Anti-Semitism report posted

By Toby Axelrod, JTA

In an act of defiance against the European Union, the main Jewish body in Europe has released an unpublished report on rising anti-Semitism among Muslims in Europe.

Critics who want the study made public said the Vienna-based E.U. Monitoring Center on Racism and Xenophobia was not prepared to deal with the sensitive subject of anti-Semitism among Muslims, who constitute Europe's largest minority. The E.U. department that commissioned the report said the data was too flawed to publish.

"We cannot accept that a study be confiscated on the grounds that it could create tensions," Serge Cwajgenbaum, secretary general of the European Jewish Congress, told JTA in a telephone interview, explaining the decision by EJC President Coby Benatoff to release the report without E.U. permission.

The furor that emerged last week around the E.U. decision to withhold the report reflects increasing concern among European Jewish groups for their safety. It also raises questions about the transparency of an organization that is meant to fight discrimination against all minorities in Europe.

The report was prepared last year for the Monitoring Center,

but it was not released after its completion in February, and the Monitoring Center disclosed recently that it was preparing a new report to replace the first one.

The Jewish group that released the report into the public arena insists it is not trying to spread fear.

"Most of the Muslims in Europe, and particularly in France, are not anti-Semitic," said Francois Zimeray, a French member of the E.U. Parliament. "They are looking for integration for themselves and they are looking for peace in the Middle East."

But, he said, "this study shows how deep the link is in Europe between criticism of Israel and anti-Zionism and anti-Semitism. It also shows how the Israeli-Palestinian conflict fuels anti-Semitism and how this conflict is used by some to organize the revival of old European Christian anti-Semitic myths."

Cwajgenbaum said other attempts to address the problem of growing anti-Semitism had failed.

We have approached governments on a national level and on a European level," he said. "And in spite of good will and good intentions, the result is that Jews are still being threatened, which means that more has to be done. And this is one of the reasons why," he said, the EJC "decided to circulate this document."

The report, "Manifestations of Anti-Semitism in the European

Union," prepared by Berlin's Center for Research on Anti-Semitism for the Monitoring Center, has been withheld for the past 10 months.

The Monitoring Center insists it withheld the report on the basis of quality. It is preparing a fuller report to be released in early 2004.

But critics suspect the real reason for withholding the report is political. The research team that prepared the report, Juliane Wetzel and Werner Bergmann, have said as much.

Finished just before the war in Iraq began last spring, the report found an increase in anti-Semitic crimes committed by Europeans of Arab or Muslim background, as well as by some left-wing extremists and anti-globalization activists.

The European Jewish Congress would not say how it obtained a copy of the report, which it released Monday in English on the official Web site of the French Jewish community, www.crif.org. It was expected to be available on the Web sites of Jewish organizations in all 15 E.U. member countries.

The World Jewish Congress joined in the effort almost immediately.

"We are e-mailing it to virtually anyone we know," Elan Steinberg, a special adviser to the WJC, said in an interview. "We think the suppression of this study was an act of intellectual dishon-

esty and moral treachery, and if the E.U. won't release its own poll, we will do it for them."

The report not only focuses on sources of anti-Semitism, but "also urges the governments of Europe to act," Zimeray said. "This is why it is not acceptable to know that this report has been kept secret for so long."

The release of the report came two days after Zimeray, who is Jewish, disseminated excerpts via e-mail.

Zimeray would not go into detail about how he got the report, but he said it came from the Berlin institute that prepared it. He said he had urged the Monitoring Center to release the study before taking measures into his own hands.

Zimeray said he intends to follow up with the Monitoring Center.

"I want to know why this report was sleeping in their offices since February 2003," he said. "I want to know why transparency hasn't been the policy of this institute. And I want written answers to these questions."

Neither the institute nor the Monitoring Center could be reached for comment Monday.

The 105-page report found an "increasing number of anti-Semitic attacks, committed frequently by young Arabs/Muslims and by far-right extremists" in most E.U. member countries.

The rise in attacks "was accompanied by a sharp criticism of Israeli politics across the entire political spectrum, a criticism that in some cases employed anti-Semitic stereotypes," the report states.

In another section, the report says that "observers point to an 'increasingly blatantly anti-Semitic Arab and Muslim media,' including audio tapes and sermons, in which the call is not only made to join the struggle against Israel but also against Jews across the world. Although leading Muslim organizations express their opposition to this propaganda, observers assume that its calling for the use of violence may exert a certain influence on readers and listeners."

Bergmann and Wetzel were warned that their report might be seen as making negative generalizations about Muslims in Europe. But the report cites several examples of Muslim-Jewish cooperation and Muslim condemnation of anti-Semitic acts, and also notes that Muslims often are victims of prejudice themselves.

"Of course we have some Muslim activists who are very anti-Semitic," Zimeray said, "but the majority are looking for peace, and that is a good reason to have hope."

Cwajgenbaum said the EJC is planning to organize discussions among Jews, Christians and Muslims in early 2004, preferably in Turkey.

## Steinhardt: \$100 million for education

By Rachel Pomerance, JTA

Imagine a world in which every newborn child receives a voucher toward early childhood Jewish education and a free trip to Israel.

That's what philanthropist Michael Steinhardt asked 4,000 delegates to the North American Jewish federation system's General Assembly to consider last Wednesday.

The "Newborn Gift" would be part of an overall investment in strengthening Jewish education that Steinhardt is proposing. He told delegates that he was willing to contribute \$10 million to the project, which he called the Fund for Our Jewish Future — on condition that his contribution represent no more than 10 percent of the total fund.

In other words, the former Wall Street tycoon was challenging the audience to raise at least \$90 million for Jewish education in the Diaspora.

Many in the room found Steinhardt's speech groundbreaking — and highly relevant.

Chip Koplin of Macon, Ga., said the speech gave him the chills. Koplin said that of all his experiences at this year's General Assembly — his first time in Israel — Steinhardt's speech "is going to have the most profound effect on me."

"As an American challenged with the struggles of a small, Southern

Jewish community" trying to sustain Jewish identity, Koplin said he could relate to the speech.

The speech came as federations struggle to fund their local and overseas needs amid flat campaigns. Still, federation leaders didn't appear to worry that Steinhardt's appeal would undermine their own efforts.

"He made the speech to a convention of North American federations, so clearly he is looking" to partner with them, said Jacob Solomon, executive vice president of the Greater Miami Jewish Federation. In fact, the federation system encourages such visionary ideas, Solomon said.

Steinhardt said the proposal is a response to decreasing Jewish identification among non-Orthodox Diaspora Jews.

Steinhardt mustered a litany of statistics to prove his point. Some 49 percent of American Jews identify as secular; only 20 percent give to Jewish causes, down from a post-World War II period when half the community gave to Jewish causes; and the number of American Jews is dwindling, according to the 2000-01 National Jewish Population Survey, Steinhardt said.

"This part of the Diaspora community — its majority — is in crisis," Steinhardt said. While most Jewish activists focus on threats to Israel, in some respects the Diaspora

is "far more vulnerable," he said.

"We don't know enough about our religion to take true pride in it. We remain Jewish on the vapors of cultural memory," Steinhardt said.

He also bemoaned what he called a glaring lack of Jewish leadership and innovative ideas.

By contrast, he pointed to the birthright israel program, which offers free trips to 18-26-year-olds who have never been on a peer trip to Israel. Steinhardt is one of the program's major funders.

"Birthright has been nothing less than a transformation in Jewish life," he said. However, "the future of the program is tenuous — not because there are no young people who want to partake of this venture," but "simply because there's not enough money to pay for them."

While the federation system raised hundreds of millions of dollars for the Israel Emergency Campaign, it has difficulty raising "a fraction of that amount" for Birthright, Steinhardt said.

Steinhardt called for a "Jewish renaissance for our young people." He said his agenda would focus on the "centrality of Israel for the Jewish soul," the "pre-eminence of Jewish peoplehood," encouragement of vibrant rabbis, the principle of charity and the "imperative of a Jewish education."

"Our survival depends on the



next generation being educated," Steinhardt said.

The audience, which buzzed with electrified chatter after the speech, seemed to feel the same way. Many rushed the stage to shake Steinhardt's hand.

Passing out flyers outside the auditorium, Jewish students stated that they would raise \$500,000 for Steinhardt's proposed fund.

Federation leaders largely praised the initiative but noted that the challenge is significant. They rejected the idea that the appeal might undermine their own fund-raising efforts.

Robert Schroyer, vice chairman of the United Jewish Communities, the federation umbrella organiza-

tion, sounded a note of optimism.

"Can he do it? Yeah, I think there's a large amount of money available in the American Jewish community for a cause like this," Schroyer said.

John Ruskay, executive vice president and CEO of the UJA-Federation of New York, praised the effort but took a wait-and-see approach.

"We need to have more details" on what such a plan would entail before commenting on its chances for success, Ruskay said.

As far as Steinhardt is concerned, the project is an imperative.

"The Jewish future of our children" is at stake, he said. "We owe our children nothing less."

## ARTS AND CULTURE

## Istanbul's rich Jewish heritage

*Jews, Turks, Ottomans: A Shared History, Fifteenth through Twentieth Century: Avigdor Levy, ed.; Syracuse University Press; 2002 (pb)*

Reviewed by  
Richard D. Wilkins

1492. A fateful year in which Columbus made his historic voyage to the New World. A voyage, which commenced on the very day Spain expelled the last remnant of its once glorious Jewish community. Though it scattered widely, including on Columbus' ships, a large number fled to the welcoming Ottoman Empire.

In 1453, Byzantine Constantinople had finally fallen to it. There was, as Turkish historian, Halil Inalcik, here points out, a great need to repopulate the renamed capital, Istanbul, with "a population possessing skills and financial resources".

As was so often the case elsewhere, that meant the Jews. They proceeded to make substantial contributions to the Ottoman economy, finances, urban and industrial development, and especially, international and interregional trade. "They served as government advisors, ambassadors, tax farmers, financial agents, scribes".

Though a small minority within

the Empire, which at one time encompassed wide swaths of the Near East, Africa and Southeastern Europe, Ottoman Jewry, as Avigdor Levy, Professor of Near East and Judaic Studies at Brandeis University points out, was long "one of the world's largest and most vibrant Jewish communities", one whose story needs to be better known. This book is a significant contribution towards that end.

It consists of a series of 17 essays by as many scholars - Turkish, Israeli, American and European - touching on a wide range of topics - politics, religion, commerce, medicine, male and female youth education, community organization, inter-communal relations - over the course of half a millennium, and over large portions of three continents, from a flourishing to a finally floundering empire and successor Turkish state.

Not surprisingly, medicine was the area in which Jews were most disproportionately represented. It was not just a matter of exceptional figures, such as Amatus Lusitanus and a number of dynastic physician families. For long periods, Jewish doctors constituted fully half or more of the palace corps of physicians. Theirs was a "sustained pres-

ence and numerical predominance". Jews were the "physicians of choice for the Ottoman elite". Jews also figured prominently in what might now seem surprising places. Presented here is a fascinating picture of late 19th and early 20th Century Salonica (now Greek Thessalonika), a major seaport on the Aegean Sea. Its porters were largely Jewish and, as a consequence, the port was closed on the Sabbath.

In-depth looks are also given into two other major communities: Izmir (home of the 17th Century false messiah Shabbetai Tzvi) and Alexandria, Egypt. Triangular inter-communal tensions in Damascus, Syria and elsewhere between Jews, Christians and Moslems are also discussed. Till the dawn of the 20th Century, animosity between

Moslems and Christians was actually much worse than between Moslems and Jews. The Christians were resented for European-imposed Capitulations and their suspected sympathies for the Ottoman's arch enemies. Beyond religious antagonisms, there was bitter economic rivalry, too, between Christians and Jews. Periodically, as in the 1840 Damascus Blood Libel, Christians tried to "divert animosi-

ty towards a new common enemy and scapegoat - the Jew".

Still, the Ottoman Empire was noteworthy for its generally plural character. As Levy points out, "over a period lasting six centuries, in good times and bad, Jews were never singled out for persecution or oppression because of their religion".

Just as in the late 15th Century, modern Turkey provided desperately needed refuge to expelled and fleeing Jews. In 1933, Jewish and anti-Nazi professors, many internationally renowned, were being dismissed from German universities.

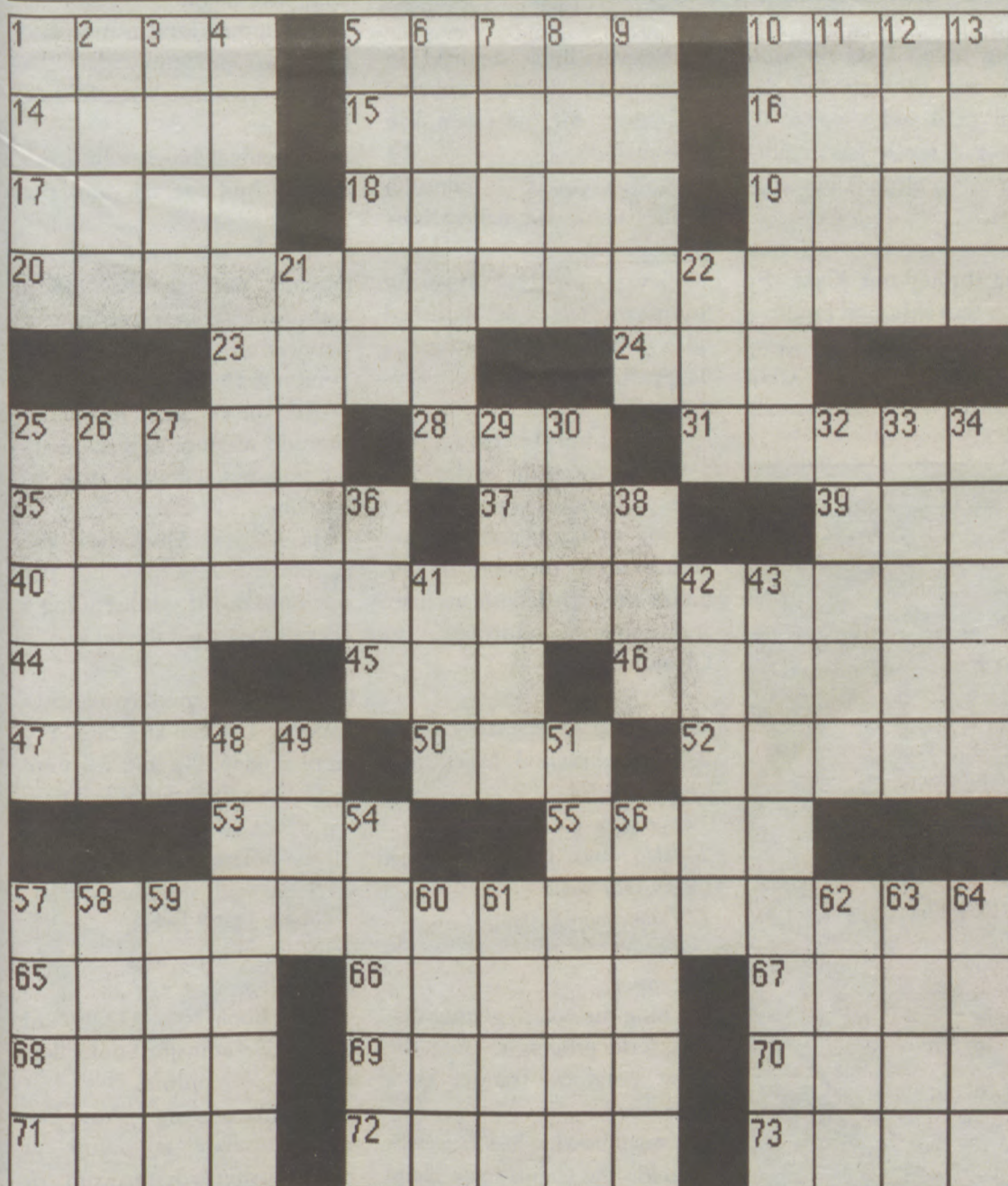
At the same time, Turkey was reforming its university system. In a classic win-win situation, a significant number of these academics were invited to teach in Turkey's newly reorganized universities. For some, that provided a welcome way station; others stayed on for the rest of their careers. More than half were in medicine and the natural sciences but the humanities, social sciences and the performing arts were also well represented. The emigres made many important contributions to Turkish culture and society. During the Holocaust, moreover, Turkey stood up to the Nazis and their collaborationist allies, such as in Vichy

France, in protecting Jews with Turkish citizenship who were trapped in Europe.

It also allowed its border to be relatively open to Jews fleeing Eastern Europe, enabling many to transit towards Palestine.

Today, there is a close and growing relationship between Turkey and Israel. Despite its current Islamic party government, since Ataturk, Turkey has been militantly secular, a stance critically maintained by the country's military.

Even during the late Empire, to the dismay of many Muslims, there had been reformist efforts to equalize the civic status of non-Muslim minorities. As a consequence, the Turkish Jewish community has long been well integrated into the larger society. It has been close to progressive elements in the country, such as the early 20th Century Young Turks and Committee of Union and Progress. Turkey has since shown that a Muslim-majority state need be neither totalitarian nor Judeophobic. So, if the Arab states ever decide to truly modernize, beyond merely grafting modern technology onto a philosophically retrograde culture, it is to Turkey to which they surely will look for guidance.



Across

1. Olympian Lipinsky
5. Cutaway made by a scythe
10. Mast appurtenance
14. Astronaut Ramon, z"l
15. Meter starter
16. Father in France
17. Slowly, in Hebrew
18. Compound such as ethyl acetate
19. Pluvium or geshem
20. TWO NAMES FOR A CHANUKAH TREAT, JOINED BY CONJUNCTION
23. "There Is Nuthin' Like a \_\_\_\_"
24. Sup
25. Fiddler on the Roof star
28. Goldwyn or Uncle
31. T'hila, as the 23rd
35. Gorilla facial spasm?
37. "You're all \_\_\_\_!" (you're wrong!)
39. Miss \_\_\_\_gon
40. \_\_\_\_ TEMPLE, ACTIVITY THAT CULMINATED IN FIRST CHANUKAH
44. Epoch
45. Otic organ
46. Shlomo retreated?
47. Soupy \_\_\_\_
50. Herbal or iced
52. Whale Rider native
53. Tennis referee's term
55. Germ of a plant
57. TWO MACCABEES, WITH CONJUNCTION
65. Mend, as with socks
66. Hebrew for 'teachers of'
67. Eugene O'Neill's daughter
68. Oklahoma city
69. Ant
70. ONE WAS LIT THAT BURNED FOR EIGHT DAYS
71. A loch
72. THE MACCABEES PERFORMED GREAT \_\_\_\_
73. Willow genus

Down

1. Cultivate
2. Away from windward
3. Hunger, in Hebrew
4. Remedy for a poison
5. Type of engine
6. Laves
7. Compendium of laws
8. IN THOSE TIMES
9. The Golden \_\_\_\_
10. Small herring-like fish
11. Bog material
12. Sharon's nickname
13. Descartes
21. Having legal force
22. Two lengths in a pool
25. Scale base weight
26. Aida
27. Treadle
29. In the know
30. Bumped into
32. Houston player
33. To the mountain, in Modiin
34. First of several demeanors?
36. French abbreviation that follows a firm's name
38. "... \_\_\_\_ of thee, sweet land of ..."
41. Leopard
42. Greek provinces
43. Floral arrangement flowers
48. African ruminants
49. "\_\_\_\_ you!", says he who disputes a statement, a bit chafed
51. \_\_\_\_ be (when necessary)
54. Domesticated
56. Emends
57. The Garden of \_\_\_\_
58. Kent's friend at the Daily Planet
59. Greek goddess of strife
60. Upstate New York city
61. Weapon in France
62. Castle surround
63. "This one's \_\_\_\_", lunch offer
64. California valley

Answers on page 35

## CHANUKAH CUISINE

### Kosher by Design offers Creative Chanukah cooking

*Kosher By Design*, Susie Fishbein's innovative cookbook is revolutionizing the way home cooks prepare for Chanukah.

The book combines easy-to-read descriptions and pictures of recipe presentations with elegant and vibrant table settings.

Fishbein's dishes are not your typical bubbe's brisket, rather they are modern delicacies such as **herb-crusted silver tip roast or rack of lamb with fig-port-shallot sauce**.

Many of the meals relate to holidays throughout the Jewish calendar and Fishbein presents them in ways that demystify Jewish dietary traditions.

For example, it is customary to eat foods cooked with oil during Chanukah to commemorate the miracle of a tiny vial of oil burning for eight days in the Holy Temple, following the Jewish uprising against second century BCE Hellenistic oppression. While Fishbein's Chanukah meal begins with the customary **latke**, it is a **scallion-flecked onion and potato latke**, a fried potato pancake made from combining a smooth potato, scallion and onion batter with grated potatoes and peanut oil.

She also suggests serving an oil-based dish, **Portobello Pesto Stacks**, as an appetizer. For entrees, Fishbein offers

recipes for **Greek Tomato-Spinach Pizza, Rigatoni a la Norma** and **Parmesan Crusted Grouper**.

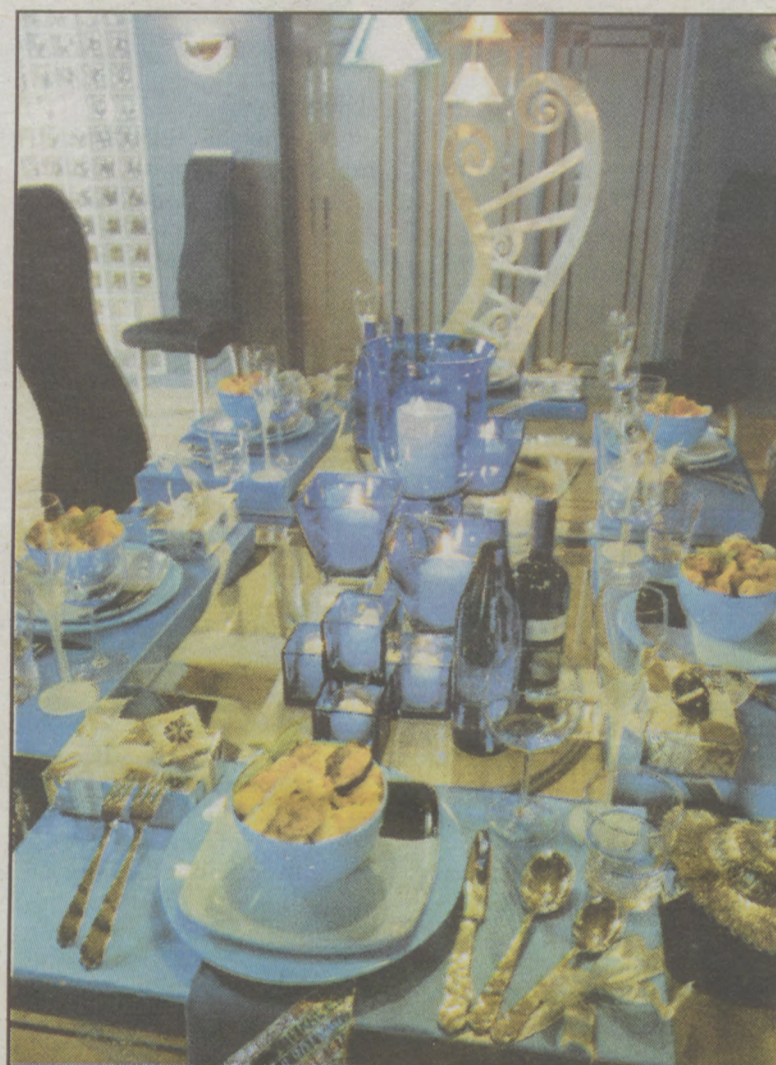
For dessert, Fishbein presents the **Banana Beignet** as an alternative to the more commonly eaten jelly doughnut.

All of these dishes combine elements of cooking with oil or the use of dairy products, which Jews are supposed to eat to commemorate the heroine Judith, who served a rich, creamy meal to one of the Greek generals causing the oppressor to fall asleep, after which she beheaded him.

"By understanding the true reasons why Jews prepare dishes in certain ways and use certain ingredients at certain times, we gain the freedom to be more creative," Fishbein said.

Fishbein, a stay-at-home mother of four young children, began experimenting with creative kosher recipes and presentations when she volunteered to edit the wildly successful *Kosher Palate*, a traditional cookbook created to raise money for a local Jewish school. It was then that she realized that it doesn't take a five-star, professionally trained chef to prepare an exciting, visually pleasing and spiritually meaningful meal.

"After researching Jewish cookbooks, I realized there was



a gaping hole," Fishbein said. "There was nothing for the modern cook who wants to prepare the foods Jews traditionally eat in elegant, but simple ways."

Another common-theme running throughout *Kosher By Design* is that although food is a central part of the way Jews celebrate holidays, the table presentation where they gather

can be every bit as important in elevating the spirit. Fishbein's suggestions for the Chanukah table include:

Multi-colored menorah candles add a heightened sense of happiness.

Elevate place settings on Styrofoam rectangles adorned with ribbons to simulate a wrapped present.

Smaller Styrofoam boxes can resemble mini-presents

There are many styles and types of dreidles; scatter a variety of modern and antique dreidles across the table to symbolize the rich Jewish heritage and many traditions of Chanukah.

#### Cajun Sweet Potato Latkes

2 pounds (about 3 large) sweet potatoes, peeled  
3 large eggs  
2 tablespoons plus 1 teaspoon Cajun spice blend  
1/3 cup chopped cilantro  
peanut oil  
sour cream

Using the coarse grating disc of a food processor, grate the sweet potatoes. Transfer to a large bowl. In a small bowl, whisk the eggs. Sprinkle the Cajun spice blend into the eggs and whisk. Mix in the cilantro.

Add egg mixture to the grated potatoes.

In a large skillet, heat the peanut oil until very hot but not smoking. If you are using a thermometer, get the oil to 375 degrees.

Add the sweet potato mixture 1/4 cup at a time. Fry until golden, flip and fry until golden on the other side. Drain on paper towels. Repeat until all the potatoes are used.

Serve with a dollop of sour cream.

Yield: 14-18 latkes

#### Guacamole Latkes

2 pounds Yukon Gold potatoes, unpeeled  
2 large eggs  
2 teaspoons Sea Salt  
3 avocados, peeled, pit removed  
1/2 large red onion, minced  
2 small jalapeno peppers, seeded, and finely chopped  
1 1/2 cups canned black beans, drained and rinsed  
peanut oil  
salsa, store bought

Using the coarse grating disc of a food processor, grate the unpeeled potatoes. Transfer to a large bowl.

In a small bowl, whisk the eggs. Add the salt into the eggs.

In a medium bowl, mash the avocado with the back of a fork. Add the onions, jalapeno peppers, and the beans. Mix to combine.

Add the egg mixture and the avocado mixture into the grated potatoes. Gingerly toss to combine.

In a large skillet, heat the peanut oil until very hot but not smoking. If you are using a thermometer, get the oil to 375 degrees.

Add the potato/avocado mixture 1/4 cup at a time. Fry until golden, flip and fry until golden on the other side. Drain on paper towels. Repeat until all the potatoes are used.

Serve with a dollop of salsa.  
yield: 14-18 latkes

...

The book costs \$32.99 and is available at major booksellers and online at [www.amazon.com](http://www.amazon.com). You can also purchase it online at [www.kosherbydesign.com](http://www.kosherbydesign.com) or by calling ArtScroll at 1-800-637-6724.



# CHANUKAH CRAFTS

## Magnetic Dreidels

### Magnetic Dreidels

This project is easy to complete in a short time.

Vary the colors and make a variety for holding up pictures that you create.

**This project is rated VERY EASY to do.**

### What You Need

Craft foam sheets in 2 colors  
Sparkle paint or sparkle glue  
Tacky Glue  
Pen  
Scissors  
Strong magnet

### How To Make It

Cut a piece of craft foam 2 1/4" wide x 2 1/2" long.

Starting 1 3/4" down one side of the craft foam and cut diagonally towards the middle. Repeat for other side.

Cut a piece of the second color of craft foam into a 1/2" x 1 1/4" strip.

Glue this strip on top of dreidel.

Cut the symbol out of the second color of fun foam and glue to dreidel.

Make a thin line of sparkle paint around outside border set in about 1/8".

Glue on a strong magnet to the back of the dreidel.

Make several to decorate your refrigerator and hold up all your creative drawings.

### Felt Dreidel Pin

Make one or make some to share.

Parental supervision is recommended.

**This project is rated VERY EASY to do.**

### What You Need

Light gray felt  
Navy felt  
Silver decorative thread  
Tacky Glue  
Ruler  
Scissors  
1 1/2" Safety pin

### How To Make It

Cut a piece of felt 2 1/2" x 2 1/2" square.

Starting 1 3/4" down one side of the felt square and cut diagonally towards the middle. Repeat for other side. (see photo)

Cut a piece of navy felt into a 1/2" x 1" strip.

Glue navy strip on top of dreidel.

Cut the symbol out of navy felt and glue to dreidel.

Glue silver decorative thread to dreidel. (see photo)

Turn the dreidel over. Open the safety pin. Lay the square of felt over the back (non-opening side) of the safety pin. Glue the square in place.

Let dry. Wear and enjoy.

### Chanukah Gift Can

This project can be decorated as simple or as intricate as

you wish. Paint a dreidel, a menorah, or just splashes of color to make this a unique gift can. A variety of ages can paint the can, although we recommend the adults using the hammer and nail!

Parental supervision is recommended.

**This project is rated EASY to do.**

### What You Need

Food can, any size; washed and dried  
Blue craft paint  
Silver craft paint  
Clear glitter  
Paintbrush  
Hammer  
Nail

Glitter or regular chenille stem in blue, silver, or white  
Blue & silver wired ribbon (or regular ribbon)

Scissors

Piece of paper

Pencil

Tissue paper

### How To Make It

Use a hammer and a nail to punch a hole in the can near the top.

Repeat on the opposite side of the can. This makes the hole for the chenille stem (handle) to go through.

Paint the can with blue paint. Let dry.

Paint another coat of blue paint, if needed, and let dry.



Draw the Star of David on the can with the pencil.

Paint the Star of David with the silver paint.

Fold a piece of paper in half. Open the paper back up with the inside of the fold facing up. Note: This makes it easy to retrieve the excess glitter and pour it back into the jar.

Hold the can over the paper and sprinkle generously with the glitter. Shake off excess glitter.

Set the can aside to dry.

Fold the paper in half again (using the fold you made earlier) and pour back into the glitter jar.

Push the chenille stem from

the outside of the can to the inside.

Fold up the end of the chenille stem to twist around the rest of the chenille stem above the can.

Bend the chenille stem to the opposite side of the can. Repeat the above 2 steps to make the handle.

Cut a length of ribbon. Tie a bow around the chenille stem right above the can.

Use your fingers to wind the bow ends around your fingers to make a spiral.

Repeat on the other side to make an additional bow.

Add a gift and tissue paper.

If desired, add a gift tag.



(Suitable for ages 4-12)

Hanukkah (Chanuka) is a Jewish holiday celebrating religious freedom. During this festival, a candle is lit at the end of every day. Traditionally,

each candle is placed in a Menorah.

The middle candle (the shamash) and one other candle are lit on the first night. The middle candle (or shamash) is

then used to light the third candle on the second night, the fourth candle on the third night, the fifth candle on the fourth night, the sixth candle on the fifth night, the seventh

## Menorah

candle on the sixth night, the eighth candle on the seventh night and the ninth candle on the eighth night. The eighth night is when all the candles are burning at once.

What You Need:

- Cardboard toilet paper rolls.
- Masking or scotch tape.
- Cardboard or wood strips. (approx 2"-3" wide)
- Yellow and orange tissue paper.
- Tempera paint, brushes and water.
- Magic markers.

### What You Do:

1. Take 9 cardboard rolls - 4 pairs and one single. Keep one roll the length that it is and cut the other 4 down as shown above. The center will be the tallest.

2. Tape (or glue) the tubes to the cardboard or wood.

3. Paint or use magic markers to color the menorah.

4. Glue pieces of yellow and orange tissue paper in the ends of the tubes to represent burning flames.

### Recommended Books:

**Hanukkah Crafts** by Judith Hoffman Corwin

**Hanukkah Fun** by Judy Bastyra, Catherine Ward

**Hanukkah Fun for Little Hands** by Katherine Janus Kahn

Special thanks to: Yehudit Lando, Mark Gochnour and Michele Scott-Blum for their helpful insights

These and other projects can be found on [www.kidsdo-main.com](http://www.kidsdo-main.com)

# MENDY FUN PAGE

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Chanukah is truly a festival of miracles. We remember how Mattityahu and his son Judah the Maccabee lead a very small Jewish army against the massive Syrian empire in a victorious battle to protect their identity as Jews. After the fighting had ended the Jews went to the temple on the 4th of Kislev to restore it to its former glory for its rededication. There was only enough oil to last for one night but miraculously the oil burned for eight nights. We honor our ancestors' victory, which has allowed us, the Jewish people, with the opportunity to live our lives according to Torah.



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### Mendy's Trivia Challenge - Chanukah Special Edition

Bonus  
Question:  
What are  
all of  
the Hebrew  
letters on a  
dreidel?

1. What does the word Chanukah mean?
2. What is the name of the servant candle used to light the other candles on the Menorah?
3. True or False. In Israel Chanukah is only celebrated for 3 nights.
4. What are the coins given to children as gifts during Chanukah called?
5. Which Hebrew letter is the best spin on a dreidel?
6. Which Hebrew letter is the worst spin on a dreidel?

Please submit your answers to:

Mendy's Chanukah Trivia Contest, Thirteen 42nd Street  
5th Floor, Brooklyn, NY 11232.

### LET'S LEARN HEBREW!



**SOLDIER**  
חייל  
cha-ya'l



**VICTORY**  
ניצחון  
nee-tza-  
chone

## GOT A LIGHT?



**BRAVERY**  
אומץ  
oh-metz



**MIRACLE**  
נס  
nais

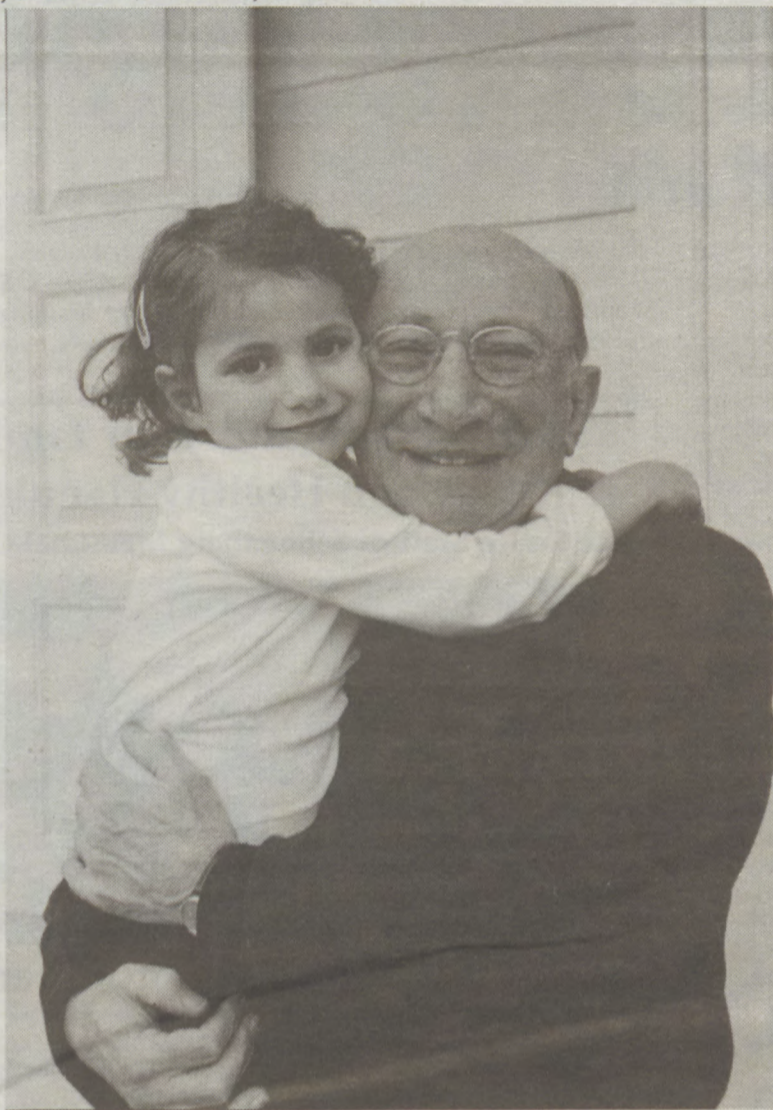


**POTATO**  
תפוח  
אדמה  
ta-poo-ach  
a-da-mah



**OIL**  
שמן  
sheh-  
men





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| 70  | 6.5%  | 8.6%            |
| 65  | 6.0%  | 7.7%            |

*\*Effective rate assumes a cash donation by a donor with an income tax rate of 25%.*

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**PLEASE MAIL TO:** Jennifer Young, Endowment Director, JFD, 100 West 10<sup>th</sup> Street, Suite 301, Wilmington, DE 19801-1628

# MILESTONES

## In Memoriam

### CUTLER

Bertha Cutler, wife of the late Nathan Cutler of North Miami Beach, FL, died November 26th. She was the mother of Leonard Cutler and his wife, Carol and Ronald Cutler and his wife, Jean; sister of Faye Goldstein and Sandy Gottlieb; sister-in-law of Ronald Cutler and his wife, Norma and Jeremy Cutler and his wife, Kelly and great-grandmother of Nate and Luca Cutler.

Funeral services were held on November 30 in Philadelphia. The family requests that contributions in her memory be sent to Hadassah, 1518 Walnut Street, Philadelphia, PA 19102

### EDELL

Dr. Nathan Edell died November 25th. He served as a captain in the United States Army

during WWII and was an associate professor at Temple University School of Dentistry. He was a past president of the Temple University Dental School Alumni Association. He practiced dentistry in Somerdale and Moorestown, NJ and served as a volunteer in numerous professional and charitable organizations.

Dr. Edell was the husband of the late Ida Steinberg Edell of Delray Beach, FL. He will be missed by his sons and daughters-in-law, Dr. Steven and Miriam Edell and Arthur and Judy Edell; his grandchildren, Erica, Dana, Jane and Aaron Edell, Lauren Eisen and her husband, Marc and his great-granddaughter, Sari Rose Eisen.

Funeral services and interment were private. The family respectfully requests contributions in his memory to the Kutz Home, 704

River Road, Wilmington, DE 19809.

### SCHLUSSER

Robert E. Schlusser, 61, of Unionville, PA and Truth or Consequences, NM, died at home on November 15th after a long struggle with lung cancer. He practiced tax law as a litigator for 30 years, the last 20 in partnership with his wife, Joanna Reiver, in the firm of Schlusser and Reiver, P.A., Wilmington, DE. Several of his cases received national attention and were written up in professional journals.

He is survived by his wife, Joanna; five children, Adam of Show Low, Arizona, Jason of Hoboken, NJ, Hannah of Clifton, NJ, Amelia, a student at Penn State University and Daniel, who lives at home. He will also be missed by his grandson, Nicholas.

Memorial services were held on November 30th in Wilmington. The family requests that contributions in his memory be directed to NORML Foundation, 1600 K Street NW, Suite 501, Washington, DC 20006-2832.

**Wishing you and your family  
A Happy and Healthy Hanukkah**  
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Super Week**

**December 14, 15, 16  
& 18, 2003 at  
The Wilmington JCC**



## Super Sunday has become Super Week

So you say you can't make it to the JCC on the day of Super Sunday? Well, we have the solution for you. The phones will be set up at the Wilmington JCC for the rest of the week following Super Sunday.

Now you are able to volunteer on the Monday, Tuesday or Thursday following Super Sunday. Please make every effort to pick a night and help raise funds for our community. Only together can we make this Super Sunday and Super Week a success!

### Super Sunday Co-Chairs

**Felisha Alderson**

**&**

**Dorothy Bobman**

**On-line Registration  
is available at:**

**[www.shalomdelaware.org](http://www.shalomdelaware.org)**

# COMING ATTRACTIONS

## LEARN ABOUT ISRAEL BEHIND THE HEADLINES

The American Society of the University of Haifa in cooperation with the Consulate General of Israel in Philadelphia will present

"Israel Beyond the Headlines: Critical Issues of the Middle East Conflict" on Wednesday December 10th, 2003, 9:30 am - 3 pm, Steinhardt Hall Auditorium-Hillel at Penn, 215 South 39th Street, Philadelphia, PA 19104. Come participate in a discussion about the crucial issues that may determine the future of Israel in the Middle East in a one-day interactive symposium with internationally renowned experts from The University of Haifa. Panelists include: Professor Yehuda Hayuth - President, University of Haifa; Yael Metser - Vice President, University of Haifa; Prof. Gabriel Weimann - chairman of the department of communication at the University of Haifa, Senior fellow of the U.S. Institute of Peace; Prof. Ami Pedahzur - member of the research staff of the National Security Studies Center at the University of Haifa; Prof. Arnon Soffer - Head of the Geo-Strategic Studies Chair in the National Security Studies Center and demographic expert. Free admission. Please RSVP by December 8, 2003, by phone: 215-546 5556 x 547 or by email: [academia@philadelphia.mfa.gov.il](mailto:academia@philadelphia.mfa.gov.il). Lunch is on your own. However, a kosher buffet is available for \$13. To order lunch, RSVP by December 8th to [zintz-gabriela@aramark.com](mailto:zintz-gabriela@aramark.com). For more information call Sarit Sade at 215-546-5556 x 512

## NEWARK JCC COLLECTING USED CELL PHONES

The Jewish Community Center in Newark is helping to protect the environment by recycling old cell phones. Come to the lobby of the facility at 318 South College Avenue in Newark and deposit them into the box. We will send them out to be refurbished and will receive a small donation for each phone collected. It's a win win situation for all concerned. The Newark JCC is located off I-95 on Route 896 going north, on the corner of West Park Place and South College Avenue. For additional information about JCC Newark programs, call 302-368-9173.

## CHABAD SLATES CHANUKAH CELEBRATION

If you are looking for a unique way to have some Chanukah fun this season, what could be more delightful than a combination of sparkling ice and a dazzling menorah? On Wednesday, December 24, 2003, from 7:00 - 9:00 pm, men, women and children from the tri-State area will celebrate - "Chanukah On Ice" at The Flyers' Skate Zone, in Voorhees, New Jersey. There will be open skating where children and adults can skate to contemporary Jewish music and classic Chanukah songs, Chanukah theme races and games and a Chanukah art project to take home. Guests will be invited to join in creating a giant Chanukah Ice Menorah and watch as it is actually being lit during the festivities. Once completed, the Menorah will stand over 2 feet tall

and weigh over 200 pounds! Tickets are \$12 at the door, \$10 in advance. Ticket prices include skate rental, doughnuts and drinks. For more information, contact the Chabad Lubavitch Center (856) 874-1500 Fax (856) 874-1320.

## COME TO THE GRATZ SHABBATON

All 9th - 12th graders are invited to attend the Delaware Gratz Shabbas Retreat Weekend on December 19th, 20th, and 21st. This offers our students a unique opportunity to explore the values and traditions of Judaism in an informal academic setting. This will be an exciting program focusing on issues such as anti-Semitism, sexuality, marriage and inter-marriage, gender roles and more.

Students can earn Gratz academic credit by attending our Weekend Retreats. Volunteer hours for the National Honor Society can also be earned. Financial aid and scholarships are available. For more information and to register to attend, contact Marlene Milunsky or Gratz at 478-8100.

## BECOME A BRONFMAN FELLOW

The Bronfman Youth Fellowships in Israel afford Jewish teenagers in the United States and Canada a unique summer travel and study experience. Twenty-six young persons who will enter the 12th grade in the fall of 2004 will be selected for this leadership initiative. Fellowships cover round-trip transportation between New York and Israel. Selection will be based on merit, not financial need. For a brochure and application,

please call 518-475-7212 or visit the organization website at [www.bronfman.org](http://www.bronfman.org).

## SEASIDE TO HOST JFD CAMPAIGN DIRECTOR

The Seaside Jewish Community will host Todd Polikoff, campaign director of the Jewish Federation of Delaware on December 11, 7:30 p.m. This free program will be held at the Ocean Wave Lodge, Holland Glade Road in Rehoboth Beach.

## LEARN THE STORY OF THE MARRANOS ON DECEMBER 10TH

Ronnie Perelis, a PhD candidate at the NYU Department of Spanish Language and Literature will discuss the life stories of Marranos who settled in America on December 10, 7:00 p.m. at the JCC Klein Branch, Room 114,

Red Lion Road and Jamison Avenue in Philadelphia. The program is hosted by the Greater Philadelphia Chapter of Volunteers for Israel. Admission is free. All are welcome.

## RUN FOR BRIAN THIS SUNDAY

Farrell Stadium on the West Chester University of Pennsylvania campus will host the 26th annual Brian's Run races THIS SUNDAY, December 7th beginning at 11 a.m. The races were started to raise money to benefit Brian Batcher, then a West Chester Henderson High School Football player who sustained a life-altering spinal cord injury in a scrimmage. Today, the funds benefit physically challenged students at WCU as well as members of West Chester and the surrounding local communities.

## Answers to Crossword Puzzle on page 29

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| T | A | R | A |   | S | W | A | T | H |   | S | P | A | R |
| I | L | A | N |   | T | A | C | H | O |   | P | E | R | E |
| L | E | A | T |   | E | S | T | E | R |   | R | A | I | N |
| L | E | V | I | V | A | H | A | N | D | L | A | T | K | E |
|   |   |   |   |   | D | A | M | E |   |   | E | A | T |   |
| T | O | P | O | L |   | S | A | M |   | P | S | A | L | M |
| A | P | E | T | I | C |   | W | E | T |   |   | S | A | I |
| R | E | D | E | D | I | C | A | T | I | N | G | T | H | E |
| E | R | A |   |   |   | E | A | R |   | S | O | L | R | A |
| S | A | L | E | S |   | T | E | A |   | M | A | O | R | I |
|   |   |   |   |   | L | E | T |   |   | S | E | E | D |   |
| E | L | E | A | Z | A | R | A | N | D | S | I | M | O | N |
| D | A | R | N |   |   | M | O | R | E | I |   | O | O | N |
| E | N | I | D |   |   | E | M | M | E | T |   | L | A | M |
| N | E | S | S |   |   | D | E | E | D | S |   | I | T | E |

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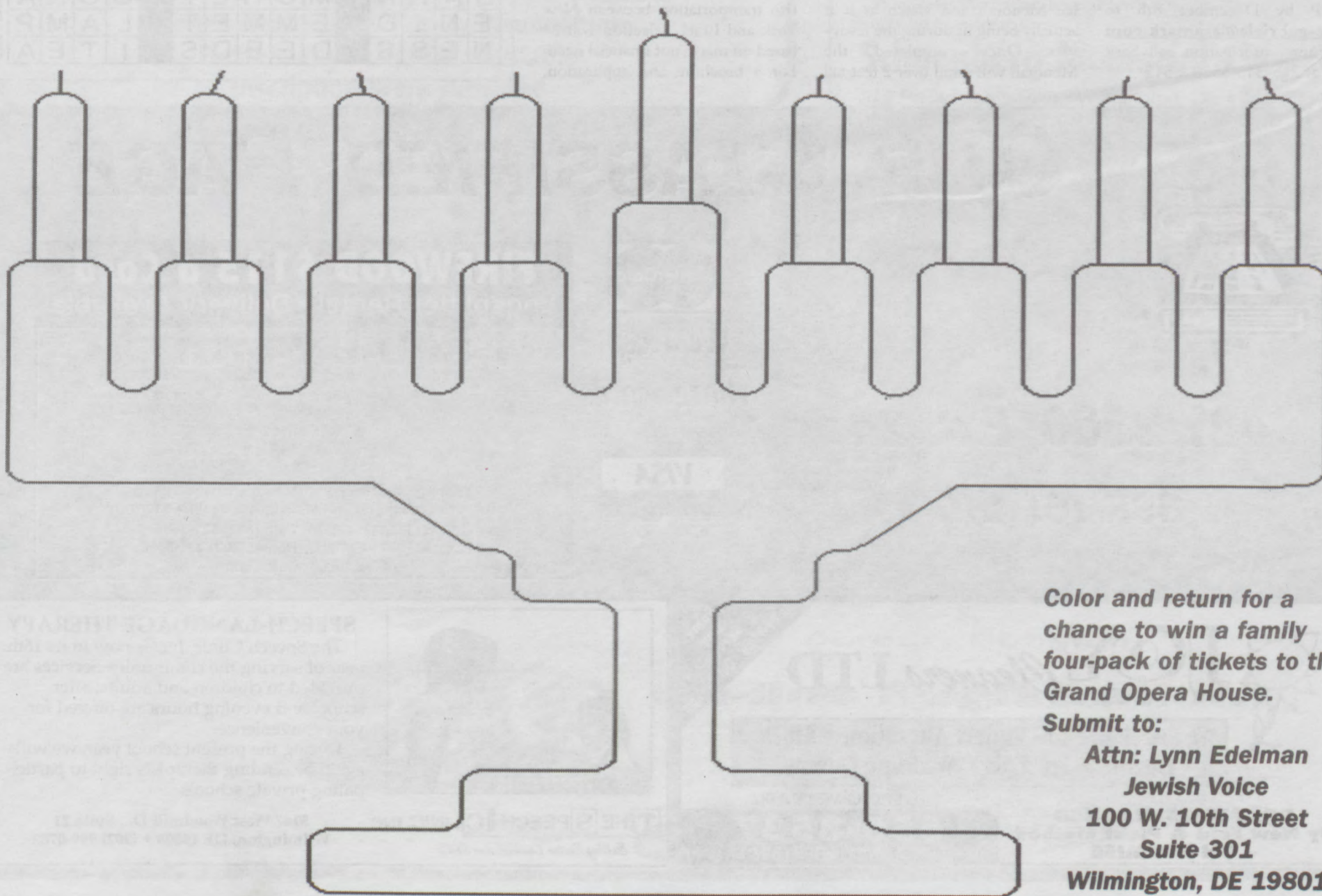
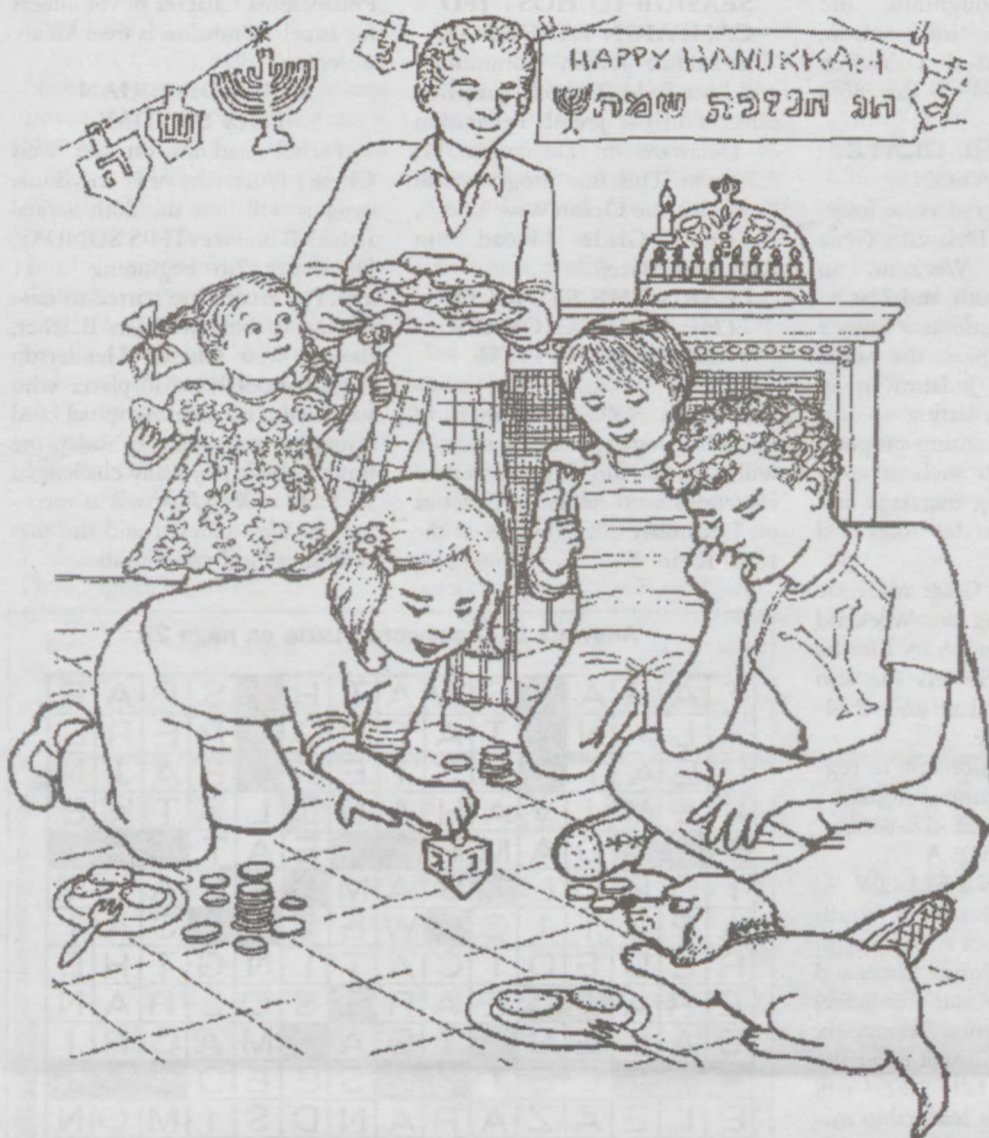
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