

The JEWISH VOICE

Jewish Historical Society De
505 Market Street
Wilmington DE 19801

Vol. 36, No. 51 28 Shevat, 5760 February 4, 2000 28 Pages
PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628



Phil Zare
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Jewish stars, alternate with hearts, to form a circlet of jewel-like color. The Central quotation drawn from The Song of Songs, "I am my beloved's, and my beloved in mine", echo the colors of the border. The Interlacing of ribbons of color is reminiscent of 7th Century Celtic interlace decorations. The whole, interestingly, has the flavor of a seder plate. As you can see, many elements have been woven together to create this Jewish Love Roundel.

INSIDE THE VOICE

Arts & Entertainment	25	Editorial	4	Milestones	26
Community Calendar	27	Inside Delaware	8	National and International.....	27
Community Focus	3	Jewish Perspectives	22	Wedding Focus	10

Israel Dazzles Delaware's Lieutenant Governor

By Lynn Edelman
Editor

Although the Honorable Ruth Anne Minner made her first trip to Israel just six weeks ago, she has traveled the nation vicariously for many years. Minner, the first woman to serve as Delaware's lieutenant governor, experienced the Jewish State through the eyes of Golda Meir, Israel's first female prime minister. "I first ran for public office in Delaware the year that Meir retired," said Minner, who admired the prime minister's leadership style and read all of her works.

"She was a grassroots person like I am," said Minner, who was the highest ranking government official participating in Project

Interchange - an intensive 10 day educational experience in Israel. Fourteen elected officials met with Israeli political and business leaders, observed social action and educational programs and toured strategic historic religious sites. The program, an institute of the American Jewish Committee, is designed to give U.S. legislators a greater understanding of America's critical role in the peace process.

Minner was particularly impressed with the remarks made by Richard Roth, Deputy Chief of Mission for the U.S. Embassy. Roth discussed the impact of the shift in relationships between Israel and Syria on the entire Mid-East region. "At the time of his talk, both sides decided to enter peace

negotiations in Shepherdstown, West Virginia," she recalled.

Israel's educational system scored high marks with the lieutenant governor, who was taken by the maturity of the students "who day to day are faced with the realities of war." She observed that "Israelis have a true thirst for knowledge and are more serious about their studies than American students." Minner, who went back to school at age 32 to earn her high school degree and go on to college, was gratified by the numerous facilities for adult learning throughout the nation.

A self-described "farm girl," Minner empathized with Israel's water shortage and was fascinated by the creative use of irrigation sys-

tems in this arid nation. She was impressed by the more "natural system of agriculture" which discourages the use of pesticides.

Minner found many parallels between the challenges facing the small state of Delaware and the Jewish State, a nation the size of neighboring New Jersey. She was "floored" by her tour of the Galilee and the story of Ma'alot Trashiha - a city created in 1963 by the merger of two distinctive and religiously diverse communities. Ma'alot, a community established in the 1950's by Jewish immigrants from Morocco, Romania and Iran enjoys good relations with neighboring Trashiha, a mixed Christian-Arab village which has existed since the Canaanite period. "These two



Ruth Anne Minner

communities joined forces to better serve constituents and make government more effective and efficient," she marveled.

A Christian who grew up with Bible stories, Minner was awed by her visits to the Jewish, Christian and Muslim holy sites in Jerusalem. "I toured Mt. Sinai and envisioned Moses coming down the mountain. I truly felt as if I was walking in the footsteps of my ancestors," she said.

Minner viewed her Israel adventure as "ten of the most wonderful days of my life." She encouraged all Americans to make this trip to experience its "physical beauty and deep sense of history."

As the birthplace of the three major religions, Israel gives travelers a sense of their heritage and roots. "If we don't know our pasts, how can we move forward into the future?" she asked.



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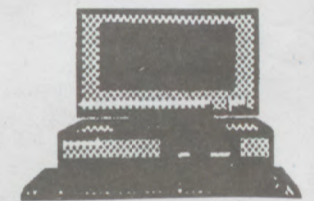


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The Chabad Center of Delaware, under the direction of Rabbi Chuni Vogel, invites the community to "make Torah study a part of their lives." The Center offers the following adult education programs, free of charge, for Jews from all denominations. No prior experience is required.

Monday-8:00 p.m.-Talmud Class-Chabad Center-1811 Silverside Road, Wilmington. The class is currently studying the tract of *Beitzah*.

Tuesday-12:30 p.m.-Lunch and Learn-Law Offices of Wolf-Block-One Rodney Square-3rd Floor, Wilmington. Class is studying the tract of *Sanhedrin*.

Wednesday-8:30 p.m.-Living Torah-Chabad Center-1811 Silverside Road, Wilmington. The class studies the Torah portion of the week.

In addition, the Chabad Center also offers a weekly Torah Fax by email or fax.

To find out additional information about Center programs, please call Rabbi Vogel at (302) 529-9900.

Super Phonathons Set For February 22, 23, 24

Volunteers are needed for several mini-phonathons to be held at the Jewish Federation, 100 West 10th Street on February 22, 23 and 24th beginning at 6:30 p.m.

Continuing the excellent Super Sunday effort, callers will be having conversations with Jewish friends and neighbors on behalf of the 2000 Annual Campaign. Eight volunteers are needed for each evening.

To sign up, please contact Rhonda Falk, Campaign Director at 427-2100, Ext. 16.

Jewish Federation of Delaware Goes To Washington, D.C.

MAKE IT YOUR MISSION TO JOIN OURS...

Tuesday, March 14, 2000

Bus leaves JCC at 7:00 a.m. and returns approximately 7:30 p.m.

Join State Treasurer Jack Markell, Mission Chair

- ➔ **Briefings by Domestic and Foreign Policy Experts at the B'nai B'rith Building**
Diana Aviv – Senior Associate Vice President for Public Policy, Washington Action Office of United Jewish Communities. Ms. Aviv is in charge of overseeing the daily operations of the Washington Action Office which focuses on federal legislation, public policy and regulations concerning health and human service areas which have an impact on the work of local Jewish Federations.
- Shoshana Bryen** – Director of Special Projects for the Jewish Institute for National Security Affairs (JINSA). JINSA's goal is to educate the American Jewish community about vital issues in American security policy, both for their relevance to our safety here at home and for the security of Israel.
- ➔ **Lunch on Capitol Hill**
- ➔ Valuable insights from **David Petts**, a partner in the firm of Bennett Petts & Blumenthal. Tap into Petts' expertise in political polling and consulting.
- ➔ Anticipated Meetings with **Senator Biden, Senator Roth, Representative Castle** or representatives from each of their respective offices.
- ➔ Presentation by **Eli Rosenbaum**, Director of the Office of Special Investigations. OSI is the unit of the Criminal Division that identifies and takes legal action against those who participated in prosecutive activities of the Nazi regime during World War II.

(Itinerary subject to change)

DON'T MISS OUT! Convent: \$60 per person. **R.S.V.P. by February 25th.** To register or for further information, please call Rhonda Falk at 427-2100, Ext. 16, or return the form below to: The Jewish Federation of Delaware, 100 West 10th Street, Suite 301, Wilmington, DE 19801.

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EDITORIALS

Warrior For Peace Battles Internal Unrest

Israeli Prime Minister Ehud Barak has put the peace process in overdrive. During this past week, he has met with Egyptian President Hosni Mubarak and Palestinian Authority Chairman Yasser Arafat. Next week, he is scheduled to meet with Jordan's King Abdullah. His message? Israel's commitment to peace will not be compromised by domestic woes.

Barak's opponents charge that this "road show" is an attempt to distract the public from the inquiry into allegations that Barak's One Israel party violated campaign finance laws during the 1999 elections. His supporters deny that this accelerated diplomacy is a "media strategy" designed to boost the prime minister's image. Barak

himself, speaking at a news conference Sunday with Mubarak, stressed the need to "seize this golden opportunity to make peace."

Indeed, many political insiders believe that Mubarak is responsible for Barak's decision to pursue both the Syrian and Palestinian tracks simultaneously. The Egyptian president paid a surprise visit to Damascus last week and shared insights gleaned during discussions with Syrian President Hafez Assad.

Barak's Thursday meeting with Arafat came on day four of the first set of marathon negotiations between Israel's Oded Eran and the PA's Yasser Abed Rabbo. Two additional sets are scheduled

as both sides strive to construct a final-status framework. If all goes well, U.S. President Bill Clinton will slate a summit with both Barak and Arafat to complete the accord.

Will the attorney general's probe into the election fund-raising practice of Barak's One Israel bloc compromise the prime minister's credibility and jeopardize his ability to make peace with his Arab neighbors? Barak remains confident that he will be able to fulfill his mandate.

"This government was elected to advance the peace process and to do it without any connection to any internal problem that could arise in Israel," he said. Time will tell!

To Teach, We Must First Learn

In your editorial of Jan. 21, you say that "adults should further their own education". The area of adult education is one in which our community has not devoted nearly enough emphasis. In particular, the study of Hebrew is near non-existent. As Prof. Paula Hyman, Chairperson of the Program in Judaic Studies at Yale University has stated "...to be educated Jewishly, one must be literate in Hebrew."

Leaders of the community must continuously stress this view, and demonstrate, by example, its importance. Surely a crucial moment in Jewish Renaissance comes for many of us when our child, or grandchild, comes to us and asks "Can you help me with my Hebrew lesson."

We all must be prepared to answer "B'vaduy!"

Dov Seidel

You And I Can Change The World This Sunday

The Super Bowl is over but you still have a chance to be an MVP.

This Sunday, you can champion the cause of Jews in need without leaving the comfort of your family room.

One hundred members of our Delaware Jewish community (plus a few special

guests) will volunteer their time for Super Sunday 2000—a day-long phone-a-thon which benefits the Jewish Federation of Delaware UJA Campaign. They will call upon their friends and neighbors to support campaign-funded health, education, recreation and social service programs

serving Jews in Delaware, in Israel and around the world. When they call, please answer with a generous commitment to the 2000 campaign.

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by Ken Eichenbaum

Answer The Call...



This Sunday!!

The JEWISH VOICE

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

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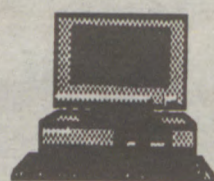
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Periodicals postage paid for The Jewish Voice (USPS-704160) at Wilmington, Delaware. Subscription price: \$18.00. Circulation: 3,200. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The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



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for all articles, advertisements and news for The Jewish Voice

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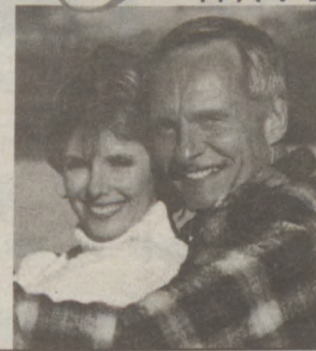
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INSIDE DELAWARE

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By Marvin Cytron
Congregation Beth Shalom,
Wilmington's Conservative syna-

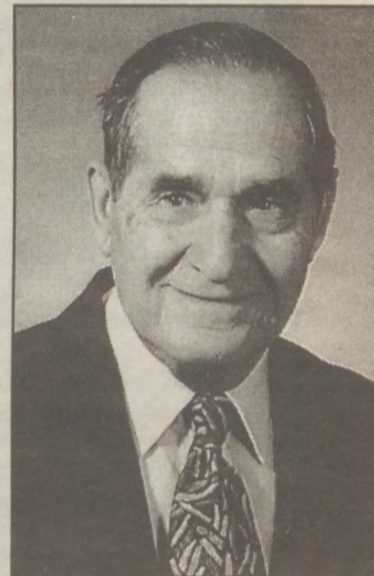
gogue, will honor Charlie Twer as
he completes thirty-one years as
gabbai. On Saturday Morning,

February 19, Congregation Beth Shalom will honor Charlie for his service to the synagogue and the Jewish community. On this occasion, Charlie will be asked to serve once again, as gabbai, and will be called to the bimah with his wife, Bea in honor of the couple's 59th wedding anniversary. A special kiddush and luncheon will follow the service, where friends and family can greet Charlie and Bea and wish them well in Charlie's second "retirement":

A native of Philadelphia, a graduate of that city's Central High

School and Temple University (Math), he moved to Wilmington following his marriage. Charlie's career included teaching and then working for the DuPont Company at the Experimental Station, until his retirement in 1982. His professional career was interrupted by World War II. Charlie served as an aerial gunner instructor in the Army Air Corps.

In addition to his volunteer work with Beth Shalom, Charlie has served The Jewish Federation of Delaware (JFD) for over 25 years in a number of capacities, including co-chairman of the Metropolitan Division in annual campaigns in the early 70s. In 1986 he was the recipient of the JFD Community Leadership Award. In addition, he has served as Vice-President of the



Charlie Twer

Continued on page 9

AKSE

Men's Club Presents

Seasons of Love

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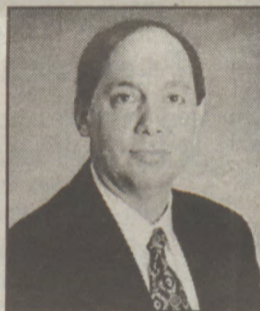
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INSIDE DELAWARE



The Kutz Home Players Perform

The Kutz Home Players recently presented *Millenium Melodies*, an original review, to a packed house of friends, family, staff and residents. *Melodies* was written and directed by resident Mae Cohen and produced by the Kutz Home Activities Department. Esther Cruishank spearheaded the project. Cast members—all residents between the ages of 64 and 97—performed skits and songs. They were accompanied by volunteer pianist Sarah Berman.

Millenium Melodies was part of the New Year's Eve party entertainment at the Home. More than 100 celebrants ushered in a new century with lights, streamers, balloons, party hats and refreshments.



"Prince Charming" Sonny Aguilar and *Millennium Madness* author and star Mae Cohen take their bows.

NASA Shuttle Commander Beams Down To AEA

Space Shuttle Commander David Walker visited with Albert Einstein Academy kindergartners recently to talk about his life as an astronaut. Pictured with Commander Walker are Nancy Brock, teacher of AEA's kindergarten class and students Sara Downard and Joel Rice.

Ellen Bernhardt, Head of School, at 478-5026.

Albert Einstein Academy is the Jewish Day School in the Brandywine Valley serving students from pre-kindergarten through 6th grade in New Castle County Delaware and Chester and Delaware Counties, Pennsylvania. AEA is accredited by the Middle States Association of Colleges and Schools, and is a constituent of the Jewish Federation of Delaware.

For more information, please call

Beth Shalom

Continued from page 8

Jewish Community Center. Charlie and Bea, proud grandparents of four grandsons, have been associated with Beth Shalom for 50 years. Both of their sons, Daniel and Doran, were educated at Beth Shalom where they were Bar Mitzvahed and confirmed. For 27 years, Bea was secretary of the synagogue's religious school.

During his long tenure Charlie has worked with six Rabbis and 16 synagogue presidents. He has served on the bimah for approximately 550 Bat/Bar Mitzvot and innumerable other family simchas. "Charlie embodies the best of Jewish values: Gentle, humble,

thoughtful, giving honor to others before accepting it for himself. He has brought dignity to the position of gabbai, and I feel fortunate to have worked with him. He leaves a legacy of consistency and consideration that will be hard to match," said Rabbi Daniel Satlow, spiritual leader of Beth Shalom.

One of Charlie's special joys has been serving on the bimah during the Bat/Bar Mitzvot of children and grandchildren of past Bat/Bar Mitzvah students. When asked about his future wishes for Beth Shalom his response was the desire to see greater Shabbat morning participation from the younger generations. "It's time to pass the baton to the youth", he said.



Helen Wilson accepts accolades for her performance.

Jewish Scouts Participate In Conclave

By Brian Rosen
Special to the Jewish Voice

Boy Scout Troop 18, sponsored by the JCC, participated in the 13th annual Jewish Scout Conclave in Westwood, Massachusetts. My fellow troop members, Jeremy Kurin, Micah Levinson, Oren Schragger, Beryl Schragger, Leonard Tehrani and I joined fifty Boy Scouts from ten states and Canada. We worked towards advancement, merit badge completion and the Etz Chaim and Ner Tamid awards. Our troop was accompanied by Assistant Scoutmasters Paul Schragger and David Levinson.

At the Conclave, scouts worked towards merit badges in Citizenship in the Nation, Communications, Chemistry, Personal Management, Personal Fitness, Family Life, Genealogy, Computers, First Aid, Medicine and Railroading. Micah Levinson and I completed merit badges in Communications and Beryl Schragger completed a merit badge in Computers. Oren and Beryl Schragger set up their

own campsite and experienced winter camping for the first time. Assistant Scout Master Levinson taught a course in Citizenship in the Nation. Thanks to the course, ten scouts were able to earn that badge during the conclave.

The Conclave was also a lot of fun! Troop 18's patrol, the "Deadly Fungi", created its own flag and was victorious in the Conclave's ultimate frisbee contest. Most of the scouts ranked the ski trip their favorite. After five hours of skiing and snowboarding, the scouts arrived back at camp to enjoy a delicious felafal dinner cooked by Leonard Tehrani. Scouts working on the Personal Management merit badge took a trip to the Bay State Bank where they learned about different types of accounts. Other scouts visited the railroad yards, where they toured the various kinds of trains. Some scouts went ice skating, however, all scouts appreciated the trip to the local JCC where - what a relief - we all enjoyed hot showers. Finally, we visited the Old Colony Scout Shop

which sold every type of scouting supply from merit badge books to patches.

Patch trading is a great scout activity. A speaker told the troop all about patch trading and showed us some very old uniforms and sashes. We also learned about the National Scout Jamboree scheduled for the year 2001 in Virginia and saw a movie about unique opportunities at next year's event.

The Conclave opened and closed with a campfire. We laughed at funny skits performed by fellow scouts and enjoyed a talk by a scoutmaster who had recently visited in England the campsite of Lord Baden-Powell, the founder of the Boys Scouts. The next morning, all of the troops from Florida to Montreal packed their bags and began the long ride home.

Troop 18 meets at the JCC on Monday evenings at 7 p.m. New members are welcome. For further information, please call Scoutmaster Fred Tehrani at (610) 399-3257.



JEWISH WEDDINGS

A Family Affair...

By custom, all of the immediate relatives are part of the wedding party. The bride and groom are escorted down the aisle by their parents. To lead their children to the chuppah is considered a parent's highest joy. Their fathers and mothers escort both bride and groom. If there are grandparents, they are given a special place in the procession.

Under the chuppah, the bride stands to the right of the groom. Under Orthodox custom, the bride may circle the groom seven times (representing the seven wedding blessings) before taking her place at his right. The number seven represents the idea of the seven heavens, the seven wedding blessings and the seven days of Creation.

Symbolically, the bride is thought to be entering the seven spheres of her beloved's soul. The circle created by the bride is regarded as the space the couple will now share, separate from parents.

The seven Jewish wedding blessings praise God for:

1. Creating the fruit of the vine: the blessing over the wine, or kiddush
2. Creating the earth and all that is in it
3. Creating humanity
4. Creating man and woman in God's image
5. The miracle of birth
6. Bringing the bride and groom together to rejoice and live in harmony as did the first couple, Adam and Eve
7. The joy of the bride and groom and the hope for a world that will one day be filled with the joy of lovers and the laughter of children

The rabbi begins the ceremony by reading the invocation. Then, the rabbi recites the betrothal benediction over a glass of wine, a sym-

bol of sanctification in which the praise to the one God is voiced. The prayer is: "We praise you, Adonai our God, Ruler of the universe, Creator of the fruit of the vine." The bride and groom sip the wine. During most wedding ceremonies, the groom lifts the bride's veil after he has tasted the wine.

After the introduction by the rabbi, the groom recites his wedding vow and gives the ring to the bride. The wedding vow he recites in Hebrew is: "Thou art consecrated unto me with this ring as my wife, according to the law of Moses and Israel."

Traditionally the ring for the bride is a simple gold band without any engravings. This type of ring is used

because it shows the true value and purity of the ring. At the ceremony the ring is placed on the bride's right finger because it is the finger that points at the words when reading the Torah. Modern brides that follow this custom will sometimes switch the ring to the left hand after the ceremony.

Next, the ketubah is read aloud. This is followed by a reading of the seven wedding benedictions by various guests. During this reading the bride and groom sip their wine. The seven benedictions are as follows:

1. Blessed art Thou, O lord our God, King of the Universe who hast created the fruit of the vine.
2. Blessed art Thou, O lord our

God, King of the Universe who has created all things for His glory.

3. Blessed art Thou, O lord our God, King of the universe, creator of man.

4. Blessed art Thou, O lord our God, King of the Universe who hast made man in his image, after his likeness, and hast prepared for him out of his very self, a perpetual fabric. Blessed art Thou, O Lord, creator of man.

5. May she who was barren be exceedingly glad and rejoice when her children are united in her midst in joy. Blessed art Thou, O Lord, who makes Zion joyful through her children.

6. O Lord, make these beloved companions greatly rejoice even as Thou didst rejoice at Thy creation in the Garden of Eden as of old. Blessed art Thou, O Lord, who makest bridegroom and bride to rejoice.

7. Blessed art Thou, O lord our God, King of the Universe, who has created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of the bridegrooms from the canopies, and of youths from their feasts of song. Blessed art Thou, O Lord who makest the bridegroom to rejoice with the bride.

When the reading is done, the groom smashes a glass with his foot. The breaking of the glass symbolizes the destruction of the Temple in Jerusalem centuries ago. When the wedding ceremony has ended, the guests wish the couple mazel tov, meaning good luck.

Seven Days & Counting

Torah Honor to the Groom: It is customary to honor the bridegroom in synagogue by calling him up to the Torah on the Sabbath before the wedding. (In Reform and Conservative traditions, both bride and groom are called together) The rejoicing over the coming marriage formally begins then, with a reception (Kiddush) after services, hosted by his family.

Torah Honor to the Bride: The bride may be honored at a Sabbath afternoon women's gathering, following the oyruf, which is known as the bride's Sabbath. The guests honor her with stories about their friendship and thoughts about her upcoming marriage.

The Groom's Visit to the Mikveh (Ritual Bath): To prepare themselves for one of the most

important moments in their lives, some men go to the Mikveh and afterwards attend a male only party with friends.

The Bride's Visit to the Mikveh: The brides and converts go to the Mikveh just before the wedding for ceremonial immersion and purification. A small party for the women in the family usually follows the bride's visit to the Mikveh.

Seclusion of the Bride: After she has visited the Mikveh, a traditional bride will not see or speak to her fiancé until the actual wedding ceremony, which can be up to a week. This custom has helped many Jewish brides avoid the pre-wedding friction that can occur with their grooms and is also believed to bring good luck to the marriage.



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JEWISH WEDDINGS

DANCING TO A DISTINCTLY JEWISH BEAT

By Ariella Palmer

Wedding ceremonies are bound by ritual and custom, but when it comes to rejoicing, tradition yields to trend. As musical tastes change, so do the dances that go with them. While Jewish weddings often feature conventional dancing, they are increasingly adding Jewish music and by extension, Jewish dancing, to their agenda.

Fifty years ago, wedding guests circled the bride and groom to "ruah". The music came out of summer camps and out of the idealized view of pioneering Israel. As Jews felt more linked to Israel, Israeli music became more popular and Israeli folk dancing was taught at summer camps and simchas.

Israeli folk dances relinquished the floor when klezmer music made a comeback along with American Jews' renewed interest in their grandparents' Eastern European experience. Klezmer conceded to chassidic pop when disco commandeered the music scene.

The 1990s saw rock supercede pop-but for weddings it's rock with a Jewish tam. Simcha dancing, according to some, became the rage at the hippest of weddings beginning in the 90s. Look carefully, however, and adults who learned Israeli folk dancing at summer camps in the 60s will see shafta mayim, grapevine and debka steps speeded up to match the pop/rock beat.

The net effect is arm-swinging, feet-moving, heart-beating and cheek-reddening Jewish line dancing. It's a lot of fun for those who know the sometimes complicated combinations. And it's fun to watch for those who don't know the steps or are too self-conscious to get on the dance floor.

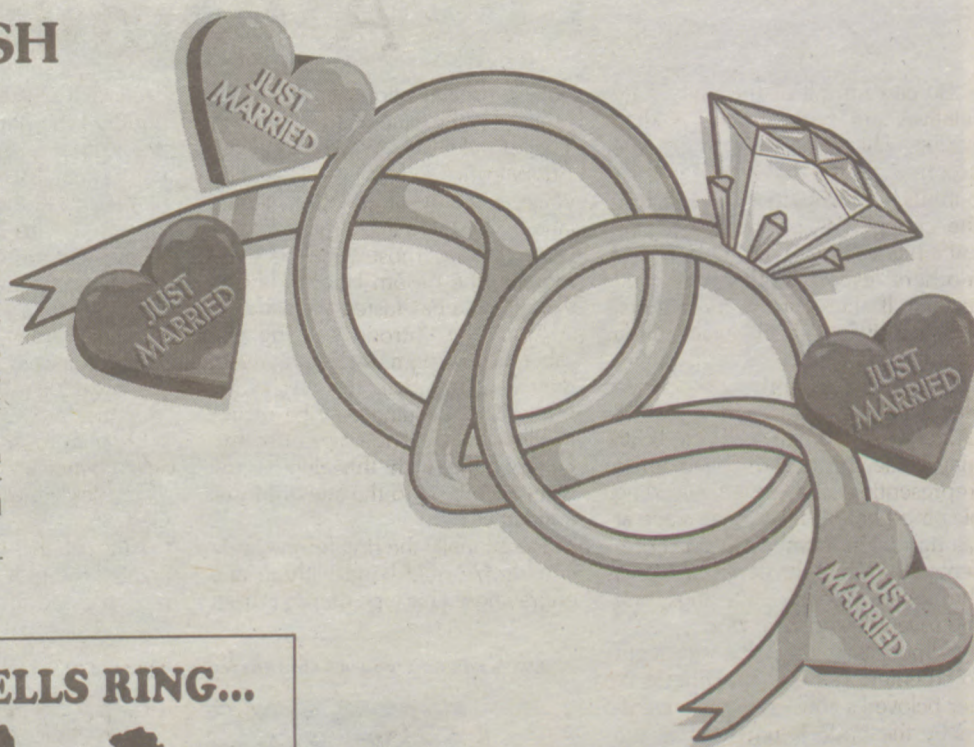
Popular at Orthodox affairs where a mechitza sometimes separates men and women on the dance floor, simcha dancing allows women who love to move to get around without the restraint of oblivious or inexperienced partners.

Dancers move as individuals in rows or lines without holding hands. While the dancers are constantly in motion, the combinations repeat themselves with dynamic regularity so someone with a fast eye and faster feet can follow along. While some yeshiva boys learn steps with their rebbes, the complex simcha dancing more often happens on the women's side. "People love to have a good time at parties. If people get up to dance, they have more fun," says Ava Nussbaum, a dance teacher.

Has Israeli dancing disappeared? Hardly, says Phil Moss, director of the Nitzanim Israeli Folk Dance Troupe. It doesn't look like it did in the 1950s. "Israeli dancing is a recreational dance form based on Israeli culture. It is centered in Israel and Israel accepts music from all over the world. Usually there's some Hebrew in it, but not always. New choreography is coming out all the time as new music comes out. It's not a pure form. It is an entertainment form now, not a folk form," he said.

Whatever the dance and music trends in American society, where Jews come together to be joyous there will always be music and dance.

Ariella Palmer first wrote this article for the JUF News, Chicago.



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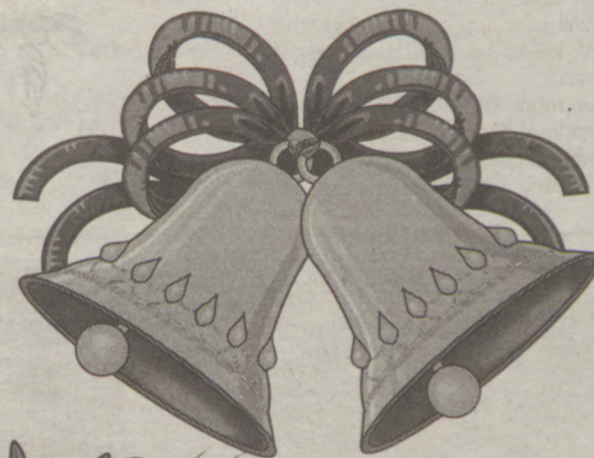
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THE MEANING OF THE CHUPPAH

The wedding ceremony takes place under the chuppah (wedding canopy).

The chuppah is usually made of velvet with embroidery and fringes. It is supported by four poles, which is optionally held during the ceremony by friends or relatives and symbolizes the new home that will be created by the couple.

Under the chuppah is a table with two glasses and a bottle of kiddush wine. The Jewish tradition is that both sets of parents are bringing their children to be consecrated to each other.



THE MARRIAGE CONTRACT

The Jewish wedding traditionally begins with the signing of the marriage contract. The ketubah is a contract that a husband signs promising his wife that he will carry out his obligations as a husband. The ketubah is a standard form. It is prepared with information given to the rabbi regarding the Hebrew names of the bride, the groom, and their fathers. In modern weddings, the bride may sign as well. The date and signatures of two witnesses are added.

The rabbi explains the ketubah to the bride, the groom, and their families assembled together to witness the signing. Once the ketubah is completed, it is the custom for the rabbi to make a purchase or acquisition (kinyan) with the groom. It is a legal transaction.

The groom takes on the obligations of the ketubah when he grasps a handkerchief or cloth napkin. The rabbi keeps the ketubah until that part of the ceremony when he/she reads it aloud to everyone.



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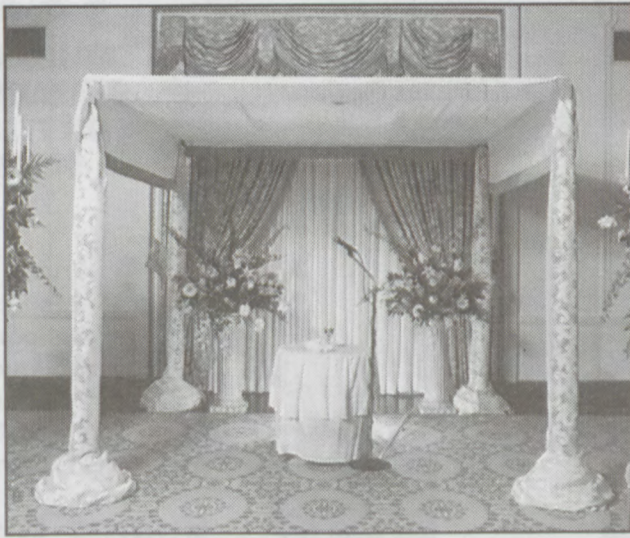
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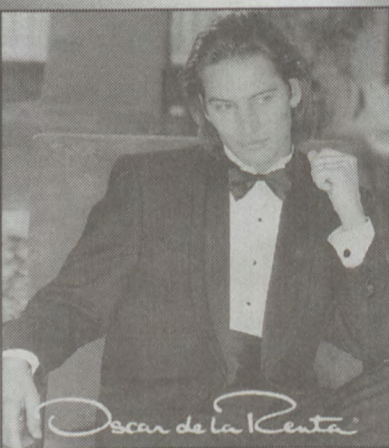
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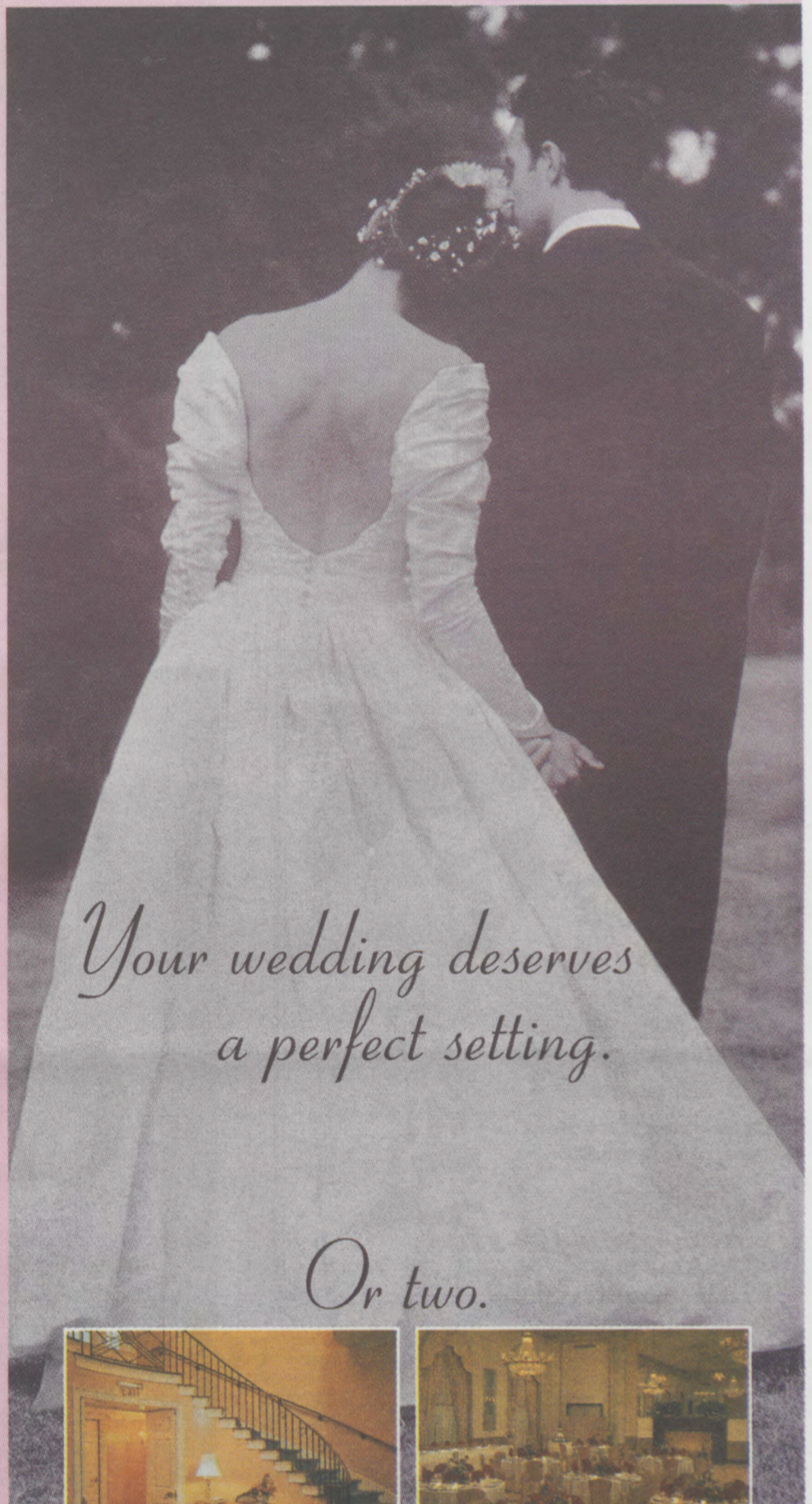
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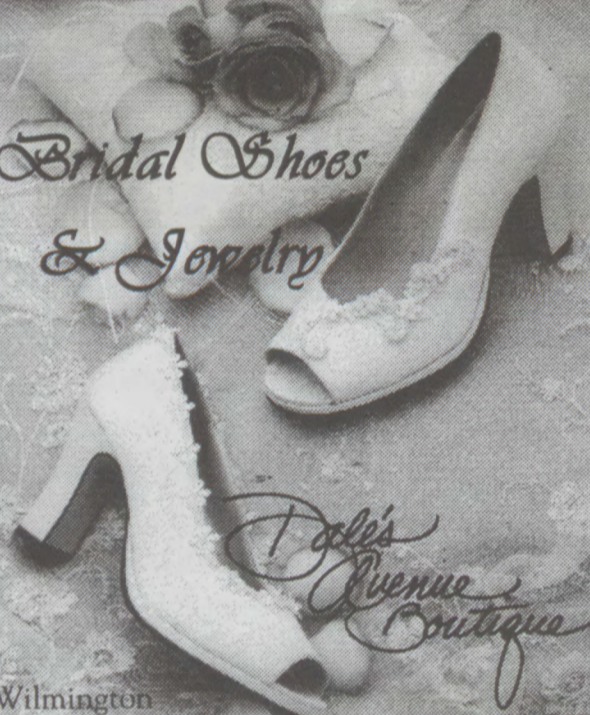
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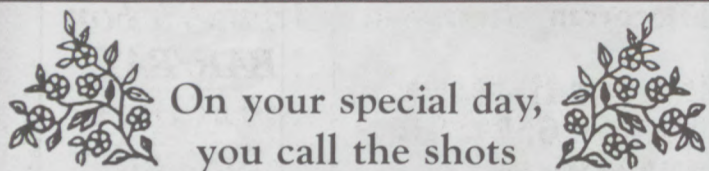
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ISRAEL FOCUS

A Monthly Feature Of The American Israel Chamber Of Commerce

By Paula Joffe, Executive Director

The Business of Peace

Prime Minister Ehud Barak is negotiating one of the most contentious and difficult compromises of his still-fledgling tenure. The Golan Heights, and its strategic and symbolic importance to both Israel and Syria, represent a crucial factor in the search for peace. Many ask the same question: Based on geography, security and demographics, how in the world can Barak offer to give up this precious parcel of land?

For me, an appreciation of his perspective and why these talks are part of Barak's plans for Israel, solidified at a luncheon a few weeks ago in New York. I was among the invited guests when the NASDAQ hosted the Prime

Minister at the World Trade Center. NASDAQ has a prime interest in Israel because so many Israeli stocks trade on that exchange. (In fact, Israel is third in the world behind only the United States and Canada in the number of public companies traded on Wall Street.)

Although the panoramic views of New York and New Jersey from 107 floors up were obscured by thick fog, Barak's message to the small gathering was clear. "More than anything," he said, "the future of the economy is related to the peace process."

Without mentioning any of the obvious challenges, like discussions with Syria over control of the Heights, the Prime Minister told his guests that Israel is willing to do whatever is necessary to put an end to 100 years of hostility.

Noting that the opportunity for peace is at hand and that Israel is clearly ready to take advantage of the occasion, he offered his prayers that his neighbors will be ready as well.

No need to read between the lines here. Barak knows that for Israel's economy to continue shining, there must be stability in the region. Recognizing that the information revolution is creating new markets, that the pace of this change is ever accelerating, he committed to giving new momentum to the peace process and double his efforts to increase the amount of investment in Israel.

That is key, as foreign investment is vital to Israel's continuing economic growth. Most recently, foreign banks and investment firms have been increasing their pres-

ence here. Citibank just opened a branch in Tel Aviv; General Electric has planned to invest billions in high tech firms.

The Prime Minister knows well that peace in and of itself attracts investment dollars from overseas. Just as peace flows from stability, so is a strong economy essential for a successful peace. Barak acknowledged that financial advisors and peace negotiators understand that to fully exploit globalization, "We must have stability."

The goals have never been more distinctly stated. Israel's economy is poised for a major take off in the new millennium, propelled by the unparalleled level of what I call 'intellectual capital' and encouraged by positive signs in the peace process.

So, pegging the future of these

peace talks on win-win strategies rather than the zero sum games of the past, both sides are going to have to make painful decisions to bridge the gaps that currently separate Israel from its neighbors. And that is why Barak is in serious discussions with representatives of President Assad's government.

With the leaders of the Wall Street community present, Barak called on each and every one to become a full partner in the "exciting journey" to peace. Support Israel's efforts to settle land disputes. Invest dollars in an expanding marketplace. Recognize Israel

as the market gateway to the Middle East. Be with us - "the land of milk and honey is now the land of high tech and money."

Barak's One Israel Targeted For Campaign Finance Violations

By Naomi Segal, JTA

Israel's attorney general has ordered a criminal probe into campaign financing operations by Prime Minister Ehud Barak's One Israel bloc.

Attorney general Elyakim Rubinstein did not rule out the possibility that Barak himself might be questioned, increasing speculation over whether the inquiry would hobble Israeli-Arab peacemaking efforts.

Rubinstein ordered the probe following the release Thursday of a scathing report by the comptroller, Justice Eliezer Goldberg, on the activities of political parties during the last elections.

While the state comptroller found allegations of widespread campaign financing violations in several parties, Goldberg singled out One Israel and its political leader, Barak, for the severest of the suspected violations.

The state comptroller fined One Israel some \$3.2 million, the Center Party, \$700,000, and the Likud Party \$125,000 for their activities.

According to the report, Barak's One Israel bloc set up non-profit organizations to funnel donations for Barak's prime ministerial campaign against Likud incumbent Benjamin Netanyahu.

Among the alleged violations of these organizations, Goldberg said, was channeling money from abroad, in violation of campaign financing laws.

The report warned that wanton and unsupervised funneling of funds to political campaigns threatened the very core of the governmental system and could be exploited by criminal elements.

Goldberg said that as head of One Israel and its prime ministerial candidate, Barak bore ultimate responsibility for the election campaign. The state comptroller said Barak should have been aware of the organizations, and that the scope of their activities should have set off a "red warning light."

At the same time, Goldberg left it up to the attorney general to

decide whether to pursue a criminal investigation.

"I did not take any position in the criminal area," he said, but added, "I stated clearly in the report, that the law was broken and this is what now must be before the public to judge."

Barak countered the state comptroller's claim by saying he was too busy with the political campaign to be involved in every detail of its operations.

"I hold the state comptroller and the report he has compiled in highest esteem. At the same time, I disagree with it," Barak said at a news conference Thursday convened to respond to the report.

"I was not familiar with these groups. I was not involved in the fund raising. I was not updated on the details. I was not specifically involved in any of the activities detailed in the report."

Barak stressed that he had told campaign managers to act in accordance with the law. But he and his supporters have noted that the rules for campaign financing have been unclear since the law for the direct election of the prime minister took effect in 1996.

He said he did not "turn away" from the need to address the issues in the report, as well as the need for legislation "to prevent the repetition of such phenomena."

In addition to One Israel, the attorney general has ordered criminal investigations for alleged campaign financing violations by four other political parties — the Likud, Center, Yisrael Ba'Aliyah and the fervently Orthodox United Torah Judaism parties.

But the attorney general said he would also probe allegations that One Israel sought to conceal the activities of the groups during the election campaign and later to the state comptroller.

The opposition Likud party seized upon the report as affirmation of allegations members raised close to and immediately following the elections.

Likud leader Ariel Sharon accused Barak of knowing exactly

the system used to raise the funds for the election.

"The prime minister promised during the election campaign trust-

worthy leadership and changing of the national priorities. He broke his promises," Sharon said.

But members of Barak's One

JFD Has Grants For Israel Experiences

The Jewish Federation of Delaware has grant money available for high school students who wish to travel to Israel. These grants will give young people ages 15 to 17 an opportunity to participate in programs in Israel that are sponsored by national or international Jewish youth organizations and are approved by the Federation.

The deadline for applying is March 1, 2000. Applications will be reviewed and approved on a first come first served basis.

Applicants must still be in high school when they return from Israel and must commit themselves

to attending briefings before and after their Israel experience. Preference will be given to applicants who have not participated in prior Israel programs.

Candidates must provide two letters of recommendation from teachers, rabbis, youth advisors, coaches, employers or supervisors. They must agree to perform community service when they return. Service options include volunteer work in local agencies, synagogues or organizations; involvement in the Federation Campaign; recruitment of peers for subsequent Israel

experiences; leadership roles in Jewish youth groups, public speaking to the community about Israel and/or writing newspaper articles for publication.

Only those applicants whose parents contribute to the 2000 Federation Campaign will be considered.

For applications and information, call or write to Judy Wortman, Executive Vice President, Jewish Federation of Delaware, 100 West 10th Street, Suite 301, Wilmington, DE 19801-1628, (302) 427-2100.

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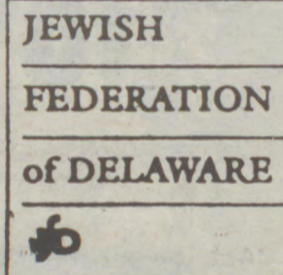
Livnot U'Lehibanot, the multi-faceted Jewish awareness program of Jerusalem and Tzfat, has opened registration for its Spring and Summer sessions for the year 2000. Livnot, which incorporates hiking, study and community service, is directed towards Jewish adults aged 21 - 30 who have little previous knowledge of Judaism but are interested in exploring their Jewish roots.

Informal classes are presented on topics such as Jewish ethics and philosophy, Zionism, mysticism, relationships and Jewish identity. Students get to experience a traditional Shabbat and learn about the

implementation of Jewish values. Livnot also undertakes community service projects such as the repairing of immigrant apartments, the restoration of buildings in the ancient city of Tzfat, and excavations of the tunnels under the Western Wall. An integral part of the program is the scenic and challenging hikes in the footsteps of the Jewish forefathers and mothers.

Two, three and six week programs are scheduled throughout the year 2000. Special scholarships are available to qualified applicants from the Delaware Area. For further information call

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NATIONAL • INTERNATIONAL

Who Is Spencer Eig?

Chassidic Attorney Goes To Bat For Cuban Refugee

By Fay Kranz Greene

The ongoing saga of six year old Elian Gonzales has created an unprecedented outpouring of emotion both in the United States and in Cuba. The little boy who was miraculously rescued off the coast of Florida, clinging tenuously to a life raft, is at the center of a storm of controversy pitting him against the American political and justice system on one side and the frenzied rhetoric of Fidel Castro's oppressive regime on the other.

At the heart of the issue is whether Elian should be permitted to stay in the United States with his maternal uncle and family or be returned to his father and two sets of grandparents in Cuba. His mother and ten other refugees drowned when the ship they were on capsized off the U.S. coast.

The story tops network TV news regularly, particularly in Miami, where the saga is unfolding daily. To Jewish viewers, an incongruous picture also appears regularly. The sight of an Orthodox Jew, with a black yarmulke and

beard, who seems to be at the center of the debate.

His name is Spencer Eig, and he is the head of the 10-member team of attorneys representing Elian Gonzales.

Casually dressed and seated comfortably in the living room of his modest ranch home in Miami Beach, Eig ruefully downplayed his 'fifteen minutes of fame' and skillfully steered the conversation towards Jewish matters.

G-d Wanted Me To Take The Case

Eig, who is now in private practice in Miami, was the U.S. Government Assistant District Attorney and had occasion to meet the Gonzales family previously on an unrelated issue.

"When I first got the call from a friend of the Gonzales family," says Eig "it was the 19th of Kislev, the day commemorating the Yahrzeit of the first Rebbe of Lubavitch. I felt it was a sign that G-d wanted me to take this case."

Eig accepted the case on a pro-bono basis and assumed that it

would be a strictly local matter. "I felt bad for the child," he said "and in my mind compared it to the case of a Jew from communist Russia making it to Israel and then having to be sent back."

"In Cuba, they don't recognize G-d or freedom or all the things we take for granted here. If Eilan is returned to Cuba, he would be subject to severe psychological trauma. Eilan is currently in need of counseling to deal with the loss of his mother and in Cuba he will be deprived of his positive feelings for her. We also can't be positive that his father actually wants him back. Is it parental love or the guidance of Fidel Castro? There's no way to tell."

Eig notes that a friend of his, the rabbi at the Lakewood Kollel in Miami, "told me that according to Jewish law, there is no such thing as parental rights. The sole determining factor in a case such as this is the best interests of the child."

And then, characteristically, Eig smiles and says "let's not talk about the case anymore, let's talk about

wearing a yarmulke."

Speak Softly and Wear a Big Yarmulke

Eig, a graduate of the University of Virginia and the University of Georgia Law School, was raised in a Reform family in Brooklyn and Long Island. His first contact with Orthodox Judaism was at a Discovery Seminar in D.C. while he was working for the Dept. of Justice. "I had no experience with Torah before," he says "and I went for it right away."

Subsequently, Eig became the assistant U.S. Federal Prosecutor in New Orleans, at the same time that David Duke was attempting his run for governor. "Friends would call me and say 'are you okay down there, are you seeing a lot of anti-Semitism?'" Eig says he made a "startling discovery." "People in this country respect religious people. I found that when I started wearing a yarmulke publicly, I began getting the kind of deference that people usually reserve for clergy." "Whether it was from my colleagues, jurors, judges, police or taxi-drivers, I was

always treated with respect. It was totally undeserved and a very enjoyable surprise."

Eig's wife, the former Atara Sherman, is nine months pregnant with their third child. She was the catalyst for the oversize black yarmulke her husband now wears for his television appearances. "The first time I saw him on TV," says Atara "I realized the cameras weren't picking up the smaller one he was wearing and he looked kind of funny with the beard and nothing on his head. Now that he's wearing this one, I think the cameras like it because they seem to always shoot him from that angle."

As we went to press, Eilan Gonzales is back on center stage. He has met with his Cuban grandmothers and his attorneys have filed a civil suit in Federal court demanding that he be allowed to remain in the U.S. Eig, however, was absent today. He had a more urgent assignment being at his wife's side as she gave birth to their newborn daughter.

Fay Kranz Green is the editor of the Richmond Jewish News.

Schneider Sworn In As Peace Corps Director First Practicing Jew To Head Agency

By Merry Madway Eisenstadt

On Mark L. Schneider's first Monday morning as newly sworn-in U.S. Peace Corps director, Sen. Edward M. Kennedy (D-Mass.) stops by to offer congratulations.

The senator's visit is a fitting beginning to Schneider's week. After all, the Peace Corps was created by Ted Kennedy's late brother, President John F. Kennedy, in 1961. And Schneider, 58, was one

of Ted Kennedy's staff members for seven years, from 1970 to 1977.

Schneider, selected by President Bill Clinton as the 15th director of the corps, is the first practicing Jew to head the Peace Corps and only the second director to have actually served in the corps. From 1966 to 1968, Schneider and his wife, Susan, then married for one year, volunteered in El Salvador.

Residents of Cleveland Park in the District, the Schneiders are members of Temple Sinai and have two grown children, Miriam, an undergraduate at Duke University; and Aaron, a graduate student at University of California-Berkeley, his father's alma mater.

The Peace Corps sends American volunteers to developing countries for two-year stints to improve education, health conditions and

environmental protection, and promote other human service projects. With a \$244 million annual federal budget, the corps now sends 7,000 volunteers and trainees to 78 countries who also teach residents how to mitigate the effects of natural disasters.

For all of the heady responsibilities as a high-ranking Washington official, Schneider is a humble man who credits his 81-year-old mother, Ruth Schneider of northern California, for motivating his career in public service - he was most recently assistant administrator for Latin America at the U.S. Agency for International Development.

Schneider has also served as a senior policy adviser to the director of the Pan American Health Organization and a deputy assistant secretary of state for human rights. At his installation ceremony, Schneider said that his mother "taught me what is fair, what is just and how to treat others with empathy, concern and kindness."

Schneider credits his parents and their Jewish values, in part, with propelling him to undertake the grueling conditions of life in the Peace Corps to benefit the less fortunate. "I actually do think that the ethics and values that come out of my religious background are reflected in what the Peace Corps does and what the Peace Corps is," he says.

As suggested by the Peace Corps motto of, "The toughest job you'll ever love," Schneider says of his years in El Salvador, "They remain the most illuminating, rewarding and exhausting period of

my life. I saw the constant struggle to survive in the developing world - children without enough to eat, mothers without access to health care, fathers unable to find work to earn the income to care for their families." He continues, "We saw men arise every day before dawn to stand on a corner hoping to be chosen for a day's work and hoping to receive a day's pay, however meager, when they were lucky enough to be chosen. Women arose even earlier to prepare tortillas, to care for the children, at times to suffer silently."

Schneider said that during the past decade with the fall of communism, the Peace Corps has expanded into the former Soviet Union and other areas of Eastern Europe. During the past seven years of the Clinton administration, the corps has grown from 5,000 to 7,000 volunteers.

Although Schneider is among Clinton's "recess appointments" subject to change with a newly elected administration, Schneider's extensive goals indicate a desire to serve beyond Clinton's term in office. He wants to see volunteers teach residents in underdeveloped countries to use computer technology "as a means to leapfrog" into the industrialized world and help close educational gaps.

Schneider also wants to work to increase the number of Peace Corps volunteers to 10,000, a goal set by Clinton but not yet funded by Congress.

Merry Madway Eisenstadt is a staff writer for Washington Jewish Week

Feminists Find Sisterhood At Western Wall

By Jessica Steinberg, JTA

It's been 12 years since Women of the Wall began meeting to pray at the Western Wall, but a recent prayer session was particularly poignant for several U.S. Jewish feminist leaders reciting the morning blessings.

"Listening to these women sing together, it absolutely ran through me," said former New York judge Karen Burstein of the Jan. 26 gathering. "Prayer was a very distant concept for me, but this has been a very opening experience."

About 100 women attended last week's America-Israel Dialogue in Jerusalem, co-sponsored by the American Jewish Congress Commission for Women's Equality and the Israel Women's Network. The week-long dialogue took stock of the status of Jewish women and

plotted a course of action for the future.

While the conference discussions on Israeli feminism, women's health and domestic violence were spirited and meaningful, participants agreed that this grouping of women of all ages and backgrounds praying together on a wintry January morning was one of the week's highlights.

"Religious pluralism has to become an elevated value in Israel," Burstein said. "I want to bring equality here. I want to support women because this is a holy place."

In the past few decades, awareness of the challenges facing women has increased among Israelis, said former New York Rep. Elizabeth Holtzman, another conference participant.

But, she added, women still don't have full equality - as evidenced by the dilemma facing Women of the Wall.

There is a court decision pending in Israel's Supreme Court regarding the group's right to pray at the wall.

The women meet at least once a month on Rosh Chodesh, the first day of the Hebrew month, as well as during holidays and for their daughters' Bat Mitzvahs.

They chant the morning Shacharit service together, clustered in a tight group at the back of the women's section. When it's time to read the Torah, they adjourn to a courtyard behind the Western Wall plaza, near Yeshivat HaKotel, some taking the opportunity to lay tefillin and take out their

Continued on page 21

NATIONAL • INTERNATIONAL

Feminists

Continued from page 20

tallitot from under their coats.

Yet even this arrangement is currently being re-examined by the Supreme Court.

According to Jerusalem City Council member Anat Hoffman,

one of the founding members of the group, the women's right to pray together at the Kotel is not being declared illegal according to Jewish law. Rather, the court is concerned about protecting the women from the other religious

factions that aren't pleased with the group's efforts.

One compromise suggested by the court is letting the women go to the wall with their Torah for one hour each month on Rosh Chodesh. The judges are also exploring the general wall area, looking for an alternative prayer space for the women to meet.

Neither option is acceptable, said Hoffman. "We're modern Marranos," she said, referring to the Jews forced to hide their Jewishness during the Spanish Inquisition. "We're hiding here in this courtyard and we want to wear our tallitot and tefillin out in the open."

There's also a local yeshiva claiming ownership of the courtyard and threatening to prevent the women from holding their occasional gatherings there. In fact, several fervently Orthodox men hovered outside the courtyard gate last week, looking askance at the women reading from the Torah.

At the conference's final session, the participants sponsored a call to action, pledging their support for freedom from religious coercion in Israel and the Diaspora. They also endorsed the right of all Israelis to civil marriage and divorce, urging the Knesset to enact legislation on those issues.

There's room for improvement, admitted Orthodox feminist Rivka Haupt, one of the group's founders, but there have been drastic improvements in the last 12 years.

"We used to whisper, now we're davening out loud. I consider that great progress," Haupt said.



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JEWISH PERSPECTIVES

Conservative Camps Put Jewish Standards In Writing

By Debra Nussbaum Cohen,
JTA

When applications to Ramah summer camps were mailed out this year, they contained something new along with the enrollment forms and fee schedules: a statement of religious qualification.

The statement says that any child who wants to attend one of the Conservative movement-owned Ramah camps must be Jewish according to Jewish law, or halachah, and it spells out precisely what that means.

Prompted by an influx of campers who are Jewish by the patrilineal descent standard of the Reform movement, the new statement — a directive of Rabbi Ismar Schorsch, the chancellor of the Jewish Theological Seminary — only puts in writing what has always been policy, according to Ramah officials.

Nonetheless, it has sparked surprise among some parents and points to the increasing complexities of intradenominational co-existence.

While the camps are officially Conservative and its participants are overwhelmingly affiliated with the movement, it does attract a small, but growing, percentage of other Jews.

There are seven overnight and four day camps in the Ramah system, which together enroll about 5,500 campers a year.

The Statement on Religious Qualifications says that all camp applicants must be "born to a Jewish woman who is herself natively Jewish or was halachically converted to Judaism prior to the birth of the applicant," and all male campers "are expected to have undergone brit milah."

Any campers born to a non-Jewish, unconverted woman — including children who were adopted — have to have been halachically converted, in a mikvah, or ritual immersion. Boys of non-Jewish mothers must also have had a brit milah or hatafat dam, the ritual drawing of a drop of blood from the penis, if there was a medical circumcision.

These rules have always been part of Camp Ramah policy for both campers and staff because it is a Conservative institution under the religious and educational supervision of the JTS, said Rabbi Sheldon Dorph, national director of the Camp Ramah movement.

They were distributed now in written form because "we started to get feedback that some parents calling weren't sure," what the policy has been, Dorph said.

"I guess we had always assumed that people knew to go to Ramah you had to be halachically Jewish, but as the community changed we realized that we owed it to people to be clear," Dorph said.

Another requirement that has long been included on Ramah applications says that every Ramah applicant between third grade and Bar or Bat Mitzvah must be enrolled in a program of religious instruction.

Schorsch, the JTS chancellor, who required that the statement go

out to camp applicants, said in an interview, "With the number of patrilineal Jews growing there are cases of ambiguity, and all we have done is to enunciate our long-standing policy more clearly."

"I can't deny that it's a standard that includes many and excludes some," Schorsch said, adding that he hopes that "the few impacted negatively would be stimulated to take the final step and make sure that their children are full-fledged members of the entire Jewish community, and not just members of a sector of it."

Some parents were clearly surprised by the new enclosure.

"It's not an issue for me," said the born-Jewish mother of three children who have been attending Ramah camps for several summers, "but I wondered why it had been raised at this point and whether or not other parents found it difficult to deal with, either because children are adopted or the mother isn't Jewish."

"If someone is sending their child there, clearly they have a commitment to Jewish education," said this New York-area mother, who asked that her name not be

used.

"It might just be a further way of alienating people" from connecting with Judaism, she said, adding that because a growing number of Ramah campers attend Jewish day schools during the school year, public school families like hers are beginning to feel somewhat excluded.

Some members of the camp system's governing body, the National Ramah Commission, were also shocked when they were first presented with the directive from Schorsch.

"The wording was very startling," said one of about 30 participants at the August meeting.

"No one understood where it came from," said this member, who asked not to be identified.

According to Dorph, Ramah's national office has not gotten much negative feedback over the issue.

He said he had received just one letter, from a halachically Jewish family whose children have attended Ramah. They said "they felt it was restrictive. They just felt maybe we had to approach it a little differently than we did."

Jill Jarecki, the associate director of Camp Ramah HaDarom, in Clayton, Ga. said that while the Conservative standard of Jewishness "hasn't been expressed quite like this before," she saw a need for it.

"Today different people have different understandings of who's Jewish. We certainly welcome campers from Orthodox and Reform backgrounds. Given that, it was important, for us to come out with a statement saying it's important that everyone is Jewish according to this definition."

Jarecki acknowledged that "it might possibly be a turnoff to people," but cited an example of the standard working the opposite way in her camp.

A couple of years ago, she said, it became known to the staff that a teen-age counselor who had grown up in a Reform home wasn't Jewish according to Jewish law.

This counselor, whom she declined to identify, wasn't "thrilled to hear it, but our rabbi explained the situation," Jarecki recalled. The teen-ager was already very Jewishly knowledgeable and about a year ago, under the tutelage of

the camp rabbi, was converted according to halachah.

But one camp director said that at this point, he won't send out the religious qualifications statement.

"We're looking to the other Ramah camps to see what the response is, since obviously it's a sensitive issue," said Brian Greene, director of Camp Ramah in California. "We want to carefully consider the implications of this policy."

Dorph estimated that about 90 percent of Ramah campers are from Conservative movement-affiliated families, roughly 7 percent from Orthodox backgrounds and the other 3 percent from Reform, Reconstructionist or unaffiliated families.

Those few campers who don't meet the Conservative movement criteria can still find a place to go, perhaps to Reform or religiously unaffiliated camps, he said.

"The Jewish community is so variegated today," Dorph said, "that anybody who wants a really good Jewish camp, whether they're matrilineal or patrilineal, can find a good Jewish camp."

Measuring Intelligence In Children

By Rabbi Ellen Bernhardt
Special to the Jewish Voice

The nature of intelligence is a topic that has been and continues to be hotly debated. The nature vs. nurture argument shifts, as does the pendulum from the environmental effects versus the biological affects and much in between. In the 1920's, when intelligence tests were developed, scientists thought that intelligence was neurologically fixed. Today scientists feel that intelligence can be developed.

To complicate matters, there are many different types of intelligence. There is learned intelligence, reflective intelligence, creative intelligence, and many more types. Educators today are influenced by Dr. Howard Gardner of Harvard University who has coined the phrase of multiple intelligences. He has explained what good teachers have intuitively known for many years; that there are many ways that children learn and many ways to teach a child. If a child can't learn verbally, then try in writing, or in song, or in music or movement. I enjoy watching teachers use manipulative techniques, and role playing, and drama to teach a variety of subjects including the three R's.

In addition, we have recently learned that intelligence can actually be expanded; it is not fixed. Early stimulation and early introduction of a second language can actually stimulate the neurons in the brain and increase mental capability. Jewish Day Schools have been boasting about high test scores for decades, and the teaching of a second language beginning at age five may be a contributing factor.

Motivation of students also

impacts the way children learn and how successful they are in school. Children genuinely want to make sense of their world and when the home and school work "in sync" to foster a positive environment for learning, a child has a much greater chance of being motivated and successful. The tricky thing is to incorporate new knowledge into one's actual knowledge base. In order to translate learning into knowledge, a person must act upon the knowledge — use it in some way to make it part of them. They must connect new things with what they already know. A series of facts in and of themselves doesn't have much meaning; it is only when it is applied to real life situations that the knowledge becomes fully understood.

This is why today's children are not learning subjects in isolation the way their parents learned it. They don't just do math problems, but the math problems are connected to real life situations and

problems. No longer is science studied merely from a book; students must work with plants, and chemicals and magnets to see how they work in real life. In this way it becomes part of their real world. The key word is integration. Subjects are integrated across subject lines. A child may learn history through reading a novel about the time period, doing a project about it and writing a story — thus incorporating reading, writing, art, science and even mathematics.

Educators today recognize that there is too much knowledge to attempt to master it all. Therefore we teach both core concepts and the skills to access information. We focus on the big ideas from which the small ideas can be attached. What are the forces that motivate people to migrate? From that large concept, we can study westward expansion in the United States, read pioneer novels, build covered wagons, learn a native American dance and cook pioneer food. In a

Jewish Day School we can connect that to the motivation of the early Zionists to immigrate to Israel. How are kibbutzim and early pioneer settlements similar or different? These are core concepts. We are teaching children to think, draw conclusions and make predictions. The facts must also be learned, but understanding how to get them — through research, reading, on the Internet, interviews, original sources, is even more important.

Judaism teaches us that each human being is created in the image of G-d. What that image is we don't know — but we do know that each person is special, each child possesses special qualities and strengths. It is our job to find those strengths and to foster them, thus helping/enabling each child to fulfill his/her potential.

Rabbi Bernhardt serves as Head of School for Albert Einstein Academy, Brandywine Valley's only Jewish Day School.

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A MATTER OF OPINION

Truth Demolition In An Anti-Israel Road Show

By Andrea Levin

A poisonous anti-Israel road show is making its way across America for a second year, this winter landing in eighteen cities between now and February 12th. Jeff Halper, coordinator of the Israeli Committee Against House Demolitions, and Salim Shawamreh, a Palestinian whose house has been torn down by Israel because of zoning violations, have brought accusations of Israeli apartheid, Nazism and racism to universities, churches, community groups and even the occasional synagogue and Hillel. Newspapers and radio talk-shows too have been enlisted to reach the public.

The first tipoff that this is a propaganda effort are the national sponsoring groups, which include the American-Arab Anti-Discrimination Committee (ADC) and the American Friends Service Committee (AFSC). In some cities Amnesty International, an organization with an unfortunate record of severe bias against Israel, helps promote the duo.

In his presentations, including on a Boston affiliate of National Public Radio, Jeff Halper alleges that Israel's zoning and building regulations are not ordinary laws, like those in every developed nation, providing for safe and orderly development for its populace. Rather they are malevolent edicts designed to "restrain Palestinians from building, to confine them in small ghettos in east Jerusalem." They are part of Israel's "agenda for control and occupation."

He even links Israel's legal system with the Nazi Nuremberg Laws, saying the German system was technically lawful too. All this, he claims, demonstrates "the great falseness...that the law represents justice."

Beyond such abhorrent characterizations of Israel's legal system, the specific charges about stifling Arab growth and expansion are nonsense. Arabs are building at an unprecedented rate, faster indeed than the Jews in the case of Jerusalem. Even Palestinian demographer, Khalil Tufakji, has said on CNN, "we can build inside Jerusalem, legal, illegal, rebuild a house...Maybe we lose ten houses, but in the end we build 40 more houses in East Jerusalem." Accompanying the Tufakji interview were scenes of unmolested Arab construction, a sight commonplace in the city.

Throughout Arab neighborhoods at every turn can be seen new additions on existing houses, new multi-level houses, new apartment-blocs. In Shuafat, Ras al Amud, E'Shuiah, Um Tuba, Sur Bahir and Silwan new structures are ubiquitous. Likewise, on the perimeters of the municipality, construction is massive, as in the case of the neighborhood of A-Ram. The wide-open climate for builders is such that some apartment blocs actually stand empty, erected to stake claim to the land and anticipating future occupancy.

Yet in the face of this manifest reality, the Halper/Shawamreh tour tells Americans in New York,

Philadelphia, Boston, Chicago, Ann Arbor, Detroit, San Francisco, Los Angeles, Austin, Atlanta, Washington D.C., North Carolina and elsewhere, in meetings and in the media, that Palestinians are ravaged and homeless because of Israel.

And the Big Lie works. So severe is the pressure on Israel by media misinformation abetted by groups such as Halper's, so damaging the media images of occasional families evicted from illegally constructed houses (most demolitions are of partially built and uninhabited structures), that Israel has been largely unwilling to halt the vast wave of illegal Arab building.

A litany of false allegations underpin Halper's Big Lie. He claims Arabs must resort to illegal construction because they cannot get legal building permits. Not true. Despite the notorious heavy hand of the Israeli bureaucracy — which vexes Jewish residents too in securing building licenses — Arabs have received substantial numbers of permits. In the 1974-1995 period, for example, Jerusalem's Arab community received building per-

mits for more square meters of residential construction than did the demographically similar (in terms of total numbers and family size) Jewish ultra-Orthodox community. Likewise, in 1998, 79% of Arab permit requests were granted as opposed to just 73% of Jewish requests.

Halper claims absurdly, "No demolitions take place among the Jews at all." Again, false. In 1996, the Municipality of Jerusalem carried out a total of six home demolitions in the eastern half of the city (where most Arabs live) and an equal number in the western (mostly Jewish) half. In 1997, there were seventeen in the east and 14 in the west. In 1998, there were 12 in the east and 13 in the west.

Halper's agenda is strikingly betrayed in his response to a call-in question during his Boston radio appearance. He was asked, given his group's fierce opposition to Israeli house demolitions, whether he was also outraged at the Palestinian Authority's destruction of Palestinian houses. He denied there is any such activity, but said if there were PA house demolitions

that would be acceptable because, "we're not opposed in any way to a real legal system."

For the record, British, American and Israeli media have reported on the PA demolishing Arab dwellings in Gaza. To mention one, a Washington Post story (February 27, 1995) told of Fatima Abu Suayed's house being "flattened" with all her possessions inside because it was on "Palestinian state property." According to the account, "a bulldozer plowed down more than 20 homes."

Strikingly, the Halper tour proceeds as though Oslo had never happened and Israel had never ceded large amounts of land and autonomy to the Palestinians. The group speaks continuously about Israel "foreclosing" the chance for a real peace and preventing the creation of a "viable Palestinian state." Indeed, Halper's stump speech is a throwback to pre-Oslo anti-Israel propaganda. He claims incredibly that Israel wants to retain all the land between the Jordan and the Mediterranean!

In the wake of CAMERA's

countering Halper's many false statements, a number of extreme Arab-American and Islamic groups rushed to denounce Israel. The Islamic Association for Palestine, a Hamas front group based in Texas, distributed a letter on the Internet accusing Israel of "genocide" and the American-Arab Anti-Discrimination Committee, co-sponsor of the Halper tour, followed with a "fact sheet" accusing Israel of "terrorism" in its housing practices.

Unfortunately, the many slanders against Israeli policy promoted by Halper have found their way as well, if in more sober language, into mainstream newspapers, wire services and other publications. Media embrace of the Halper road show demonstrates once again that in many media outlets, as among the hard-core Israel-baiters, an attack on Israel is still too appealing to check against the facts.

Andrea Levin is president and executive director of CAMERA-The Committee for Accurate Reporting of Mid-East Issues in America

Washington Watch...

By Douglas M. Bloomfield

Does Israel need a Berlin Wall with doors?

After months of lackadaisical talks, Israel and the Palestinians are shifting into high gear this week as their February 13 deadline for a framework agreement comes barreling toward them.

Both sides are responsible for the delay, which has once again produced the kind of crisis atmosphere that Israeli-Palestinian talks seem to need. Prime Minister Ehud Barak was distracted by signs that Syria was ready to join the peace process, and Yasser Arafat was stalling in the hope an impatient Clinton Administration would intervene on his behalf and press Barak to meet Palestinian demands.

Clinton rebuffed Arafat's call for three-way summit and an American draft agreement similar to that submitted to the Syrians and Israelis at Shepherdstown, West Virginia last month. Arafat was told the sides are too far apart, but as they get closer and begin to make the really tough decisions, you can bet Clinton will be there because both would rather make concessions to the President of the United States than to each other.

Wide gaps continue on nearly every issue, particularly borders, settlements, refugees and Jerusalem.

One area of agreement — in principle but not in detail — is statehood for the Palestinians, and it could be formalized very soon. Talks are now focusing on the nature of the state, the limitations on its sovereignty and its relationship to Israel.

Barak wants the two states to be physically separate; he likes to quote the poet Robert Frost's line, "good fences make good neigh-

bors."

Barak adopted the concept from his mentor, the late Yitzhak Rabin, and campaigned on it last year. Separation, according to Barak, is necessary for "personal security of property" and "to give a fair chance to the Palestinian infrastructure and economy to stand on its [sic] own feet." But, he adds, it doesn't mean cutting off the Palestinians or not cooperating with them.

A senior Barak advisor likened the concept to a "Berlin Wall with doors."

Barak's Wall would not be concrete but a complex of fences and roads similar to Israel's present borders with its neighbors. Fences with electronic sensors to immediately pinpoint any breach; wide dusty lanes on either side of the fence to detect anyone crossing on foot; high tech observation posts and regular military patrols.

Israel's borders cannot be hermetically sealed. Effectiveness will also depend on Palestinian cooperation. Palestinian terrorists have in the past used hang gliders and ultra-light aircraft along the Lebanese border and rubber boats along the sea coast, while tunnels, ladders, wire cutters and good timing have worked elsewhere.

Israel's national interest dictates an "urgent and vital" need for "physical separation" between the two states — that is the thesis of a new book that is helping shape the debate in senior security and political circles in Israel. In "Between Integration and Disengagement," author Dan Schueftan, a Haifa University historian, says that after 30 years of de facto integration it is time for gradual but "profound and irreversible... disengagement from the Palestinians and from the terri-

tories they control."

Failure to do so "would increase already existing dangers to a magnitude that they would jeopardize the very foundations of the Israeli society and the Jewish state with its Zionist goals."

Barak differentiates between separation and disengagement. Separation "is only political" and it "does not mean cutting off or non-cooperation," the prime minister said. "On the contrary, economic cooperation between us must and will continue."

But first he believes the Palestinian entity must "establish its own infrastructure" through separate economies, currencies, exchange rates, tariffs and the like.

A leading critic of separation is Minister of Regional Cooperation Shimon Peres, who considers it antithetical to his vision of an economically integrated New Middle East. Reversing Robert Frost and Ehud Barak, Peres says, "Good neighbors make good fences."

The Clinton Administration fears that separation could be applied so severely that it would suffocate the nascent Palestinian economy by shutting off jobs and markets, but Barak has assured both the Americans and the Palestinians that he has no intention of closing economic links.

Barak's prime concern is security. Open borders would heighten Israel's vulnerability to suicide bombings and stabbings as well as non-political "street crimes" such as robbery and the pervasive plague of auto theft.

Making matters worse is the PA's shoddy record on law enforcement and cooperation with Israeli authorities and its willingness

to give sanctuary to criminals and terrorists. And as long as hatred of Israel is taught and preached in the Palestinian Authority — by Mrs. Arafat, the mufti of Jerusalem, school textbooks and the local media — the barriers will have to remain.

However, that will create hardships on both sides of the Barak Wall. Israel has grown dependent on cheap Palestinian labor and the Palestinians are in turn a very important export market.

The Palestinian economy will not be able to support all those looking for work, particularly if a large number of refugees decide to return. And it will be difficult for the PA to attract foreign investment until it does something about the endemic corruption that goes to the very top of its government.

Full disengagement is not in the best interest of Israel. After the Palestinians themselves, no one has a greater interest in seeing the new state become economically viable and politically stable. It will need a great deal of help, particularly financial aid from the Gulf Arabs, the Europeans and the Japanese who've so far contributed mostly pious rhetoric and anti-Israel carping to the peace process.

Israel and the United States can play important supportive roles, but it is ultimately up to the Palestinians themselves to build a country governed by the rule of law and willing to fulfill its security obligations to Israel.

Until then, the kind of separation envisioned by Barak and his late mentor, Yitzhak Rabin, may be a necessary evil. As trust builds and stability is achieved, more and more openings can be cut in the Barak Wall until it is ready to be removed.

ARTS AND ENTERTAINMENT

What Makes Henry Tick?

By Michael Aushenker

As far as episodes of "E! The True Hollywood Story" go, the Henry Winkler installment is pretty dull. Not because Winkler is uninteresting, but because the actor has avoided all the tabloid-relished pitfalls that have felled many a superstar. Given the great heights of celebrity he has scaled, his 30-year career begs the question: what made Winkler last?

Recall just how big he was. For 10 seasons, he portrayed Arthur "The Fonz" Fonzarelli on ABC's "Happy Days," the leather-clad

ladies' man who was cool incarnate. Originally scripted as a fringe character with six lines, the character was expanded on, due to popular demand, and from 1974 - 1984, it brought Winkler much recognition, including three Emmy nominations and two consecutive Golden Globe victories (1976-1977). The show didn't merely put Winkler on the map — it put him on the globe, in a way that few TV actors — John Travolta, Farah Fawcett — could really fathom. The Fonz's trademark leather jacket was even placed in the

Smithsonian Institution.

Henry Winkler as Fonzie "What you do is you just keep pinching yourself," the 54 year-old-actor said in an interview, discussing how he stayed grounded. "You just keep saying, You know what, I am no taller, I am no smarter, I am no better-looking than 10 minutes before this hit. And you just keep your wits about you."

"Growing up in the Bronx made me skeptical of what people said and how they said it, said show creator Garry Marshall. "So when I first met Henry, his intense sincerity

seemed suspect. However I soon realized that he was very genuine."

Well before the emotional season finale, Winkler had already developed some serious career qualms: "I didn't want to become a flash in the pan, so every decision I made was to ensure that I would be able to somehow continue working and not become a one-time phenomenon," he said.

Winkler parlayed his TV popularity into screen work — most notably playing against type in "Night Shift," the directorial debut of "Happy Days" co-star Ron Howard.

"Doing the show and "Night Shift" at the same time, was challenging," says Winkler. "I would walk out [onto the "Happy Days" set] sometimes and think, 'Okay, which character am I? Am I this neb or am I the Fonz?' But the real confusion came after "Happy Days" went off the air.

"I was very disoriented," says Winkler. "All of a sudden, not wanting to act started to creep in and I thought I don't know what to do with this feeling, because this is what I was trained to do, it is what I imagined that I was going to do forever. So the real truth is that it got really strange, really scary."

In 1979, Winkler had already started his first production company, Fair Dinkum. Six years later, producing would become his central focus. With various partners, Winkler developed entertainment throughout the 1980s, including ABC's "MacGyver" and Fox's "Sightings." He also helped bring several films into fruition — the CGI-pioneering "Young Sherlock Holmes" with Steven Spielberg; and "The Sure Thing."

So where did Winkler derive his ambition, his drive, his emotional sustenance? How did he develop these very values that stabilized him when his popularity had waned and helped him not only survive but reinvent himself?

Winkler attributes his level-headed commitment to family, profession and community to his Jewish Manhattan upbringing and, more directly, his parents.

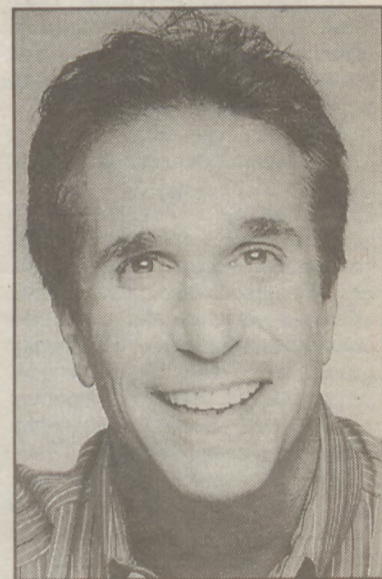
"They were [Holocaust] survivors," says Winkler of Harry and Ilse Winkler. "They didn't actually go to the camps. They escaped. So that was a very, very big part of my youth. In fact, the congregation my family belonged to was built by survivors."

The New York City-born actor remembers that his father knew the value of learning, even when it came to entertainment.

"Everything that we went to was educational," says Winkler. His parents were very supportive of young Henry Franklin Winkler's acting since his eighth grade turn as Billy Budd. Winkler studied in Lausanne, Switzerland, and, taking his cues from dad, a president of an international lumber corporation, worked in the lumber mill of a small German town.

Following Yale School of Drama, Winkler made his film debut in "The Lords of Flatbush," (opposite Sylvester Stallone) and did commercials.

"I was having a very good time,



singing a song, able to make a living," recalls Winkler, who quickly garnered TV credits. "And then, of course, when I got to Hollywood, I was here for a month and I got offered "Happy Days," and it was just an extraordinary time."

A big component of Winkler's post-"Happy Days" success is his enduring marriage to the former Stacey Weitzman. With his partner of 21 years, Winkler devotes much of his free time to social causes, both Jewish and secular. Especially charities helping children.

"I've always been connected to kids," says Winkler, who voiced the Fonz in a "Happy Days" Hanna-Barbara cartoon. "We talk a lot about the future [in this country]," continues the actor, "but it's mostly lip service... because children don't vote. The fact of the matter is we really do have to take responsibility for them."

Such lip service does not apply to Winkler who, early on, used his clout to form JZM Productions — established expressly to create message-minded children's entertainment (the initials refer to the Winklers' children — Jed, Zoe and Max). Toys for Tots, Arts for the Handicapped, and the Special Olympics are just a smattering of the tzedakah Winkler has championed. His efforts over the years have been recognized with humanitarian prizes by B'nai B'rith International, Cedars-Sinai Medical Center, and the United Nations. Perhaps the reason fans connect with the Fonz to this day is because the warmth and the heart that informed the character came from Winkler himself. His humility and affinity with his heritage has given Winkler the tools to persevere and succeed. In an industry where the temptation has often been to make like Sammy Glick and run from one's past and cultural identity in exchange for fame and fortune, Winkler seems to have done just the opposite — prospering in his profession by embracing the very fabric of who he is and where he came from. "I'm proud of being Jewish," says Winkler. "For 5,000 years people have tried to eradicate the Jew and we're still here in a wonderfully positive, contributing way. It's a nice thing."

Michael Aushenker writes for the Jewish Journal of Los Angeles.

Slow But Sure At Wilmington Drama League

By Paula Shulak

The current production of TEN LITTLE INDIANS at Wilmington Drama League is a fascinating example of how a director can do his or her best but still be hampered by a difficult script and a cast and technical crew which are uneven in their abilities. Scott Mason, one of Delaware's preeminent theater personalities, has directed many truly excellent shows in his career. When actors listen to such a director and scrupulously follow his advice, the end product is usually very worthwhile. In this case, however, many of the people onstage obviously did not heed

Mason's direction and the play suffered somewhat.

Actually the evening started well with each character in this classic Agatha Christie mystery cautiously approaching from the audience and entering the island mansion of the enigmatic Mr. Owen (a favorite device of Mason's which he uses so well). They have been mysteriously invited to a weekend which turns out to be their last as Owen (in accord with the 10 Little Indians nursery rhyme) makes sure that ultimately, "...then there were none." The twist of fate ending is vintage Christie and satisfying to the viewer, but there are times

when the verbiage of the script seems a bit stilted and difficult for the characters to manage. Again, this is not a director's problem but resides in the actual dramatic material and in the ability of the actors to present it.

Act One on opening night was a little slow and lacking in energy until a few of the less capable characters met their demise (with the exception of Erin Lee who as the rock 'n roll singer, Antonia, not only looked the part but did a fine job of acting). Thus, by the time Act Two was in full swing, the action picked up and the audience was drawn into the intrigue in full measure. In the early scenes of the play, many of the actors' reactions were stilted and unreal but as the evening wore on, things improved tremendously. This is due in no small part to the performances of Doug Epler (as the innocent Lombard) and Michelle Anderson (as the believable temp secretary) whose scenes began to take fire as the play progressed. Tanya Lazar (as the fanatically religious Southerner) and Alicia Ann Chomo (as the perceptive but duped doctor) also contributed to the success of the latter half of the show. But David Baumberger (as the tainted judge) was a disappointment; his characterization was much too low key, a prime example of someone who did not follow the director's guidance. Technically, the set was magnificent with a commanding staircase and the light design using flickering candelabra was very effective. However, the sound was much too intrusive and with its many nuances should have been in the hands of a more capable technician so that the audience was not overwhelmed.

This was not a disastrous evening by any means and it is hard not to enjoy a classic Agatha Christie play. It is quite possible that subsequent performances will be a big improvement over opening night because the lack of spontaneous applause had to be noticed by those on stage. Mason is an astute director and I am sure his cast will hear about their shortcomings and heed his direction in the future. TEN LITTLE INDIANS continues at WDL until Feb 12.

The Ultimate Game

By Paula Shulak

If you knew nothing about chess when you entered the Playhouse Theater to see its most recent production, you were wise to its intricacies when you left. CHESS, the 1980's work of Richard Nelson (book), Benny Andersson and Bjorn Ulvaeus (also known as ABBA, music), and Tim Rice (lyrics) was revived as the second entry in the Playhouse engendered self-productions this year and, as such, truly hit the mark. While much of the premise of this musical is based on the political intrigue of the Cold War between Russia and the US, it is nonetheless also a story of people's lives and emotions reminiscent in some ways of the current storm surrounding the fate of Elian Gonzalez. The chess game is a symbol of the political and personal game which governments and people are wont to play with individual's lives. It is as relevant as today's headlines.

The most significant thing about CHESS is the power and talent of its leading characters. Kim Lindsey as Florence, the orphaned heroine, and Philip Hernandez, as Anatoly the world chess champion and hero of the piece, are gripping in their dramatic moments and superb in their renditions of ABBA's music and Rice's biting

lyrics. This is almost an operetta in its effect and these two actors at times take on operatic proportions. Brad Drummer, as the chess challenger, could almost be defined as the typical "ugly American" and while his talent does not live up to the standard set by Lindsay and Hernandez, he is effective in his role. It was pleasant to listen to the rock and roll like score in the first act but it was in the much more gripping second act that the true brilliance of the music made itself known. Dissonance teamed with brilliant lyric to convey the suffering of these two lovers caught up in a web of political intrigue. Lindsey showed off her unbelievable vocal range on several occasions and Hernandez tore the heartstrings as he sang what could be the real message of the play... "Let men's petty nations tear themselves apart. My land's borders lie around my heart."

CHESS has a rather slow start and many may feel at the conclusion of Act One that it is a lightweight, but the play builds to a very decent climax and in the end does not disappoint. Are we all just pawns in someone else's game of chess? This production will be at the Playhouse in Wilmington through Sunday.

ARTS & ENTERTAINMENT

The Life And Times Of Hank Greenberg

By Kam Williams

Baseball Hall of Famer, Hammerin' Hank Greenberg compiled impressive stats over a relatively brief 10 year major league career which began in 1933 with the Detroit Tigers. He led the American League in home runs four times, hitting 58 in 1938, just falling short of Babe Ruth's record of 60. No one would hit that many homers again until Roger Maris hit 61 in 61. And, of course, Maris' mark stood until Mark Maguire (70) and Sammy Sosa (65) both exploded a couple of years ago.

Greenberg also led the league in runs batted in (RBI's) four times, falling just one short of Lou Gehrig's American League single season record of 184 in 1937. Hank was the first baseball player ever to win the Most Valuable Player Award for two different positions: as a first baseman in 1935, then as a left fielder in 1940. With him as their leader, the Tigers won 4 American League pennants and 2 World Series. As prodigious a hitter as Greenberg was, his life bears remembrance for so many more reasons. And we have director Aviva Kempner to thank for finally giving him his due.

Ms. Kempner has devoted the past 13 years of her life to completing this compelling, moving biography. Her prior film work included writing the narration for *Promises to Keep*, an Academy Award-nominated documentary (1988) about the homeless. Earlier in the '80s, she produced and co-wrote *Partisans of Vilna*, a documentary about Jewish resistance to the Nazis. Given the recent racist rant of Neanderthal John Rocker, the Atlanta Braves pitcher, the release of *The Life and Times of Hank Greenberg* couldn't be better timed. Filmmaker Kempner seamlessly interweaves old footage of Hank, with interviews of his teammates, his family and his fans (some celebrity, some unknown). There also snippets of classic baseball movies interspersed which only begs the question, "Why wasn't Hank Greenberg's story told before now?"

After all, baseball is the national pastime, and nostalgic biographies of its heroes are a cultural staple. Classic films include *Pride of the Yankees* (with Gary Cooper as Lou Gehrig), *The Babe Ruth Story* (with William Bendix), *The Winning Team* (with Ronald Reagan as Grover Cleveland Alexander), *The Monty Stratton Story* (with Jimmy Stewart), *The Pride of St. Louis* (with Dan Dailey as Dizzy Dean), *Cobb* (with Tommy Lee Jones), etcetera, etcetera.

This film is an important film, that rare film which effectively captures the past while resonating with current-day ideas and integrities. Expect to cry tears of both joy and sorrow. The movie is somehow simultaneously universal and intimate, secular and religious, frivolous and provocative, and equally entertaining to men, women and children. Like the game of baseball itself, *The Life and Times of Hank Greenberg* has a myriad of ways of holding a diverse audience in its



Aviva Kempner finds Greenberg star material

thrall, while thoroughly entertaining, informing, uplifting.

We learn that Hank Greenberg was the first openly Jewish major leaguer, this, at a time when it was very dangerous to be a Jew. Born in New York City in 1911 and raised in a completely Orthodox home in the Bronx, this strapping, 6' 4" son of Romanian immigrants wore his Jewishness proudly. But Hank's career began during The Depression in a town whipped into a frenzy of racial hatred and religious intolerance. Detroit car manufacturer Henry Ford had written and widely distributed a book called "The International Jew", an anti-Semitic diatribe. Also emanating from the Motor City was a motor-mouthed bigot named Father Coughlin, an anti-black, anti-Jew, Catholic priest with a syndicated radio show. From 1926 until America entered World War II, the popular Coughlin defended pogroms and supported Nazism as a response to Communism.

Taunts and epithets became part of Hank Greenberg's everyday life. He was attacked not only when on the road, but even by hometown fans. Yet he always carried himself with dignity, handling the derision and discrimination with remarkable courage. Greenberg was a very visible role model for his community at a time when Nazi Bund rallies were taking place all across this country in large arenas such as New York's Madison Square Garden.

So, Hank made no small statement in the fall of 1934 when he missed a critical game to observe Yom Kippur at the peak of anti-Semitism in this nation. Although he was excoriated by many fans for the decision, he received a standing ovation at his synagogue.

Despite the mistreatment, Greenberg was also a patriot. Only two days after the attack on Pearl Harbor, he enlisted in the army,

missing almost five seasons at the peak of his career. Who knows what records he might otherwise have set? He rejoined the Tigers halfway through the 1945 season, and carried the team to another World Series championship. In 1946, he again led the league in homers and RBI's.

1947 was to be Hank's last year as a major leaguer. He was traded to Pittsburgh where, despite dimin-

ished skills, he again played a critical role in this country's social evolution. For 1947 was the year Jackie Robinson became the first black major leaguer. In May, at the start of that season, a time when Jackie Robinson was subjected to the brutal, non-stop harassment of fans, opponents and even his own teammates, Hank Greenberg went out of his way to embrace Jackie Robinson.

Beth El Presents Diary Of Anne Frank

Temple Beth El, 301 Possum Park Road, Newark, will present "The Diary of Anne Frank" on Saturday, February 19, 8 p.m. and Sunday, February 20, 7 p.m. This production of the critically acclaimed play by Frances Goodrich and Albert Hackett, is directed by Paula Shulak.

Based on the book *Anne Frank: The Diary of a Young Girl* - a true story of a young girl's

experiences hiding from the Nazis during the Second World War - the play dramatizes Anne's struggles to remain joyful and optimistic amidst the horrors of the Holocaust.

This community production features local talent. Anne is performed by Marielle Solan, a sophomore at Newark High. Andrei Drooz, a senior at Glasgow High, plays her boyfriend, Peter VanDann. Other cast members

include Carl Shulak and Laurita Halbert as Mr. and Mrs. Frank, Sue Heast and Irv Engelson as Mr. and Mrs. VanDann, Sam Rittberg as Mr. Dussell and Anne Solan and Bill Spinn as Miep and Mr. Kraler.

Tickets are \$10 for adults and \$5 for children and senior citizens. For additional information, please call Temple Beth El at 302-366-8330.

Not Much To Ballyhoo About

By Paula Shulak

If you are one of the people who loved *DRIVING MISS DAISY* for its sensitivity, warmth and depth, I would advise you not to see Alfred Uhry's second play, *LAST NIGHT OF BALLYHOO*. *BALLYHOO* is by no means a sequel to *DAISY* but it does take place in Atlanta at approximately the same time period and its characters (all based on Uhry's own family members) are probably somehow related. But that is where the similarity begins and ends.

BALLYHOO can be characterized as a somewhat funny but shall-

low examination of the internal prejudice which one group of Jews (those of German extraction) had for another group (the greenhorns who emigrated from eastern Europe) or as they are referred to, "the other kind." The story is set in 1930's Atlanta when the two foremost things in that city are the premiere of *Gone With the Wind* and the imminent social event, *Ballyhoo* (a Jewish version of a high society ball). No one seems much concerned with the rise of Hitler in far off Germany. Enter Joe Farkas, a New York Jew, who is of course one of "the other kind." He is

reviled by many in the upper class Jewish community except for Sunny, a Wellesley student, who seems to have outgrown her upbringing and, therefore, invites him to *Ballyhoo*. Her Uncle Adolphe, the patriarch of the family, is also welcoming, but for the most part Joe feels a double standard and cannot understand how these supposed Jews accept nothing of their heritage and try only to emulate the Christians in their world. He rejects Sunny and not until they are both convinced that there is much of value in living a

Continued on page 26

MILESTONES

In Memoriam

MANDELBAUM

Dr. Abraham Mandelbaum, 86, died January 27 at Wilmington Hospital. Dr. Mandelbaum maintained a dental practice in Brooklyn and Merrick, N.Y. He is survived by his wife, Rena; his son, David Mandelbaum of Wilmington; his daughter, Susan Bodenstein of New Mexico; a brother, Rabbi Bernard Mandelbaum of New York; a sister, Ethel Salwen of Florida and two grandchildren. Donations in his memory may be made to Alzheimer's Association, Delaware Chapter, 2306 Kirkwood Highway, Wilmington, DE 19805.

FIELD

Sarah Field, wife of Alex Field of Wilmington, died January 30. Mrs. Field is also survived by her daughters; Roslyn Field Metchis, Alisa Field Sandals, Miriam Field Huppert and her son, Stephen Field; her sister, Ida Bernstein; her brother, Jacob Bernstein; her brother, Jacob Bernstein and her grandchildren, Hanah, Dahlia, Leah, Nathan, Cayla and David. Contributions in her memory may be made to Hadassah, The Jewish National Fund or to a charity of the donor's choice.

LEBOVITZ

Mollie S. Lebovitz, (nee Schambelan) died January 24. She is the wife of the late Hyman Lebovitz, Esq. and is the mother of Marion Wolgin and the late Benedict Lebovitz; mother-in-law of Norman Wolgin and Myra Lebovitz, of Wilmington; grandmother of Nancy Lebovitz, Marcy Lebovitz, Jonathan Lebovitz, Ike Wolgin and the late Amy Wolgin Weiner; great grandmother of Michael and Benjamin Weiner. Memorial contributions may be made to Amy's Venture, c/o Philadelphia Ronald McDonald House, 3925 Chestnut Street, Philadelphia, PA 19104.

KERPEL

Hannah L. Kerpel, 90, died January 24. She is survived by a son, Michael Kerpel of Chicago, IL and a daughter, Ricky Temple of Wilmington. In lieu of flowers, the family requests that contributions in Mrs. Kerpel's memory be made to either, Congregation Beth Shalom or to the Multiple Sclerosis Society, 28 B Trolley Square, Wilmington, DE.

LESSIN

William Lessin, 86, of Claymont, died February 1. He had been a member of Machzikey Hadas Congregation and Deborah Heart and Lung Foundation. He was predeceased by his wife, Eleanor who died in November and is survived by his son, Harvey of Kingsridge; grandsons, Alan and Jay and his great-grandson, Ryan. Contributions in his memory may be made to either Machzikey Hadas Congregation, Deborah Heart and Lung Foundation or to the Kutz Home.

LIPSTEIN

Leonard L. Lipstein, 78, Wilmington, died January 20 of complications associated with Progressive Supranuclear Palsy (PSP). Although born in New York, Mr. Lipstein lived much of his life in Wilmington. He and his brother, Leroy, were the owners of Leroy's, a chain of retail shops specializing in women's fashions.

Mr. Lipstein, who served as a second lieutenant in World War II stationed in both North Africa and the European Theatre, was awarded the Bronze Star.

He was an active member of the Delaware Jewish community, having served on the boards of the Jewish Federation of Delaware and the Jewish Community Center.

A 1941 graduate of the University of Delaware, he was

committed to continuing education. Mr. Lipstein attended numerous classes at the Academy of Lifelong Learning and was an avid reader, gardener, Life Master bridge player and golf and tennis enthusiast.

He is survived by his wife of 52 years, Nanette; his brother, Eugene of West Chester, PA; sons, David of North Potomac, MD, Bruce, of Washington, D.C. and Steven of Hinsdale, IL; daughter, Carol Gaines of Deerfield, IL; two daughter-in-laws, Ann and Susan; one son-in-law, Donald and seven beloved grandchildren, Amy, Brian, Greg, Ross and Kate Lipstein and Andrew and Danielle Gaines.

Funeral services were at Congregation Beth Emeth in Wilmington. The family requests that donations in his memory be made to either: University of Delaware Goodstay Gardens, 2600 Pennsylvania Avenue, Wilmington, DE 19806; Kutz Home, 704 River Road, Wilmington, DE 19809 or Share Our Strength, 733 15th Street, NW, Suite 640, Washington, D.C. 20005.

SHANUS

Harvey Shanus, 69, of North Wilmington, formerly of Kingston, PA, died January 19 at Wilmington Hospital. He is survived by his wife, Phyllis, his son, Michael of San Francisco, CA and his daughter, Beth of North Wilmington. He is also survived by a sister, Elaine Rich of Los Angeles, CA and five grandchildren. Donations in his memory may be made to a charity of the donor's choice.

NACHES

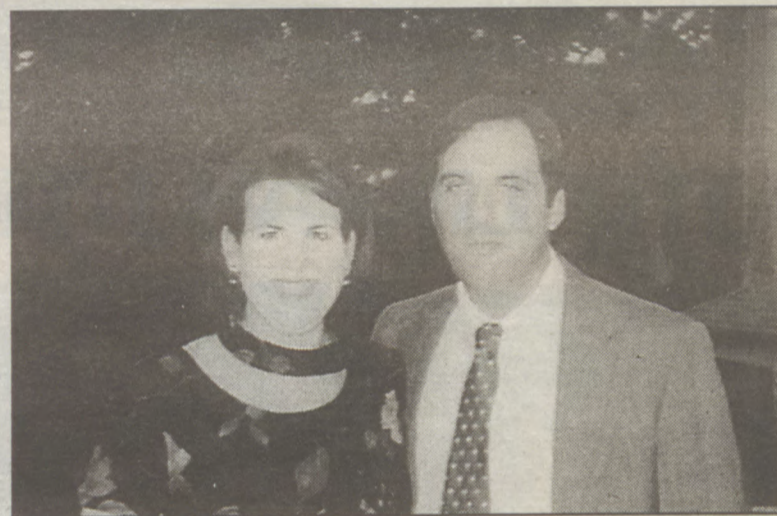
Hershman Honored

Doug Hershman, a member of the Editorial Committee of the Jewish Voice, is the recipient of the Home Builders Association of Delaware's President's Distinguished Service Award. Hershman is a director at The Bayard Firm, a Wilmington law firm.

Mazel Tov To Lawrence A. Hamermesh

Mazel Tov to Lawrence A. Hamermesh, an associate professor at Widener University School of Law and a member of the Delaware Bar Association, on his election to membership in the American Law Institute. Membership in this organization is limited to 3,000 lawyers, judges and law teachers throughout the United States and several foreign countries.

Professor Hamermesh joined the Widener faculty in 1994. He has served as president of American Civil Liberties Union Delaware since 1996 and as treasurer and a director of Delaware Volunteer Legal Services since 1992.



Kazinoff-Pollen To Wed

Phyllis Kazinoff of Wilmington, is pleased to announce the engagement of her daughter, Lisa Beth, to Richard William Polen, son of Phyllis and Solomon Polen of Philadelphia. Lisa is the daughter of the late Dennis Kazinoff of Wilmington and the granddaughter of Shirley and Harry Goldberg of Harrisburg, PA and Tillie Kazinoff of Philadelphia, PA and the late Aaron Kazinoff. Rich is the grandson of Yetta Hirshfield and the late Robert Hirshfield, and Ida and Jacob Polen, all of Philadelphia.

Lisa graduated from the University of Maryland with a Bachelor of Arts degree in Sociology and is a Help Desk Analyst with Computer Aid Inc. in Wilmington.

Rich graduated from the Philadelphia University with a Bachelor of Science degree in Business Administration. He is an auditor with the Department of Health and Human Services in Center City Philadelphia.

An April wedding is planned in Wilmington.

Not Much To Ballyhoo About —

Continued from page 25

Jewish life do we find a happy ending. There is a definite message in this play but it takes a good deal of exposition to get there and once we do, we wonder if the message is worth waiting for.

Although the script leaves something to be desired, the Walnut Theater production has a lot to recommend it. The inviting set, which replicates a living room in a typical Atlanta upper class home, is complete with a magnificent circular staircase. The performances of the versatile cast are in some cases merely good but in others, excellent. In particular, Sherry Skinker as the witty but witty Reba Freitag (who seems to have more sense than any other character) and Wil Love as the patriarch Adolphe Freitag show a range of emotion and comedic know-how. Perhaps the most telling comment in the play is Adolphe's description of his niece, Lala, as she appears in her Ballyhoo ball gown. He calls her Scarlett O'Goldberg. And this is the attitude that Joe resents and decries. In the opening scene there is a Christmas tree being decorated and Lala's mother refers to it as something like a Halloween pumpkin or a Valentine, "just an American holiday if you take out all the Jesus stuff." To me, this sentiment

is demeaning to Jew and Christian alike.

Most distressing to me, however, are several anachronisms dealing with the use of Hebrew prayers in the script. Ostensibly, this story takes place in 1930 Atlanta, at least 10 years before the birth of Israel, yet the characters all use the Israeli Sephardic pronunciation of Hebrew which only became the norm a decade after 1948. No one in Atlanta in 1938 said Shabbat Shalom; it would have been Good Shabbos. This may seem a small point but for me it colored the whole scene and made it seem unreal and less meaningful. If Uhry is trying to forgive his ancestors for their rather unattractive way of life, that is admirable but it does not produce great theater; I expected more from the man who showed us the intricacies of attitudinal change in Daisy Werthan. When I read BALLYHOO last year I was a little disappointed but I hoped that seeing it come to life on the stage would help me to understand why it won a Tony award. Unfortunately, I was mistaken. BALLYHOO is billed as "a rich, often hilarious romantic comedy which exposes the previously unexplored territory of Southern anti-Semitism and how Jews turn it against each other and themselves." In my mind the show fails in both attempts.

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CALENDAR OF EVENTS

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

FEBRUARY

Sunday 6
The Seventeenth Annual Snowball Run will embark from the JCC at the following times: "Fun Run" at 10:30 a.m.; 5 Mile Run at 11:00 a.m. and 5K Walk at 11:01 a.m. Registration is \$15 with shirt, \$8 without. For more information, call Randy Rosenthal, at the JCC, (302) 478-5660.

Monday 7
Open House at Albert Einstein Academy, 10:15-11:15 a.m., Jewish Community Center Building, 101 Garden of Eden Road, Wilmington. Meet Rabbi Ellen Bernhardt, Head of School, observe classes from Pre-K through 6th grade. Call (302) 478-5026 for more information. Babysitting is available.

Sunday 13
Celebrate "Seasons of Love" at Adas Kodesch Shel Emeth. Participants in this eighth annual synagogue fundraiser will enjoy Broadway and show tunes performed by students at area high schools PLUS Swing Dancing to the rhythms of the Brandywine Blazers. Tickets are \$12 for adults and \$7 for students and includes refreshments. For additional information, call 762-2705.

Friday 18
Federation President Barbara Schoenberg will speak on "Israel and the Diaspora" during Shabbat services, 8 p.m. at Adas Kodesch Shel Emeth, Wilmington. Her presentation is part of the synagogue's "Fabulous Fridays" adult education program. The community is welcome.

Saturday 18
Seaside Jewish Community Group invites the community to be "Jewish By Day-Italian By Night." Attend Shabbat morning services at 10 a.m. at All Saints Church, 18 Olive Avenue in Rehoboth then return for evening services at 6 p.m. featuring Rabbi Robert Jacobs, religious leader from the Harford Jewish Center in Havre de Grace, MD. Following services, enjoy an evening with Rogers and Hammerstein presented by Lillian Balick. Then, enjoy dinner at Café Italiano, Highway One in Rehoboth. For reservations and additional information, please call Lynne Chichi, (302) 644-2209.

LOOKING AHEAD TO MARCH
Join Jewish Young Leaders -

3,000 young Jewish leaders, ages 25 to 45, will participate in Washington 12 - a national conference set in our nation's capital. Participants in this UJC National Young Leadership event will meet with top-level legislators, heads of state and other movers and shakers in the global Jewish community. From March 19-21, thousands of Jews will advocate on behalf of key humanitarian concerns and celebrate the Jewish festival of Purim. To join them, call Rhonda Falk, campaign director, Jewish Federation of Delaware at 427-2100, ext. 16.

Enrich Your Marriage - Jewish Marriage Experience of Delaware Valley has scheduled a marriage enrichment seminar for the weekend of March 4th and 5th. Celebrate Your Marriage will be held at a hotel in the Northeast Philadelphia area and will be led by three lay couples and a rabbinic couple. For additional information, call Bart and Ellie Davis at (215) 969-8342.

ONGOING WORKSHOPS: Jewish Family Service of Delaware serving all denominations has ongoing workshops for individuals interested in women's issues, healing services, support groups for caregivers of children with special needs, family court mandated divorce workshop, cancer support groups, widow's support group, and a men's support group. To learn about these programs, call JFS at 478-9411.

VOLLEYBALL ANYONE? Young Jewish Singles of Delaware sponsors a weekly volleyball game and dinner outing for adults in their 20s and 30s. Non competitive play every Wednesday at 6 p.m., dinner at 8 p.m. Call Phil at 652-6688 for more information.

ISRAEL AND JEWISH STUDIES

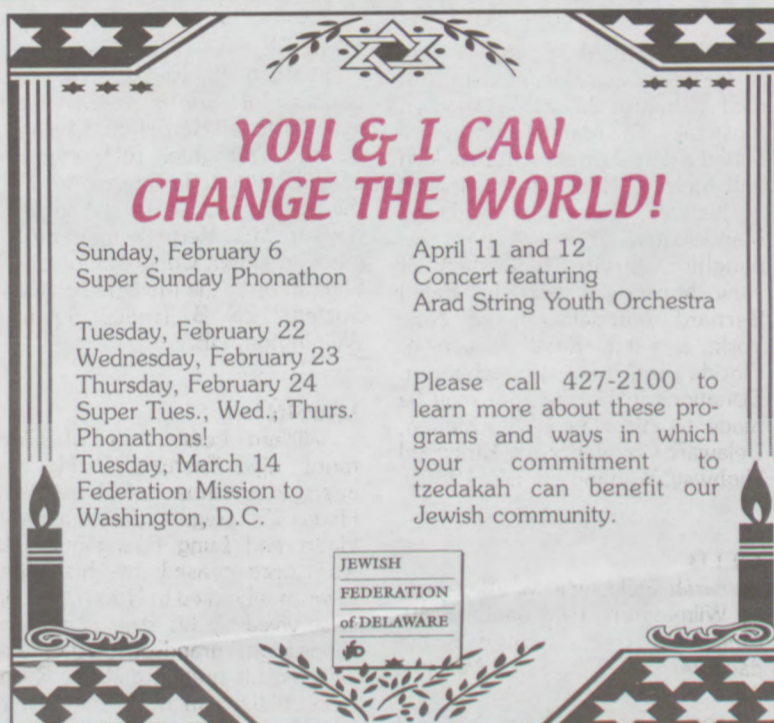
The WUJS Institute offers scholarships of \$200 during the year 2000 to all young adults in the Delaware/NJ Partnership 2000 Region. The scholarship brings the cost of the seven-month Institute to \$2000 and includes Hebrew Ul-pans, Jewish-Israel Studies, camping trips, seminars and a wide range of social and cultural activities over seven months. Also included in the cost are accommodations, one cooked meal a day and employment assistance. For additional information, call the Jewish Federation of Delaware at 427-2100.

MONTEFIORE MUTUAL BENEFIT SOCIETY

announces new rules relating to restoration of membership benefits which lapsed due to divorce. Under these rules divorced spouses of Montefiore members can become members for a reduced fee. Written requests for this type of membership must be sent to Montefiore Mutual Benefit Society, P.O. Box 7186, Wilmington, Delaware 19803-0186 before the latest of either March 1, 2000, or the end of the third month following date of divorce.

THE KIMMEL-SPILLER Jewish Healing Center of Jewish Family Service offers Jewish healing services on the second Monday of every month from 7-8 p.m. Led by Rabbi Myriam Klotz, the service will include prayer, songs, meditation and reflection. For additional information, please call Rabbi Klotz at 302-478-9411.

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Please call 427-2100 to learn more about these programs and ways in which your commitment to tzedakah can benefit our Jewish community.



Community Protest Planned

The Feminism and Judaism group and the Jewish Community Center are sponsoring an unbreakfast and teach-in to protest the plight of the agunot (Jewish women whose husbands refuse to grant them a religious divorce). Open to the entire community, the event will take place from 8:00 a.m. to 8:45 a.m. on Monday, March 20 at the JCC. Please join us in a thoughtful discussion on the history and current dilemma of these women.

In the January 2000 issue of Sh'ma, Blu Greenberg, President of the Jewish Orthodox Feminist Alliance, calls the agunah problem "an outright abuse and violation of Jewish ethics (which) should have been resolved yesterday." As reported in the magazine, L'ilith, in 1999, around the time of Purim, Jewish women worldwide fasted, a coalition of Israeli women demonstrated outside the chief rabbi's office, Belgian agunot gave testimony, Australian women refused breakfast at a United Nations celebration, and women assembled in Sarajevo for a workshop. Women's Rights are Human Rights.

For more information, please contact: Ivy Harlev (302) 478-5660 or Yvette Rudnitzky (302) 762-6371.

President's Weekend Singles Retreat

Socially conscious Jewish singles are invited to Elat Chayyim, the Jewish Spiritual Retreat Center in New York State for a unique Shabbat experience. Meet new friends while enjoying yoga, dance, drumming and creative worship services. Ideal for single parents as the Center offers a full children's program. Call 1-800-398-2630 or email www.basherte.com for additional information.

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<p>Three Month Countdown:</p> <ul style="list-style-type: none"> • Choose Attire for Family • Address Invitations • Order Favors 	<p>***Many of these steps will be eliminated when using <i>A PERFECT PARTY BY CARYL!</i></p>

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