

INTERNATIONAL

Israeli Phaseout of U.S. Economic Aid

By MATTHEW DORF
WASHINGTON, Jan. 27 (JTA)
— For years, Israel has talked about ending its dependence on American foreign aid.

traditionally receives an additional \$1.8 billion in U.S. military assistance.
The Israeli move ends the long-time debate over whether Israel should hold out for the aid as long as possible or move proactively to help shape a new aid package.

top legislative priority in the Jewish community.
Israeli Prime Minister Benjamin Netanyahu pledged in a 1996 speech to a joint meeting of Congress to begin phasing out Israel's U.S. aid before the end of his scheduled four-year term.

But Netanyahu later backed away from the promise, telling reporters that the cut would depend on Israel's economic situation and could take two terms in office.
But now, according to Israeli, congressional and Jewish sources, Netanyahu's finance minister has brought a plan that could begin cuts in aid in fiscal year 2000.

When Israel's former ambassador to the United States, Zalman Shoval, left Washington that year, he sensed a growing antipathy toward foreign aid.
Israel has long been the largest recipient of U.S. aid, with Egypt second at \$2.1 billion. This year's total foreign aid allocation was \$13 billion.

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Unless something is done, 'we could face a situation where we shall be faced with a unilateral decision on the part of the United States to cut foreign aid along lines that would be less convenient for us and also politically more difficult for our friends in Congress to resist,' Shoval said in an interview with the Forward newspaper.
While more details were likely to emerge after Ne'eman met with members of Congress and Clinton administration officials this week, the plan appears to follow an outline originally proposed over the last few years by Sen. Jesse Helms (R-N.C.) and Rep. Sonny Callahan (R-Ala.)
Callahan discussed the ideas with Ne'eman last year.
Of the \$1.2 billion in cash Israel receives each year, about \$1 billion is returned to pay loans dating back to the 1960s and 1970s.
Under the Ne'eman plan, Israel would use the extra \$200 million to pay off the loan's principal. As the loan payments and outstanding balance shrink below \$1.2 billion, the United States would phase out the economic assistance all together.
At the same time, the United States would increase military funding for specific programs through the defense budget. These would likely include the Arrow missile-killing missile, the Nautilus laser project and other Israeli and joint U.S.-Israeli projects.
At the end of the process, which as proposed would take 10 years, the United States would provide Israel annually with about \$2.5 billion in military aid in place of the combined \$3 billion in economic and military assistance, sources said.

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SPECIAL FEATURE

Trees, Paper, and the Tree of Life

By ARTHUR WASKOW

Is this article worth the paper it is printed on?

I don't know. And I would like to find out.

What on earth am I talking about? (And I do mean "on Earth.")

I'm talking about newsprint, recycled or not. I'm talking about forests, ancient or second-growth. I'm talking about Judaism, kosher and eco-kosher.

And I'm talking about the Jewish festive day of Tu B'Shvat, which is arriving soon.

What do all these have to do with each other? Tu B'Shvat, the full moon of midwinter, is the day the Talmud calls the new year of the tree. The Talmud meant it began the fiscal year for tithing fruit, because about then the sap begins to rise in trees in the Land of Israel. But Jewish mystics read "the tree" as "The Tree" — the Tree of Life, one of the symbols for both God and Torah.

Perhaps in some deep way these mystics caught the truth that the lives of individual trees matter profoundly to the life of the Unity that holds our earth together. The new year of each living tree adds up to the new year of the Tree of Life.

Trees are one part of a crucial earth-surrounding network that

keeps the life-giving balance between oxygen and carbon dioxide in our atmosphere. Humans and other animals breathe in oxygen, breathe out carbon dioxide. Trees and other plants breathe in what we breathe out, breathe out what we breathe in. They turn carbon dioxide back into oxygen.

The trouble is, in the last three centuries human beings have invented a whole new category of creatures that "breathe" oxygen and put out carbon dioxide: machines that burn fossil fuels like oil and gasoline.

And at the very same time, human beings have slashed enormous forests: the trees that absorb carbon dioxide.

Result: far too much carbon dioxide.

Carbon dioxide traps and holds the heat that comes from the sun to earth. Too much carbon dioxide, and the earth heats up beyond limits our civilization can tolerate. Global warming. Seacoasts flood, breadbaskets become deserts.

And — stored away from our ancient earthy past, ready to speak to our modern earth-endangered future — Judaism has a festival set aside specifically to celebrate trees.

The mystics made it a day to eat different kinds of nuts and fruit —

the gifts of trees — in a sacred meal. Modern Zionist pioneers made it a day to plant trees in Israel. In the last twenty years, the movement for Jewish renewal in North America has made it a time to plant trees, celebrate trees, protect trees.

But what does it mean to plant a tree or two while colluding to cut down a forest? What does it mean to celebrate Tu B'Shvat by smothering the Tree of Life?

One crucial way to protect trees and celebrate the Tree of Life is to recycle paper. Most office paper and most newsprint comes from trees. Slowly, papermakers have been making more of it from recycled paper. They could do much more. Prices for recycled paper would drop if the market for it expanded and made the process of recycling economically worthwhile.

We have it in our power to expand that market by urging that higher and higher percentages of the paper we use come from recycling.

Question: Is 100% unrecycled paper "eco-kosher" for a Jewish newspaper to use? Should we insist that 36% of the paper be recycled by next Tu B'Shvat, 72% by two years later?

Question: Is 100% unrecycled paper "eco-kosher" for a syna-

gogue office to use?

Question: should the Jewish community make it a Jewish priority to urge great metropolitan newspapers, city governments, large corporations, to use recycled paper for newsprint and office paper?

Question: Is the place to begin the asking of a question? What proportion of your local Jewish newspaper is printed on recycled newsprint? I don't know. Can you find out? Can your synagogue ask? Or your Federation?

This process does not have to be confrontational. The newspaper is not the enemy. Thoughtlessness is. And answers are not black and white (so to speak). It makes no sense to demand immediate 100% recycling. It makes all the sense in the world to insist that a process begin now and move as quickly as possible.

So in our generation, this is what the Tu B'Shvat Seder could mean:

- Drinking four cups of wine (white, faintly pink, rose, red) not in paper or plastic cups but in lovely ceramic kiddush cups, imprinted perhaps with trees and dedicated in honor or in memory of a congregant.

- Eating the traditional fifteen sorts of nuts and fruit (including carob), set out in four courses: hard

shells and soft insides, for the world of Doing; soft skins and hard insides, for the world of Feeling; soft outsides and soft insides, for the world of Knowing; and the mystical fruit of Being, with insides and outsides so soft they do not exist on the physical plane at all.

- Reading poetry and Torah passages about trees, and inviting the celebrants to say aloud their own most powerful experiences with trees.

- Writing and sending letters — on recycled paper — to carefully chosen officials of the Jewish world, editors of newspapers, and officials of government and industry, asking how much of their paper is recycled and urging them to use more and more.

- Passing a special bowl for contributions to environmental organizations like The Shalom Center, Eco-Kosher Project, Shomrei Adamah, and for planting trees in Israel and America.

(Editor's note: Arthur Waskow wrote "Seasons of our Joy" and is a fellow of ALEPH: Alliance for Jewish Renewal. He founded and directs the Shalom Center, a division of ALEPH focused on Jewish ways to protect the earth. He wrote this article in memory of Rabbi Marshall Meyer.

Tu B'Shevat

By Rabbi MARK S. DIAMOND

The Hebrew words Tu B'Shevat literally mean "the fifteenth (day) of (the month of) Shevat."

One way to count in Hebrew is to use the letters of the Hebrew alphabet. Alef is one, bet is two, etc. The Hebrew letter tet is nine; the Hebrew letter vav equals six. Hence tet/vav makes the number fifteen.

On the Jewish calendar, the fifteenth day of the month of Shevat is observed as the new year of trees. Most of us recognize the 1st of Tishri (Rosh Hashanah) as the beginning of the new Jewish year. Guess what! There really are four new years on the calendar (a good trivia question to ask next time you're playing Jewish Jeopardy).

The Mishnah (a famous code of Jewish law dating back to the year 200 C.E.) explains:

"There are four new years. The first of Nisan is the new year for kings and for (the three pilgrimage) festivals. The first of Elul is the new year for tithing animals...The first of Tishri is the new year for years, Sabbatical years, Jubilee years, for planting and for vegetables. The first day of Shevat is the new year for trees, according to the school of Shammai. The school of Hillel says: The fifteenth (of Shevat)."

In all but a few cases in Jewish law, we follow the view of the school of Hillel rather than the opinion of the school of Shammai. This explains why all the other new year's days are on the first of the month, while the new year of trees is held on the fifteenth day of the month of Shevat.

In Israel, Tu B'Shevat is observed by planting seedlings in honor of the birthday of the trees. In the Diaspora, many Jews participate in the mitzvah (precept) of planting trees by contributing money to the Jewish National Fund (JNF).

In recent years, some thoughtful Jews have revived a charming custom first instituted by the Kabbalists (mystics) of Safed four hundred

years ago. They observed a Tu B'Shevat seder, similar in many ways to the familiar seder held on the first two nights of Passover.

This beautiful ritual includes four cups of wine (both red and white), foods associated with Israel (including figs, pomegranates, dates, almonds and carob), and songs and readings that reflect the themes of nature, ecology, and the land of

Israel.

Tu B'Shevat is a joyous mini-holiday, a fun celebration on our calendar. In our own day, it is also a poignant reminder that we need to take better care of our planet. To paraphrase the words of the Talmud: We are God's partners in the ongoing task of caring for the works of creation.

Happy Tu B'Shevat.

(Mark S. Diamond is the rabbi of Temple Beth Abraham, a Conservative Jewish congregation in Oakland, California. He is a past president of the East Bay Council of Rabbis and an ardent computer enthusiast and AOLer. Rabbi Diamond is married to Lois and the father of Adina, Ariella and Jeremy. He may be reached by e-mail at RebMark.)

Some Unusual Facts about Tu B'Shevat

Chamishah Asar B'Shvat is one of the four "New Year" days recorded in the Mishna. The others are: the first of Tishri, observed today as Rosh HaShanah; the first of Nisan, from which date the reigns of the Kings of Israel were reckoned; and the first of Elul, used to calculate the tithing of cattle.

The most popular of the fruits of Israel that is eaten on Tu B'Shvat is bokser -also known as carob and St. John's bread. Centuries ago it was the desire of Jews in the Diaspora to eat fruits actually grown in the Holy Land. This was only possible with dried fruits for there was no cold storage or other means of keeping fruit fresh. Therefore, well-to-do Jews would obtain dates and figs of the Holy Land, while the masses would secure bokser which grew in great abundance.

The Chassidim considered it a duty to eat many kinds of fruit on Tu B'Shvat. Some maintained that fifteen different fruits should be eaten in honour of the fifteen days of the month of Shvat, while others

would eat as many as a hundred fresh, dried and cooked fruits.

Just as it is customary to give to the poor money for wheat, "Maot Hittim", before Passover, so it was a tradition in some Jewish communities to provide the poor with "Maot Perot" (money for fruit) before Tu B'Shvat.

The Bene Israel of India, who consider themselves the remnant of the Lost Ten Tribes, observe Tu B'Shvat in a special way. They offer a symbolic sacrifice of fruits in honour of the prophet Elijah, who, they believe, reveals himself on this day.

Nathan Benjamin of Gaza is the author of a special order of service for Chamishah Asar B'Shvat which is printed in a small book entitled "Pri Etz Hadar" (Fruit of Goodly Trees). Sephardi Jews read this book on the eve of the festival. It includes selections from the Bible, Talmud and Zohar about fruits and trees. There are also seventeen short chapters, each dealing with a different type of fruit grown in the Holy Land. At the conclusion of

the reading of each of these chapters, the particular fruit described therein is eaten. The service is also interspersed with the drinking of four cups of wine, following the reading of appropriate passages.

Arabs call the eucalyptus tree the "Jewish Tree" for Jews introduced it into Israel to dry the swamps. As the Almond tree is the first tree to bloom in Israel, it is called "Shaked", meaning diligent.

According to the Bible (Deuteronomy 20.19), it is forbidden, even during a battle, to cut down trees that bear fruit.

It was a custom of the Chassidim to pray on Tu B'Shvat that they would obtain a beautiful Etrog for the festival of Sukkot. After Sukkot they would make preserves of the Etrog and eat it on the following Tu B'Shvat.

On Tu B'Shvat in 1949, the first to be celebrated in the State of Israel, multitudes gathered on the Hills of Jerusalem, in the Galilean Highlands and in the wastes of the

Negev, to do honour to those who had fallen in the War of Liberation and to pay tribute to the courage of the Israel Defense Army. On that day relatives planted trees on the ground where their sons, husbands, fathers or brothers fell. The largest crowds assembled at Sha'ar Hagai, Bab el Wad, famed pivoted point in the battle for Jerusalem. An everlasting memorial was erected -The Forest of the Defenders. The Israel Defense Army and the Jewish National Fund combined to establish this noble project. On the Fifteenth of Shvat the first saplings were planted in the forest, which took five years to complete and is the largest forest in Israel. So too in our days, it is planned to plant a forest "The Forest of Peace", on the hills surrounding reunified Jerusalem, as a permanent memorial to the hundreds of brave soldiers who fell in the struggle for the survival of Israel in the "Six Day War", in June 1967.

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EDITORIAL

Is Life Truly Sacred?

When we plant trees we honor and sanctify our earth as well as future generations. On this upcoming holiday of Tu B'Shevat let's take a breath and reflect. How do we assume responsibility for things we take so for granted?

What would it be like if we turned on the water faucet and only a drip flowed...or what if we decided to take our children on a hike...but the land was so densely inhabited and built up that our hike became navigating buildings? Or if the air became so stagnant that our children were always ill?

At what point does our convenience become our inconvenience? If land developers can take bottom line priority over our Jewish responsibility to care for our earth, (as stated in the Talmud), what message are we giving our children?

In New Castle County there is much discussion about land and developing...is anyone watching to see what this means to our backyard ecosystem? In Israel, 34% of raw sewage goes untreated. The well from which Israel draws her waters has literally been poisoned...is anyone taking stock?

When our life stops being the land of plenty and instead becomes only a mere whisper

of its breathtaking beauty and resources, will this be just another case ofremember when?

Is it possible that we will take the time to talk to our children about what we the adult population are neglecting?

COEJL which serves as a national coordinating office for the Jewish environmental movement proposes that humanity relates to the earth in relationship. A full human relationship to the world is one in which the Earth is loved and cultivated, a partner with Jews and all other people in the service of God, creation and human life. Our behavior allows the Earth to fulfill its covenantal relationship, and our planet in turn provides humanity with further grounds for gratitude to God. The Earth is both witness and participant in our sacred covenant.

Perhaps this is the time to take a stand...after all one person can truly make a difference ...the sanctity of life could after all, be in keeping with the Jewish belief that all forms of life are sacred. So again, we face a choice of consciousness, which will it be...a total core belief of life or what is convenient today?

VOICE BOX

The sage foresees trouble and takes over, while the fool persists and pays the penalty.

Proverbs 22:3

Therefore choose life, that you and your descendants may live.

Deuteronomy 30:19

The Eternal placed the human being in the Garden of Eden to till it and to guard it.

Genesis 2:15

Global Warming, An Opportunity to Choose Life

Coalition on the Environment & Jewish Life

Dover Adds To Super Sunday Success!

While a great corps of volunteers made good vibrations at MBNA, another equally-dedicated group did its part in Southern Delaware. Gathering at the law offices of Steven Schwartz in Dover, these enthusiastic folks generated close to \$6,000 in pledges toward the 1998 UJA Federation Campaign.

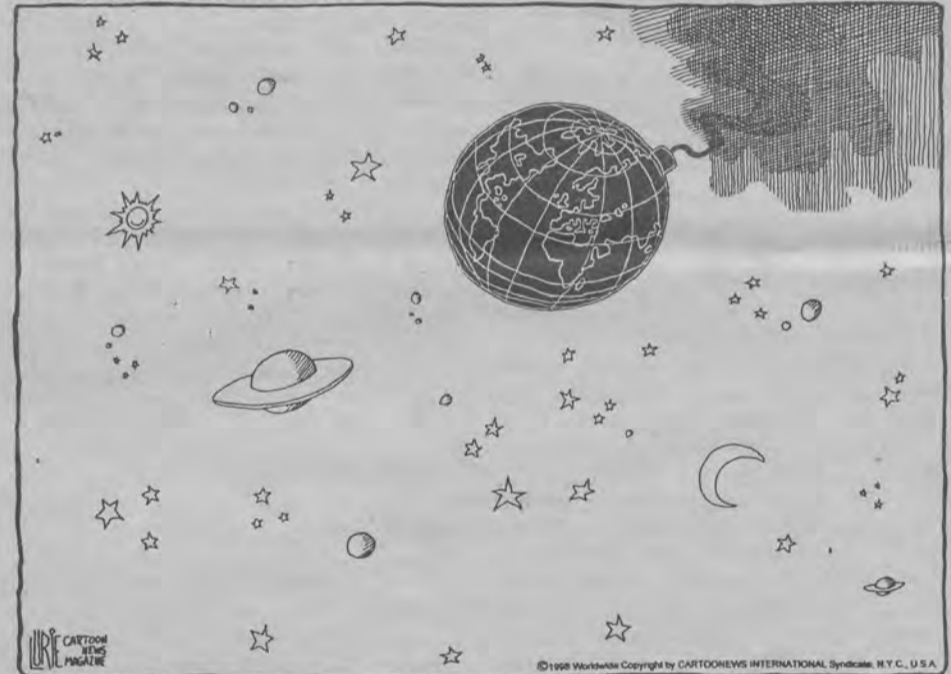
JFD offers its sincere thanks to the host, Steven Schwartz, Selma Dubyn, Stuart Handler, Phyllis and Irving Levitt, Stanley Wolen and Frank Zaback for their efforts on Super Southern Sunday!

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Global Warming

The JEWISH VOICE

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OPINION

School Vouchers

These opinion columns are part of an on-going informational project concerning school vouchers. This project is being undertaken by the Public Education Task Force of the Jewish Community Relations Committee of Delaware as part of a year-long re-examination of this issue by the Jewish Council for Public Affairs (JCPA), an umbrella group of local JCRC's and national Jewish organizations. The views expressed are those of the individual writers; they do not represent the position of the task force, the JCRC, *The Jewish Voice* or the JFD.

On Wednesday, March 4 at 7:30 p.m. the Public Education Task Force will hold a major community open policy forum on vouchers at the JCC on Garden of Eden Road. Speakers will include Nathan Diamant of the Institute for Public Affairs of the Orthodox Union and Marc Stern of the American Jewish Congress among others. For more information about this voucher project or the community forum call 427-2100.

By JUDY MELLE

Executive Director ACLU of Delaware

This is one of those issues that sound so good: you want to send your child to a private school and the State will give you a voucher to help pay for it. Why not? Who wouldn't want help defraying the very high tuition costs? After all, your school tax bill doesn't go down when your child is no longer costing the State money to educate.

School vouchers is one of those issues that seem to be a simple matter but is literally a federal case, or more accurately, a constitutional issue. Further complicating the matter are issues involving nothing less than the comfortable home Jews have found in America.

It has long been axiomatic that the Jewish community, as any minority, flourishes best in a society in which social justice is the standard. Here in America most aspects of social justice are governed by the Bill of Rights, in which the First Amendment sets forth the separation of church and state. Under the Constitution, specifically the Establishment Clause of the First Amendment, it is not valid for the Government to subsidize any school, directly or indirectly (as with vouchers) if that school's chief reason for being is to propagate a religious belief, be it Catholic, Jewish, the Nation of Islam, or any other.

America has been good to the Jews. One vitally important reason is that America, unlike the countries Jews fled, has no established church and no official religion; Jews are the equal of every other group under U.S. law. It may have taken some time for this to reach full flower, but we were always better off here than in some other countries to which Jews emigrated. This separation of church and state has been held by most Jewish pundits, most recently Alan Dershowitz, to be the single most important reason for the success of the American Jewish community. However, this is now being threatened by the Christian and Jewish right.

As we have become more comfortable (some would say assimilated) in America, our adherence to the traditional "Jewish Agenda" of social liberalism has weakened with more Jews embracing some form of conservatism. We have become pluralistic in an increasingly pluralistic larger society. Yet the rise of the religious right in the 1980s raised a claxon of alarm throughout most of the Jewish community. Although some conservative Jews embraced aspects of the religious right, most Jews (and most Americans) have viewed the new emphasis on the "Christianization of America" as alarming. Leaders of the religious right have vowed to

"return" this country to its Christian foundation.

A major step towards Christianizing America is to lower the wall of separation between church and state. Robertson and others call this separation "a lie of the left." Yet many religions flourished here because they were separated from the government, unlike Europe with its history of religious warfare and ethnic bloodshed. The debate over prayer in the schools is part of this articulated goal, vouchers are another. That does not mean that all who advocate the approval of a voucher program are "soldiers" for Pat Robertson; but if Jewish, they are perhaps unwittingly endangering their status as first class Americans for the short-term value of financial assistance.

The rising influence of the Religious Right is seen most visibly in the control they exert over the Republican Party's platform and choice of candidates. The declared focus of their activities in the schools, as witnessed by the emphasis they have placed upon elections to school boards, curriculum, textbook selection (and censorship) and a prayer amendment to the Constitution. It is the teaching of some fundamentalist sects that all religions and all people are not equal and they fight the inclusion in school curriculum of tolerance. See DeFattore's "What Johnny Shouldn't Read" for some startling illustrations of this. A voucher plan was included in the Christian Coalition's "Contract with the American Family."

With notable exceptions, such as Pat Buchanan, most leaders of the far right are not anti-Jewish so much as vehemently pro-Christian. Leaders such as Pat Robertson believe that they are the true Americans, the true descendants of the Founders who established a Christian nation. Jerry Falwell is quoted as saying... "I hope to see that day when as in the early days of our country, we won't have any public schools. The churches will have taken them over again and Christians will be running them. We must never allow our children to forget that this is a Christian nation. We must take back what is rightfully ours." And then there is Pat Robertson who said, "I believe that (Jesus) is Lord of the government, and the church, and business and education, and hopefully, one day, Lord of the press. I see Him involved in everything... I want the church to move into the world."

Parents have every right to educate their children in their denominational schools. However, this support should come from the community, not the government. If the Delaware community views religious education as important to the health and survival of the Jewish people, it should support Einstein. If tax dollars go to parents for vouchers to be used at Einstein, recognize that vastly far more money will go to religious schools whose teachings may be antithetical to Jewish teachings or contrary to the best interests of American Jews.

And let's not delude ourselves into thinking that this is anything more than a perk for the upper middle class. The dollar value of vouchers will be at a level to offer assistance, not pay the full tuition. Therefore, only people whose incomes are approaching the level needed for these schools could benefit by them. Lower income people could not make up the gap between the voucher (often placed at \$2500) and the yearly tuition, somewhere around \$8000. Children already in private schools - 4.67 million as of 1995-96 school year, would also receive vouchers. If they were to get vouchers of only \$1,000, the cost would be \$5 billion a year for those already out of the public system, a huge expense to taxpayers.

Public schools are where most Americans learn the meaning of equality and democra-

Continued on page 17

Do Not Forsake Torah

By Rabbi SANFORD L. DRESIN

Special To The Jewish Voice

During the Passover Seder we read of Jacob's uncle, Laban, a mendacious rogue to whom Jacob was forced to flee in order to escape the murderous wrath of his brother Esau. The Haggadah depicts Laban as having attempted to uproot the Jewish people by bringing about Jacob's spiritual demise. Jacob is not immune to the seduction of twenty years of residence amidst the crass materialism of Haran, Laban's country and Laban's home. When Jacob ceases to dream of ladders bridging the gap between the heavenly and the earthly and instead dreams of only wealth and flocks of sheep, he realizes that it is time to leave. What was it that enabled Jacob to retain his spiritual values and continue to identify with the faith of his father Isaac and grandfather Abraham while not succumbing to the seductive society that surrounded him? Our sages teach that before going into exile in Haran, Jacob journeyed to the Academy of Shem and Eber to prepare himself for the corrupt society that he was about to encounter. Only under the tutelage of Shem and Eber who had lived through the Flood and the Tower of Babel and who had emerged spiritually unscathed could Jacob triumph over his impending ordeal and potential crisis of faith. Jacob recognized that the very hospitable society of Haran posed for him in many ways a greater threat to his having Jewish grandchildren than the physically life threatening situation that he had left behind in Canaan.

Some fifty years later Jacob again prepares to leave his beloved Canaan, this time the enemy is famine. For respite he is about to journey to Egypt, a great and seductive civilization and world power. Egypt offers material sustenance, but, on the down side the high probability of a spiritual death, assimilation and the end to Jewish continuity. Before the family begins the journey he selects Judah the most capable leader among his sons for a vital mission. Judah's assignment is *Lehorot Lefanay*, to be the "Advance Man." The Hebrew word of *Lehorot* is interpreted by the sages of meaning "to teach." Our sages point out that it was Judah's task to establish a Yeshiva - a house of study. This insightful act of Jacob's set a precedent for all generations to come. Jewish history confirms that for the next three thousand years the first priority of Jewish communities both in Israel and the Diaspora was the establishment of Day Schools for Torah education. I refer to them as Day Schools because they occupied student's full day and were never seen as an adjunct to other forms of education related to the host civilization. It should be noted from a Halachic perspective that the very absence of viable Torah Schools in a community precludes a Jew from establishing residency. The Torah in the above illustrations and in many more places clearly stresses that it is a solid Jewish education that is in fact a bulwark against assimilation. These Biblical tales are to be understood as more than mere platitudes, they are backed up and confirmed by a variety of contemporary studies.

For those who take the Torah seriously and accept it as the primary source in the formation of their values and the ordering of their priorities, the aforementioned arguments should be sufficiently compelling, however, I am also willing to consider the issue of school choice, independent of any Halachic considerations in order to prevent the devaluing of my position by opening it up to claims of parochialism by coreligionists who might be of a more secular inclination. I therefore would like to look at arguments against the public funding of Yeshivot or any private schools, for that matter, that might be based upon political, social or legal considerations.

As some who is pro choice i.e. pro school choice, I am part of a growing coalition that includes not only Orthodox Jews, Roman Catholics and Christian Fundamentalists, but is in fact a far more broadly based group that encompasses inner-city African American, Hispanics, the rich and the poor, Democrats, as well as Republicans Jews, Christians and Muslims. Uniting all of these diverse groups is the belief that our school systems must be accountable to their constituents. In business and industry it is competition within an open market that clearly guarantees excellence. When it comes to our public schools, the monopoly on government funding that they have enjoyed, has in any instances turned them into tax dollar junkies, unresponsive "fatted cows of Bashan" Schools as a rule are funded whether they educate or not, whether they provide for student safety or not, whether they are truly responsive to local needs or not. There exist precious few incentives to live up to their mission or to ever define it for that matter, as well as precious few consequences should schools fail in their mission.

Those of us who advocate school choice believe in empowering both parents and children by giving them a voucher for each child equal to the value of the per pupil allocation in their area. The money represented by the voucher goes with the student to their school of choice. The school capable of providing the quality receives the funding. School choice, therefore, becomes both a practical, as well as an ethical, imperative by enabling the poor along with the rich to seek out a quality education.

It should come as no surprise that teacher's unions oppose school choice option plans, as they challenge their control and economic security. The big surprise is that liberals by and large and with Jewish liberals at the fore front argue against school choice options. They contend that empirical evidence fails to support school choice options. The reality is that these groups have assiduously opposed most studies. The few studies that have taken place attest to the efficacy of many innovative funding options. Those who argue that school choice will leave the weakest students in decaying schools are in fact conceding that bad schools exist and that these students could be better off elsewhere. The great irony is that those who aspire to more must be held hostage to those who fail to aspire at all - with the likelihood of student losses, public schools would have a powerful incentive to improve themselves.

Perhaps the most widely accepted argument in the Jewish community against school choice is based on the supposition that such plans violate the First Amendment to the United State Constitution; that "Congress shall make no law respecting the establishment of religion." It is indeed interesting that this constitutional argument has nothing to do with ethics, equity, justice or the quality of education. Though I am not a scholar of the Constitution my understanding of the "Establishment Clause" is that it exists to protect religious freedom and religion in general, not to disadvantage it and not to prohibit private or sectarian schools from benefiting from an individual's free and private choices, otherwise next I might find myself being told that my tax refund based on my mortgage interest may be used only for purposes of putting my child through a public university.

Amidst all the internal and all too often public bickering among the different movements in American, Jewry there is one thing that all are beginning to agree upon, and that is the best preventative as well as antidote to assimilation is Jewish education, especially that which Jewish Days Schools -

Continued on page 17



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THE JEWISH WEDDING

By Rabbi

JONATHAN SPIRA-SAVETT

In the Jewish tradition, a wedding is much more than the joining of two people forever, or even two families. It is a celebration for the entire community, the Jewish people as a whole, and even for God.

On the day of the wedding before the ceremony, many things occur. The obligatory elements are the signing of the ketubah (see below) by witnesses and the b'deken, the moment when the man lifts and lowers the woman's veil, designating her as the woman he is about to marry (and making sure to avoid the mistake of the patriarch Jacob, who was tricked into marrying the wrong sister). Other customs enhance these essential components. At a tish, the man welcomes his guests and attempts to deliver a word of Torah, during which he is interrupted by songs. During the tish, the woman holds a kabbalat panim or receiving of her guests. Traditionally, the men then dance the groom into the room where the bride is for the b'deken.

The central symbol of the wedding ceremony is the chuppah, or wedding canopy. The chuppah represents the ideal home, which the couple enters at the beginning of the wedding ceremony, escorted by parents. Traditionally, the chuppah is attached to poles held by close friends or family members, to symbolize the support that others promise to the couple throughout their lives together. The chuppah is a home without walls, representing openness and welcome. In addition, the chuppah stands for the presence of the Shechinah, the protecting presence of God. Some couples decide to have a chuppah made out of fabrics from family heirlooms. Others send out squares of material to special people in their lives before the wedding, and create their chuppah out of the images and memories that friends return.

The wedding ceremony itself has three essential parts. After the couple comes under the chuppah, the rabbi welcomes them and chants the blessing of erusin

(betrothal) over a cup of wine. This moment marks the consecration of the woman to the man and the man to the woman, the creation of an exclusive relationship. After the blessing, the man gives the woman a ring, a gift of value that solemnizes the betrothal. In recent times, couples who wish to make this part of the ceremony more egalitarian and reciprocal have found ways to do so by adapting the traditional format in consultation with a rabbi.

After erusin (which is also known as kiddushin, consecration), the ketubah or marriage contract is read aloud. Traditionally, the ketubah is a legal document stipulating the financial rights of the woman in the event of divorce or the death of her husband. Many couples today have rewritten the ketubah to create a more reciprocal set of pledges. Others extend the concept of the contract beyond the legal and financial and write together in Hebrew a document that speaks of the ideals to which the couple will dedicate their home

and the commitments each person makes to the other. The final part of the ceremony is called nissuin, or marriage. Seven blessings are chanted, by the rabbi or cantor or by others whom the couple wishes to honor and involve. The first blessings recall the creation of the first woman and man and their joy in the paradise of the Garden of Eden. The final blessings see the coming together of one couple as a harbinger of unity and celebration for the entire Jewish people. At the end of nissuin comes the well-known custom of the breaking of a glass, a ritual that has many interpretations. Some see a momentary injection of sadness in memory of the destruction of the ancient Temples in Jerusalem. Others trace the custom to a folk idea of scaring away evil spirits with a loud noise, to make sure that the joy of the wedding day is not disturbed.

After the ceremony, the couple is escorted to a private room for yichud, a short time of private togetherness, before they

reemerge for the seudat mitzvah, the feast that accompanies the celebration of a Jewish life-cycle event. All the practices that surround a Jewish meal, from the blessing over bread to the blessing after a meal, are part of this seudah. During the meal, the guests dance and entertain the couple—to toast, honor, and gladden the couple is considered a religious obligation!

The wedding ceremony and its customs are both a rich heritage and also a framework. Almost every element may be adapted, beautified, and personalized. An excellent guide to all that goes into a Jewish wedding is *The New Jewish Wedding*, by Anita Diamant (published by Summit Books.) Mazal Tov!

(Rabbi Jonathan Spira-Savett, Conservative rabbi, is Teacher of Bible, Rabbinics, Jewish History at the Solomon Schechter High School of Long Island in Hicksville, NY; and is also Special Programs Coordinator there.)

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Glossary of Wedding Terms

Aufruf: The ceremony in which a couple is called up to the Torah on the Shabbat before their wedding.

B'deken: The ritual veiling of the bride by the groom. This custom developed from the biblical story of Jacob, who married Leah by mistake, instead of Rachel, the woman he loved.

Chatan: Groom. The Yiddish term is "Chossen."

Chupah: The wedding canopy. This is fabric held aloft by four

poles under which the bride and groom are married. It is both a sign of G-d's presence and a symbol of the couple's new home.

Erusin: betrothal
Kabbalas Panim: A reception for the groom before the ceremony.

Kallah: Bride
Kedushin: A prayer of sanctification

Ketubah: The marriage contract
Kibbudim: Honors given to

guests of the wedding.

Mesader Kidushin: Wedding Officiator

Mezinko Tanz: Dance by the bride and groom in honor of the occasion of the parents marrying off the last child in the family.

Mikvah: Ritual bath
Minhag: custom
Mitzvah Tanz: A chasidic custom

in which the relatives dance with the bride.

Nissuin: Wedding ceremony
Shadchan: Matchmaker
Sheva Brochos: Seven Blessings
Shoshvinim: The escorts for the bride and groom.

Simcha: Joyous occasion
Te'naim: Terms of engagement arrangement

Tish: The groom's table where the Chatan, his groomsmen, and male family members gather for song and dance before the

b'deken. There is a tradition in which the groom tries to give a speech about the current week's Torah portion. The friends and family do everything possible to make sure that the groom's speech does not get delivered.

Yichud: A short time of seclusion immediately following the marriage ceremony which the chatan and kallah spend alone together. Receiving lines are often not a traditional part of Jewish weddings due to this custom.

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UNDER THE CHUPPAH

By Rabbi Dr.
MICHAEL SAMUEL

"Chuppah." The term is derived from a Biblical verse that reads "Let the bridegroom leave his room, and the bride her canopy. (Joel 2:16). Since ancient times, the Chuppah was associated with marriage. Originally, the Chuppah consisted of the wife being escorted to her husband's house to consummate the marriage. Over time, the chuppah came to refer to a special room where the couple

went to be alone together. By the Middle Ages, the chuppah became what it now is: a wedding canopy. Nowadays the Chupahs are made either from a veil or a tapestry over the couple's heads. Some communities had the custom of using a Tallit. In any event, it symbolized the couple's home—a home that is open in all four directions like Abraham and Sarah's tent was for all who happened to pass by in the desert.

Jewish symbols represent the

kind of spiritual home the couple will build together. There are no Halachic requirements about its dimensions, shape or decoration. There is considerable latitude to create this mitzva very special and very personal. Many Jewish craft stores carry a number of fabrics that can be used for making a Chuppah. One popular phrase is "Kol Saason v'Kol Simcha, Kol Kallah v'Kol Hatan" "The voice of joy and the voice of gladness, the voice of the bride and the voice of

the bridegroom".

Incidentally, there are a number of other interesting traditions associated with the Chuppah. Some Jewish weddings (especially among the Chasidim and the Orthodox) have the custom of setting up the chuppah (wedding canopy) under the open sky in the synagogue courtyard also carried a fertility symbolism. This practice is meant to recall the promise that God had made to Abraham: "Thus shall thy children be, like the stars of

Heaven." Also when the veil was placed upon the bride, her woman companions fervently chanted the Scriptural wish:

"Our sister, be thou the mother of thousands of myriads; God make thee as Sarah, Rebekah, Rachel, and Leah!"

"The Talmud tells us (Gittin 57a) that, when a boy was born, a cedar tree was planted. When a girl was born, a pine tree was planted. It was the custom when a boy was born to plant a cedar tree and when a girl was born to plant a pine tree, and when they married, the tree was cut down and a canopy made of the branches. Today in Israel, this ancient tradition is being revived.

"Elsewhere we find that a hen and a rooster were carried before the bride and groom in the procession as a fertility symbol (cf. Gittin 57b) Upon the conclusion of the nuptial rite, these were sent flying over the chuppah with a cluck and a cackle. I don't know of any communities that follow this tradition anymore.

At any rate, have a good time making the Chuppah, you may want to use your Chuppah for many more weddings in the time to come.



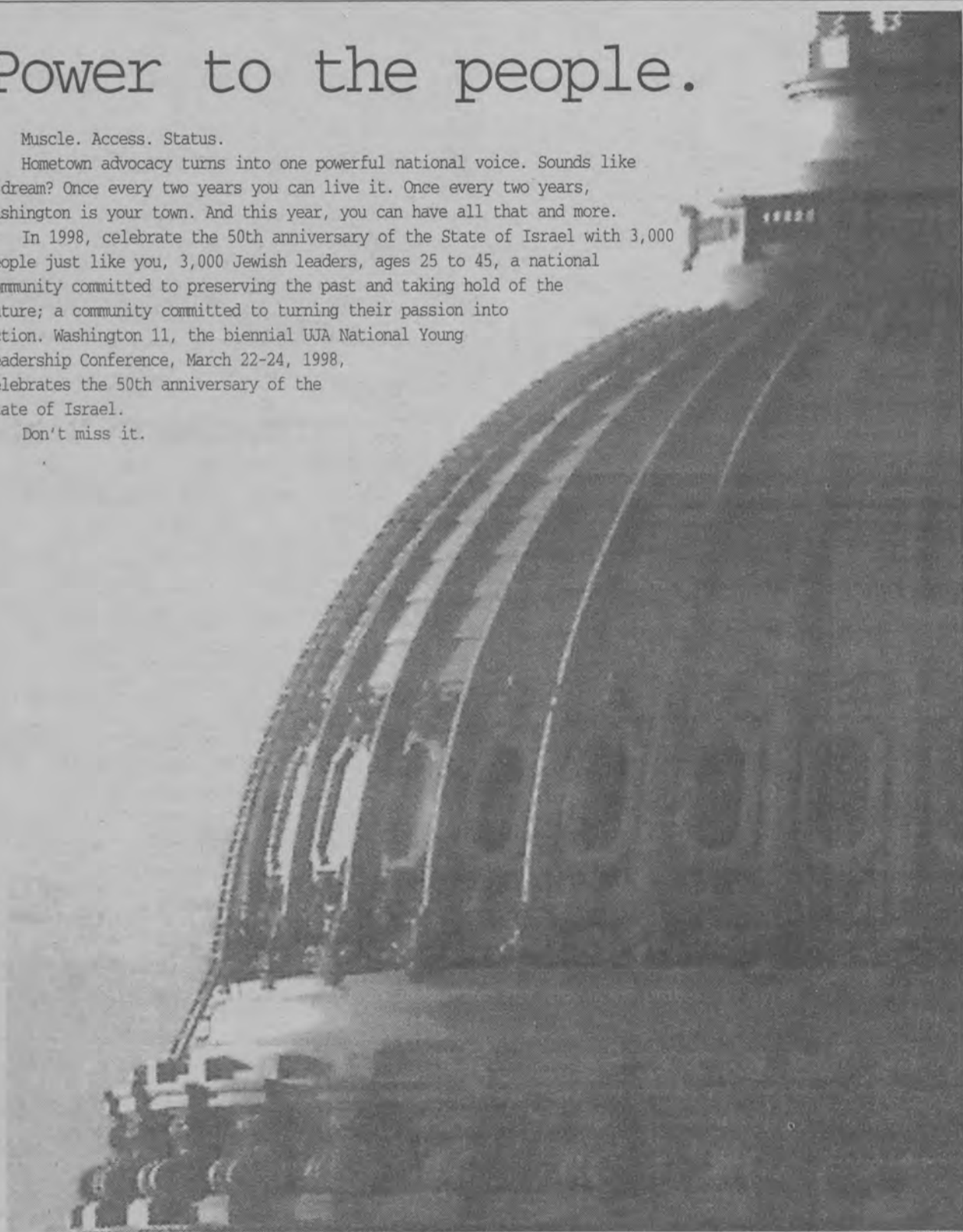
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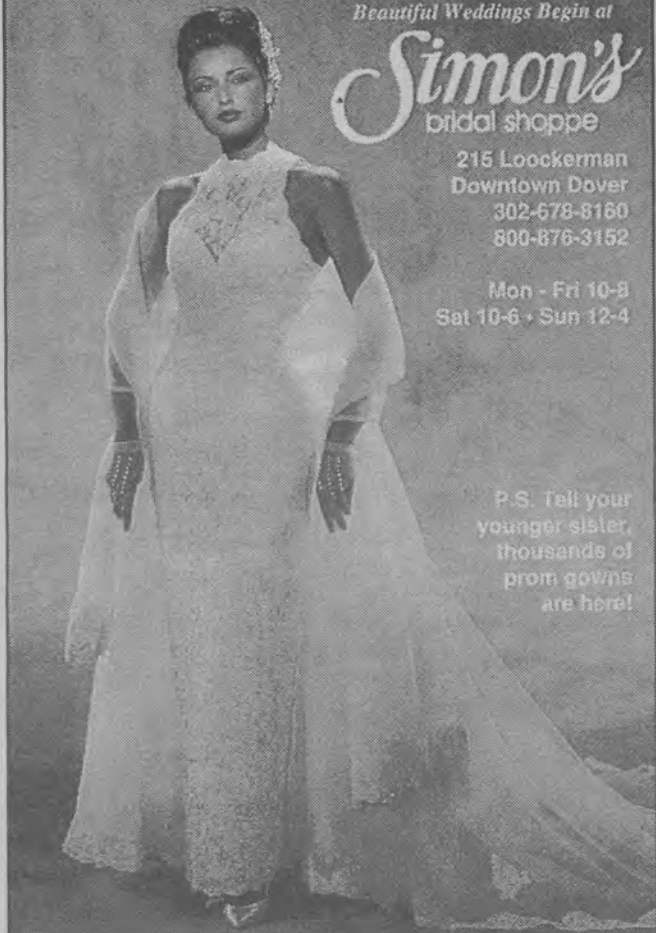
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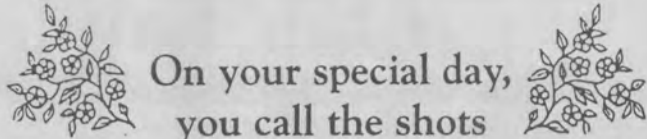


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OPINION

Do Not Forsake

Continued from page 5

K-12 can provide. A Jew does not simply wake up one morning to announce that he/she has decided to abandon Judaism, adopt a new faith or marry out of the faith.

For those who persist in ruminating over the potential negative consequence of committing to a system of school funding based on choice, I can only compare them to a crowd standing near a home that is on fire but also has a crack in its foundation and rather than trying to extinguish the fire they spend their time discussing the need to repair the foundation's crack. In 1950 there were 5.5 million Jews in the United States with a total population of 150 million. Today the population has grown to 250 million while the Jewish community remains static at 5.5 million and of that group only about one-third will admit to being Jewish when pressed to do so. American Jewry despite all its current political and economical power may be on the verge of becoming a boutique religion, a mere curiosity.

During the last century being an American Jew was about becoming a good American and without a doubt public schools and Jewish Community Centers fulfilled that goal admirably. Today the question that we have to be asking ourselves is how do we good Americans become good Jews and what kind of Jewish institutions and Jewish leadership is it going to take to achieve that goal? Most of us already know the answer. Perhaps the ultimate question is whether American Jewry and especially its leadership is really ready to adopt a more intensely, more proactive Jewish lifestyle with a concomitant reshaping of values and reordering

School Vouchers

Continued from page 5

cy. One goal of the public schools in a free society is to transmit the culture and shared values of the society into which the students will move as citizens of a democracy. We do this so that there is a common basis on which democratic dialog can take place. In 1847, Horace Mann said, "Public schools are the only foundation upon which republican government can securely rest." It may not be doing this job as well in some instances as we would like, but that demands the active and vocal participation of the parents, through the electoral process and their presence in school organizations for reform. In Delaware, as in many places, school board elections are notorious for the low voter turnout. This low turnout has been used by the Religious Right to elect their candidates, some under "stealth" conditions where their views are kept secret until they are safely elected. School board elections are easily one of the most important votes a citizen will cast.

Whether we have children in public schools or in religious schools, or in no school, this problem is ours - it is immediate and it is crucial to the continuation of American democracy as we know it and to our continued status as first class citizens.

of priorities, foremost, being Jewish education, the cost of which under the current system of funding remains prohibited for many

Jewish families.
(Rabbi Dresin is the spiritual leader of Adas Kodesch Shel Emeth)



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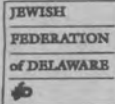
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PANIM EL PANIM

(Face to Face with JFD People)



Best Super

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The 1998 Super Sunday was called the best ever by more than one observer. It is true that more money was pledged than ever before – over two hundred thousand dollars. It is true that more sponsors showed their generosity than ever before. All of this means so much to the many recipients of the UJA Federation Campaign. But the day was also a great success for the community building, fellowship and good time had by all.



Super Sunday training helps volunteers understand that here at home, in Israel and in 60 countries around the world no gift touches more lives.



Super Sunday Co-Chair Caryl Marcus-Stape helps keep spirits high for the successful FUN-a-thon.



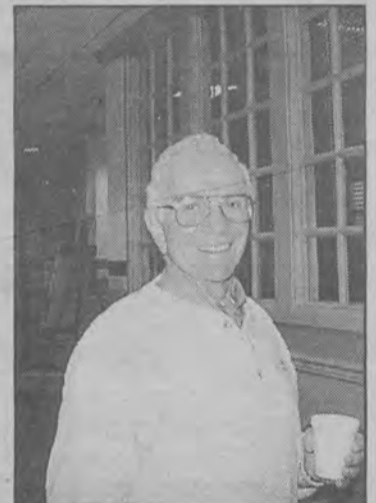
From left, Campaign Chair Barry Kayne, Super Sunday Co-Chair Debbie Perch, JFD President Leslie Newman, JFD Executive Vice-President Judy Wortman, Super Sunday Co-Chair Jeff Stape and Super Sunday Co-Chair Caryl Marcus-Stape are all proud of our best Super Sunday ever!



Super Sunday callers give themselves a well-deserved pat-on-the-back for their good work giving friends and neighbors an opportunity to give *Tzedakah* to the UJA Federation Campaign. It's either that or the macarena.



A good time was had by all as money was raised for a good cause – the UJA Federation Campaign.



Super Sunday Committee Member Larry Isakoff has the experience to know that good things are happening at Super Sunday.



Federation Vice-President Don Parsons shares a light moment with Super Sunday Committee member Steve Paikin and JFD Board member Toni Young. Parsons told volunteers about an emergency mission he completed overseas to see how critical UJA Federation dollars are necessary for hungry Jews in Eastern Europe.



Campaign Co-Chair Barry Kayne, Campaign Director Bernie Greenberg, former Campaign Director Lelaine Nemser and JFD Executive Vice-President Judy Wortman felt good about the best Super Sunday ever.



From morning to evening, volunteers dialed to help provide services to people in need.



Teen volunteers called their peers for UJA Federation Campaign contributions. These callers and donors both learn a lesson in *Tzedakah*.



Super Caller Gene Marcus was recognized by his daughter Super Sunday Co-Chair Caryl Marcus-Stape for encouraging donors to give greatly needed increased gifts.



PANIM EL PANIM

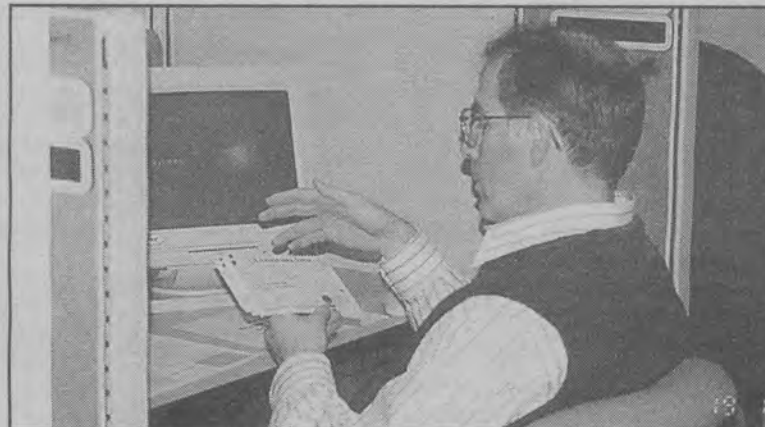
(Face to Face with JFD People)



Sunday Ever



Federation President Leslie Newman and Board Member Suzanne Grant take a break between calls.



Federation Vice-President John Elzufon peruses a pledge card and prepares his pitch.



Super Sunday Coordinator Dan Weintraub confers with Campaign Director Bernie Greenberg about how many cookies should be available for volunteers.



Super Sunday Committee Member Doug White and Super Sunday Co-Chair Debbie Perch were happy to see their plans worked out for a great phone-a-thon.



Volunteer Stu Nemser explains the allocations process to Super Sunday teen volunteers.



Several University of Delaware students were happy to help support the UJA Federation Campaign which benefits so many services and programs including those offered by Hillel at the University of Delaware.



From left, JCC Assistant Director Michelle Weinraub and Hillel Director Renee Shatz enjoy Super Sunday – just for the mitzvah of it.

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Bernice Edwards and Beth Greenberg, on staff with the Milton and Hattie Kutz Home volunteer their Sunday afternoon to help the UJA Federation Campaign bring in resources for a great variety of local programs and services including some of those offered by the Milton and Hattie Kutz Home.

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BRIEFS

U.S. to Fund Holocaust Survivors

By DANIEL KURTZMAN

WASHINGTON, Jan. 27 (JTA) — The U.S. House of Representatives passed legislation this week authorizing the United States to provide \$25 million to Holocaust survivors.

Tuesday's action fulfills a pledge made by the Clinton administration in December to contribute \$25 million to a new international fund to benefit Holocaust survivors around the world.

The United States and Britain announced creation of the fund in London at an international conference on the Nazi gold affair. Officials of the two countries said they hoped it would prompt nations with claims to 5.6 tons of residual Nazi-looted gold held by the Tripartite Gold Commission to contribute their share to help Holocaust survivors.

In addition, the legislation, known as the Holocaust Victims Redress Act, attempts to make good on a postwar U.S. government pledge to compensate Holocaust survivors for lost assets.

Only \$500,000 out of \$3 million pledged by Congress following the war was ultimately paid out to Holocaust survivors. The new allocation of \$25 million reflects the current estimated value of the \$2.5 million balance lawmakers say is still owed.

The bill also provides \$5 million for further archival research into the issue of looted assets and calls on governments around the world to take action to ensure that artworks confiscated by the Nazis — or by the Soviets in the aftermath of World War II — be returned to their rightful owners.

The bill, passed by the Senate even before the December conference, now awaits President Clinton's signature.

Israelis Can Use Internet for Divorce

By NAOMI SEGAL

JERUSALEM, Jan. 27 (JTA) — Filing for divorce in Israel may soon be just a mouse click away.

Keeping pace with the times, the Orthodox-controlled rabbinical court system is putting the final touches on a Web site that will enable Israelis to file via the Internet for a get — the religious divorce required to dissolve a Jewish marriage.

"I believe that it is a matter of months before divorce papers can be filed from home," Rabbi Eliahu Ben Dahan, director of Israel's religious court system, told the Israeli daily Yediot Achronot. Dahan said those seeking a divorce would also be able to use credit cards to pay the fee for opening a divorce file the electronic way.

In a related development, the Knesset Law Committee has completed preparations for final action on a bill that would authorize sanctions on men who refuse to grant a get to their wives.

Latvian Apology Causes Uproar

By LEV KRICHEVSKY

MOSCOW, Jan. 28 (JTA) — The Latvian Parliament has called on the Baltic nation's president to appear before them and explain remarks he made during a trip to the United States earlier this month.

Latvian legislators made the request after receiving a copy of President Guntis Ulmanis' speech to the Anti-Defamation League, in which he apologized for Latvian participation in the genocide of Jews during the Nazi occupation of the country from 1941 to 1944.

Ulmanis told reporters upon his return from the United States that in his speech he was only referring to individuals — and not to the country as a whole.

The Latvian leader is slated to pay his first visit to Israel at the end of next month.

Russians Indicted as Israeli Spies

By LEV KRICHEVSKY

MOSCOW, Jan. 28 (JTA) — Two former Russian military intelligence officers have been indicted on charges of spying for the Mossad, Israel's foreign intelligence service, according to a Moscow newspaper.

The two were allegedly involved in transferring classified photographs taken by Russian satellites to an Israeli diplomat stationed in Moscow, said Russian security sources.

If convicted, the two could receive up to 20 years in prison.

This was the first time that Russian security officials were arrested on charges of spying for Israel, the sources said.

Albright Has Words for the Boys

Secretary of State Madeleine Albright was described as being "frustrated" following a series of meetings this past weekend (February 1-2) with Prime Minister Benjamin Netanyahu and Chairman Yasser Arafat. No progress was made in her effort to move the peace process forward.

The Secretary of State reportedly made a point of saying to both leaders that "I am sick and tired of your giving me a pile of complaints about the other side. There is far too much at stake for this to go on ... It is no longer enough to simply talk about wanting peace; it is time to make the difficult decisions and exercise the leadership necessary to achieve it."

NATIONAL • INTERNATIONAL

Touchdown in Tel Aviv

American football has reached the Holy Land. As part of the US National Football League's (NFL) attempts to export the game worldwide, some 60,000 Israeli high school students will learn to play this year. The NFL also hopes for a future Israeli professional team to compete in the League's world championship.

By SIMON GRIVER

NFL Israel was established recently in order to introduce American football to Israel. Like most of the world, Israel is soccer-mad, but the NFL is confident that it can generate enough interest among players and spectators to make the American game economically viable in Israel.

NFL Israel has worked out a ten-year game plan which is as strategically meticulous as a successful strike in American football. In the first phase, sponsorship, promotional and broadcasting deals are being put in place. At the same time, 60,000 high school students will learn to play the game: the Amal vocational training high school network will give American football classes to 40,000 of its students, and Israel radio's *Reshet*

Gimmel, together with the McDonald's hamburger franchise, has recruited some 20,000 youngsters for American football courses around the country.

In the second phase, one of the NFL's leading teams — the New England Patriots — is committed to playing an exhibition match against another major US team at Israel's national soccer stadium in Ramat Gan within the next two years. Furthermore, Israeli interest in American football will be stimulated by live weekly broadcasts of a big NFL match with Hebrew commentary on a local television station.

Within a decade, it is hoped that Israel will have its own professional team — which will compete in the NFL's world league — comprised mainly of native-born stars who have graduated from the current high school program.

Nativ Robinson, a leading disc-jockey with Israel Radio's popular music network *Reshet Gimmel*, admits to being crazy about American football since childhood and feels that Israel is ripe for the introduction of American football.

"American football is much more than sport," he explains. "It is a superb spectacle which generates a wonderful atmosphere before, during and after the match. Israelis will enjoy the thrill of the match as well as the sophisticated tactics of the game."

The NFL has targeted Israel as part of its plan to invest in the development of the game throughout Europe, the Far East, Latin America, Australia and New Zealand. Robinson was recently among a delegation of NFL Israel representatives who traveled to Dublin to watch the Pittsburgh Steelers play against the Chicago Bears and see how the game is being marketed in Ireland, in order to encourage it in Israel. One advantage in Israel, explains Simon Philips, chairman of NFL Israel, is that "we have a cadre of 400 American-born coaches who are living in Israel and have all played American football in the past."

With an eye towards the future, the Israeli daily newspaper *Ma'ariv* is currently running a competition to find a name for Israel's professional NFL team.

17-Year-Old Founder of Kosher-Only Soup Kitchen

By KARYNNE NAFTOLIN

Advocate Staff

BRIGHTON — Jewish tradition is quite clear about every Jew's obligation to perform acts of "tzedakah," a word that is usually translated as "charity" but more accurately means "righteousness."

Jessica Singer, a senior at the Maimonides School in Brookline, took tzedakah to a new level earlier this month by organizing a kosher soup kitchen that each Thursday night serves hot, kosher meals to the needy at the Jewish Russian Center of Shalom House on Chestnut Hill Avenue in Brighton Center.

Helping others is not new territory for Singer, who, as president of her class last year, was the catalyst for other activities revolving around "chesed," or kindness. Singer's mother died when Jessica was only 4, and it was partly that loss that spurred her to charitable work, she told the Advocate in an interview this week.

"I was brought up being told constantly about all the wonderful things my mother did for people," Singer said.

The Manchester, N.H., native spent this past summer in the Ukraine, teaching Hebrew and Judaic studies. Last year, she spent time working in the Allston-Brighton soup kitchen where, she said, she saw firsthand that there are members of the Jewish community who do not have enough to eat. One woman's story, Singer said, struck especially close to home. The woman confessed to the then 16-year-old girl that her own child, years ago, attended the Maimonides School and that she is now living on the streets.

Singer, now 17, acknowledged she felt conflicted as a religious Jew

serving nonkosher food to Jewish people; it was that dilemma, she said, which prompted her to consider organizing a kosher soup kitchen.

Singer began making phone calls in September, and, she conceded, was not met initially with great enthusiasm. Several members of the community told her Jewish people would be too proud to come to a soup kitchen, she recalled. Far from being discouraged, however, she became even more determined to push ahead with her endeavor.

"I'm the type of person who gets what I want," Singer said.

And get what she wanted she did. Within a few months, Singer had garnered the support of several Maimonides classmates, parents, teachers and administrators as well as members of the wider community. She organized a phone-solicitation effort through which students raised more than \$750 in cash donations; the money will be used to purchase kitchen utensils, such as disposable pans for heating the food, potholders, paper plates and cutlery, she said.

Singer also plans to apply to the Combined Jewish Philanthropies of Greater Boston for a grant.

The soup kitchen is supplied with food by several donors, including Brookline-based Andrew's Catering and the Milk Street Cafe, a kosher restaurant in downtown Boston.

"It's terrific"

Last Thursday night, Jan. 15, the menu included two kinds of soup, pizza, quiche, salads and pies. Singer said that several other kosher restaurants have offered to donate food, but she decided to keep the kitchen's offerings dairy.

On the soup kitchen's opening

night at the beginning of this month, only two people took advantage of it that first time the facility was available. For the second week, the kitchen was publicized more widely in local churches and synagogues, and five people came to eat.

Singer expects the numbers to increase steadily each week the soup kitchen is in operation. The kitchen has the capacity to serve about 30 people at one time, she estimates.

Alyson Morse-Katzman, coordinator of Family Table, a community-wide program that collects and distributes groceries to needy Jewish families in Greater Boston, stressed that there is no competition between the two projects.

"I think it's terrific," Morse-Katzman said in a recent telephone interview. "We are all trying to feed Jewish people in need. It's great that she [Singer] took the initiative."

Singer's friends and classmates sing similar praises about the young activist.

"Helping people is in her blood," Daniel Toubian, a fellow senior at Maimonides who has been volunteering at the soup kitchen, said of his classmate.

After graduation this summer, Singer plans to study in a yeshiva in Israel for a year and then attend Stern College in New York to pursue a joint degree in business and social work.

While she is uncertain of the career she would like after completing college, Singer is determined it will involve helping people.

"I want to be working out in the streets," she said, voicing an interest in possibly joining the Peace Corps. "I like to get my hands dirty."

SPECIAL FEATURE

Tu B'Shevat

A New Year for Trees; A New Year for JNF

By RONALD S. LAUDER

On Tu B'Shvat, Jews around the world celebrate new life. Most often we observe the holiday by planting seeds and saplings that will one day grow to be trees, straight and tall, providing benefits to the land they grow from, the air they replenish and the people and animals with whom they coexist on Earth.

Trees, of course, are one of the most recognizable symbols of the Jewish National Fund and its Israel-based parent, Keren Kayemeth Le Yisrael. Beginning with a generation of Jews who shared a Zionist dream almost one hundred years ago, JNF and KKL undertook the work of acquiring the ancient, desolate land that became the basis for a modern Jewish homeland. They did it by filling Blue Boxes with hard-earned coins that became their investment in the future of the Jewish people.

Succeeding generations of Jews made JNF a tool for the reclamation of that land. One generation

was a population exploding with post-war immigration; another gave it the resources needed to create the infrastructure needed to support a post-Cold War wave of one million immigrants from Eastern Europe and Ethiopia.

To our generation - and those that follow - falls the responsibility of supporting JNF's current mission: reclaiming and afforesting desert land, conserving and producing water, and developing resources and infrastructure that will enable economic growth, economic progress and a secure future. This is a mission crucial to the existence and viability of the land of Israel in the new millennium.

A modern parable of Tu B'Shvat might treat these generations of JNF first as tree that grew quickly and, with little care, bore fruit; then as a tree with health threatened by overgrowth, lack of light and misguided care, a tree that did not provide all the benefits it should or all that the Jewish people need. Finally, our parable would see the

tree in the hands of new caretakers, those who had learned lessons from the recent past and understand the methods of modern cultivation: Today the tree is becoming healthy and productive.

The new caretakers, of course, are the officers, executive committee and professional staff that have taken over the leadership of today's JNF. The process, which began just after Tu B'Shvat one year ago, resulted in a new direction in September 1997 and has continued with the December election of a lay executive committee that is almost completely new, including highly-respected newcomers signing on to JNF's mission for the first time.

The new direction has produced a new, vital energy to JNF in America. Expenses have been slashed by \$5.1 million and an overgrown system of regional offices has been pared back to an efficient and productive size. The first-ever certified public audit of JNF's finances is almost complete, and it will bring JNF's activities and

finances to a place of conformity with accepted standards and public accountability.

The patience of those who have long loved, respected and supported JNF is about to be rewarded by the first fruits of this tree: The 1997 JNF Campaign is the best start ever: A mission that took just 10 donors to see Israel through the eyes of JNF, drew commitments of \$23 million to JNF, with almost \$7 million going to the current 1998 campaign. Two more such missions are planned for 1998, along with other initiatives that will raise the number of major gifts made to JNF and make smaller donations more profitable to us.

What does all of this mean? It means that JNF will dramatically increase the percentage of funds collected that are sent to Israel, even in this, the first year of the new direction: perhaps coming close to doubling last year's total. And, JNF will deliver on its promise to send at least 70% of funds raised to Israel one or two years sooner than the commitment made in September to do so by the

end of the 2001 fiscal year.

JNF is again becoming a tree growing straight and tall, ready to play its proper role in the life of the land of Israel.

The rabbis taught us that it is impossible not to see the unique relationship of trees to both the physical and spiritual lives of Jews. Rabbi Sampson Raphael Hirsch wrote "The contribution of the tree is not rooted in its magnificent branches, leaves and fruit, but rather in the roots, which are held in place where winds and storms do not reach." And Rabbi Yochanan ben Zakai said, "If you should have a sapling in your hand and be suddenly told that the Messiah has come, plant the sapling first and then go welcome the Messiah." At JNF, we believe we have learned these teachings well.

We the leadership of JNF invite you to join us in our continuing efforts to green and cultivate the land of Israel. Hag Sameach! Shana Tova!

(Ronald S. Lauder is president of the Jewish National Fund.)

Coalition on the Environment and Jewish Life

NEW YORK - Over 90 Jewish environmental activists from 20 states have made plans to establish regional COEJL chapters around the nation. The activists were gathered at Camp Ramah in Ojai, California this past weekend for the 1998 COEJL Jewish Environmental Leadership Training Institute. COEJL, the Coalition on the Environment and Jewish Life, involves 26 national Jewish organizations, hundreds of local Jewish institutions, and thousands of individuals in Jewish environmental study and action. COEJL is also the Jewish member of the National Religious Partnership for the Environment, along with the National Council of Churches, the U.S. Catholic Conference, and the Evangelical Environmental Network.

In its fifth year of organizing among national and grassroots institutions across the spectrum of Jewish life, COEJL is working with activists in more than a dozen regions to establish chapters. COEJL activists will work through these chapters to build vehicles for the engagement of both established Jewish institutions and unaffiliated Jewish individuals in Jewish environmental study and action.

"A new chapter of American Jewish life is being written by our network of inspired, talented, and dedicated activists," said Mark X. Jacobs, COEJL director. "Together, we are discovering afresh the richness of Jewish traditions, involving the Jewish community in environmental problem solving, providing new opportunities for

Jewish identity and affiliation, and building bridges between the Jewish community and people of other faiths and backgrounds. It is very exciting."

Institute participants included grassroots activists, students, Jewish educators, rabbis, scientists, and environmental professionals from Conservative, Orthodox, Reconstructionist, Reform, Renewal, and secular backgrounds. The conference was held in California this year in part to honor the work done by activists attending last year's Institute, who have established COEJL of Southern California, Bay Area COEJL, and the Northwest Jewish Environmental Project. In the coming year, COEJL activists will form new chapters in the Southwest (Arizona/New Mexico), Philadelphia, Massachusetts, Milwaukee, Santa Cruz (California), and Portland (Oregon).

NATIONAL COEJL CONTACTS

- Sharon Bloome: 206.283.3103; COEJL Steering Committee, Co-chair JCPA Committee on Energy and the Environment
- Ted Eisenberg: 973.992.4800; COEJL Steering Committee, Co-chair JCPA Committee on Energy and the Environment
- Paul Gorman: 212.316.7441; Executive Director, National Religious Partnership for the Environment
- Mark X. Jacobs: 212/684-6950, ext. 213; COEJL Director
- Larry Rubin: 212/684-6950, ext. 208. Executive Vice Chairman, Jewish Council for Public

- Affairs
 - Rabbi David Saperstein: 202.387.2800, COEJL Steering Committee, National Religious Partnership for the Environment, Executive Committee, Director of the Religious Action Center of Reform Judaism
- REGIONAL COEJL CONTACTS
- ARIZONA / NEW MEXICO
 - Jonathan Seidel: 520.615.1599
 - Rebecca Wood: 505.856.5609
- CALIFORNIA
 - Bay Area COEJL
 - Rabbi Stephen Pearce: 415.751.2535
 - Barak Gale: 415.543.9011
 - Adam Weisberg: 510.845.7793
 - Los Angeles
 - COEJL of Southern California
 - Saran Kirschbaum: 310.559.1281
 - Adi Liberman: 213.485.3357
 - Lee Wallach: 213.761.8145
- San Diego
 - Michael Oshman: 619.287.4261
- Santa Barbara
 - Elihu Gevirtz: 805.568.2018
- Santa Cruz
 - Hillary Lennard: 408.426.3332
- Ventura
 - Jewish League for Environmental Awareness
 - Jeff Auerbach: 805.652.5741
- FLORIDA
 - Raphaella Monchek: 352.846.8146
- ILLINOIS
 - Aaron Katler: 773.244.9625
- MASSACHUSETTS
 - Michelle Frankel: 617.353.6976

- MICHIGAN
 - Teva of Metro-Detroit (Federation)
 - Stacy Hoffer: 313.961.4099
- NEW JERSEY
 - Partners for Environmental Quality
 - Pamela Frank: 973.884.4800
- OHIO
 - Rich Swirsky: 330.864.8464
- OREGON
 - Jordan Epstein: 503.245.6580
- PENNSYLVANIA
 - Deborah Taylor Caine: 215.922.6590
- WASHINGTON STATE
 - Northwest Jewish Environmental Project
 - Larry Nicholas: 206.448.5349
- WASHINGTON, DC
 - Shomrei Adamah of Greater Washington, DC
 - Mike Tabor: 301.587.2248
- WISCONSIN
 - Rochelle Whiteman: 414.351.2291



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ISRAEL AT 50



Celebrating Delaware's Connection to the Holyland

By TONI YOUNG

In 1948, some 3,000 Jews from around the world, including Wilmington's Norman "Sonny" Schutzman, volunteered to fight in Israel's War of Independence. Today Schutzman states unequivocally that deciding to go to Israel and join the Israeli army was his most important decision.

During World War II, Sonny Schutzman served in the United States army for four years. When he returned to Wilmington in 1945, he opened a bowling alley on Governor Printz Boulevard and believed that he would never put on a uniform again. However, as Schutzman explains, "the full impact of what was happening in Palestine struck me. For the first time in 2000 years, the Jews had the opportunity of establishing their own state. After 2000 years of being degraded, butchered and thrown out of countries throughout the world, the Jews as a people were planning to set up their own state in Israel. Although I had never been a Zionist, I now realized the full impact of what was happening."

There was no question in Schutzman's mind that Israel would win the war, absolutely none whatsoever. "I volunteered because I knew this was our golden opportunity, and I knew I had to be part of it. We say 'An Brera' there's no alternative. If we had lost the war, there wouldn't have been a Jew left in Israel. They would have all been slaughtered. So that's where the 'An Brera' comes in. When you're in that kind of situation you don't sit there and worry, you do. Israel needed every person it could get its hands on."

Schutzman described his emotional reaction to seeing Israel for the first time in a letter to Ben Codor, executive director of the



Jewish Federation of Delaware. "I could see Mount Carmel rising up out of the sea with Haifa clinging to its side. It was the most unforgettable sight I've ever seen. In spite of the fact that I've never been a Zionist and had never spent much thought on Palestine, this was the proudest moment of my life. Here spread before me was not only a land, a city and a seaport built by Jews but fought for by Jews. Having built this land and fought for it with Jewish blood, no power in the world could ever take it away... Everything that I saw was literally of the Jews, by the Jews and for the Jews. The control tower of the airfield was operated by girls in the Israeli army. The bus that took me to Haifa was part of a Jewish cooperative transportation system. My first night was spent at the Hebrew Technical College, considered one of the finest in the Middle East. I realize now that in spite of all the talk and pictures and plans for Palestine that had come my way before, I had subconsciously thought of Palestine as part of the Bible. What I saw before me now was not only a country with a history dating back to biblical times, but a country

modern in every respect. The amount of work put into this land to make a country is unbelievable. Next to Arab shacks, a beautiful Jewish city arises, next to Arab barren sand dunes lies a Jewish fertile farmland. The plans for the future of this country are breathtaking at first, but when one sees what has been done in the last few years, with practically nothing for a start, one is sure that all and more will be done."

When Schutzman volunteered in July 1948, Israel was expecting its first shipment of anti aircraft guns from Czechoslovakia. Since he had experience with anti aircraft guns, Schutzman had been asked to train Israelis in their use. However, the day after his arrival, Schutzman enlisted in the infantry because the anti aircraft guns had not arrived. (They never did arrive). Half of the 72nd Battalion had been killed at the Battle of Latrun, and army leaders were hoping to build the battalion up with all English speaking volunteers. Schutzman was put in charge of Company B, which had only 60 men who had survived the Latrun battle, and meager arms, thirteen rifles, three pistols and a few hand grenades. With Company B and the 7th Brigade, Schutzman swept through the

Galil, fighting day and night, until he knew the Galil like the fingers on his hand. Although Schutzman was completely absorbed in combat and training, he found time to write to Codor and praise the Israelis. "The entire country has been on the front line, and in every respect the courage of the people is unbelievable."

By the spring of 1949, all fighting had ceased. Recognizing that he could do more for Israel from the United States then by staying in Israel, Schutzman, returned to Wilmington. Ben Codor immediately asked him to become chairman of the Young Adult Division of the Jewish Federation, which the previous year had raised \$2,000. Schutzman agreed but insisted on a goal of \$10,000. His strategy was simple. Instead of charging \$15 for the special gifts dinner, they would charge \$50. The thrust of the campaign was "anyone making \$50 a week could give a dollar a week." The dinner attracted 85 people and raised over \$11,000. Wilmington's Adult Division became the number one division in its class in the United States. Not only was the Young Adult Division successful beyond all expectation, but at the dinner, Sonny met Helen Tomases, who became his wife.

Sonny continued to serve the community in numerous capacities including as president of the JCC, president of Beth Shalom, and board member of the JFD. For the last ten years, Sonny has devoted tremendous energy to building the Jewish Community Endowment Fund (now known as The Jewish Fund for the Future). As he explains, "I became a prime mover because I felt strongly that endowment giving is crucial for the Jewish people. I never could understand how a person could give money and work for an organization during his lifetime and not want to insure its continuity after he was gone." Helen and Sonny have arranged their affairs so that someday each of their three children will receive 25% of their assets, and the Jewish people through many of its organizations will also receive 25%.

Sonny states clearly, "Going to Israel gave me the two most important things in my life, my family and the opportunity of taking a leadership role in the Jewish community. My philosophy of life is very simple. I know that each of us is placed on this world for a few minutes. Our role and responsibility is to make this world a better place to live."

City Business Man Joins Israeli Army as Officer

Norman I. Schutzman, 28, World War II Veteran, Arrives in Palestine to Serve For Duration of War There

By CY LIBERMAN

A young Wilmington business man arrived yesterday in Palestine to serve as an officer in the Hagahab. He is Norman I. Schutzman, 28-year-old veteran, who is part owner and manager of the Boulevard Bowling Alleys.

During Israel's fiftieth anniversary year, the JHSD is collecting material about Delawareans in Eretz Yisrael. Please send papers and pictures about your connection, whether it is brand new or pre statehood, to the JHSD at 505 Market Street Mall, Wilmington 19801 or call the JHSD at 655-6232 for additional information. Selected stories will be published in this column throughout 1998.

The Making of a Jewish State 50 Years Ago

U.N. COMMISSION ASKS SECURITY COUNCIL FOR "ADEQUATE MEANS" TO IMPLEMENT PARTITION

LAKE SUCCESS, N.Y., Feb. 2 (JTA) — The United Nations Palestine Commission, which is charged with the implementation of the partition decision of the General Assembly, today submitted its first monthly report to the Security Council, making it clear that the Council will have to back the authority of the Commission with "adequate means" if the U.N. decision is to be implemented.

Pointing out that the Palestine security position has declined steadily and that there is increasing deterioration in the civil administration, the 15-page report says:

"All information thus far available to the Commission leads to the conclusion that the situation in Palestine as regards both security and civil authority is more likely to worsen than to improve. The Commission envisages the possibility of a collapse of security and administrative services on the termination of the Mandate unless adequate means are made available to the Commission for the exercise of its authority."

The Commission is now devoting "most serious attention" to the various aspects of the security problem, with particular reference to the possible need for an international force to be sent to Palestine, the report reveals. "This matter will be the subject of a special

report to the Security Council," the document says.

JEWISH AGENCY STARTS INQUIRY INTO BOMBING OF OFFICES OF J.T.A. AND PALESTINE POST

JERUSALEM, Feb. 2 (JTA) — The Jewish Agency started an inquiry into the blasting last night of the building in which the Jewish Telegraphic Agency and the English-language Palestine Post had their main offices. The building was still burning today. An official announcement revealed that one woman was killed and about 20 persons injured in the explosion.

The Jewish Telegraphic Agency continued to serve all newspapers in Palestine and the outside world

from temporary quarters. The Palestine Post also appeared today, using borrowed presses.

Reports are gaining currency here that the outrage was perpetrated by members of a fascist gang of Britons serving on the Palestine police force, rather than Arabs on whom the blame was first attached.

Referring to the Agency inquiry into the explosion, a spokesman said that "as yet there is no concrete evidence at all, no evidence that it was done by Arab terrorists, and not even the slightest evidence that it was done by Jewish terrorists."

U.N. PALESTINE COMMISSION ADVISES JEWISH AGENCY TO

APPEAL TO SECURITY COUNCIL

LAKE SUCCESS, N.Y., Feb. 5 (JTA) — The U.N. Palestine Commission, after discussing the charges of aggression brought by the Jewish Agency against Syria and Lebanon, today decided to incorporate the charges in its special report on the Palestine security situation which is now being prepared for submission to the Security Council. At the same time, the Commission advised the Agency to file its charges directly with the Security Council.

The Commission today received official confirmation that Palestine had been invaded three times by well-organized Arab military units from Syria and Lebanon.

OPINION

Twenty-Five Years Later

By **CONNIE KRESHTOOL**

Twenty-five years ago when the Supreme Court issued its landmark decision on the *Roe v. Wade* case the Religious Coalition for Abortion Rights (now known as the Religious Coalition for Reproductive Choice) called a national press conference in Philadelphia. I represented the Women of Reform Judaism on their Board of Directors and was invited to be one of the six participants. The conference was covered by the national media and for days afterwards I heard from friends across the country who saw me on the CBS evening news.

We applauded the Court's decision that the right to privacy which is guaranteed to every American citizen under the Constitution included the right of women to make decisions about when to have children without governmental interference. This decision ended decades of back-alley abortions and made significant

improvements in reproductive health. Many of us thought that the battle for abortion rights had been won.

However in the twenty-five years that have passed there has been an ongoing struggle by anti-abortion forces to reverse the decision if not through a Constitutional amendment then through legislation, litigation or intimidation. I have personally been convinced except for the Catholic Church and its moral stance what most opponents are fighting is the right of women to control their lives and to be able to participate fully in America's economic, social and cultural life.

I have continued my pro-choice advocacy by serving as a representative of the Sisterhood of Congregation Beth Emeth on the Delaware Coalition for Choice. The Coalition brings together community groups who are pro-choice. For nearly a decade the Coalition has monitored legislation which seeks to deny the right of

Delawareans to choose when to have children.

On January 22, 1998, twenty-five years later the *Roe v. Wade* decision I joined over three hundred women at a special 25th Anniversary celebration sponsored by the Coalition and held at the Trabant Student Center at the University of Delaware. We especially wanted to highlight the importance of this decision because so many young women have taken it for granted. To do this the Coalition commissioned a film which was produced in Delaware by a nationally-known film production company and called "The Fabric of Freedom in Delaware: Women's Right to Choose."

Filmed interviews were conducted with Delawareans who related how their families suffered because safe abortion services were not available to them pre-*Roe v. Wade*. Also in the film and explaining the importance of safe and legal abor-

tions were Judge Roxana Arsht who served in Family Court for many years and Ellen Meyer, an attorney specializing in women's law.

Elizabeth Ryan was honored at the dinner for her management of the Pro-Choice Medical Fund, a private fund which helps pay for abortions for those women who cannot afford these services. Among those who have received aid were single and married women; those with no insurance or on welfare; those with no children or up to seven children; prisoners; victims of abuse, rape, and incest; and those with mental deficiencies, fetal deformities or life-threatening pregnancies. There were no Medicaid or state funds to help these poor women.

The speaker for the evening, Joan Coombs, President and CEO of Planned Parenthood of Southeastern Pennsylvania, reviewed for the audience how the opponents of *Roe v. Wade* worked to limit abortion services. When

attempts to pass a human life amendment failed they changed their strategy to limit access through legislation which cuts off federal funding, imposes a waiting period and requires parental notification and through violence which closed clinics leaving many areas without abortion services. Today with so many hospital mergers between Catholic and community hospitals we can anticipate fewer abortion services.

Coombs' message emphasized that we must focus on the real issue which is women's and children's health. She urged all of us to dispel the myths used against abortion. She said that abortion hasn't always been illegal in this country; seventeen states had legalized abortion before *Roe v. Wade*.

The evening ended with the warning that we need to protect *Roe v. Wade*. We all can do this by writing our legislators, monitoring the media, and supporting pro-choice candidates.

OBITUARIES

DR. MARVIN ROBERT BERMAN

A funeral service for Dr. Marvin Robert Berman, 74, of Dover was held Wednesday, Jan. 14, at Congregation Beth Shalom, North Queen St., Dover. Dr. Berman died of complications due to renal failure on Saturday, Jan. 10, 1998, in Pompano Beach, Fla.

Dr. Berman was born on Oct. 27, 1923, the son of the late Harry H. and Bessie Berman.

He was a life long resident of Dover.

Dr. Berman graduated from Dover High School in 1941, and the Pennsylvania College of Optometry in 1944.

He served two years in the U.S. Army during World War II from 1944 to 1946.

After the service, D. Berman returned to Dover to resume the optometry practice begun by his father, where he practiced until his

retirement in 1982.

He served on the Board of Kent General Hospital for 24 years and was past president of the Board of Examiners in Optometry. He was a life member of the American Optometric Association, the American Academy of Optometry of which he was a fellow; an associate life member of Hadassah; and a 32nd degree Mason.

Dr. Berman is survived by his wife of 53 years, Helen Borish Berman; two sons, Dr. Andrew M. Berman of Smyrna and Jeffrey H. Berman of Potomac, Md.; a daughter, Melissa A. Berman of Los Angeles, Calif.; and three grandchildren, Abigail Berman and Sarah Berman of Smyrna and Pacey Berman of Potomac, Md.

Instead of flowers, the family suggests contributions be made to Congregation Beth Shalom, P.O. Box 223, Dover, DE or Hadassah or Lower Delaware, 8 Lexington Dr., Milford, DE 19963.

ELISE M. GROSSMAN

Elise Moskowitz Grossman, 72, who served longer on the State Board of Education than any other member, died Sunday, Jan. 18 in Sherrill House, Boston. She lived in Jamaica Plain, Mass.

Mrs. Grossman, formerly of Riddle Avenue, Wilmington, served on the board from 1970 until 1989 and was vice president for two years. She served during a time when schools in New Castle County were under a federal court order to desegregate.

In 1989, the Delaware General Assembly passed a resolution honoring her for serving on the board longer than any of her predecessors since the board was formed in 1921.

Mrs. Grossman began her career in the 1970s as a health and education community analyst for the Wilmington Planning Department and then was coordinator of community relations for Delaware

Technical & Community College, Wilmington campus.

Mrs. Grossman was former first vice president of the League of Women Voters of Wilmington, and once headed its state education committee. She served on the state Advisory Council on Vocational Education; the Wilmington Mayor's Advisory Council on Urban Renewal; the governor's Child Care Coordinating Committee; and the state Occupational Information Coordinating Committee.

The Wilmington Section of the National Council of Jewish Women presented its Hannah G. Solomon Award to her for contributions to the community in education, and she received the Regional Director's Citizen's Award from Region III of the former U.S. Department of Health, Education and Welfare for her "outstanding and sensitive leadership in human relations and educational programs

for the disadvantaged" in the state.

Mrs. Grossman served on the board of the Delaware Guidance Center for Children and was past president of the Wilmington Council of PTAs. She was a member of Hadassah.

She received a bachelor's degree in psychology from the University of Texas and a master's degree in counseling from the University of Delaware. She moved to Boston in 1992. Her husband of 27 years, Searles A. Grossman, died in 1972.

Survivors are daughter, Sherry L. Grossman of Jamaica Plain; son, Scott of Wilmington; sister, Selma Abelman of Beaumont, Texas; and three grandchildren.

Contributions may be made to Sherrill House, 135 S. Huntington Ave., Boston, MA 02130, or the Alzheimer's Disease & Related Disorders Association, 1 Kendall Square, Building 200, Cambridge, MA 02139.



Laura Patterson and Noah Wortman

NACHES

Patterson - Wortman Engaged

Maxine and Donald Patterson of Savannah, Georgia, Gwenn and Allen Cohen of Hamden, Connecticut, and Rabbi David and Judy Wortman of Wilmington, Delaware, announce the engagement of their children, Laura Patterson and Noah Wortman.

Laura and Noah will be married on Sept. 6, 1998 in Savannah.

Remembrance and Reconciliation German-Jewish Relations: Futility, Possibility, or Necessity?

Lecture by: Hans H. von Stackelberg
Deputy Consul General of Germany, New York

February 23, 1998
University of Delaware, Clayton Hall, 7:30 p.m.

This lecture is part of a series of programs sponsored by the International Council of Delaware and the Jewish Community Relations Council of the Jewish Federation.

ARTS & ENTERTAINMENT

One Woman's View

By PAULA SHULAK

"And so we pray, on this day, to bring together all creation.

We are One; the world is One; nothing is there but One.

Together, United, all is One.

These few poetic lines may not seem at all familiar to you, but try singing them to the tune at the end of the Aleynu prayer which starts with Ve'nemar and you will feel right at home. That's exactly how Rabbi David Kaplan of Temple Beth El felt at the end of a week long class which he took with Hanna Tiferet Siegel last year. He was guided by this unique woman into a fuller and richer understanding of the prayers we all know so well and was inspired along with his classmates to write his own interpretations of those prayers, both in Hebrew and English so that the cadence and inner meaning of

the words took on a much deeper significance. "I learned not just to recite the words but to experience the totality of the prayer itself," he confided to me in a recent interview.

And now all of us here in Delaware are fortunate indeed to have the same opportunity. On February 6 and 7, the Jewish Federation and Temple Beth El are bringing Hanna Tiferet Siegel to Newark for a Shabbat weekend. She will lead services on Friday night and Saturday morning and following a luncheon for parents and children, she will meet with the youngest set for a special concert. The entire community is welcome (although reservations are necessary for the lunch).

What is so tantalizing about this singer and writer of songs? Again in Rabbi Kaplan's words, "She's a performer who does not perform."

She is a professional musician but she does not have the aura one usually expects to find around a professional. Her music comes straight from the heart. "She has trouble being a showman. She is warm and nurturing with so much insight into the inner self that she makes it easy to explore that part

of you." In other words she makes the prayers live both cognitively and emotionally. The title of the course which Rabbi Kaplan took was I AM MY PRAYER, and her teaching enabled him to become one with that prayer by integrating her students into the God within us all. As a result of this course and others, he has been inspired to write several of his own prayers as well as new interpretations of familiar prayers from the siddur. He believes Hanna Tiferet has a unique talent which allows her to pull forth an individual's creativity

even when he or she does not know they are capable. Her music is simple yet packed with meaning. She takes the mundane and infuses it with new relevance.

For example she has written an introduction to the ordinary mitzvah of lighting the Shabbat candles:

Come let us light up our hearts,
Come let us light up our homes
Breathe in and breathe out making circles of love.

Come let us light up the world.
My husband and I have adopted this into our weekly ritual and it is amazing how these few extra words have added to our understanding of what we are doing when we begin Shabbat. On her recent CD entitled OLAMAMA (a combination of Olam and Mama or Mother Earth), Hanna Tiferet wrote and sings a magnificent piece based on the name God reveals to Moses, Ehyeh Asher

Ehyeh. She brings this concept deep into our consciousness by singing:

Don't be afraid of who you think you are,

Just be, just be free.

Open up your heart and shine like a star,

Just be, just be free.

Ehyeh, Ehyeh, I am all that I can be.

Ehyeh, Ehyeh, I am part of a great mystery.

The answer lies in everything and nothing just the same.

Stand in the truth of your Godlight and sail the winds of change.

Ehyeh, Ehyeh, I am all that I can be.

Ehyeh, Ehyeh, I am part of a great mystery.

Try to make this special Shabbat experience your own and join the community on Feb 6 and 7; Hanna Tiferet Siegel is one in a million!

Mandy Patinkin Receives Award

By JULES BECKER

Advocate Correspondent

DORCHESTER - If one saves one life, one saves the world, the Talmud observes. Two weeks ago, singer-actor extraordinaire Mandy Patinkin extrapolated that major principle of Judaism to the rescue of memories during the Remembrance Dinner of the Friends of the New England Holocaust Memorial at the John F. Kennedy Library and Museum in Dorchester.

Describing the work of such memorialists as "more than profound," the acclaimed performer shared some of his Jewish memories in an earlier interview and while accepting one of the organization's first Remembrance Awards (the other recipient being the keynote speaker, Undersecretary of State Stuart Eizenstat) in an evening-capping ceremony.

Discussing his award and his efforts on behalf of the Holocaust memorial, Patinkin, 45, self-effac-

ingly told the Advocate: "I'm just here to pay my respects to the organization and its grassroots work and to keep this nightmare [the Holocaust] alive so that this hatred never happens again."

While the generous performer - who sang at the dedication of the U.S. Holocaust Memorial Museum in Washington and who has vowed, "I'll be there [at similar memorials] whenever they call" - was initially amazed that the Friends would want to give him this honor, he said, "I understood that I would never understand."

Even so, he understands that the organization decided to recognize his continuing involvement with remembrance events and his ongoing commitment to Yiddish, the language of many of the Holocaust survivors.

The mother tongue

The Chicago-born Patinkin acknowledged a lifelong desire to record an album of Yiddish music. As in many American Jewish fami-

lies, however, Yiddish was spoken only when parents wished to keep their conversations private. It took a strong nudge from the late Broadway impresario Joseph Papp, a kind of godfather-mentor to the actor - who told Patinkin nine years ago at a benefit concert for YIVO that it was "about time" - to get him going on this cherished project.

Patinkin went on to win a Tony Award for playing Che (Guevara) in the original Broadway staging of "Evita" and a Tony nomination as painter George Seurat in the Sondheim musical "Sunday in the Park with George." His recent work as Dr. Jeffrey Geiger on the "Chicago Hope" TV series earned him an Emmy.

This year he has been touring at regional theaters, including the Providence Performing Arts Center and the North Shore Music Theatre in Beverly, in a concert of standards and musical hits with accompanist Paul Ford, who will be joining Patinkin for an upcoming tour to promote his soon-to-be-released compact disk, "Mamaloshen."

Indeed, Patinkin has long prized Yiddish standards like "Oifn Pripechik" and "Rodzhinkes mit Mandlen." But he also has embraced classic works of American Jewish composers Paul Simon, Stephen Sondheim, Leonard Bernstein and Irving Berlin - all of whom he maintains wrote songs that could smoothly be turned into Yiddish winners. "[They] felt very Jewish to me," he confessed.

To that end, the untiring performer went through hundreds of compact disks. The result of his exploration, an album called "Mamaloshen" (to be released Feb. 15) is a whimsical anthology ranging from Yiddish versions of "Take Me Out to the Ball Game" and "Supercalifragilisticexpealidocius" and "Maria" and "God Bless

America."

Patinkin delivered an exuberant medley of these selections - at the request of Remembrance Dinner guests - after receiving his award. He was joined by members of the Klezmer Conservatory Band, which performed related music - most notably a Warsaw Ghetto cabaret evocation - throughout the evening. In addition to band leader Hankus Netsky on accordion, the quintet included vocalists Judy Bressler and Rosalie Gerut, mandolin and guitar specialist Jeff Warschauer and bassist James Guttman.

'I love to sing'

The Remembrance Award, presented by BankBoston Vice President Ira Jackson, cited Patinkin "for honoring the memories of the Jewish people and living your life in the Jewish tradition of tzedakah."

The Friends, in focusing on the organization's educational efforts, also honored the performer in its latest informational video about the New England Holocaust Memorial by drawing from his rendition of the Sondheim anthem, "Children Will Listen" (from the musical "Into the Woods") at last year's first

anniversary commemoration at Symphony Hall in Boston.

Patinkin was clearly moved by the award and the importance of his performance in last year's "Lift Every Voice" concert commemoration. He expressed the hope that his new CD would help kids "get hooked on Yiddish" and promised a cyclorama tour (with visual aids to help with the language) once the recording is released.

As for the insertion of his tender "Children Will Listen" rendition in the Friends video, Patinkin offered: "I have never seen my work used in a more beautiful and meaningful manner."

In the same vein, he termed his opportunity "to perform all over this great country" a "tremendous privilege." Still, Patinkin ascribed particular value to "Mamaloshen." "It [the new CD] freed me more than anything else I've ever done," he revealed.

After stirring the more than 500 people attending the dinner with a rousing Yiddish version of "God Bless America" ("Gott Bentsch Amerike"), Patinkin declared: "I love to sing this music ... I will do it to the day I die."

Arab Legend

An ancient Arab legend relates:

During the rainy season, man and beast shiver from the cold and await expanses for grazing. And now Allah arises in his great compassion and brings down for them from heaven three burning coals. The first ember is the ember of the air. It descends on the seventh of Shevat and warms the air. On the fourteenth of Shevat Allah brings down from Heaven the second ember, the ember of water. When it descends the water warms up, and enters the trees and restores them to their blossoming and fertility. The farmer counts an additional seven days, and then Allah brings down the third ember, the ember of land. The earth warms up and is covered with soft grass.

Rav Hai Gaon said: "It would appear from this that Tu bi-Shevat is the New Year for trees, for it is close to the day of the 'second ember' which is called in the language of the Ishmaelites aljama'al-thaniye, in which the trees are moistened and begin to drink. This is close to Tu bi-Shevat of the solstice, and it is fitting that it should be the New Year for trees."

The 13th-century Arab geographer Qazwini states in his cosmography that on the day following the second ember, the fifteenth of Shevat, roses, jasmynes, and narcissus are planted.

(Sefer ha-Moadim [The Book of Festivals])

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Tree and Its Roots

By Rabbi

SAMSON RAPHAEL HIRSCH

The contribution of the tree is not rooted in its magnificent branches, leaves, and fruits, but rather in its roots, which are held in a place where winds and storms do not reach. They are strengthened by the source of living water of renewal. The tree does not worry when the storms seize it and shake and bend it-it does not stir or move from its place, and as long as it is

not uprooted from its place, it shall spring back! Consequently, we find that not only did the tree not lose anything, to the contrary, it gained strength from the struggle.

So too are we. As long as we adhere to our spiritual roots, no wind is capable of uprooting us from our place. The opposite is true: the storms will arouse the power of renewal!

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Rabbi Writes:

Latest Buzzword

By Rabbi ELLEN BERNHARDT
Head of the Albert Einstein Academy

The latest buzzword in education is cross curricular integration. The notion is that in this day and age there is so much information in the world that it is impossible to teach children a significant body of knowledge. Therefore educators have developed a system of teaching thematic units in greater depth in place of teaching a wider range of facts on a superficial level. The goal of educators is to teach first a love of learning and then information. Teachers also need to teach the skills for gaining information, and the ability to think.

Teaching thematic units involves using an overarching theme which incorporates several subjects. A unit could contain material in reading, social studies, math and science reinforcing the same theme; thus, a child could gain deeper insight into a particular subject, exploring it for many angles. In today's world, no unit would be complete without a technology component - use of computers and the Internet to research history and modern thought on a particular subject. Scientists have shown that the more senses that are used in education, the more effective the long term learning. Thus, art, music, drama and dance are often components of the subject being

taught. In Jewish Day Schools such as the Albert Einstein Academy we have the unique opportunity to add the Jewish point of view to the subject matter, bringing in Jewish texts, history and values to a particular theme. As I am writing this article, we are about to welcome the new Jewish month of Shvat. The holiday contained in this month is Tu B'Shvat, the New Years of the Trees. This holiday has provided the Einstein teachers with a wonderful opportunity for integrated units teaching. Last year, Mrs. Michal Cherrin, our Jewish Studies Department Head and Mrs. Judy Smith, our Math and Science Department head worked on a joint project to teach the holiday of

Tu B'Shvat in the context of ecology. In the Jewish studies class, the children studied the Biblical text in the original Hebrew in which the Torah commands us to take care of the earth. There are laws which govern the way we must treat living things which inhabit or grow on this earth. In math and science the children studied ecology, changes to the earth as a result of human habitation, studied rain forest environments and how they could work to protect the environment for the future. They read stories on this theme as well. The culminating activity involved an original play in Hebrew and in English written and acted by the students concerning a modern day approach to ecology. In the play,

the children depicted problems that we, as humans, cause, and ways in which we can work towards a common solution. This integrated unit used reading, social studies math, science, Bible, ethics, computer, library, art, music and drama to positively impact the education of the children. How fortunate are the children living in today's world to experience the innovative modes of learning to deal with the complexities of the world and the challenges that exist now and in the future. Tu B'Shvat the holiday that we honor the trees can serve as a model for teachers and parents to bridge the gap between the secular and Jewish worlds and be a paradigm for modern education.

Rabbi Stricken With AIDS Teaches Torah

By ABIGAIL PICKUS
JUF News

The last thing Rabbi Cynthia Culpeper had time for was a nagging sore throat. With the High Holidays approaching, the newly ordained Conservative rabbi needed the full strength of her voice to lead her congregation in Montgomery, Alabama.

So she visited her local health clinic and found that she had oral thrush an infection in the lining of the mouth that is often one of the early signs of a suppressed immune system, such as HIV. As protocol, she took an AIDS test and then went back to work, putting it all behind her.

Until she got a call from the clinic.

She had tested positive for AIDS.

Culpeper's first thought was that the clinic was mistaken. She had none of the risk factors associated with AIDS: no risky sexual activity, drug use, or blood transfusions. Yet, additional tests confirmed that she had the disease.

She had contracted AIDS from being stuck with a contaminated needle in 1994, while working as a nurse in her hometown of San Francisco during breaks from rabbinical school at the Jewish Theological Seminary in New York.

Since her diagnosis in 1995, Culpeper is visiting Jewish communities around the country to teach the "Torah of AIDS."

"I stand before you as a rabbi with AIDS, and I charge all of you to be rabbis teachers until AIDS is no more. Lots of teaching, Torah, needs to be done in AIDS," the 35-year-old Culpeper told Chicagoans during her December 4 visit to Temple Shalom to commemorate World AIDS Day. Her talk was sponsored by the Jewish AIDS Network (JAN-C), an affiliate of the AIDS Pastoral Care Network that provides prevention education about HIV/AIDS for the Jewish community.

The first thing Culpeper did after finding out that she had AIDS was to look for precedents. Born an Irish Catholic, Culpeper attended Catholic parochial schools and converted to Judaism at the age of

21. Later, after working as a nurse, she entered rabbinical school and was ordained in May of 1995.

"How did other members of the clergy tell their congregants?" she asked.

She found her answer in an article in Tikkun magazine by Rabbi Joseph Edelheit, formerly the rabbi of Emanuel Congregation in Chicago and now the rabbi at Temple Israel in Minneapolis.

"AIDS is a Jewish problem because it is a human problem," Edelheit wrote in one of many articles that earmarked him as among the first rabbis to publicly address AIDS from a Jewish perspective.

While there are no official numbers on how AIDS affects the Jewish community, AIDS activists say that HIV/AIDS is a disease that afflicts all people from all religions and races, including the Jewish community.

Despite this fact, many Jews choose to separate themselves from AIDS under the illusion that it affects "others."

"People are so good at defining someone else's problem," said JAN-C coordinator Robert Sturm.

Beyond denial, there is a "prejudice that people with AIDS are responsible for it," said Culpeper, alluding to the assumed association people make between AIDS and licentiousness and promiscuity.

"There's a very important lesson in this," said Joe Adler, a marketing researcher in Chicago, who attended Culpeper's talk. "The tentacles of AIDS go way past sexuality or drugs and people need to be made aware of this."

For Rabbi Suzanne Griffel of Congregation Or Chadash in Lincoln Park, who also attended the talk, the first step in AIDS education is to figure out "how to go about reaching portions of the Jewish community that haven't been reached."

One way to reach more people is to work through sub-groups in the Jewish community, such as youth groups and social action committees, according to Griffel.

As for Culpeper, living with AIDS has been painful and unpredictable.

"Hopefully I am a person who

looks and feels healthy, but this is not always the case," said Culpeper, who is vivacious and attractive.

Since her diagnosis, Culpeper has left her position in Montgomery and now serves as an unofficial "community rabbi" in Birmingham, dividing her time between teaching Jewish studies and working as an AIDS activist. She is unable to hold a full-time job because of what she calls the "roller-coaster of [her] health."

But she has found Judaism to be a source of strength during her illness.

"Judaism has been immensely comforting to me. When I had no words to say, the liturgy in the prayer book gave me words," Culpeper said, adding that she converted to Judaism because its focus on questioning and struggling appealed to her.

Despite her faith, Culpeper lives each day with a disease that, as she says, still carries with it a 100 percent death rate and a zero percent cure.

In the meantime, she accepts what life has given her.

While driving to the airport in Birmingham to catch her plane to Chicago, she was stopped by a passing train one that chugged along so slowly, she was afraid she would miss her flight.

"This train was not supposed to be there, but doesn't this happen in our lives all the time? We don't have the road map for life. We constantly have to learn another path to take," she said.

For Jewish families intimately connected with HIV/AIDS, there is a place to go for support. The Jewish AIDS Network-Chicago (JAN-C), a Jewish AIDS service agency, offers emotional and spiritual care from a Jewish perspective for Jews infected with HIV/AIDS and their families.

"We started as a way to give a Jewish response to AIDS," said Jean Graubart, who co-founded JAN-C in 1993 with Norman Sandfield. Graubart, a San Francisco transplant, was initially told that AIDS did not affect the Chicago Jewish community. "Chicago was in denial," she said.

JAN-C is affiliated with the AIDS Pastoral Care Network, and is a member of the AIDS National Interfaith Network and the International Jewish AIDS Network.

JAN-C volunteers make home and hospital visits, bring over kosher and holiday meals, and simply call regularly to check in on a person with HIV/AIDS. JAN-C also offers spiritual gatherings, such as meeting for a Havdalah ceremony and holding Passover Seders. It also connects those with HIV/AIDS with Jewish social services agencies and rabbis from all of the denominations, as well as providing AIDS education training for rabbis and Jewish educators. Beyond that, JAN-C offers support for friends and family members of someone with HIV/AIDS.

One problem facing JAN-C is getting its message out to the

Jewish community. "There could be people out there who could benefit from our services, but they don't know about us," said JAN-C coordinator Robert Sturm. "At the same time, there are lots of people out there who do know about us but who are afraid or ashamed and are not comfortable calling us, because they don't want to be identified as having an HIV issue."

But once the phone call is made, JAN-C is there to help.

"If anyone in the Jewish community wants any kind of support about HIV, whether they are infected or they know someone who is, they should call us. That's what we're here for," Sturm said.

All calls made to JAN-C are strictly confidential.

To find out more information or to speak with a JAN-C volunteer, call (773) 275-2626.



To Life! Judy Wortman and Shimon Peres on a recent mission to Minsk.

SYNAGOGUE LIFE

Wallflowers & Shabbat

By STEVE FELDMAN

PRINCETON - Friday afternoon was quickly becoming Friday evening, and Rami Jaffee, keyboard ace for The Wallflowers, had just finished doing a soundcheck at Princeton University. Now, he was rushing to get to the band's tour bus. There was something he had to take care of and the timing was crucial. A few hours before he is to take the stage on this rainy late afternoon, Jaffee, 28, pulls out a bottle of kosher wine and a challah he bought earlier, draws some Magen Davids on an ordinary wine glass to create a Kiddish cup, and says the brachot over the bread and wine along with a writer and a member of the band's crew.

It is difficult, if not impossible, to be part of one of rock's most popular bands and be an observant Jew. Friday nights mean performing, and this night was no exception. Saturday is usually a travel day. So Jaffee says he does the best he can.

"Jews are always trying to maintain their traditions in strange places, and this is proving it," says Jaffee, the son of an Ashkenazic father and Sephardic mother who

met at a wedding in Israel. He adds that he tries to follow his mother's heritage.

Meanwhile, bandmate Jakob Dylan is clearly following in his father's footsteps. You might have heard of him. His first name is Bob.

Though Jakob Dylan gets most of the attention in this band as the writer and lead singer for The Wallflowers, Jaffee is, well, no shrinking violet when it comes to talent.

"I've studied piano since I was three years old," notes Jaffee who lives in Los Angeles. "I got my Bar Mitzvah money together and bought a keyboard and started playing in bands."

In L.A., one of the hubs of the rock world, Jaffee found himself playing in many bands, including one with El Vez, the Hispanic Presley wannabe. As a quality keyboard player, Jaffee says that he was much in demand in the town.

One night late in 1990 he heard about a band that was looking for an organ player. He met the band in a back room at Cantor's Deli in the city's Fairfax District.

"They really were wallflowers,"

he recalls of their desire to keep away from the crowd.

"We talked for two seconds," Jaffee relates. "They said, 'We have a demo.' I went out to the car to hear it. That was the chemistry. It was amazing," he recalls of the younger Dylan's songwriting.

His new friends said they had a manager and were talking about a record contract. Jaffee says he realized he was a part of something potentially good.

Jaffee met up with the band the next day at 11 a.m. "I was just gonna use them for jamming," he admits. The next thing he knew, it was 11 p.m.

"We did the same thing every day for like a month straight." The band got its act together in that back room at Cantor's, playing parties. At first, they were paid in sandwiches, and then, as their popularity brought in more customers, it went from bread and lettuce to money.

"Then I found out who he was," Jaffee recalls of the son-of-a-Dylan.

Soon after The Wallflowers were signed to Virgin Records, which put out their first album.

"I felt like I was on top of the world. It was all exciting. We started doing mini tours" opening for other bands. But the album sold a mere 20,000 copies, and they were dropped by the label.

"Between the records, around 1993, I was delivering pizzas,"

Jaffee allows. "I had to pay the rent." Colleagues started leaving the band, doubting there was a future.

Meanwhile, Jaffee continues, "Jakob was always writing, trying to keep things going. I was always playing and doing sessions" in the studio and with other bands. The two of them persevered.

"If I could make ends meet playing these gigs," Jaffee says he figured. "I kept denying anything that would take me away from Jakob. We got along, and he's such a nice guy and a great writer."

The two of them reassembled a band piece-by-piece, and eventually were signed by Interscope. In 1996 the band released "Bringing Down the Horse," which has sold more than 4 million copies.

Why the different outcome?

"Things started clicking," Jaffee says, listing the label and management's promotion of the record, and radio playing it. Then the videos took off, and it snowballed. Though he's back on top of the world, Jaffee realizes what can happen.

"I'll always keep it in the back of my mind: I was happy way back when we were just hanging on by a thread."

Meanwhile, they've spent much of last year headlining concerts before huge crowds. Jaffee, a big guy, is typically on stage in a

snazzy suit and hat, puffing away on a long cigar, grooving behind his various keyboards.

"I'm having a great time [on stage]. You can get so down sometimes," notes the new father. "But once you get up there and all these fans [are cheering], it's all [the problems] washed away. It's amazing."

The band is back into the studio this month to record a follow-up. Though Jaffee says he has been doing some writing, as have the others in the quintet, that is primarily Dylan's department. "I just try to be a good player and compliment his songs. He's such a good writer."

As he recalls the band's ups and downs, Jaffee leafs through a colorful catalogue of Judaic and Holocaust-related materials he picked from a Judaica museum during a recent stop in Philadelphia.

"I always think about it," he says when asked about the binder of reproductions of posters. "Judaism's a very important thing, especially now that I'm a family man."

"I want reminders of the Holocaust [in his house]; reminders of my roots; my grandparents. [A lot of] people feel Jewish, but don't put anything like this in their house."

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MARYLAND/DELAWARE REGION
4 Reservoir Circle, Baltimore, MD 21208Reform Rabbis Speak Out on
Historic Abortion Decision

Rabbi Lynne Landsberg: "The issue of abortion is profoundly religious and profoundly religious people are overwhelmingly pro-choice..."

WASHINGTON, January 27, 1998—Reform rabbis last week joined with other pro-choice activists to commemorate the 25th anniversary of Roe v. Wade and to assert that the historic 1973 U.S. Supreme Court decision, which first recognized a woman's constitutional right to have an abortion, should remain intact.

At a rally held Tuesday, January 20, on the steps of the Supreme Court, Rabbi Lynne F. Landsberg, executive director of the Union of American Hebrew Congregation's Mid-Atlantic Council, joined Rabbi Shira Stern and her husband, Rabbi Donald Weber, in opposing the efforts of the anti-choice lobby to supplant the highly personal decisions of women, and their fam-

ilies, clergy and doctors, with that of politicians.

"The issue of abortion is profoundly religious and profoundly religious people are overwhelmingly pro-choice," Landsberg said. Recalling the dark days before the Roe decision, Landsberg remembered a time when clergy "sat at the bedsides of women fighting for their lives after botched back-alley abortions," and "consoled distraught families at the graves of those women who didn't make it."

Offering a personal account of her own anguished decision to abort her anencephalic fetus, Stern, of Morganville, N.J., spoke passionately of the duty to provide women with access to safe and legal abortions. "Education on birth control will reduce the numbers of abortions far more quickly than violent protests at clinics, shooting doctors, or abusive rhetoric ever

will," Stern said in pointed remarks aimed at anti-choice protesters rallying noisily nearby.

Weber, spiritual leader of Temple Rodeph Torah in Marlboro, N.J., criticized anti-choice advocates for threatening the religious liberty of all Americans. "Make no mistake," said Weber, "those who oppose us are not against freedom of choice. They are against freedom of religion. They demand that we live our

lives in accordance with their view of morality, with their view of life, and with their view of God." The Religious Action Center of Reform Judaism is the Washington office of the Union of American Hebrew

Congregations and the Central Conference of American Rabbis, representing 1.5 million Reform Jews and 1,800 Reform rabbis in 875 congregations throughout North America.

Sonny and Helen Schutzman have provided for the future of our Jewish community here and in Israel. Call Marc Shandler at the Jewish Fund for the Future, 302-427-2100, ext. 19, to find out how you can do the same. (Editor's note: See upcoming Feb. 20th issue of The Jewish Voice for indepth interview regarding the Jewish Fund for the Future.)

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 Friday 6

Hanna Tiferet Siegal, singer, songwriter, and spiritual guide will lead services. Her music is sung around the world in synagogues, havurot, homes, and spiritual gatherings. Friday, Feb. 6 8:00 p.m. Saturday, Feb. 7 10:00 a.m. To reserve for the lunch on Saturday, call 366-8330, Temple Beth El.

ORT Benefit Days at Borders. Shop at Borders during the week of February 6-13. Present your ORT benefits card at the cashier. Borders will donate a percentage of your purchase to ORT! To obtain a card, contact Rachel Harad at 239-6011.

Congregation Beth Shalom Tot Shabbat, 7 p.m. Congregation Beth Shalom Bet Class Shabbat, 8 p.m.

Candlelighting, 5:10 p.m. Oneg Aleph Class Family Shabbat Service, 7:30 p.m. Congregation Beth Shalom.

Saturday 7

Just For My Enjoyment 1998 Women's Conference. The City of Newark Department of Parks and Recreation is currently taking registration for its 4th annual women's conference, "Just For My Enjoyment" to be held from 8:45 a.m. to 3:15 p.m. (snow date: February 14). Open to all women 18 years and older, the day consists of three workshops (from a choice of nine offered), an exercise break with line dancing, a catered lunch and an entertaining lecture "Music to Your Ears" presented by Jackie LaGuardia. Cost for the day is \$22 for Newark residents and \$25 for non-residents. Conference location will be the Newark Senior Center, 200 White Chapel Drive, Newark, De. For a brochure and registration form contact Newark Parks and Recreation at 366-7060. Pre-registration is necessary and is taken on a first-come, first-served basis. Registration deadline is February 2, 1998.

August Baby Naming. Shabbat Services, 9:30 a.m. Torah Portion Beshalach Shabbat Shirah, Congregation Beth Shalom.

Sunday 8

ORT Borders Story Time for Kids. 3:00 p.m. at Borders. Learn about the Jewish holiday of Tu B'Shvat (a festival of trees) through tales told by Art Moss and sing songs with Sandra McBride. This fun afternoon is sponsored by the Organization for Rehabilitation through Training.

Congregation Beth Shalom Bowling night. For details, call 654-4462.

Young Jewish Singles of Delaware 20' & 30's. Brunch at Home Town Buffet. Come schmooze, eat and meet new peo-

ple and see old friends. 10 a.m. Cost: \$6.95. HomeTown Buffet in Delaware, 20 minutes from Philadelphia, near Christiana Mall. Call Phil for directions, more info, or to be put on our mailing list, to receive our Schmooze letter, (302) 652-6688.

Jewish Preschool meeting, 9-10 a.m. Daniel Chejfec, Sisterhood Gen'l meeting, 11 a.m. Bake 'n Nosh Hamantashen, Congregation Beth Shalom.

AKSE Hamantaschen Baking, 9 a.m.-noon.

Monday 9

Education Committee Meeting, 7:30 p.m., Congregation Beth Shalom.

Tuesday 10

Dr. Bonnie Botel-Sheppard on Literacy. Join ORT for an informative presentation by this dynamic speaker from the University of Pennsylvania. She will discuss children's literacy and what parents can do to encourage their children to read. 7:15 p.m. in the JCC Library Lounge. For more information contact Wendi Weingartner at 475-4416.

Board Meeting, 7:30 p.m. Congregation Beth Shalom.

Tuesday 10

Congregation Beth Shalom religious school Tu B'Shevat Seder. Congregation Beth Shalom board meeting.

Wednesday 11

Tu B'Shevat Seder during Hebrew School, Congregation Beth Shalom.

Senior Tu B'Shevat Seder. The Senior Center of the JCC will be celebrating the New Year of the Trees at 11:00 a.m. A traditional Tu B'Shevat Seder, with appropriate fruits, will be held and will be followed by lunch served at 12:00 noon. Advance reservations are required by calling Michelle Silberglied at (302) 478-5660 by Feb. 9th.

Friday 13

Candlelighting, 5:18 p.m. Oneg Barros Shabbat Service, 7:30 p.m. Congregation Beth Shalom.

Saturday 14

Family Shabbat Services, 10-11:30 a.m. Lunch immediately following, Torah portion Yitro, Congregation Beth Shalom.

Talent Show and Silent Auction will be held at Congregation Beth Emeth. Auction starts at 7 p.m. with hors d'oeuvres and wine being served. The talent show starts at 8 p.m. Gourmet desserts will be served during the evening. Tickets are \$12 for adults and \$5 for children 13 and under. Send checks payable to Congregation Beth Emeth to Phyllis Kirson, 1218 Grinnell Rd., Wilmington, DE 19803, (302) 478-5665.

AKSE Women's Tefillah Service, 9:30 a.m. No Junior Congregation.

Sunday 15

Men's Club Meeting, 10 a.m. Congregation Beth Shalom.

Trip to Russian Ballet. The JCC Senior Center is hosting a trip to see the Russian Ballet "Romeo and Juliet" and "Spartacus." The bus will depart from the JCC at 1:15 p.m. The cost is \$25. for JCC members and \$30 for non-members. Limited seating is available. For more information or to make reservations, call Michelle Silberglied, Senior Center Director, at (302) 478-5660.

AKSE Men's Club Brunch, 9:30 p.m.

Monday 16

No Hebrew School, President's Day. Congregation Beth Shalom.

Wednesday 18

Sisterhood Board Meeting, 7:30 p.m. Congregation Beth Shalom.

Candlelight Dinner Program. The JCC Senior Center will be hosting a Candlelight Dinner Program beginning at 5:45 p.m. The 65th WIEP Slide Show of the Delaware Camera Club will be featured after dinner. A dinner donation of \$5 per person is requested and advance reservations are required. For more information, contact Michelle Silberglied at (302) 478-5660.

Thursday 19

Bulletin Deadline for March issue. Congregation Beth Shalom.

Friday 20

Congregation Beth Shalom Family Shabbat Service, 7:30 p.m.

Candlelighting, 5:26 p.m. Oneg Bolasny, Kaplan Freedman, Shabbat Service, 7:30 p.m. Congregation Beth Shalom.

AKSE Gimel Class participates in service followed by Shabbat dinner, 6 p.m.

Saturday 21

Senior Shabbat is being held at Congregation Beth Emeth. It is sponsored by Beth Emeth's Sisterhood and by the Jewish Family Service. The Shabbat morning service will be at 11 a.m. followed by a luncheon at 12:30 a.m. RSVP by February 14th to Adele Kessel at 478-0776. The Chairperson is Verna Schenker.

Young Jewish Singles of Delaware 20's & 30's. Middle Eastern Dinner with Belly Dancers, male and female. Come enjoy dinner and a show with old friends and meet new ones, vegetarian food available, 6:30 p.m. Cost: Pay as you go, about \$30, Casablanca Middle Eastern Restaurant, Rt. 13 in Delaware just 30 minutes from Philadelphia. To R.S.V.P., get directions, receive more info or receive our Schmooze letter, call Phil (302) 652-6688. Must R.S.V.P. by Feb. 19.

Shabbat Services, 9:30 a.m. Torah Portion Shabbat Shekaum-

Principal, Delaware Gratz Hebrew High School Director Jewish Learning, JCC of Delaware

Full-time shared position responsible for all aspects of community Hebrew High School program and coordination and development of Jewish programming at JCC. Applicant should have a Master's degree in Jewish Education or related field and three or more year of experience.

Send resume to:

Jeffrey S. Metz, Executive Director, JCC
101 Garden of Eden Road, Wilmington, DE 19803

Mishpatim, Congregation Beth Shalom.

AKSE Sisterhood "Let's Dance-Israeli Dance", 7 p.m.

Sunday 22

Family Breakfast, 9:00 a.m. Jewish Farm Settlement in Delaware by Chazz Salkin. Congregation Beth Shalom.

Teen Trip to Phantoms Game. The Jewish Community Center is offering a trip for 6th, 7th, and 8th graders to see the Philadelphia Phantoms take on the Springfield Falcons. The bus will depart from the JCC at 3:30 p.m. and cost is \$20.00 per person, which includes round-trip transportation. Limited seating is available. Registration is required at the JCC Front Desk by Feb. 16. For more information, call Michelle Ellis or Lauren Nassau at (302) 478-5660.

AKSE Hamantaschen Baking, 9 a.m.-noon.

Monday 23

"Remembrance and Reconciliation: German Jewish Relations - Futility, Possibility, or Necessity" will be the subject of a lecture by Hans H. von Stackelberg, Consul Germany of Germany to New York. Consul von Stackelberg will speak at the University of Delaware, Clayton Hall, at 7:30 p.m.

Tuesday 24

AKSE Board Meeting, open to all, 7:30 p.m.

Friday 27

Candlelighting 5:34 p.m. Oneg Jackerson Shabbat Service, 7:30 p.m. Congregation Beth Shalom.

Saturday 28

Mid-Winter Kids' Circle. A program with art and music, for kids who have been touched by cancer. The Wellness Community-Delaware has announced that its winter Kids' Circle, sponsored by PNC Bank, will run for three consecutive Saturdays, through March 14, from 10:00 a.m. until 12:00 noon. The Kids' Circle program provides a free forum for children ages 5-13, who have been touched by cancer in a parent, grandparent, sibling or loved one. Meetings are held at The Wellness Community, in the Community Service Building, Suite 1107, 100 West 10th St., Wilmington, and free parking is available. For more information contact Program

Director Sean Hebbel, LCSW, at (302) 656-8410.

Ongoing

Young Jewish Singles or Delaware 20's and 30's. Weekly volleyball and dinner sampler after. Noncompetitive! Even if you're not that great, come play and schmooz. Every Wednesday at 6 p.m. at the Wilmington, Delaware J.C.C. Volleyball 6:00 p.m. Delaware J.C.C. Dinner 8:00 p.m. Call for location! Jewish Community Center, just off Rt. 202 in Delaware. For more information or to be put on our groups mailing list call Phil Gross at (302) 652-6688.

The Brandywine Center, LLC, Counseling, Consultation, Psychotherapy. Group Therapy and Workshops. Tuesdays: 4:30-6:00 p.m. *Eating Disorders Therapy Group*, Facilitator: Sharon Cooper, L.C.S.W.; Wednesdays: 4:15-5:30 p.m. *Large Women/Small Voices: A 10-session Workshop for Overweight Women Who Binge Eat or Eat Compulsively*, Facilitator: Robin Sesan, Ph.D.; 5:45-7:00 p.m. *On-going Women's Therapy Group* Facilitator: Robin Sesan, Ph.D.; 7:15-8:30 p.m. *On-going Women's Therapy Group* Facilitator: Robin Sesan, Ph.D.; Thursdays: 8:00-9:30 p.m. *Eating Disorders Therapy Group* Facilitator: Sharon Cooper, L.C.S.W. Career & Life Planning Workshops offered throughout the year by Kris Bronson, Ph.D. Tentative group offerings for Winter 1998: *Surviving Breast Cancer*, *Women With ADHD*, *Anger Management for Women*, *New Mothers Support Group*, *Women at Mid-Life*, *Mother-Daughter Choices: A Workshop for Girls and Their Mothers*. Group sizes are limited to 8-10 members and require a screening interview with the facilitator. Fees for group are moderate. Contact the group facilitator for more information. 2500 Grubb Road, Suite 240, Wilmington, DE 19810, (302) 475-1880; J-27 Omega Drive, Newark, DE 19711, (302) 454-7650.

Jewish Heritage Video Collection. The Jewish Community Center invites you to explore modern Jewish life through the Jewish Heritage Video Collection. Video tapes may be rented for two days for the cost of \$2. The video library is open Sunday, 9 a.m. to 5 p.m., Monday-Thursday, 8:30 a.m. to 10 a.m. and Friday, 8:30 a.m. to 5 p.m. The collection is being housed in the lobby of the JCC. For more information, call Ella Zukoff at (302) 478-5660.

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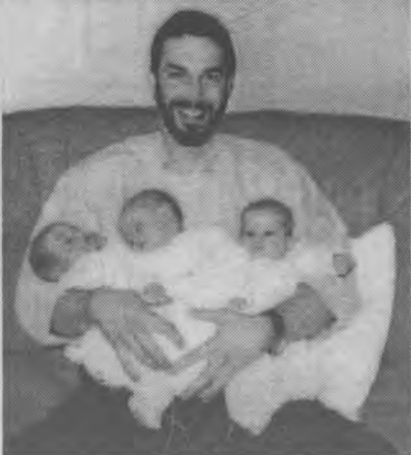
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