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CELEBRATE THE 25TH ANNIVERSARY OF SUPER SUNDAY!

...Give Generously On December 12 It Does A World of Good!

By Lynn B. Edelman, Editor

On Sunday, December 12, more than 100 of your friends and neighbors all throughout the Delaware Jewish community will take to the phones for Super Sunday. Their goal: to beat the \$290,000 pledged during last year's successful phone-a-thon at the Bernard and Ruth Siegel Jewish Community Center.

Super Sunday Co-Chairs Felisha Alderson, Dorothy Bobman and Debra Kimless-Garber have announced special silver anniversary premiums for campaign volunteers. All who sign up either on-line at www.shalomdelaware.org, or by

phone, at 302-427-2100, ext 17, will receive an attractive Live Generously blue bracelet and an official Super Sunday T-Shirt. Movie passes and restaurant gift certificates will be awarded throughout the day and one iPod Mini will be presented to the person who gets the most increases over prior year pledges.

Jewish Federation of Delaware beneficiary agency staff and board members have an added incentive to help out during Super Sunday and the Super Week telephone sessions scheduled Monday, Tuesday and Wednesday, December 13th through December 15th. The agency with the highest percentage of volunteers will receive a Spirit Award of \$1000.

Kosher food will be available in large quantities throughout the day and evening on December 12th. The day will be organized into three shifts: the First Shift begins at 9:00

a.m. and ends at 11:30 a.m.; the Second Shift begins at 10:30 a.m. and ends at 1:00 p.m.; the Third Shift begins at 6:00 p.m. and ends at 8:30 p.m. Training will be provided prior to the start of each session. Volunteers are needed for all three time slots!

Sponsors help defray the costs of training, printing, decorations and publicity. Businesses and/or families who agree to sponsor the event at the \$500 or \$250 levels will be recognized on the JFD website, the official Super Sunday T-Shirt and on all publicity materials and signage at the JCC.

Telephone sponsors at the \$100 level will be recognized on all table and entrance signs at the event.

To find out more about sponsorship opportunities, call Lauren Schultz at 302-427-2100, ext. 10.

The phone call that volunteers

place on Super Sunday is a way to connect to the Jewish Federation and its impressive network of local and global agencies and partners. In today's challenging Jewish world, contributions to the 2005 Federation Annual Campaign support food programs, job training and retraining, aid to the sick and elderly, counseling, refuge, rescue services and much, much more.

Celebrate Super Sunday on December 12th. Jews across the street and around the world are depending on our success.



ARGENTINIAN JEWISH COMMUNITY EXPERT TO KEYNOTE FEDERATION SHABBAT!

Melina Fiszerman, Director of Public Relations and Missions for the American Jewish Joint Distribution Committee in Argentina, knows first-hand about her country's dire economic straits. In a Jewish community of more than 200,000, approximately 26,000 Jews now live below the poverty line. 80% of these individuals were members of the middle class—small business owners, merchants, professionals. They lost their jobs, ran out of money and saw their savings evaporate when the banks collapsed. An alarming number of children are among the youngest victims of their homeland's economic crisis.

Her agency, in cooperation with the United Jewish Communities, is responding to this crisis with a number of initiatives including: food for the hungry, medicines to the sick, cash assistance to families who face eviction as well as long-range efforts to strengthen the community structure and to support the fabric of Jewish life.

Fiszerman will discuss how Jews are helping their fellow Jews in Argentina on Friday, December 10 at 8 PM. at Congregation Beth Emeth as the keynote speaker for Federation Shabbat. This special evening will also include a Chanukah celebration featuring musical performances by the synagogue's acclaimed Adult Choir.

Fiszerman's message is particularly appropriate during this Festival of Lights. For, despite the current hardships, she remains hopeful that her homeland will surmount its' difficulties and rebuild.

"This is my country and my people. I love this country. Buenos Aires is a beautiful city, and this is my home. I am optimistic about the future."

The entire community is invited to attend this important evening program. For additional information about Federation Shabbat at Congregation Beth Emeth, please call Ruth Rosenberg, at 302-427-2100, ext. 17.

U.N. CONDEMNS ANTI-SEMITISM

By Rachel Pomerance, JTA

A United Nations resolution on anti-Semitism proves the axiom that Europe is the fulcrum about which action, or inaction, takes place at the world body.

In this case it was the former. Jewish officials praised Europeans for standing firm against pressure from the Organization of the Islamic Conference to remove a reference to anti-Semitism in a resolution condemning religious intolerance.

The resolution calling for the "elimination of all forms of religious intolerance" unanimously passed the Third Committee of the U.N. General Assembly on Monday and is expected to pass the entire General Assembly in a few weeks.

It's not the first time a U.N. committee has condemned anti-Semitism—it has been included in condemnations of religious intolerance in the Commission on Human Rights in Geneva, where only 53 countries are members—but it was the first time anti-Semitism was included in the annual resolution on religious intolerance in the General Assembly's much larger Third Committee.

The Committee is the assembly's social and humanitarian body, with jurisdiction over human rights issues. This also was one of the few times European countries have stood up to the pressure of the OIC on a Jewish issue, observers said.

Attempts to obtain comment from representatives of the Netherlands, which holds the European Union's rotating presidency, were unsuccessful. Israeli officials called the resolution a breakthrough. Last year, Israel abstained from voting on the religious intolerance resolution at the General Assembly because it didn't mention anti-Semitism, despite a spike in anti-Semitic acts around the world.

"This is a milestone vote for Jewish issues at the United Nations General Assembly," said Amy Goldstein, director of U.N. affairs for B'nai B'rith International. "It proves that if the Europeans have the will to pass something on Jewish causes, that they have the ability to do so."

Many Jewish officials had sought a stand-alone resolution condemning anti-Semitism this year. Ireland offered a resolution singling out anti-Semitism for condemnation last year, but withdrew it due to lack of support.

The Europeans didn't think they could pass a stand-alone resolution on anti-Semitism this year either, so offered this as a compromise, Goldstein said. The resolution that passed Monday "recognizes with deep concern the overall rise in instances of intolerance and violence directed against members of many religious communities in various parts of the world, including cases motivated by Islamophobia, anti-Semitism and Christianophobia."

It comes after several confer-

ences on anti-Semitism in the past year, including an April 2004 meeting of the Organization of Security and Cooperation in Europe that concluded that international developments—an oblique reference to the Israeli-Palestinian conflict—never justify anti-Semitism.

The resolution also comes after the United Nations hosted its first day-long conference on anti-Semitism in June. In his opening remarks to that gathering, U.N. Secretary-General Kofi Annan said, "Let us acknowledge that the United Nations' record on anti-Semitism has at times fallen short of our ideals. The General Assembly resolution of 1975, equating Zionism with racism, was an especially unfortunate decision."

For many, Monday's resolution was a step toward righting that history. But others called the step minuscule.

Anne Bayefsky, a senior fellow at the Hudson Institute and visiting professor at Touro College and Metropolitan College, said the United Nations has only come "about a millimeter" from its summer conference acknowledging a biased history.

"It's one word in one paragraph in one general resolution on religious intolerance. It's a very far cry from a resolution dedicated to anti-Semitism," she said. "A resolution which focuses on the phenomenon of anti-Semitism would be able to deal with all forms of anti-Semitism, including the demonization of the State of Israel, and this does not do

anything like that."

Others saw more significance in the European move. Last week, the OIC tried to replace the term anti-Semitism with Judeophobia, Goldstein said, which was seen as an attempt to remove Jews from the context of the Middle East and deny Jewish history.

In Monday's committee meeting, the OIC offered an amendment to change the order of the language to Christianophobia, Islamophobia and anti-Semitism. But the amendment was defeated.

"The goal was to diminish anti-Semitism by somehow putting it at the end of a string of words, as they did in the Commission on Human Rights for many years in the racism resolution," said Felice Gaer, director of the Jacob Blaustein Institute for Human Rights at the American Jewish Committee.

According to Gaer, the European steadfastness was due to several factors: The OSCE already had condemned anti-Semitism; there has been a palpable rise in anti-Semitism in Europe; and the U.S. government and Jewish communities have forced Europe to focus on the issue.

"When the European countries take leadership, things can change in the U.N.," Gaer said, adding that such initiative is rare. "The pattern in the U.N. is often when controversial issues come up or when people challenge the Europeans that they stand silent or reach a compromise rather than standing fast."

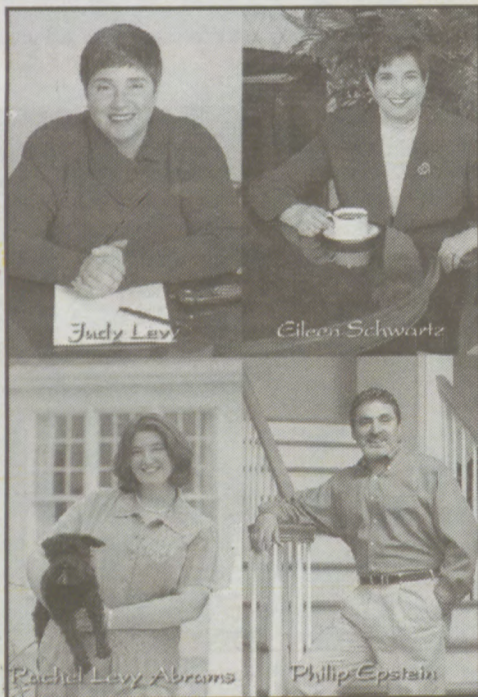
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LEVY, SCHWARTZ & ASSOCIATES



*We would like to take
this opportunity
to wish
all the members
of our community*

A Happy Chanukah

Judy, Eileen, Phillip and Rachel



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FEDERATION FOCUS

Women philanthropists experience Jewish holiday style

Area women enjoyed a special Sunday afternoon program recently at Wilmington's Double Tree Hotel featuring keynote speaker Rita Milos Brownstein. Brownstein is the author of *Jewish Holiday Style-A Guide* to celebrating Jewish rituals.

The November 7th event, which also encompassed an afternoon tea, was sponsored by the Women's Philanthropy Committee of the Jewish Federation of

Delaware.

Women's Philanthropy promotes opportunities to learn and become involved in our community. Sign up for the next Women's Philanthropy event, December 15, 6:30 - 9 pm during Super Week at www.shalomdelaware.org. For more information, contact Jennifer Young, Jewish Fund for the Future and Women's Philanthropy Director, at 302-427-2100 x 19.



(Above) Suzanne Grant pins Connie Sugarman with the Lion of Judah pin with the Or L'Atid flame symbolizing Connie's plan to establish a Lion of Judah Endowment (LOJE) fund. A LOJE is a commitment to secure a vibrant Jewish community for future generations through planned giving.

(Right) Michelle Engelmann and Amy Leviton, members of the Women's Philanthropy Committee, enjoy afternoon tea following guest author, Rita Brownstein's presentation. Women's Philanthropy is a way for all women within our diverse Jewish community to become involved through fundraising, education, outreach and leadership development.



Connie Sugarman, Women's Philanthropy co-chair, welcomes the newest 2005 Annual Campaign Lion of Judah donor- Barbara Blumberg. Women's Philanthropy encompasses every woman's gift to the Jewish Federation of Delaware Annual Campaign and is a way to reach out and engage women in our responsibility of tzedakah.



Caryl Marcus Stape, Women's Philanthropy Programs co-chair, and Annette Aerenson share their excitement during the Jewish Holiday Style event. Inspiration filled the room, as everyone discussed the spirit & history of the holidays.



Reclaiming the lost art of civil discourse



Samuel H. Asher
Executive Vice President

By Samuel H. Asher

Is it an accident of history that the Israeli Knesset voted to withdraw from the Gaza Strip and dismantle certain West Bank settlements on the ninth yahrtzeit of Yitzhak Rabin's assassination?

Before the vote took place, I found myself visiting the websites of Israeli newspapers several times over a period of a few days so as to catch the moment as 'breaking news.' The impact of the moment became muted as I viewed several photographs online of graffiti on Israeli buildings and walls. One stated: "We killed Rabin; Sharon is next." Others were worse.

I was in Israel nine years ago just after

Prime Minister Yitzhak Rabin was assassinated. The mood of the country was somber. Israelis regretted the fact that their society could have produced a murderer like, Yigal Amik who took the life of their Prime Minister. They regretted the vitriolic diatribes that produced such hatred. Prior to the assassination there was graffiti everywhere - including fair amounts in favor of the Rabin peace initiatives. But the ones critical, were not just critical, they were frightening - full of threats, curses, and personally vindictive.

And now, nine years later, the lessons of the past are faded. At the national commemoration of Rabin's assassination, President Moshe Katsav drew the natural parallels. "We are nine years later but we still hear chilling reminders of those times. Even when the argument is fundamental, we are obligated to use our discretion and to stop all types of incitement."

These parallels also extend to Jewish agencies and synagogues. Gary Wexler is a west-coast marketing consultant whose firm handles many Jewish organizations. When people

ask him about his firm's clients, he sometimes answers, "half our clients are Jewish organizations, and the other half are people who treat us, and each other, really nicely!" Wexler explains that in the process of pursuing tikkun olam (repairing the world), he has "seen more Jewish organizations destroy the Jewish spirit of the individuals involved." While some board members are busy making the case to improve the organization and/or the Jewish lives of the people 'out there,' "they are chopping up the ones sitting in the board room close to them."

The 2004 Presidential campaign was particularly mean-spirited. Political advertisements and stump speeches were more negative and personal than in prior years. The Jewish electorate was not immune from the malicious mud-slinging. Jews were arguing with Jews as to which candidate or party best addressed our individual and collective issues. While spirited discussion is the breath of democracy, how we treat each other as Jews in these discussions, is a Jewish issue.

We, as a people, must not denigrate one

another. The summer fast of Tisha B'av reminds us that the Temple was destroyed and our people dispersed because of the sin of senseless hatred ("sinat chinam").

Never before in our history has our Jewish community had so much cause for celebration. Locally, the Federation Community Capital Campaign holds the promise of a vibrant, vital future for all of our beneficiary agencies. Globally, the recent death of PLO Chairman Yasser Arafat signifies the potential emergence of new Palestinian leadership more amenable to seeking a true and permanent peace with their Israeli neighbors.

In just a few short weeks we will celebrate the joyous festival of Chanukah. The Hanukkah lit by those brave Maccabees, demonstrates that, with faith and with hope, miracles are indeed possible.

Let the light from this enduring symbol of our people's strength, hope and optimism fuel our commitment to advancing our Jewish agenda here in Delaware, in Israel and around the world.

Chag Sameach!

The First Annual Vanguard Event

The Leather and Lace Ball

will be held

Saturday night, January 29, 2005 at Mike's Famous Harley Davidson.

This event replaces the Jewish Federation of Delaware Chai Event and is open to all members of the community whose households make a minimum contribution of \$1,000 to the Jewish Federation of Delaware's 2005 Annual Campaign. Event Co-Chairs Annette & Bob Aerenson and Jodi & Benjie Cohen invite you to what's sure to be a fantastic party! Watch your mail for your invitation or call Ruth Rosenberg, Annual Campaign Director, at (302) 427-2100 ext. 17 for more information.



EDITORIALS AND OPINIONS

Maybe a miracle?

My body is trying hard to adjust to the darkness of these waning days of autumn. Black is the color of the skies during my morning and evening commute. Now more than ever, I need the bright glow of the Hanukkah to illumine my spirits and rekindle my belief in miracles.

For me, the menorah is a testament to the power of people to triumph over adversity and realize their dreams. Each light lit strengthens my belief that, with faith, each of us has the potential to accomplish tasks of Maccabean proportions!

The recent death of PLO Chairman Yasser Arafat has sparked renewed faith in rekindling the peace process and bringing an end to the bloodshed in the Mid-East that has tragically cut short thousands of Jewish and Arab lives. Indeed, U.S. Secretary of State Colin Powell felt cause for optimism after meetings earlier this week with Israeli Prime Minister Ariel Sharon in Jerusalem and Palestinian leaders in Jericho. He sensed both "a new attitude on the

Palestinian side" and "flexibility on the part of the Israelis"—essential elements towards breaking the four-year deadlock and advancing the road map to peace.

Many of us have watched other Israeli and U.S. leaders walk down this rocky road to peace before. The only constant in the process was the late PLO Chairman who shattered the prospects for shalom at each and every turn.

Arafat's reign of terror has come to an end. It is our hope in this dawning season of miracles that democratic elections will produce a slate of Palestinian leaders with the clout to stop the terrorism and the courage to commit to seeking a true and permanent peace with their Israeli neighbors.

Chag Sameach!

Lynn B. Edelman

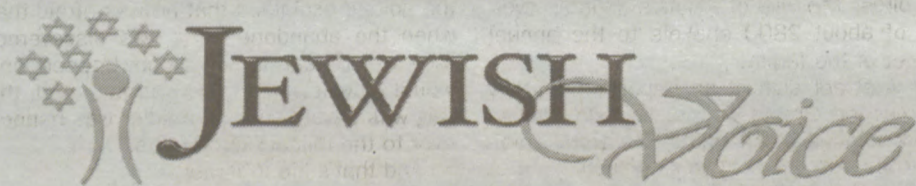
Lynn B. Edelman
Editor

SHABBAT Candle Lighting

DECEMBER 3RD - 4:20 PM

DECEMBER 10TH - 4:20 PM

DECEMBER 17TH - 4:21 PM



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THURSDAY NOON DEADLINE

for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
December 10	Party and Simcha Planning	December 2

All submissions in person for The Jewish Voice due at JFD offices or mail: The Jewish Voice, 100 W. 10th St., Suite 301, Wilmington, DE 19801-1628
e-mail: lynn.edelman@shalomdel.org

LETTER TO THE EDITOR

Clearing up a confusion in dates

In the Jewish Voice edition of October 22, 2004, an article entitled "Plaque Ceremony Marks Site Where Delaware's First Jews Prayed" describes a ceremony and plaque recognizing the start of Jewish religious services in Wilmington. It was noted in the article that the site was used for religious services "...before the establishment of Adas Kodesch in 1898".

The year 1898 is not correct. Adas Kodesch was founded August 16, 1885 in Wilmington. The synagogue dedicated at that time was located at 308 West Front Street. We are planning 120th anniversary events this coming year; the 1898 date led to some confusion.

Although we at Adas Kodesch Shel Emeth have our own documents we'll be happy to share, you can read about the dedication of the first synagogue in the First State in Toni Young's book, **Becoming American, Remaining Jewish** (University of Delaware Press, 1999). Your readers may be interested in knowing that the dedication ceremony was conducted by Sabato Morais of Philadelphia. A few months later Morais helped to found the Jewish Theological Seminary Association, according to Ms. Young's book.

Sincerely,
Elliott Echt, President,
Congregation Adas Kodesch Shel Emeth

PARSHA PLACE

Week of November 27

Vayishlach

Genesis 32:4 - 36:43

Reunion and Reconciliation

By Dvora Weisberg

After years of contention, Jacob and Esau are reconciled. Their relationship is somewhat awkward, and they will never be the closest of brothers. Still, for the first time each can accept the other as he is; each can see the other's wealth without coveting it. What has changed? How can two people who tricked and threatened to kill each other embrace?

During their boyhood, Esau and Jacob were in fierce competition. Each was beloved by one parent, but felt the other was the favored child. Each wanted what the other had. Esau, skilled in providing himself with game, wanted Jacob's pottage. Jacob, reportedly a simple man, wanted the greatness promised by birthright and blessing. Nothing was worthwhile unless it belonged to the other. Esau only values his birthright and blessing after Jacob has acquired them. They are children competing for their parents' attention and gifts. Each is too needy to acknowledge the other's needs.

When they are reunited, Esau and Jacob have overcome their neediness. Each has a family, retainers and possessions acquired through his own efforts. Jacob, who has always gained at Esau's expense, offers him a gift. Esau refuses, saying, "I have enough, my brother; let what have remain yours" (Gen. 33:9). Jacob insists, claiming, "God has favored me and I have plenty" (33:11). Each of the brothers is now able to recognize how much he has; secure in themselves, they have no need to envy each other.

Each of us is constantly striving to achieve some goal. Absorbed in our efforts, we sometimes lose sight of how much we already have. We envy the achievements of others rather than appreciate our own. Only when we learn to value what we are, can we live at ease with others. Esau and Jacob can be reconciled when they realize in the words of Pirkei Avot, "Who is rich? One who is happy with his portion."

Dvora Weisberg is on the staff of CLAL-The Center for Leadership and Learning based in New York City.

Myths and Facts

MYTH #157: "Israel denies Muslims and Christians free access to their holy sites."

FACT: Since 1967, hundreds of thousands of Muslims and Christians — many from Arab countries that remain in a state of war with Israel — have come to Jerusalem to see their holy places. Arab leaders are free to visit Jerusalem to pray if they wish to, just as Egyptian President Anwar Sadat did at the al-Aksa mosque. For security reasons, restrictions are sometimes imposed on the Temple Mount temporarily, but the right to worship is not abridged and other mosques remain accessible even in times of high tension. In October 2004, for example, despite high alerts for terrorism and the ongoing Palestinian uprising, an estimated 140,000 Muslim worshippers attended Ramadan prayers on the Temple Mount (Jerusalem Post, October 22, 2004).

According to Islam, the prophet Muhammad was miraculously transported from Mecca to Jerusalem, and it was from there that he made his ascent to heaven. The Dome of the Rock and the al-Aksa Mosque, both built in the seventh century, made definitive the identification of Jerusalem as the "Remote Place" that is mentioned in the Koran, and thus a holy place after Mecca and Medina. Muslim rights on the Temple Mount, the site of the two shrines, have not been infringed. Although it is the holiest site in Judaism, Israel has left the Temple Mount under the control of Muslim religious authorities.

For Christians, Jerusalem is the place where Jesus lived, preached, died and was resurrected. While it is the heavenly rather than the earthly Jerusalem that is emphasized by the Church, places mentioned in the New Testament as the sites of Jesus' ministry have drawn pilgrims and devoted worshippers for centuries. Among these sites are the Church of the Holy Sepulcher, the Garden of Gethsemane, the site of the Last Supper, and the Via Dolorosa with the fourteen Stations of the Cross.

The rights of the various Christian churches to custody of the Christian holy places in Jerusalem were defined in the course of the nineteenth century, when Jerusalem was part of the Ottoman Empire. Known as the "status quo arrangement for the Christian holy places in Jerusalem," these rights remained in force during the period of the British Mandate and are still upheld today in Israel.

"I also respect the fact that Israel allows for a multifaith climate in which every Friday a thousand Muslims pray openly on the Temple Mount in Jerusalem. When I saw that, I had to ask myself, where in the Islamic world can 1,000 Jews get together and pray in full public view?"

Muslim author Irshad Manji (Lifestyles Magazine, (Summer 2004)

Source: *Myths & Facts Online — A Guide to the Arab-Israeli Conflict* by Mitchell G. Bard, <http://www.JewishVirtualLibrary.org>.

EDITORIALS AND OPINIONS

After Arafat

By Nechemia Meyers

For many long decades, Arafat has been the incarnation of evil for most Israelis. He was compared to Haman, Hitler, Amalek and every other villain in Jewish history one can name. It therefore came as something of a surprise that his death evoked little reaction hereabouts. A few extreme right-wingers went dancing in the streets on receiving the news of his demise and a few left-wingers eulogized him and/or attended his funeral. Going even further than anyone else on the left was Uri Avnery, journalist and politician, who, in a three-page eulogy published by "Ha'aretz", described Arafat as "a very gentle person, a very warm person."

Leaving aside Israeli Arabs—who mourned

him officially but didn't seem particularly distraught—most of the people in this country scarcely had anything to say about the departure of a man who had made things so difficult for them over a period of some 40 years.

The one notable reaction was an emotion little felt by Israelis for many long years—hope. People are suddenly talking about the possibility of a real settlement with the Palestinians, some of them Israelis who habitually declare "you can't trust any of the Arabs" or "like the Nazis before them, all they want to do is kill us all." This isn't to say that anyone, on whatever side of the political spectrum, is suggesting that the Israel Defense Forces be disbanded or that guards be removed from supermarkets and movie theaters. But, for the first time in many years, a

significant percentage of the people you meet at a family gathering or in the bank are openly talking about the possibility that some Palestinian leaders might just be trusted.

Much depends on how things develop in the Palestinian Authority, whether relatively moderate elements gain control and, even if they do, whether the diehard terrorists can be brought to heel. For their part, Israelis, despite verbal sniping from the settlers and their friends, must be ready to compromise if circumstances indicate that compromise is called for.

Alas, there are other factors over which we have no control. The Iranians will certainly be stirring up trouble in the Palestinian areas and now, with nuclear weapons very soon available to them, they may be tempted to drop an

A-bomb on Tel Aviv. Citizens here are asking what we can do about that. Do we depend on American willingness to take whatever steps are necessary to prevent Iran from obtaining a nuclear option or must we act ourselves as we did in regard to Iraq two decades ago? That issue is being debated behind closed doors in the Defense Establishment and around the dinner table in Israeli apartments.

So the hope that was born with the death of Arafat, traditionally seen as the foremost impediment to peace, is circumscribed by the reality of a turbulent Middle East. This doesn't prevent us from dreaming that our grandchildren and great-grandchildren will enjoy the peace that was denied to us. The odds aren't too good, but this week, there is a little more reason to hope.

The lighter side of Israel

By Carl Alpert

Haifa - There is a lighter side to Israel but it never makes the headlines. One must search the news reports carefully to find items like these. They are there.

*From the classified ad section: A family of new immigrants is interested in looking after and taking care of elderly people, single or a couple, in return for the inheritance.

*A Pardess Hannah woman was awakened by sounds of someone trying to force open her front door. Quietly she took her flash camera, crept up to the door, flung it open and took a full facial shot of the would-be burglar. Armed with the photo, the police had no difficulty locating him.

*Israeli prisons now house over 5000 militants, activists and gunmen also known as terrorists. A reader, Harvey Tannenbaum, appeals to the public: "Please submit to me your suggestion what should be done about this overpopulated prison issue, instead of feeding and housing them on our hard-earned shekels."

*Thus far in 2004, 20 Israeli promising start-up companies in the field of computer

programming have been bought up for a total value of 3.2 billion shekels. Ten of the companies were acquired by foreign firms, and ten by existing Israeli companies.

*Who supports the Palestinians financially? The U.S. Agency for International Development reports that since 1993, in addition to others, the Agency has contributed \$1.3 billion to the Palestinian people of the West Bank and Gaza. Have detailed reports been received on what the money was used for?

*On Rosh Hashana what did Israelis wish each other for the New Year? A survey has indicated that good health was in first place with 70%, followed by economic prosperity (23%), happiness (22%), and peace and security next with 18%.

*American immigration authorities report that since 1949, more than 190,000 Israelis have formally immigrated to the U.S. where they have since raised families. The annual immigration from Israel to the States has been steadily declining in recent years. The figure does not include students, tourists, temporary employees and the like.

*Albert Einstein bequeathed his estate

to the Hebrew University in Jerusalem, including all rights to use of his name. To date this has brought the University an income of about ten million dollars. In the year 2005 the scientific world will mark the 100th anniversary of the publication of Einstein's theory of relativity. Commercial exploitation of that fact is expected to bring the University further sizeable income.

*Dr. Joshua Levin, of New Jersey, has proposed that all newly formed Jewish communities in the West Bank should be called re-settlements because their inhabitants are simply re-settling land in Israel's ancient patrimony.

*Israelis love household pets. A recent survey claims that 24% of Jewish homes in Israel maintain dogs; 7% have cats; 3%, fish; 3%, birds. The love of animals adds an average of about 2800 shekels to the annual budget of the family.

*A street sign at an important Tel Aviv intersection directs visitors to Jaffa with an arrow pointing to the right. The arrow pointing to the left is to "other directions".

*Israel is in third place, after Japan and Taiwan, in proportion to population, in regis-

tration of foreign patents in the U.S. Leading is Japan with 2.98 patents per 10,000 of population, followed by Taiwan with 2.96 and Israel with 2.04. Other countries following Israel are Switzerland and Sweden.

*The Grand Canyon mall in Haifa has long since installed facilities in ladies' wash rooms to enable mothers to change babies' diapers with ease. In response to demand, similar facilities are now available as well in the men's room at the mall.

*An Israeli soldier, upon descending from an Egged bus, suddenly realized that he had left a brief case with personal papers on board. As the bus drove off, the soldier fired several shots into the air from his rifle. Fearing an attack, the driver stepped on the gas and sped off. Police quickly arrived and the soldier explained that he was afraid that when the abandoned bag was discovered, they would fear it was booby-trapped and would blow it up. Egged was informed, the bag was saved, and the soldier was handed over to the military authorities.

And that's life in Israel.

Carl Alpert is an internationally syndicated columnist based in Israel.

Doing one's bit

By Teddy Weinberger

Thanks to the Russian immigration boom of the 1990's, when I showed up in Israel at the ripe old age of 36 in 1997, the Israel Defense Forces (IDF) was not interested in my services. The services of Nathan Jeremy (my 11th-grade oldest child), are, on the other hand, very much in demand. Indeed in order to ensure a smooth induction process, at the beginning of this school year (about two years before his official draft date) Nathan received a notice to appear at the Jerusalem induction center. I too received a letter concerning this matter. In part, it reads:

"Dear Family: Sometime during this month your son Weinberger Nathan Jer will receive an order to appear before the induction center closest to your home. As a candidate for service in the armed forces, your child will undergo a number of procedures in advance of his enlistment in the IDF, including psycho-technical examinations, medical examinations, and the verification of personal data."

I have long had to wrestle with the fact that I have never served in the IDF, and this first stage in Nathan's induction has caused the issue to resurface. Some of my friends, who are also immigrants my age, are still doing reserve duty, which typically ends in your early forties. It's always bothersome to me seeing my friends go off on reserve duty while I stay home. I am concerned with how I am being viewed by the guys. Does it bother them that they are serving while I am not?

When I asked my friends about this situation, I received fairly similar responses. On the one hand, the guys are proud to serve in

the IDF (my friend Simon, an Englishman, called it "doing my bit"), but they are also very tired of their reserve duty. As for me, they don't see a reason why I should serve. They point out that I came to Israel seven years ago as a thirtysomething father of five and not (as most of them had) as a single guy in his early-to-mid twenties. If the army does not express any interest in me, they see no reason for me to worry about not being part of the military (they don't feel the same way, however, about young yeshiva students who do not serve in the army). The bottom line is that "doing my bit" for my country is not going to include any military service—although in part it does include my participation in the socialization that will make soldiers out of my three sons, and my letter from the Induction Administration thus concludes as follows:

"We believe that enlistment in the Israel Defense Forces represents a joint family experience and that you also, as close family members, are excited and curious in advance of the enlistment. We very much appreciate the guidance, support, and encouragement of the candidate through the various stages of enlistment, and we will help you in this as much as we are able. The Induction Administration sends you warm greetings on the occasion of your joining the family of those who are designated for service in the armed forces, and we hope for a fruitful partnership."

Nathan's appointment at the induction center was on November 24. Our family's bit with the Israel Defense Forces has officially begun.

Teddy Weinberger is an internationally syndicated columnist based in Israel

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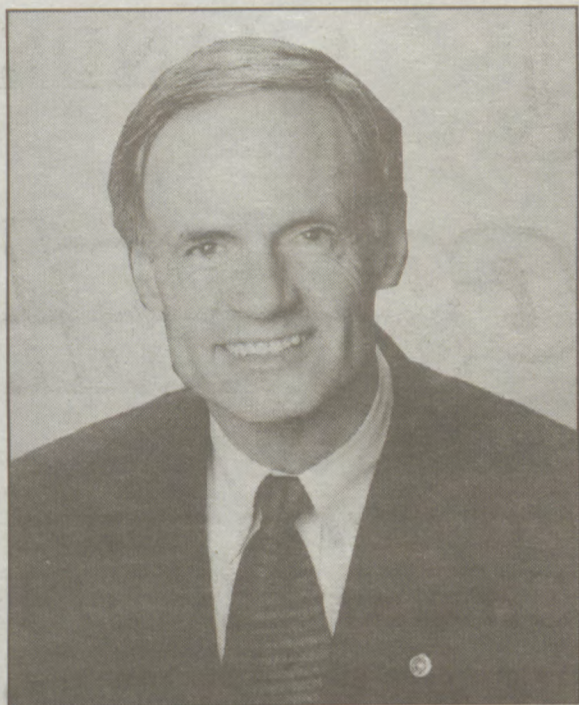
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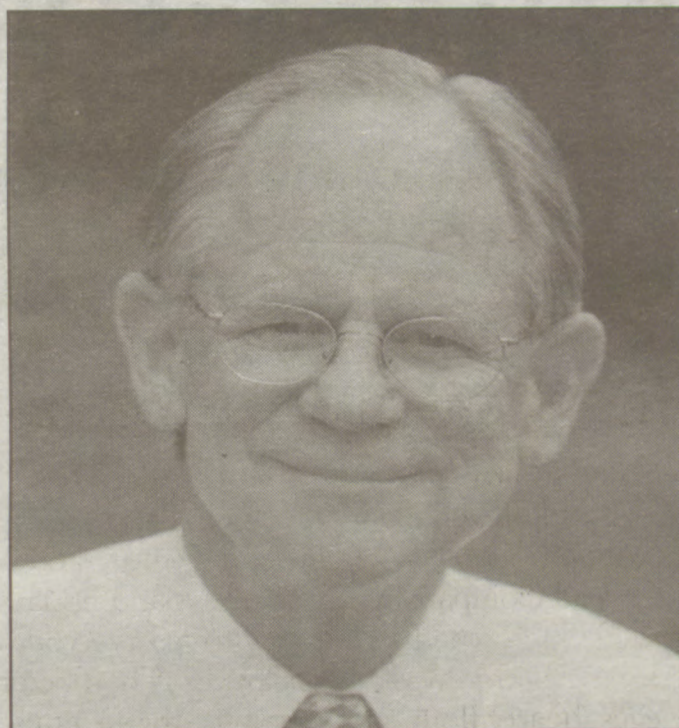


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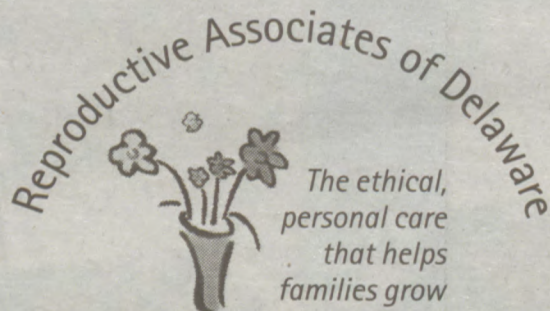
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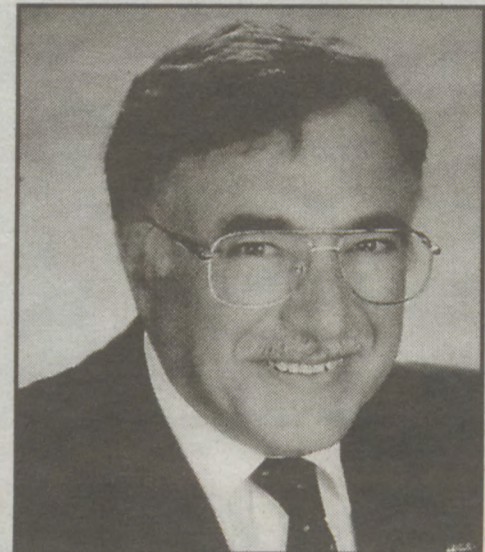
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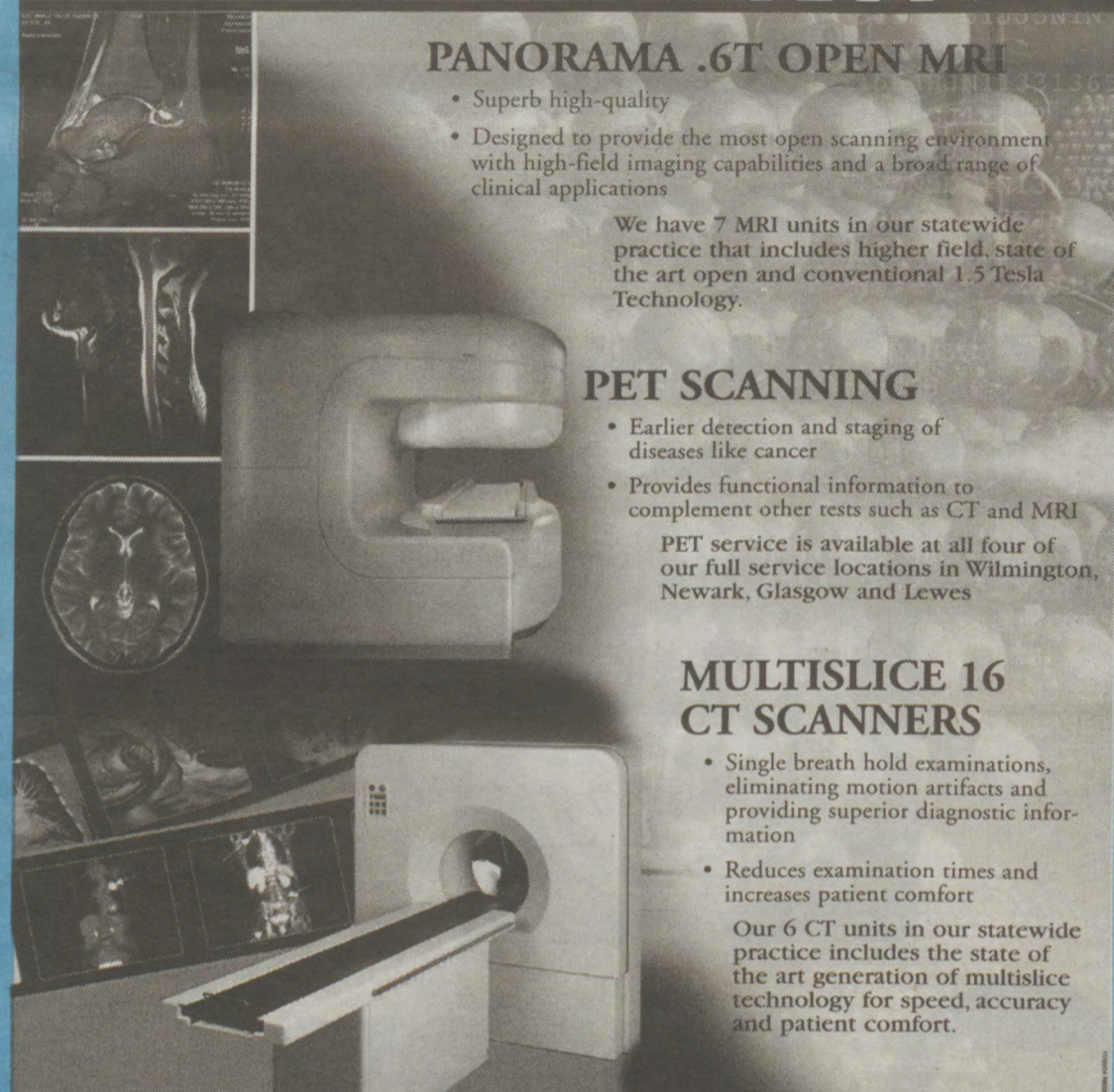
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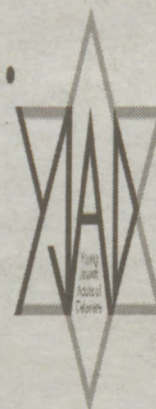
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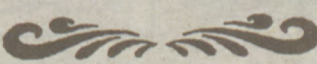


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INSIDE DELAWARE

Beth Emeth celebrates building's Golden Anniversary

On the Weekend of November 5, 2004 Congregation Beth Emeth celebrated its 50th year on Lea Boulevard in Wilmington. To mark the occasion, a special Shabbat evening service on Friday, November 5th honored the members of the original building committee who acquired the land and directed construction of Congregation Beth Emeth at its present location. On Saturday evening, November 6th an oldies dance party in the Temple's social hall capped the weekend celebration with an evening of dancing to music popular fifty years ago when the temple was built.

The Honorable Daniel L. Herrmann, of blessed memory, chaired the Executive Council of the Building Committee, which included sixteen congregants and a general committee of forty-six members. Although their work was accomplished half a century ago, two members of that original team were able to attend the anniversary events.

At the Shabbat service Jack Topkis and Leanne Myers, two of the sixteen on the executive committee, received framed, artistic certificates of appreciation from the congregation. George Shtofman, unable to attend because of illness, has also received a certificate. Mr. Topkis addressed the congregation expressing his thanks and describing the challenges faced by our congregational leaders in the post World War II era as they undertook the building project. Rabbi Grumbacher and Congregation President Esther Timmeney also spoke about the wisdom and dedication of these past leaders.

At the dance on Saturday evening, Leanne Myers acted as spokeswoman in graciously expressing her thanks for the anniversary celebration and Jack Topkis provided some extra entertainment with his story telling and ready wit. Music for the event was in the capable hands of disc jockey entertainer Tracey Travis, who kept the evening lively with contests and dancing to the hit tunes of the 50s and 60s.

When the roughly one hundred dancers needed a break for refreshment, they turned to the tables of delicious and abundant tea sandwiches, meatballs, a variety of hot and cold fruit, and hors d'oeuvres supplied by Ron Leones of Catered Affairs. The taste treat of the evening was a chocolate fountain and a supply of strawberries and other treats guests could dip in the fountain.

The weekend was a great success in many ways. Both the Shabbat Service and the Oldies Dance were well attended and greatly enjoyed. In addition, the Dance served as a fund raising event. Congregants generously donated to an anniversary fund in honor of the men and women who served on the building committee. The money will help to support temple activities this year and into the future.

Next year, Congregation Beth Emeth will begin a year long celebration of its centennial anniversary as Wilmington's reform congregation culminating with the visit of Rabbi Eric Yoffie, President of the Union for Reform Judaism on May 19, 2006.

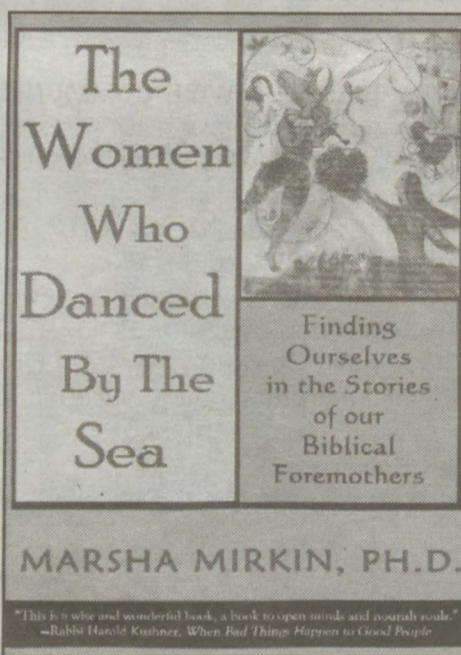


Jewish Book Month featured author

The Bernard & Ruth Siegel Jewish Community Center will be hosting a book signing session and discussion with Boston-area psychologist, Dr. Marsha Mirkin, Ph.D., at our Chanukah Choopla event on Sunday, December 5. "The Women Who Danced by the Sea: Finding Ourselves in the Stories of our Biblical Foremothers", is a recent publication of a pioneering new work that merges psychotherapy and feminist biblical narrative. It is geared towards an ecumenical and educated female readership, but is indispensable reading for anyone who is in search of spiritual meaning and guidance in an increasingly unstable and dangerous world.

Following in the tradition of other popular works that have focused on feminist biblical themes such as best selling work, "The Red Tent," similar in spirit to Bill Moyer's Genesis series on PBS, Mirkin's book is the first book of its kind to view the lives of the biblical women through the lens of contemporary psychological theories. Readable and revealing, "The Women Who Danced by the Sea" is also the first book to weave together original feminist psychological interpretations of the stories with stories of contemporary women and men. Through these stories Dr. Mirkin explores a wide range of psychological and spiritual issues such as depression, eating disorders, infertility, sibling rivalry and the problems of favoritism.

Dr. Mirkin is a clinical psychologist and



resident scholar at Brandeis University Women's Studies Research Center. She will be available to sign copies of her book in the JCC Lobby from 11:00 a.m. through 3:00 p.m. She will hold a free discussion session at 2:00 p.m.

For more information, please contact Ivy Harlev at (302) 478-5660, ext. 204.

Dance Israeli style

Open Israeli-dancing is now held at the Wilmington JCC on the second Sunday of each month (except December, canceled due to Super Sunday) from 3-5 p.m., in the JCC auditorium. All ages are welcome.

Sessions already scheduled for 2005 are: January 9, February 13, March 13 and April 10. The suggested donation is \$3 for students and JCC members, \$5 for others.

Israeli dancing continues to be popular with the Arden Folk Gild on the FOURTH WEDNESDAYS at the historic Arden Gild Hall from 7:30 - 9:30 p.m. Upcoming sessions there are December 1 & 22, January 26, February 23, March 23 and April 27. The Arden Gild Hall is located at 2126 The Highway in Arden (off Harvey Rd. between I-95 and Marsh Rd), (302) 475-3126.

See www.ardenclub.com for directions.

The first hour of both is beginning and teaching, the second hour includes requests and more intermediate teaching. Leaders are Sharon Kleban and Howard Wachtel, experienced dancers with Don Schillinger's RAK DAN.

For further information, please contact Elaine Schmerling at (302) 475-3708.

Celebrate the holidays at Longwood Gardens



Longwood Gardens in Kennett Square, PA invites the Jewish community to celebrate Chanukah and Tu B'Shevat amidst its 1,050 acres of gardens, woodlands and meadows.

On Saturday, December 11th, Longwood's Festival of Lights commemoration begins at 6:30 p.m. with a community menorah lighting ceremony.

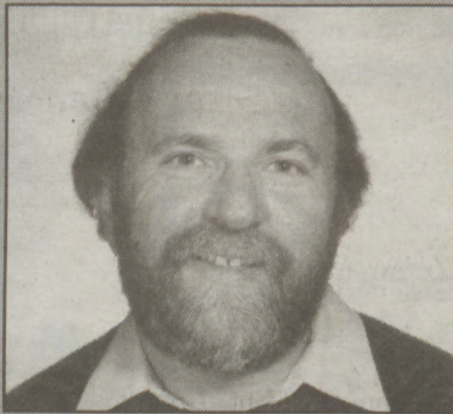
The Chopped Liver Band of Congregation

Shaarai Shomayim will perform half-hour klezmer concerts at 7 p.m. and 8 p.m.

Tu B'Shevat, a New Year for Trees, will be celebrated on January 23rd with an entire day of entertainment, fun and kosher food prepared under Orthodox supervision and provided by NCSY and the Ner Tamid Jewish Center.

For more information about either of these community events, please call 610-388-1000 or visit www.longwoodgardens.org.

Jewish Voice community reporter to speak at AKSE



The Adas Kodesh Shel Emeth Men's Club will host Joel Glazier during its

December 5th Sunday breakfast series program. Glazier, a frequent contributor to the Jewish Voice and other Jewish news publications will discuss "40 Years of Wandering Jewish America-On and Off the Beaten Paths".

He has toured all of America's 50 states, exploring synagogues and Jewish cultural centers as part of his travel itinerary. Many of these lifestyle pieces have appeared in this publication.

Glazier will speak at 10:00 a.m. His presentation will be preceded by breakfast, served at 9:30 a.m. The cost of the breakfast is \$4.00. The event is open to the entire community. For additional information, please call the synagogue at 302-762-2705.

DELAWARE SYNAGOGUE LIFE

ADAS KODESCH SHEL EMETH CONGREGATION (Traditional)

Washington Blvd. & Torah Way, Wilmington, DE 19802

Office Hours:

Sunday, 9 - 11; Monday - Thursday, 9 - 5:30;

Friday, 9 - Noon

Phone: 762-2705; FAX: 762-3236;

Rabbi Sanford L. Dresin; Cantor Joel Kessler

E-mail: Office: office@akse.org; Cantor: jkessler48@comcast.net

Educational Director Gail Weinberg, 762-3618 or via e-mail

Internet: www.akse.org

Effective Oct. 8th, regular Friday night services start at 6 p.m.

Special services (e.g. Bat Mitzvot) at 8 p.m. will be announced in the Synagogue Bulletin.

CONGREGATION BETH EMETH (Reform)

300 W. Lea Boulevard, Wilmington, DE 19802

Office Hours: Monday - Thursday, 9 - 5;

Friday, 8:30 - 4

Phone: 764-2393; FAX: 764-2395;

Rabbi Peter H. Grumbacher; Rabbi Sarah Messinger; Cantor Mark Stanton,

E-Mail: (Office) nmahanna@mycomcast.com;

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mstan2sing@mycomcast.com

Internet: www.bethemeth.com

President: Esther Timmeney, E-Mail: esthertimmeney@comcast.net

SERVICES: Daily Monday - Friday 7:55 a.m.; Friday 8 p.m.;

Saturday and Holidays - Torah Study 9:30 a.m.; Worship: 11 a.m.

CONGREGATION BETH SHALOM (Egalitarian Conservative)

1801 Baynard Boulevard, Wilmington, DE 19802

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Friday 9 - 3

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Rabbi Michael Beals

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E-Mail: (Office) frontdesk@bethshalomwilmington.org;

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Hebrew School - hebrewschool@bethshalomwilmington.org

Internet: www.bethshalomwilmington.org/

President: Alan Lipschultz, E-mail: president@bethshalomwilmington.org

SERVICES: Daily 7:30 a.m.;

First Friday monthly 8 p.m.; all other weeks at 7 p.m.;

Except for Congregational dinners, which start at 6 p.m.

Saturday and Holidays 9:30 a.m.; Sunday 9:15 a.m.

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Rabbi Chuni Vogel, Director

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NOTE: Study sessions and visitor housing is at 1811 Silverside;

Services are conducted at 1306 Grinnell Road, Wilmington,

478-4400 (two blocks away)

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Saturday and Holidays 10 a.m. and Mincha; Sunday 9:15 a.m.

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Phone: 455-1800; FAX: 292-1717;

Rabbi Eliezer Sneiderman

E-mail: rabbi@udel.edu; Internet: <http://www.forjews.com>

SERVICES: Friday at 7:30 p.m. (plus Shabbat supper)

Saturday and Holidays 10 a.m.

Insights into the Torah portion - Every Wednesday night, 7 p.m.;

Jewish Meditation - First Thursday evening each month, 7 p.m.

NOTE: Check for variations when U.Del. not in session.

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Monday, Wednesday & Friday, 8:30 - 3:30;

Tuesday & Thursday, 8:30 - 6:45

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Rabbi David B. Kaplan

E-mail: (Office) tbe@tbede.org; Rabbi - rabbi@tbede.org

Internet: www.tbede.org

President: Stewart M. Schiffman

SERVICES: Friday 8 p.m.; Saturday and Holidays 9:30 a.m.

CONGREGATION BETH SHOLOM OF DOVER (Conservative)

340 N. Queen Street (at Clara Street), Dover DE 19904

Phone: 734-5578; FAX: 734-3446

Rabbi: Position Open

E-mail to Office - office@cbsdover.com

Internet: www.cbsdover.com

President: Beth D. Savitz, Esq.

e-mail: president@cbsdover.com

OFFICE HOURS: Tuesday through Friday 10 a.m. - 2 p.m.

SERVICES: Friday 7:30 p.m.; Saturday 9:45-10:45 a.m.; Holidays - as announced.

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President: Dr. Jeffrey Hawtoff . E-mail: jhawtoff@bigfoot.com

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GLOBAL JEWISH NEWS

Rash of anti-Semitism in Argentina

By Florencia Arbiser, JTA

Argentine Jewish leaders are wondering whether a string of recent anti-Semitic incidents indicates a growing trend of Jew-hatred.

Abraham Kaul, president of the AMIA central Jewish institution, couldn't hide his concern Tuesday at a meeting with Jewish media.

At dawn on Sunday, swastikas and a picture of Hitler were found at the Jewish cemetery of Liniers. On Monday, more graffiti — swastikas and threatening messages — had been added.

The messages included "Kristallnacht 08/11/38," (sic) a reference to the murderous pogrom that heralded the onset of the Nazis' most restrictive anti-Semitic policies; and "Movimiento Walther Darre," a reference to a former Nazi agriculture minister who was born in Argentina.

The attack on the Liniers cemetery, located on the outskirts of Buenos Aires and one of the oldest Jewish cemeteries in the country, followed three previous attacks there this year, in which bronze plaques were stolen.

"Are these signs of an escalation of anti-Semitic violence in the region?" Kaul asked. What worried him most was the fact that the incidents showed "something more than a soccer fan's ignorant anti-Semitic song. These demonstrations seem to be more learned."

At dawn on Monday, a Hitler drawing and Nazi inscriptions were found on a bus belonging to the Maimonides Jewish school.

The DAIA, the Jewish community's political umbrella organization, met with federal police

to demand an explanation for why a 24-hour police presence at the cemetery couldn't prevent such attacks, and what could be done differently in the future.

Authorities said police had been in the bathroom when the graffiti were painted.

Over the past week, three other local Jewish institutions — the Hebraica Jewish club, Paso Temple and the Sephardic Congregation — suffered bomb threats, though the news was not made public to avoid spreading fear in a country where bombings destroyed the Israeli Embassy in 1992 and the AMIA community center in 1994.

According to Claudio Avruj, the DAIA's executive director, there have been more than 100 incidents of anti-Semitic graffiti in Buenos Aires this year.

But he stressed that, "DAIA does not believe there is a Nazi escalation. We think the past week was a special week with Yasser Arafat's funeral, the Kristallnacht commemoration and the appeal of the AMIA trial acquittal sentence."

The last reference was to the community's decision to appeal the acquittal of five locals accused of complicity in the 1994 AMIA bombing. The attack, which killed 85 people and injured 300, remains unsolved.

Beyond the timing of the recent incidents, however, there has been a rise in the intensity of anti-Semitic incidents this year.

Two weeks ago, an Argentine rabbi was giving a university lecture when a dozen people in the audience stood up and gave the Nazi salute.



Anti-Semitic graffiti at the Jewish cemetery of Liniers, on the outskirts of Buenos Aires, Nov. 15, 2004. Credit: AMIA

In September, a 16-year-old student who brought a gun to class killed three classmates and wounded five. Though the victims weren't Jewish, the student later told a psychologist that he was moved to act because he admired Hitler.

Jewish officials are putting aside differences among their organizations to search for ways to fight such occurrences.

"Although we have clear political differences with the DAIA, we will act together in the

demand to live freely and in peace," said AMIA's Kaul.

On Wednesday evening, leaders of DAIA and AMIA were to meet with the governor of Buenos Aires province and security officials to find out what happened at the cemetery and what is being done to investigate the incidents.

DAIA also will hold a meeting next week with city security officials on how police can prevent future such incidents.

A miracle in a Turkish town

By Yigal Schleifer, JTA

The main synagogue here in Canakkale, a rectangular building made of brick and field-stone, stands forlorn behind a high wall, only its terra cotta tiled roof peeking out.

A decade ago the synagogue was almost forgotten, its roof in danger of collapsing. But since then, the 150-year-old temple has experienced something of a miraculous rededication.

For the last 10 years, at the end of every October — led by two committed brothers born in Canakkale and now living in Istanbul who have made preserving the synagogue their mission — busloads of former Jewish residents have come back to spend a week-end praying in the synagogue and sprucing it up.

Although it is still not used full time, the shul comes back to life once a year in a burst of nostalgia-tinged joy and devotion.

"This is where we grew up, this is our past," says Albert Penso, 69, the older of the

two brothers who organize the annual pilgrimage.

Hearing about the synagogue's derelict state made him and some other former Canakkale Jews realize that action was needed, says Penso, who owns an Istanbul yarn supply business with his brother.

"This is our spiritual core," he says.

This year, 94 people on two buses came to visit their old home. "In this way we can show that this synagogue is active," Penso adds. "We are showing that the congregation exists, even if it comes from outside."

Close to both the World War I battlefields of Gallipoli and the ruins of ancient Troy, Canakkale was once home to a vibrant Jewish community of some 4,000 people.

Today, it doesn't even have enough Jews for a minyan, most of the city's Jewish residents having left years before for Istanbul or Israel.

The synagogue rescue, though, had more than just sentimental value. Up until this year, Turkish law stipulated that unused build-

ings belonging to religious groups could become state property.

This has been the case throughout Turkey, where the Jewish community has lost ownership of synagogues and other properties in several cities that once had active Jewish populations.

In several places where Jews no longer live, historical synagogues have fallen into disrepair, on the verge of becoming complete ruins.

During Ottoman times, the area that is now Turkey was home to some 100,000 Jews, mostly Sephardim who trace their roots to Spain.

But today, the country's Jewish population is closer to 20,000, with many Jews having left for Israel and other countries over the decades following periods of political and economic instability. And while today's Jewish community lives mostly in Istanbul, there used to be pockets of rich Jewish life in cities and town stretching across Turkey, from its border with Greece to its frontier with Syria and Iraq.

The financial burden of maintaining the properties of this once-large community is heavy, Jewish officials in Turkey say, and mostly beyond its means.

Today, with security concerns at the top of the agenda following last November's suicide bombings of two Istanbul synagogues, fixing up old, unused synagogues is even less of a priority.

In that sense, the work of the Canakkale Jews in rebuilding and maintaining their synagogue with their yearly visit is significant, says Lina Filiba, executive vice president of the Turkish Jewish community.

"It's important that we keep our synagogue foundations in working status so that we don't lose our properties," Filiba says. "Having lost whatever we have lost up until the present, we don't want to lose any other properties that belong to Jewish synagogue foundations."

But for most of the Jews of Canakkale heading down by bus to visit their old home, the annual trip has little to do with questions of Turkish property law. Instead, it's about the need to reconnect with their birthplace, about

honoring their departed parents and about holding on to a nostalgic image of a lost time.

As the white chartered bus leaves Istanbul, three women walk down the aisle holding boxes filled with flaky breakfast pastries. Oved Hazan, a 67-year-old who owns a women's clothing shop, seems already transported back to his birthplace.

"Canakkale was a small Paris," Hazan, who left the city when he was 7, says dreamily. "There were lots of people, lots of shops, the seashore. It was very beautiful and the people were good."

After nearly six hours on the road, the bus reached the Dardanelles, where a ferry takes it across on a choppy, half-hour ride. "Hello Canakkale," Oved shouts out as the ferry pulls into the terminal as the rest of the passengers join him in saying hello to their hometown.

Leaving the ferry, the group's bus heads toward Canakkale's old Jewish neighborhood, a district of small, two-story homes and quiet streets where the synagogue is located. Getting off the bus, the group could easily be mistaken for a bunch of tourists, but its clear they know exactly where they are going.

"This is the neighborhood where we grew up," Gunes Penso, Albert's wife, cries out. As they walk through the streets, she points out a small house painted mauve. Today a veterinary clinic, it is the home where she and Albert were married, she says.

Soon the group reaches the synagogue and Albert Penso pulls out an old key from his pocket, unlocks a big padlock and then opens the iron gates leading into a courtyard.

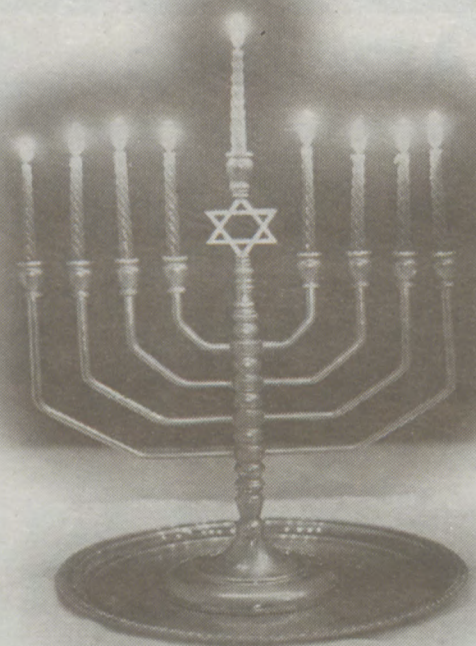
The building, its peeling, wood-paneled interior painted robin's-egg blue, has been swept and dusted ahead of the group's arrival. Even an old, stately grandfather clock at the entrance has been wound up for the occasion, quietly ticking away in a corner.

As the group enters the sanctuary, many immediately head for the ark, kissing its wooden doors. Several stand there for minutes at a time, their eyes closed, saying prayers for deceased relatives.

"When I was young, on Rosh Hashanah, See MIRACLE, page 26



Moiz, left, and Albert Penso, right, two brothers who organize an annual trip from Istanbul to the Canakkale, Turkey, main synagogue, during Sunday morning prayers in the synagogue. Credit: Yigal Schleifer/JTA



This Chanukah, may the light of our menorahs reflect our collective commitment to creating a safe, secure Jewish Community here in Delaware, in Israel and around the world.

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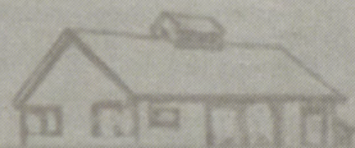
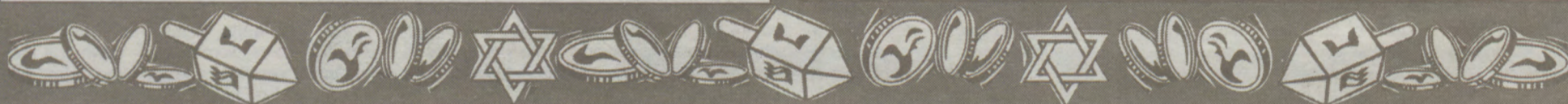
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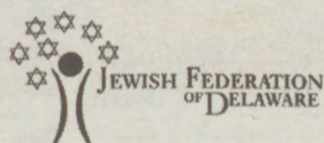


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Traditional recipes served on Chanukah include potato pancakes (latkes) or donuts fried in oil, and beef brisket. Brisket is a pot roast with a rich, dark gravy. It can be prepared completely ahead, leaving the cook free to join in the joyous festivities of lighting candles and opening gifts. The following recipe is from Marlene Sorosky Gray, Safeway's in-store culinary advisor.

Cranberry Orange Brisket

The secret to tender, juicy, cut-with-a-fork brisket is long, slow cooking. The sauce becomes so rich and thick, it almost tastes caramelized. If you roast the meat a day or two ahead and refrigerate it, it will be easier to slice. Refrigerate the sauce separately and pour over meat before reheating.

1 cup dry red wine
1 cup beef broth
1/3 cup frozen cranberry juice concentrate, thawed
3 tablespoons all-purpose flour
4 cloves garlic, minced
2 tablespoons chopped fresh rosemary

2 oranges
1 brisket of beef (3 1/2 to 4 1/2 pounds),
trimmed of as much fat as possible
Salt and pepper to taste
1 cup dried cranberries
1 lb. mushrooms, cleaned and thickly sliced

Preheat oven to 300 degrees. Place meat fat side up in a roaster into which it fits comfortably. (If roaster is too big, the juices will evaporate.) In a bowl, stir together wine, broth, cranberry juice, flour, garlic, rosemary and grated rind of one orange. Pour over meat. Season brisket generously with salt and pepper.

Cover and bake for 4 hours, basting every hour until tender when pierced with a fork. Remove from oven. (Brisket may be made ahead to this point. Wrap in a sheet of heavy foil and refrigerate up to 2 days. Refrigerate sauce separately.)

Slice brisket thinly against the grain. Overlap slices in roasting pan. Remove fat from sauce, taste sauce and season with salt and pepper. Pour over meat. Halve and thinly slice one orange. Push orange slices, mushrooms and dried cranberries into sauce. Cover and bake at 325 or 350 degrees for 35 to 45 minutes, or until heated through and mushrooms are tender.
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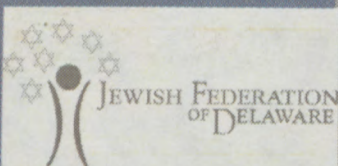
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HOLIDAY PERSPECTIVES

Iraq chaplain looks back



Chaplain Irving Elson

By Chanan Tigay, JTA

Military men typically take the measure of a battle in stark tallies of dead and injured men, miles between enemy positions, numbers of insurgent hold-outs and the like.

But Cmdr. Irving Elson — a Conservative rabbi who for the first eight months of Operation Iraqi Freedom, and again for the High Holidays this fall, was the only Jewish chaplain serving with Marines in Iraq — uses a different battle calculus.

For Elson, 44, an affable man who keeps his graying hair neatly buzzed to about the same length as his mustache, the battle count looks something like this: five days of Rosh Hashanah. Six Passover seders in Baghdad. Seven Shabbat services in one night. Seventeen High Holiday services.

"In the military, especially in times of combat, you can't say, 'Well, Rosh Hashanah's today so today we're going to do Rosh

Hashanah services,' " Elson told JTA earlier this month, just before addressing a group at Manhattan's Jewish Theological Seminary, where he was ordained in 1987.

"I did like five days of Rosh Hashanah. You're in one place for ma'ariv and shacharit," he said, using the Hebrew terms for the evening and morning prayer services, "and then you go to the next place, and then you go to the next place, and then you go to the next place, and Rosh Hashanah's over but, hey, you still have another eight or nine places to go to."

And that's not eight or nine safe, comfortable synagogues. Elson led Yom Kippur services in Iraq under mortar fire; tripped over an M-50 machine gun while carrying a small Torah at the Al Asad air base; and was forced to bury 100 copies of the Scroll of Esther in the Kuwaiti desert when the books wouldn't fit into his equipment-stuffed Humvee.

Still, he said, "These services were some of the most meaningful times in my life."

Of 40,000 troops with the Marine Expeditionary Force in Iraq, Elson said, about 400 are Jews, spanning the spectrum of religious engagement from secular to Orthodox.

Many of the Jews he guided in Iraq were combat soldiers, coming to grips with their own mortality, said Elson, a Navy Chaplain who served in Iraq with the 1st Battalion, 11th Marine Regiment.

"You're dealing with a very young population, 18- to 21-year-olds," he said. "Spiritually they're at real formative years. That's when they're on their own for the first time and they're getting to ask the big questions in life, and I get to be there as a rabbi saying, 'Hey, this is what Judaism has to offer.' It's a great job."

Elson doesn't perform religious rites for non-Jewish soldiers, but he does provide spiritual succor and guidance for troops of any faith. "We minister to our own, we provide for others and we care for all," he said.

Rabbi Joseph Brodie, vice president for student affairs at JTS, said his former student is particularly well-suited for military chaplaincy.

"He's got a very good ear to listen," Brodie said. "I think he's non-judgmental. He will service not just Jews of all stripes but people of all faiths. He's committed to interfaith work."

Military chaplaincy is a unique sort of rabbinic, said Rabbi Nathan Landman, deputy director of the JWB Jewish Chaplains Council, the primary agency that recruits and serves military chaplains.

"One of the most fulfilling aspects is that most people in the American military come not from the large cities of great Jewish concentrations, but from more rural areas," said Landman, who served as a chaplain in the U.S. Air Force.

"A rabbi in uniform has an opportunity to create a positive attitude toward Jews among those who have never encountered them before, on a large scale," he said.

Elson had just such an opportunity in Iraq. Military chaplains do not carry weapons. Instead, they are assigned "chaplain's assistants," soldiers who shadow them constantly as bodyguards. Elson's assistant was a southern Baptist.

"He said, 'I recognize you're one of God's Chosen People, and I'm going to take care of you,'" Elson recalled. "And that he did."

Shortly after the war began, after securing the Ramallah oil field in Iraq, Elson's regiment fought its way through a gauntlet of Iraqi soldiers in the town of Nasiriyah, taking heavy enemy fire and casualties.

When they finally emerged on the northern side of the city, they were ambushed by units of Iraq's Special Republican Guards. An intense firefight erupted.

"It was there that, for the first of three times," the chaplain's assistant "literally covered me with his body and returned fire," Elson said. "He was awarded the Navy Marine

Corps bronze star for his bravery that day.

"When this firefight was all over and we had the chance to comfort the wounded and take care of our dead, I sat in the Humvee almost in a daze," Elson said.

"I was scared and I was wet. It had rained and hailed all day and all night," he continued. "For 24 hours there was hail, there was rain, there was a sandstorm. I actually remember going to my battalion commander and saying, 'Look, we have the hail, the dust. If I see locusts I know we're in real trouble.'" Now finishing his eighteenth year in the U.S. military, Elson was awarded the Meritorious Service Medal for his service in Operation Iraqi Freedom.

Elson, who is married with three young children, also has served in Okinawa; Charleston, S.C.; Naples; Newport, R.I.; Albany; and at the Naval Academy in Annapolis, Md. He now is stationed in California.

As he addressed the JTS audience, the Marines with whom Elson served — "my guys," he called them — were taking part in the battle for Falluja, a hotbed of the Iraqi insurgency.

It's "horrible" sitting back in the United States wondering about the fate of his minions in the Marines, Elson said, but it has given him time to reflect on his Iraq experience.

"It's changed me. It's made me realize the wealth Judaism has and that, in almost any situation, there's something that Judaism has to offer," he said. "I felt very rabbi-ish in Iraq. Both this trip and the last trip, I felt that, my entire life, I was preparing for that. I was really honored to be able to go and serve with them. They're my congregation. Great men and women."

And Elson can now add one more figure to his unusual Iraqi battle mathematics: four months. That's the amount of time remaining until "his guys" are scheduled to come home.

Judith: A Women to Celebrate

Hanukkah is generally considered a ready source of heroes, male heroes that is. The combination of physical and spiritual courage we find in the stories recorded in the apocryphal Books of Maccabees have served to inspire millennia of Jewish boys and men, who found in these texts models of Jewish military might. At Hanukkah women seem to wield the frying pan rather than the sword.

But there are women linked to Hanukkah whose stories are often forgotten in the clang of shields and the movement of guerilla fighters. One of these women is Judith, a remarkable figure of intelligence and courage, faith and beauty. Judith's story, like Maccabees I and II, is found in the Apocrypha, a collection of Jewish post-biblical writings of Second Temple provenance. Although generally considered fiction, the Book of Judith provides an inspiring role model of leadership for Jewish women.

In this book we read of the inexorable advance of the Assyrian army toward Egypt.

The Assyrian ruler, King Nebuchadnezzar, whom history knows to be the Babylonian ruler who destroyed the First Temple, orders Holofernes, his second-in-command, to assemble an enormous army and subdue any people who refuse to surrender. Judea would not submit so the Assyrian focused on besieging Bethulia, where the superior strength of the Assyrians compelled the Israelites to hole themselves up within the city walls, shut off from their source of water.

After thirty-four days the siege began to have its desired effect on the Israelites whose buckets and cisterns were dry. Feeling abandoned by God, they urged the town elders to surrender before they died of thirst. But Uzziah, speaking for the city officials, decrees that they should give God five more days in which to send rain or otherwise provide relief before they surrender.

News of what has transpired reaches the pious and beautiful widow, Judith, who had not so much as left her home in the more than three years since her husband's

death. Imperiously she summons the town elders. Eloquently she takes them to task for setting conditions for God: Judith avers that the Judeans have no right to challenge the Almighty's plan. We are stunned by the image of this woman into whose mouth someone has dared put a speech rebuking the elders and rulers and challenging their theology.

Despite her piety, Judith declares that she will not only pray, as they have suggested, but also "will do something that will go down ... for endless generations" (8:32). Judith has a strategy that she does not divulge to the male leadership. Before embarking on her perilous journey she asks God to "put in the hands of a widow" the strength to carry out her daring plan. Then she changes the sackcloth of widowhood for festive clothing and anoints her body with oil before leaving town, accompanied by her handmaid bearing wine, grain and figs. The Assyrian sentries, persuaded by her dazzling beauty and her claim that she has important information to share with

Holofernes, allow her into the camp.

The general is entranced by her beauty and by her willingness to help him conquer Bethulia and Jerusalem. After three days Holofernes invites Judith to a banquet in his tent. When he falls into a drunken sleep, she takes his scimitar and beheads him. The fearful flight of the leaderless Assyrians left Bethulia intact and saved Judea.

The pious widow Judith has foiled a mighty foe through her willingness to challenge the vacillating leaders, develop a daring plan and display incredible courage in seeing her mission to its successful conclusion. Unlike the men who perceive their choices as surrender or death through thirst, she thinks out of the box and beyond the walls.

The traditions linking the Book of Judith to Hanukkah may have developed because of the way her story parallels the Maccabees' exploits or because the name Judith was linked with that of Judah Maccabee, leading some to suggest that she was his sister. The Church father Jerome attests to a Jewish holiday in her honor, without, unfortunately, indicating its date.

The time has come to renew the holiday and make Rosh Hodesh Tevet, the New Moon of Tevet, which always falls during Hanukkah (this year on the night of December 12), a time for celebrating Judith and recounting the tales of other women who have done so much to inspire Jewish faith and commitment throughout the ages.

Dr. Anne Lapidus Lerner is Director of the Program in Jewish Women's Studies and a member of the Department of Jewish Literature at The Jewish Theological Seminary.

Miracle

Continued from page 19

Yom Kippur, there wasn't any room to sit in this synagogue," says Moiz Penso, 60, Albert's younger brother, as he looks through a closet filled with dusty and crumbling prayer books.

The next day the group returns for Shabbat prayers. The air of celebration is palpable, as if the synagogue needs to be filled with enough prayer and joy to keep it standing until next year's visit. As the Torah is returned to the ark after being read, the women gather around it, showering the scroll

as it passes by with bright red petals collected from a rosebush in the synagogue's courtyard.

The next day the pilgrims return for one last prayer service before heading to the local Jewish cemetery to visit the graves of relatives and then back to Istanbul. Among them is Yasar Yuhay, a 65-year-old with a bushy white mustache who is one of the last few Jews left in Canakkale, where he owns a sneaker shop.

"I'm very happy when they come," he says about the Istanbul group. "The synagogue

wouldn't be open at all without them."

After morning prayers, the group's members slowly make their way out into the courtyard. On the floor, the petals that were thrown the day before have already started to turn brown and wilt. Even the grandfather clock in the corner has stopped ticking, already going into its annual slumber.

At the gate, Albert Penso turns back to take a long look at the synagogue, standing there for a moment. He then locks the gate, putting the key in his pocket, not to be used again for another year.

PERSPECTIVES

My Auschwitz Spoon Chanukah

By I.I. Cohen

One of the items I smuggled out of Auschwitz, when the Nazis moved me into "Camp Number Eight" - a quarantine camp, for those suspected of carrying typhus - was my spoon. It wasn't much, but it was mine - and it would come to play an important role in my Jewish life and in those of some of the 500 or so other prisoners there.

There were no labor details in this new camp, but we inmates were ordered to help in its construction, which was still underway. Having had some experience in the Lodz ghetto as a mechanic, I helped the electrical technician install the camp's lighting.

With my new access to tools, I brought my spoon to work and filed down its handle, making it into a sharp knife. Now I could use it both to eat my soup and to cut my bread. This was useful because we would often receive one chunk of bread to divide among two or three people, and without a knife it was difficult to apportion the bread fairly. Now I was regularly called upon to use my spoon-knife to help avoid disputes and maintain relative peace among the prisoners.

When winter came, though, my spoon became involved in an additional mitzvah. By then, we had been transferred to "Camp Number Four" in Kaufering, a camp more similar to Auschwitz in its daily ordeals.

Despite the horrendous hardships we suffered daily, however, we tried whenever possible to remember to do a mitzvah and to maintain a self-image as G-d-fearing Jews, despite all the dangers that involved.

Having always kept mental track of the calendar, I knew when Chanukah had arrived. During a few minutes' rest break, a group of inmates and I began to reminisce about how, back home before the war, our fathers would light their menorahs with such fervor and joy. We remembered how we could never seem to get our fill of watching the flames sparkling like stars, how we basked in their warm, special glow, how they seemed to imbue us with a special sanctity.

And then we got to thinking about the origins of Chanukah, about the war of the Hasmoneans against their Seleucid Greek tormentors, who were intent on erasing Judaism from Jewish hearts. We recalled the great heroism of the Jews at the time who risked their lives in order to keep the Sabbath, practice circumcision and study Torah. And we remembered how G-d helped them resist and rout their enemy, enabling Jews to freely observe the Torah and mitzvos once again.

And then we looked around ourselves. Here we were, in a camp where our lives were constantly in danger, where we were considered sub-human and where it was virtually impossible to observe the most basic

practices of Judaism. How happy we would be, we mused, if only we could light Chanukah candles.

While we talked and dreamed, we were all suddenly struck, as if at once, by the same resolution: We simply must discover a way of doing the seasonal mitzvah. One fellow offered a small bit of margarine he had saved from his daily ration. That could serve as our oil. And wicks? We began to unravel threads from our uniforms...

What, though, could be our menorah? I took out my spoon, and within moments, we were lighting the Chanukah "candle", reciting the blessings of "Lehadlik ner", She'oso nissim" and "Shehecheyonu". We all stood around entranced, transfixed, each immersed in his own thoughts...of Chanukahs gone by...of latkes, of dreidels, of Chanukah gelt we had received as children.

And our unusual Chanukah menorah kindled in us a glimmer of hope. As we recited the blessing about the miracles G-d had performed for our forefathers "in those days", but also "at this time", we well understood that the only thing that could save us would be a miracle. A "nes gadol" - "great miracle" - like the one hinted at on the dreidle's acrostic.

Even non-religious Jews stood near us watching the flame of the Chanukah candle. I am certain that none of us who survived

will ever be able to forget that luminous moment in the darkness of our concentration camp lives.

The celebrated Viennese psychiatrist Dr. Viktor Frankl, who was himself, incidentally, an inmate of Kaufering, asserted in his book "Man's Search for Meaning" that, to survive the concentration camps, a person had to have something larger to live for. Those with goals had a better chance to remain alive. We religious Jews in the camps were certainly good examples of that phenomenon, living for our Sabbaths, our Jewish holidays and our daily recognition that there is an Almighty, whether or not we could ever fathom His ways. And I often felt that our convictions helped us cling to life when others sank to the depths of despair.

And today, I am overwhelmed at times with gratitude to G-d for my personal miracle, my survival, especially when I am surrounded by the children and grandchildren He has granted me, all of whom are committed to the observance and study of the Torah. And the gratitude comes rushing in as well every winter, when I light my menorah - a real one today - and, as always I do, I remember my Auschwitz spoon Chanukah.

I.I. Cohen, a Polish-born survivor of three concentration camps, lives in Toronto. His book, "Destined to Survive," from which the above is adapted, is published by ArtScroll/Mesorah - mesorah.com.

Book takes novel approach to Jewish history

Eyewitness to Jewish History

Author: Rabbi Benjamin Blech
Wiley Books, 304 pages, \$24.95

Reviewed by Marvin S. Cytron

Oh no!, not another "Jewish History" title. If one browses through the Judaica section of bookstores and libraries, the plethora of books on Jewish history can be overwhelming. Rabbi Benjamin Blech in *Eyewitness to Jewish History* takes a novel approach to portraying 5000 years of the history of our people. Instead of the usual dates, names, and events he has attempted to compile the writings and experiences of Jew and non-Jew alike in "the actual reactions of people who were eyewitnesses to history". He provides a brief historical background of each of the writings, as well as a sidebar that provides his

observations, insights and questions. The book is divided into major periods of our history beginning with the Biblical Period and Second Temple Period, and no!, he does not have "witnesses" during this period, until the writings of Josephus appears. A narrative of the first translation of the bible, ordered by Ptolemy II (285-247 B.C.E.), as described by a Hellenistic Jew is an example of the "eyewitnesses".

The era of the Talmud gives the reader writings of the familiar Hillel, Akiba, and the not so familiar rabbis of the first and second century. The first laws against the Jews by the Romans, as Christianity ascends, add to the eyewitness accounts. A little known observation: Pompeii, Nero's wife converted to Judaism! The beginning of Islam provides insight into the era, with laws against the Jews in

Muslim countries. Laws not much different than laws imposed by the Nazis in the 1930s. Not sure about the Karaites and the Khazars? Rabbi Blech guides the reader through this era. A chapter titled "Get out and Stay Out" describes the period from 1182 to 1497 as Jews are expelled from one European country after another. As the reader moves into the 18th century, personalities ranging from the False Messiah, Sabbatai Zevi, to the Baal Shem Tov take center stage.

The age of emancipation (1700-1800) from the letter of George Washington, to the Newport Synagogue, the establishment of the French Jewish Sanhedrin by Napoleon, the knighting of Moses Montefiore, Jews in the U.S. Civil War and the appearance of Theodore Herzl is a refreshing narrative following the plight of

European Jews in the earlier era.

"Give Me your Tired, Your Poor", the *Goldenah Medina*, what an exciting time in the history of the Jews! Unfortunately, Rabbi Blech gives the reader only a miniscule sampling of the rich tapestry of life in America. This same shortcoming is evident in the writings and

"witnesses" to the Holocaust and the birth of Israel. One gets the impression that Rabbi Blech rushed through these important eras to meet publication deadlines. This reviewer suggests Paul Johnson's, *A History of the Jews*, as a more valuable and welcome addition to your home library.

Yad Vashem launches online database

Yad Vashem has uploaded its historic Central Database of Shoah Victims' Names to the Internet. Available from anywhere in the world at www.yadvashem.org, the Names' Database, an international undertaking led by Yad Vashem, is an attempt to reconstruct the names and life stories of all the Jews who perished in the Holocaust. The Database currently contains some 3 million victims' names.

While launching the Database, Yad Vashem also opened an International 11th Hour Campaign aimed at garnering as many more names of victims as possible.

"Unable to express the complete life story of each victim - of each world that was extinguished - Yad Vashem sought to convey their loss through gathering for eternity the one symbol of identity the victims left behind: their names,"

said Avner Shalev, Chairman of the Yad Vashem Directorate.

"We are reaching a crucial historical hour. This is a race against time - we must record as many names as possible before the generation that best remembers them is no longer with us. We call on families around the globe to help honor the memories of their ancestors by recording their names," said Shalev.

The sophisticated technology allows users worldwide to access millions of personal and historical documents archived in 14 languages using cutting-edge web search systems from the convenience of any computer. Through interactive features, users can perform comprehensive searches, submit information, and take part in educational programs.

The database offers dozens of variations for each name entry that

account for spelling, languages, nicknames, synonyms and more. Entries may also be searched by name of submitter, birth city, place of last known residence and death camp.

Since 1955 Yad Vashem has been actively collecting "Pages of Testimony" commemorating the names and biographic details of Jews who perished during the Holocaust. The martyred dead are remembered not as anonymous numbers, but as individual human beings.

These Pages of Testimony are filled out by family members, friends or neighbors, many of them survivors of the Holocaust, and serve as symbolic "tombstones" or identity cards for their loved ones.

As much information as is known is recorded, including the
See YAD VASHEM, page 28

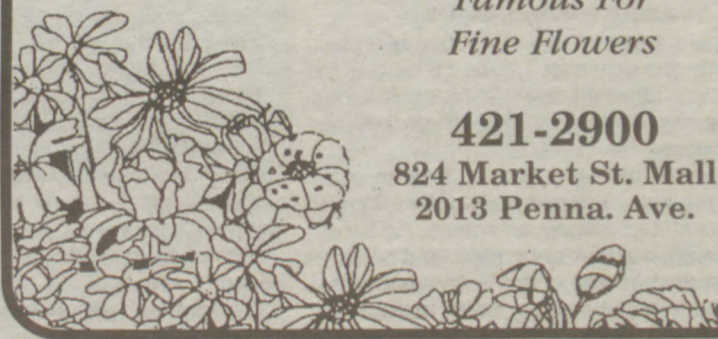
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MUSINGS

FBI: Jews target of religious hate crimes

By Chanan Tigay

The incidence of hate crimes in the United States may not be rising, but religion-based hate crimes overwhelmingly are directed against Jews and Jewish institutions.

Those were some findings of the FBI's Hate Crimes Statistics 2003, released Monday. The survey documents 927 anti-Jewish crimes last year — most of them classified as intimidation — comprising more than 12 percent of all hate crimes reported in America.

"In the total number of crimes under the religion category, the anti-Jewish crimes are higher than all the others — and have been each year," FBI spokesman Paul Bresson told JTA.

This, said Anti-Defamation League National Director Abraham Foxman, comes despite the

perception that, since 9/11, anti-Muslim attacks have been in the ascendance.

"There's a feeling that there's a lot of Islamophobia out there," Foxman said. "While there is, anti-Jewish hate crimes predominate."

The 166-page report documented more than 1,300 religion-based hate incidents in 2003. Jews were by far the most frequent targets of such attacks, with anti-Muslim incidents trailing far behind at 149.

That was about the same number of anti-Islamic incidents as the previous year, though it was far fewer than the number of such crimes committed in the aftermath of the Sept. 11, 2001 terrorist attacks.

"We knew that the numbers had stabilized, but they are higher than they were before September 11," said James Zogby, president of the Washington-based Arab American

Institute. "The environment remains dangerous."

Overall, the report found that hate crimes remained relatively steady between 2002 and 2003. The 7,489 total incidents last year were just 27 more than took place in 2002, the FBI said — and the 2002 figures were the lowest since 1994.

As a motivating factor for hate crimes, religion was a distant second — along with sexual orientation — behind race. While 16.4 percent of these crimes were motivated by religious animus, more than 52 percent were the result of racial prejudice, most often anti-black.

The FBI has been documenting hate crimes since 1990 under the mandate of the congressional Hate Crimes Statistics Act. A total of 11,909 U.S. law enforcement agencies contributed data to the 2003 survey, a drop from

the 12,073 participating agencies the previous year. More than 5,000 U.S. police departments did not participate at all, including those in some large cities.

Because so many law enforcement agencies do not take part, Foxman said, "there's this gnawing feeling that we're not getting the whole picture."

"We still haven't made it of significant importance for all agencies responsible for law enforcement to report," he said. The report is "really only a picture of those who cared enough, bothered enough to report."

And while Foxman does not believe that fuller reporting would necessarily alter the percentages, "the number will be higher," he said. "One will realize that a lot more communities and people are being touched by" hate.

Theatre group performs miracles on stage

By Sima Borkovski

An everyday routine— you come home from work, take off your shoes and then as usual, turn on the T.V. or wake up in the morning and tune in the radio to listen to some music, get updated with the latest news or have friends over for dinner. Now imagine all of these daily activities are something you can only dream about, a fantasy that could never be fulfilled. Moreover, imagine living in total darkness, in perfect silence when your only contact with the world is by touch.

Welcome to the world of the "Nalagaat" theatre group.

Nalagat in Hebrew is — 'please touch' and basically this is what these special deaf and blind actors ask us to do in order to communicate with them. "Light is Heard in Zig Zag" is the name of their acclaimed show that expresses their dreams and fantasies in a way that gets the audience up on its feet. During the show one has to remind oneself time and time again that these actors cannot hear the music,

nor see their fellow actors. Their self-assured movements give the impression of experienced, trained performers for whom the stage is a second home.

"It all started as a drama class, but I recognized the potential of the group and fell in love with its people" says Adina Tal, Nalagaat's founder and director. "The actors had low expectations of themselves but eventually they made remarkable progress".

After 46 sold-out shows in Israel and rave press reviews, Nalagaat made its international debut in June 2004 when the group was invited to perform by Boston's renowned Perkins School for the Blind and New York's Helen Keller National Center to celebrate the 100th anniversary of Helen Keller's graduation. The group also toured Toronto and Montreal.

"We are considered a 'social breakthrough' as we are the only deaf-blind theater group in the world. However, we lack both technical and financial means. For the first year and a half, Eran Gur, the group's manager, and myself worked voluntarily. When we started to run the

show and it became a success, the money we earned made it possible to go on. Since the actors are from all over Israel — Jaffa, Beit Yitzhak, Jerusalem and other places — each rehearsal demands tremendous organization and costs quite a lot of money," Tal explains.

Every Nalagaat actor is accompanied on stage by a personal interpreter. The interpreter helps with timing, changing into costume and even conveys the audience's applause by tapping on the actors' knees.

Meeting these particular actors is a unique experience. A verbal 'hello' does not suffice. We introduce ourselves to one another by touching each other's hands and faces. The warmth and receptiveness of these people is amazing. More than anything, they are grateful for the opportunity they have been given to step out of the darkness and silence that surrounds them and into the light, even if it is just for a limited time.

"Light is Heard in Zig Zag" opens with the actors sitting in three rows making typing gestures while Dolly Parton's 'Nine to Five' plays in

the background. Being a productive part of society seems to be their most basic wish. It is the root from which their individual dreams sprout.

"I hardly believe this is happening to me," says Shoshana. "Before I got involved in this production I was always ignored. People never paid any attention to me. But now I am the one in the spotlight being applauded. Our success is the success of all blind and deaf people in Israel," she concludes. Bat-Sheva, another actress, says she has always dreamed people would come to see deaf people perform and now her dream is being fulfilled. Itzik is afraid that his English will fail him.

Judging from a review of the tour presented on Nalagaat's website (www.nalagaat.org.il), the show was a great success and, like in Israel, audiences were deeply touched. In Manhattan, people stood and applauded the twelve actors a full quarter of an hour.

May this special group of actors find the strength to continue paving their path in the world and show us "normal people" that the human spirit knows no limits.

Book Chronicles South Africa's Jewish pioneers

By Moira Schneider, JTA

Today, the only remaining signs of the hardy Jewish pioneers of Namaqualand are a cemetery and a synagogue, which is now a museum.

But these Jews — who first arrived in this remote, arid region of South Africa in the mid-1850s — once numbered as many as 200 and played an important role in the region's development.

In a new book, "Into Kokerboom Country: Namaqualand's Jewish Pioneers," authors Phyllis Jowell and Adrienne Folb tell the story of these Jews from their arrival in the northwestern Cape to the late 1970s, when the community had dwindled to a precious few.

For some readers, the book will serve as a fascinating look back at the progress of these new immigrants as they went from itinerant peddlers to bedrock components of a modern economy — a story mirroring that of rural Jewish

communities around the world.

The writers compare the community to the indigenous Kokerboom — tree-like aloes — which have dug their roots into the sandy soil of Namaqualand. The glossy coffee-table book is liberally sprinkled with historical photographs, many of which are previously unpublished, and also includes interviews with former Namaqualanders. Joining the ranks of South African Jewish Africans, it is a valuable social history that captures reminiscences of a generation before their stories are lost in the mists of time.

The authors trace the growth of the community from its origins — largely from the shtetls of Eastern Europe — to its peak of around 200 in the 1930s and its subsequent decline. They cite economic hardship, pogroms following the assassination of Tsar Alexander II in 1881 and discriminatory military conscription for Jewish boys as factors in the community's departure for

new shores.

In line with their entrepreneurial spirit, the penniless immigrants "went for the gap," often starting off as "smouses," or traders, supplying necessities — and later luxuries — to isolated farmers. Many later became proprietors of country hotels, spotting the need to provide hospitality to travelers in these inhospitable parts.

Having been attracted to the region by the development of copper mining in the 1850s and the discovery of diamonds in the 1920s, these Jews, the book says, became the area's middlemen — traders, shopkeepers and hoteliers — rather than being involved in the mining itself.

Later arrivals included professional service providers who, according to the authors, became "a key influence in the development of the region."

The first Jews to settle in Namaqualand, in the coastal village of Port Nolloth, were Esther and Aaron de Pass. They observed the faith, set-

ting a trend that was to become prevalent despite the difficulties inherent in doing so far from the larger population centers.

Before arriving in Port Nolloth, Aaron was involved in the purchase of the first synagogue in South Africa in 1849, now known as the Gardens Synagogue in Cape Town.

Another early immigrant, Moses Schur, was reputed to have traveled between Bowesdorp and Cape Town with a schochet, or ritual slaughterer, and to have prayed every morning.

When the "smous" Abraham Jowell — the father of Joe Jowell, Phyllis Jowell's father-in-law — had a fatal accident with his mule cart in 1898, Schur's two Jewish assistants acted as "wagters," sitting with the body until the burial.

The book traces the developing Jewish infrastructure, including the establishment of the Namaqualand Hebrew Congregation in Springbok — on what were formerly church premises — in 1918 and organizations to channel the strongly Zionist inclinations of these country communities.

Their involvement extended to civic affairs, with Joe Jowell serving as mayor of Springbok for the better part of 27 years.

The book credits the immigrant shopkeepers with transforming the economy of Namaqualand from a currency based on barter to one based on money, thereby bringing the society into the 20th century.

The authors attribute the decline of a Jewish presence in the area after World War II in part to the establishment of the Herzlia Jewish Day School in Cape Town in 1945. Young people, the book says, rarely returned to the area once they completed their schooling. By the 1960s, most parents had followed their children into the cities.

Yad Vashem

Continued from page 27

name of the victim, his or her date and place of birth, the place of residence before the war, the profession, the parents' and spouses' names, and where and when they perished during the Holocaust.

Israeli Prime Minister Ariel Sharon urged Jews around the world to join the effort to document the names of victims. "It is our duty to ensure that our sisters and brothers who were murdered in the Holocaust will forever be remembered — their names, their photographs, their life stories. We should

use this technology in the service of memory to plant their images in our own hearts, and in the hearts of our children and grandchildren. This is the little we can do for them."

The database also includes a unique feature — The Stories Behind the Names — which enables users to embark on personalized learning sessions. Through pictures and information from actual Pages of Testimony, visitors can discover the people and the communities the Nazis destroyed. The Stories Behind the Names can be incorporat-

ed into a variety of informal and formal educational frameworks.

The uploading of the Database was made possible by the generous support of the Victim List Project of the Swiss Banks Settlement, under the supervision of the Honorable Edward R. Korman, Chief Judge of the United States District Court for the Eastern District of New York and Mr. Yossie Hollander.

For more information please contact: Iris Rosenberg or Estee Yaari, 972-2-6443410/2.

LIFESTYLES

Toys that build brains, imagination and emotional intelligence



Roberta Golinkoff

By Roberta Michnick Golinkoff
and Kathy Hirsh-Pasek

As parents ourselves and developmental psychologists, we urge parents and grandparents of young children to enter toy departments this holiday season prepared to resist. Resist what? Spending their hard earned dollars on electronic toys, educational software, video tapes, DVD's, and flash cards that claim to increase children's intelligence and build bigger brains. Just follow the ancient adage — if it sounds too good to be true, it probably is. Just as the car industry uses sex to sell cars, the toy industry uses promises of brain development to sell toys. What's wrong with this picture?

The billion dollar educational toy industry wants you to believe that these toys can have amazing effects on your child's development. Yet there is absolutely no evidence that these toys have such effects. In fact, from 30 years of research in child development, we have learned that children learn most when they

take the lead in play and create fantasy planets where they rule and where toys are only props. Imagination flourishes when children are given the chance to decide how their own fantasy world should work. Science has taught us that we can have smart and well-adjusted children without falling prey to the advertising glitz! In fact, we can have zero-budget smart kids!

We hereby release our hit parade top ten toy list, toys that will enhance your children's intelligence and emotional well-being, without requiring you to go into hock to pay for Christmas. These toys are to be preferred over more expensive toys that demand one right answer and that stifle children's creativity. These less expensive toys are better for children — and parents' pocketbooks!

• Art supplies. Ever notice how your children love to go to office supply stores? Colored paper, markers with glitter, crayons and water color paints are all wonderful toys to inspire your child's artistic growth and self-expression. Every child is a little Picasso. Drawing can be a great emotional release for children, allowing them to express anger or sadness or happiness through the use of color and design.

• Play doh or clay. All the messes (including playing with food) that you ordinarily discourage can be encouraged with this pastime! Molding mushy substances is great for kids so they can get this out of their system and create objects and creatures of their imagination. Throw in a potato masher or a garlic press, and your child will have a ball using it to make hair to put on their human creations!

• Costumes — including old clothes. What propels children to want to learn to read? Telling stories! With costumes, old hats, and funny beards and wigs, kids can fashion themselves into new characters in dramatic play as they improvise on the spot. A trip to the Old West is easy with a cowboy hat. Turning into Aunt Mabel is possible with high heel shoes. And if Aunt Mabel is a screamer, your child has a chance to master their feelings about that scary behavior by acting that way themselves.

• Books. Children's books can be beautiful and inspirational. We remember (and in fact still have) one or two books left over from our childhood that we felt were magical. Books let you help to solve others' problems, travel to

the jungle, and go through the looking glass. Being read to is one of the cheapest free pleasures around. And when you do read to your kids, talk to them about what you're reading. They learn the most when you follow their interests and let them frequently interrupt to ask questions. And make sure to cuddle while you read so reading can be associated in their minds with warmth and companionship.

• Clothespins. That's right. We said clothespins. Why? Because clothespins can be anything. They can be astronauts, babies, giraffes, and cars! The sky is the limit when clothespins are in the hands of preschool players. Children get a boost of another kind from fantasy play. If they make the clothespins be that mean doctor who gave them a shot, they can more easily express their anger. It's not acceptable to hit the doctor but you can smash that clothespin!

• Cardboard boxes. Ever notice how your children sometimes prefer the box to the present that was in it? Ask at an appliance store for a big one, big enough for your child to put their whole body into. It can be a cave, a canyon, or a circus! And your child can have a place to hang and hide and get away from it all when life gets to be too much. If the boxes are smaller, you can collaborate in making them into taxi cabs or seats at the movies!

• A large old blanket. With 4 chairs that you spread the blanket over, you have an instant fort! Or a castle! Or a space ship! Thought takes wings when children can enter a space and make it their own. And when they tell you stories that you help them to construct about where they are headed, they are working on skills that are important for learning to read.

• Flashlights. You know how children can barely keep their hands off the flashlights that we all keep for emergencies? Capitalize on this interest by buying them their own flashlight with renewable batteries. Then go for a walk and let them light the way! What power! Serving as a beacon (literally!) for Mom or Dad. And how different things in nature look under the illumination of a flashlight in the dark!

• Balls. Any color, any size. Kids can't get enough of them! When they bounce or roll them, they are learning about physics. When they compare their sizes and order them from biggest to littlest, they are working on their math skills.

• Water toys. Ever notice how you can't get your child out of the bathtub? Why not buy those plastic toys shaped like animals that stick to the tile? Our children loved them and arranged them endlessly in the tub. Use them in the kitchen sink too, after you put your child on a sturdy chair. Even we remember being captivated by water play for hours, begging to do the dishes, so we could get our hands in the soapy water. This is not "idle" play either! Children are learning lots again, about number and quantity, and how different shaped containers change what amounts look like although they really stay the same.

The toys that work best for children are the ones that are open-ended, not the ones that require specific kinds of performances. The toys that work best are the ones that allow your children to collaborate with others to invent new worlds. Play in our society has become a 4-letter word. Spending lots of money on toys labeled "educational" makes us feel better about letting our children play. But it is just the opposite. "Educational" toys are more likely to stifle the creative, fun play we had the opportunity to experience. Buying your children the toys on our list allows you to return play to childhood and give your children a real chance to grow intellectually and emotionally.

Psychologists Roberta Michnick Golinkoff holds the H. Rodney Sharp Chair in the School of Education at the University of Delaware and is also a member of the Departments of Psychology and Linguistics in the College of Arts and Sciences. As director of the interdisciplinary Cognitive Science program, Dr. Golinkoff coordinates faculty from 6 different departments on campus. She founded and directs the Infant Language Project, whose goal it is to understand how children tackle the amazing feat of learning language. She is frequently quoted in newspapers and magazines and has appeared on Good Morning America and many regional morning shows about children's development issues. Dr. Golinkoff and her colleague Kathy Hirsh-Pasek of Temple University are the co-authors of the book, *Einstein Never Used Flash Cards: How Our Children REALLY Learn and Why They Need to Play More and Memorize Less* (Rodale).

Museum prepares knockout exhibition on boxing

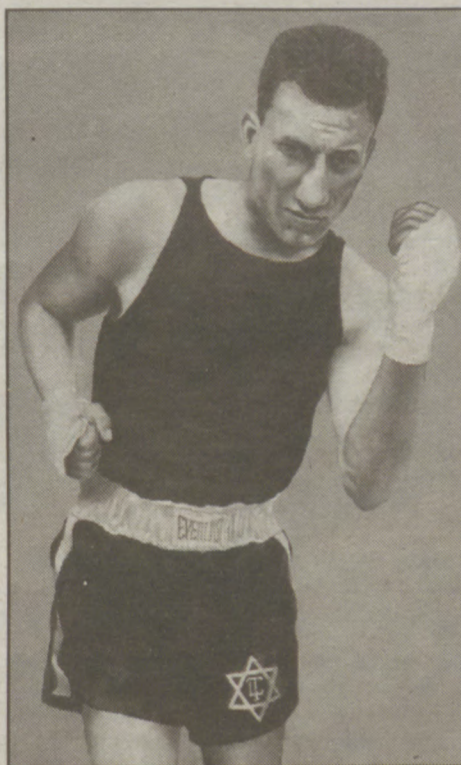
Between 1910 and 1939 there were 26 Jewish world-boxing champions at a time when the sport was an integral part of American popular culture. STING LIKE A MACCABEE: THE GOLDEN AGE OF THE AMERICAN JEWISH BOXER, which recently opened at the National Museum of American Jewish History, takes the gloves off on American Jewish contributions to the cultural, economic and athletic history of boxing.

STING LIKE A MACCABEE: THE GOLDEN AGE OF THE AMERICAN JEWISH BOXER explores the business of boxing, as well as the sport's impact on popular culture, as evidenced by numerous movies, books and artwork that relate to boxing. The exhibition will include many rare artifacts from a time when Jewish boxers dominated the sport, among them posters, boxing apparel, photographs, training equipment, title belts and personal

items. The paintings of Jewish boxers by Charles Miller are in the exhibition by special arrangement.

Economic and social conditions created a fertile environment for Jewish contributions to boxing to flourish during this period in American history because the sport offered opportunities for rapid economic advancement and social mobility.

There were thousands of Jewish boxers during the 1920s and 30s and one-third of all professional boxers were Jewish. Promoter Mike Jacobs staged 61 championship fights and 320 boxing cards at Madison Square Garden, and was instrumental in bringing Joe Louis to New York and steering him toward the heavyweight championship. Nat Fleischer was the publisher of "TheRing" magazine (The Bible of Boxing), the sport's most respected and influential



Philadelphia boxer Lew Tendler is considered one of the finest left-handed fighters in modern boxing and was elected to the Boxing Hall of Fame in 1961. Oil on Linen painting by Charles Miller, 14x18 inches. Photograph by Charles Miller.

magazine for more than 50 years. The Everlast Company, the largest manufacturer of boxing apparel and equipment, was started by Jacob Golomb in 1910. In 1925, Golomb designed elastic-waist trunks to replace the belted trunks then worn by boxers. Everlast also designed boxing gear for heavyweight champion Jack Dempsey.

Boxing was also popular among young Jews who took classes in gyms at the Chicago Hebrew Institute, and New York's 92nd Street Y and the Lower East Side's Educational Alliance, and who found modern Jewish heroes in the professional boxers.

The exhibition begins by telling the story of the sport's pioneers, most notably British boxer Daniel Mendoza, recognized as the first Jewish boxing champion (1791-95) and considered by many historians as the father of scientific boxing. Also highlighted are Benny Leonard, "Slapsie", Maxie Rosenbloom, and triple champion Barney Ross, who later won a Silver Star for his service in World War II and provided the inspiration for the movies "Body and Soul" and "Monkey on My Back."

Admission to the exhibition is \$4 for adults; \$3 for children, students and senior adults. Museum members are admitted free. Also on view is "It's Your Story," a video highlighting American Jewish achievements and vision.

The Museum is located at Independence Mall East, 55 North 5th Street, Philadelphia, PA. More information about the Museum can be found at www.nmajh.org.



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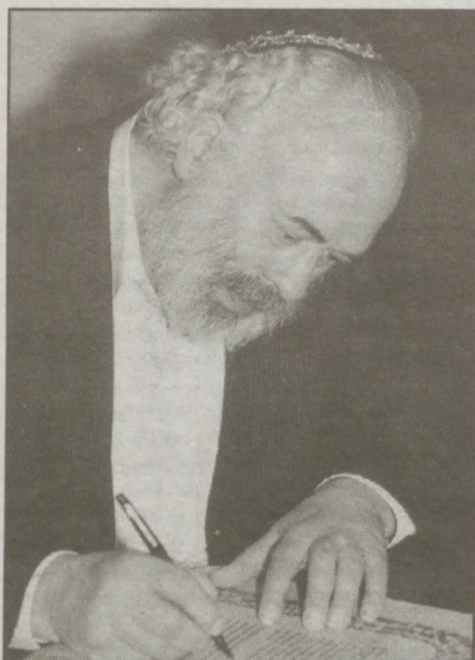
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JEWISH ARTS AND CULTURE

Spiritual leader's legacy lives on



Shlomo Carlebach

By E. B. Solomont, JTA

Yaacov Weintraub was a teenager in the 1980s when he met Shlomo Carlebach at a weekend retreat.

Like many others, Weintraub was drawn to the singing, guitar-playing rabbi who called himself just "Shlomo." He became a devotee.

"He said, 'Take my card,'" Weintraub recalls. Weintraub took the slip of paper, and a decade and a half later he's still holding onto it.

He's hanging onto some of Carlebach's spiritual fervor as well.

With a foot-long ponytail hanging down his back and a Rastafarian-inspired kippah on his head, Weintraub sang, clapped his hands and thumped on the tables with some 85 attendees at the First International Carlebach Conference, which took place in New York City in late October.

The forum was held in honor of Carlebach's 10th yartzheit, or anniversary of his death.

True to Carlebach's most significant legacy — his music — attendees danced to joyful niggunim, or tunes, and shook tambourines and maracas.

But while Carlebach is most known for his music, in the decade since his death a legion of healers, meditators, activists and artists have relied on Carlebach's philosophy of open-minded, inclusive spirituality to continue their leader's legacy.

"In broad words, it's an ode to Shlomo," said Hadassah Carlebach, the late rabbi's sister-in-law. "Everybody feels they own a piece of Shlomo, yet we have to give it back to him somehow."

Carlebach's greatest legacy, his followers say, was that he taught Chasidic lessons to a broad spectrum of Jews in an inclusive and open-minded way through concerts and retreats.

Their activism is also a matter of making sure Carlebach's legacy continues, since no spiritual leader has taken his place since his death.

"For me the question is, now that he is no longer alive, there are only so many times you can tell his stories without saying, 'Well, how do we go forward in this new situation?'" said Naftali Citron, Carlebach's great-nephew and the rabbi of the Carlebach Shul in New York City.

"We love Shlomo, but his name is best served by not just stopping at what he did but continuing with his inspiration and doing more," Citron said.

Carlebach was born in 1925 in Berlin. His family later fled Nazi Germany, eventually landing in New York. There his father became rabbi of the Upper West Side's Congregation Kehilath Jacob, now the Carlebach Shul.

Carlebach was educated in the Chasidic tradition. As one of the first emissaries of the Lubavitch movement on college campuses — along with Rabbi Zalman Schachter-Shalomi, leader of the Jewish Renewal movement — Carlebach turned many Jews on to Chasidic spirituality.

Breaking away in the 1950s over his more progressive attitudes toward women's role in spiritual life and over Judaism's laws that prevent men and women from touching each other outside of marriage, Carlebach founded the House of Love and Prayer in the San Francisco area and a moshav in Israel called Me'or Modi'im. He then returned to his father's synagogue in New York, which he made into the headquarters for his unique approach to Judaism.

Accusations of impropriety with female followers decades ago have cast a shadow on Carlebach's name in recent years, but for loyal followers, the rabbi who insisted on being called by his first name, who stood in the back of the synagogue and who called congregants brother and sister, remains a heroic figure.

In the decade since Carlebach's death, the movement has adapted to not having a leader who connected the dots among his disparate followers by sheer force of charisma, Citron said.

But to survive, Citron said, the movement will have to organize Carlebach's followers.

"It's by and large a grass-roots movement, but, yeah, we are trying to create" a more formal organization "for people in this kind of movement to come together and have organizational support if they need it," Citron said.

Rabbi Sholom Brodt, for example, came to New York from Israel carrying news of Yeshivat Simchat Shlomo, a new school inspired by Carlebach's teaching.

"He emphasized in teaching how to relate to people, how to live your Judaism not with your head but also with your heart," Brodt said. It's about "joy in the service of Hashem; to celebrate Judaism, not see it as a yoke."

Ten years after his death, his headquarters and his name are the ties that bind followers of his philosophy around the country. His daughter, Neshama, has continued his musical legacy, and Citron is now head of the Carlebach Shul.

Carlebach minyans, or prayer groups, use his tunes during services, weddings and other celebrations. In fact, his tunes have become so prevalent even in mainstream American

Jewish life that many Jews sing them in synagogue without being aware that Carlebach wrote them.

His teachings endure, propagated by those who were inspired by Carlebach during his life. For example, hospital chaplain Rabbi Nossen Schafer and his wife, Channah, a psychotherapist, use Carlebach's approach to healing in their work.

Channah Schafer told a story about a young leukemia patient who was unconscious until a group of friends danced and sang in prayer at her sickbed.

"You need to heal the soul to heal a sick body," she said.

"Shlomo taught a way of feeling God's presence and helping others find God's presence in their lives. That's what healing is all about," Nossen Schafer said.

Appropriating Carlebach's method of helping others resonates for leaders of the movement today. "I am not Shlomo and I know that and I am not trying to be him, but he did awesome stuff, so what can I do to make awesome stuff happen in this day?" Citron said.

The world has changed since Carlebach's passing, Citron said, ticking off changes to the economy, the threat of terrorism and growing anti-Semitism.

"How do I be in this new time with what Reb Shlomo taught?" he asked.

For Melinda Ribner, a Carlebach disciple who teaches Jewish meditation, it means being able to "connect upwards and bring down an influx of light and healing" through meditation.

"Shlomo lived in this consciousness of meditation, being aware of God's presence continually," she said. "I help people to be able to have that experience more directly."

According to Citron, Carlebach's legacy is being strengthened by new efforts. Under Citron's leadership, for example, the Carlebach Shul has added a music program for children and teens and will launch an anti-drug program.

"This derech," or path, "is not in the past. It wasn't canonized as halachah," or Jewish law, said Citron. "Shlomo created a spiritual trail."

Chanukah gelt

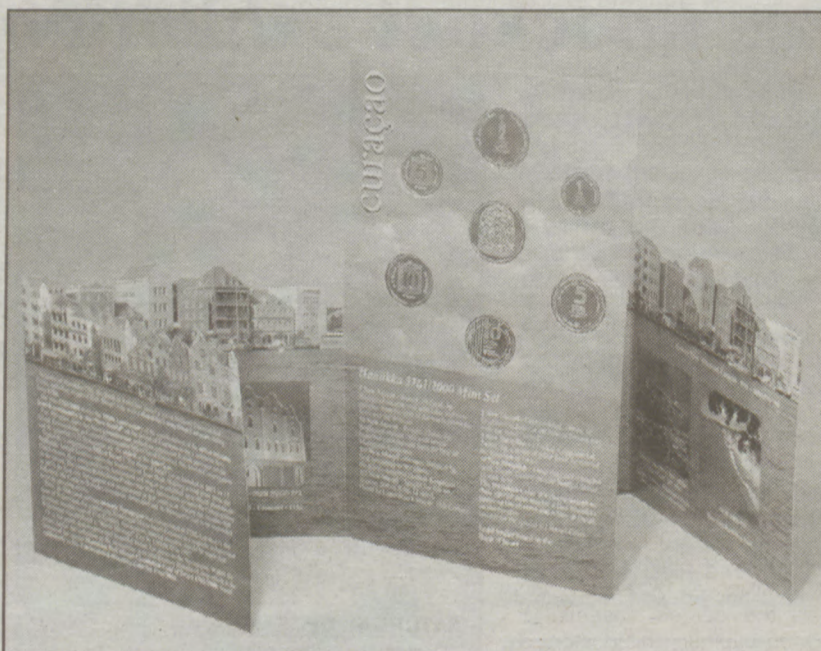
By Batsheva Pomerantz

While Jewish children today look forward to receiving Chanukah gelt (money), in former times it was actually given as a token of appreciation to Jewish educators.

The rabbis in 18th century Eastern Europe kept the light of Jewish tradition alive by teaching the children and adults in their communities, but during Chanukah they would leave their towns and travel to outlying villages to teach Torah. Initially the rabbis declined payment but eventually they accepted token gifts or gelt from appreciative villagers. Eventually this practice became obligatory and other pillars of the community began receiving Chanukah gelt. By the 19th century children were also being given Chanukah gelt as an incentive to study Torah.

During the festival, the children would return home early from school in order to light the Chanukah lamp with their family. With the long winter nights ahead of them, the gelt (often in the form of chocolate coins wrapped in gold and silver foil) and gifts were often used in tandem with another Chanukah favorite — the dreidel or spinning top.

The eight-day Chanukah festival, commencing on the 25th of Kislev, celebrates two major events that took place in the Land of Israel in the 2nd century BCE. The first is the battle of the Jews against the Greeks during the reign of the tyrant Antiochus who defiled the Temple and issued a series of decrees to eradicate Jewish identity, including the confiscation and burning of all holy books and a prohibition on following Jewish law, including the observance of Shabbat and the Jewish holi-



A colorful Chanukah mint set representing the Curacao Jewish community.

days. The battle was led by Judah Maccabee of Modi'in and his four brothers from the Hasmonean priestly family. They courageously outmaneuvered and defeated the Greeks.

The second event is the miracle of the cruse of oil. Following the battles, the Hasmoneans went to the Temple in Jerusalem in order to kindle the menorah as part of their priestly duties. As the Temple had been defiled by the Greeks, all the oil was deemed impure. However, the Hasmoneans

found one cruse of pure undefiled oil, sufficient to light the menorah for one day. Miraculously the oil lasted for eight days.

Some years after the Temple was rededicated, new coins were minted as a sign of independence — both physical and spiritual. Some Hellenistic symbols, like the horn of plenty, a star and an anchor were used on the coins, but other Greek imagery was avoided because of the Second Commandment that forbids the use of man or beasts.



A gold coin from this year's Syrian Jewry mint set depicts a Chanukah lamp from Damascus. IPS photos courtesy of the Israel Government Coins and Medals Corporation.

A coin from the time of the High Priest Mattathias Antigonus (40-37 BCE) of the Hasmonean family depicts some Temple utensils, the golden table of showbread and the menorah. When the Temple was destroyed in the year 70, the coinage ceased, except during the period of the Bar Kochba rebellion when a series of coins was minted by the Jews (often over the top of an existing coin) proclaiming the "Freedom of Israel."

See CHANUKAH GELT, page 31

JEWISH ARTS AND CULTURE

Israeli hip-hop band rocks U.S.

By Loolwa Khazzoom, JTA

"I can't believe we're here!" Sha'anan Streett exclaimed, standing before a screaming, sold-out crowd in a large hall at George Washington University. "More importantly, I can't believe you're here!"

Streett — lead rapper for Hadag Nahash, a popular Israeli hip-hop group — and his bandmates were making their first appearance in the United States in mid-October.

"They were floored by the energy of the concert," recalled Simon Amiel, executive director of George Washington's Hillel.

"We barely did any publicity for this," he said. "Tickets sold right away, by word of mouth. Selling out close to 600 tickets by word of mouth for an Israeli event is really incredible."

The GWU crowd included both Jews and non-Jews. Hadag Nahash continued to draw diverse audiences throughout a tour across the United States.

For Claudia Santangelo, 21, the Hadag Nahash concert wasn't just a rocking good time — though she did dance enthusiastically throughout the group's third U.S. performance, at a San Francisco night club. It also was a learning experience.

"I hadn't read widely enough about the issue between Israel and Palestine," she said. "It was important for me to come, because these guys are a voice that is pro-Israel."

The nexus between quality hip-hop and Jewish identity, community leaders across the country agree, has two main benefits: It reaches out to Jewish students who otherwise might not be interested in Israel, and it provides a bridge-building opportunity between Jewish youth and youth of other ethnic backgrounds.

After opening for Hadag Nahash at GWU, Juan Calvin Turner, a senior at Howard University and a hip-hop artist, stuck around for the Israelis' show.

"Hadag Nahash was really hot," he said. "I was impressed with them. Being a Jewish band, I didn't know what to expect. I was surprised. They really opened my eyes to Israeli hip hop."

Jason Benkendorf, officer for public and academic affairs at the Israeli Embassy in Washington, one of the many co-sponsors of Hadag Nahash's tour, said the embassy had reached out to Howard because "we thought this was an appropriate opportunity to build bridges with a traditionally black university in Washington."

"There is not usually a lot of interaction between Jewish students" at GWU "and stu-



dents at other campuses. We are looking for these opportunities," he said.

Hadag Nahash's tour, Benkendorf adds, also has provided "a great opportunity to reach Jewish students who are uninterested in the political side of what's going on in Israel, or are interested but it's come to the point that enough is enough."

"Some of them," he added, "are hip hop fans, which has brought together their Jewish identity with their interest in music — which they have never really perceived as being connected to their Jewish identity."

Chris Delamadrid, 21, who saw the band in Berkeley, Calif. — where the Wheeler Auditorium's 750 tickets sold out, leaving about 200 disappointed fans standing outside — was impressed by the band's vibe.

"The music felt positive," he said. "The fact that they had a live band made the music itself seem more alive, as opposed to drum machine beats or what-have-you. Also, they had smiles

on their faces, seemed upbeat."

During another sold-out show — at the Knitting Factory in New York — a long line extended down the block even after the nightclub was packed. "I wasn't that surprised by the turnout," said Yossi Fein, the band's producer, who opened the evening with an electric bass solo. "They had such a good buzz that not only Israelis came to see it."

Numerous Israeli-Americans were in the New York audience, singing along with the band at full volume. "The whole show was one big sing-along," Fein said.

Almost every American show reached fever pitch, with audience members climbing on shoulders, vigorously jumping up and down during fast-paced songs and waving cigarette lighters and glowing cell phones for slower numbers.

"I didn't realize there was this kind of pop culture in Israel, and that it would translate here so well," Joshua Concepcion, 22, said after the show in Berkeley.

"A lot of people here are obviously into them," he added. "If this was on a scale of 20,000 people, it would be pretty wild. These fans are really passionate, more so than I've

seen at regular American concerts.

The music translated well for Santangelo, who saw the San Francisco show, despite the fact that she didn't understand one word of their lyrics.

"I could feel the power behind the words," she explained.

"It was a great fusion of ska, reggae, hip hop and jazz, and they were all really good musicians," she said. "Usually with a band, it helps if you have prior knowledge of the music, but this band just flowed. It was fantastic!"

Yaya Cohen Harounoff, bassist for the seven-member band, said the band's reception had been surprising.

"It's like that a lot of the time in Israel, but here they didn't even know the language, yet they had such great energy," Cohen Harounoff said.

According to Hillel's Amiel, "This isn't some sort of cheesy shtick band, but they take their hip hop and funk seriously."

"If you listen to their CDs, they're really good," he said.

Gabriel Salgado, youth director at Temple Isaiah in Lafayette, Calif., incorporated Hadag Nahash's music into his curriculum for a similar reason. "My goal is to teach about Israeli reality — politics, culture, society — in a way that students will connect to and feel personal identification with," he explained. "Young Jews need to understand that Israel is theirs, and that they have a crucial stake and role in its fate. What better way than through top-quality Israeli music that articulates this reality?"

Seventh-grader Allison Blumenfeld was one of numerous children who responded as Salgado had hoped. Learning about the band, she said, was "a lot more fun because I really like music," adding that "I think it gave me insight into Israel."

"One of the songs says, 'Israel is the only place where I feel safe when someone is standing outside with a gun.' It made me realize how different Israel is from America, that there has to be a guard with a gun outside a cafe," she said.

In addition to reflecting the reality of Israeli life, Hadag Nahash reflects the diversity of Israeli society. Four band members are the sons of Jewish refugees from Morocco, Yemen, and Iran; two trace their families back 500 years in Jerusalem, where their ancestors fled after the Inquisition and expulsion of Jews from Spain; and three have at least one parent from Eastern Europe.

Beyond educating crowds, however, Hadag Nahash's 11-city tour, initiated by the Israel Center of San Francisco, showed Americans a good time, leaving them hungry for more.

"Go Hadag Nahash!" cried Gavriel Matt, 15, a student at the Jewish Community High School in San Francisco. "I hope more Israeli hip hop is coming!"

Chanukah gelt

Continued from page 30

The State of Israel revived the tradition by linking ancient history with modern Israel. It created its first Chanukah coin which portrayed the exact menorah portrayed on the coin of Mattathias Antigonus 1,998 years earlier.

The Israel Government Coins and Medal Corporation has been designing and producing Chanukah mint sets since 1958. The sets include coins of the current circulation used in Israel — with a tiny menorah mint mark. Exclusive in the mint set is also a 12-sided half-shekel coin engraved with a menorah from a different Jewish community each year. The set is available in a plastic collector's box which includes background on the community.

In 1972, a Russian menorah was used to convey a message to the world about the Jews trapped behind the Iron Curtain. In 1976, an American Chanukah lamp engraved on the 12-sided coin marked the US bicentennial year. A coin featuring an Iraqi Chanukah lamp appeared in 2003 during the war in Iraq.

A historical set from 1984 depicts a Chanukah lamp made clandestinely in the Theresienstadt ghetto/concentration camp in Czechoslovakia — evidence of the power of the

Jewish spirit and a symbol of defiance against the Nazis. The original lamp, donated to Yad Vashem, is made of scrap iron and automobile parts.

Other sets have commemorated communities as diverse as Holland, Cochin in India, Italy, Yemen, North Africa, and of course Israel.

This year's Chanukah set includes a coin depicting a Chanukah lamp from Damascus. It is particularly meaningful because when Antiochus IV — who ruled Syria after the death of Alexander the Great — plundered the Temple, he sent the sacred vessels to Antiochia, the Syrian capital. In addition, a large Jewish community lived in Antiochia, and upon the establishment of Israel's independence in 1948 many Syrian Jews immigrated to Israel.

Chanukah gelt, therefore, is not just a favorite treat with children but recalls the high point of Jewish freedom as well as an awareness of the Jewish people's long tradition of learning.

Note: For more information on Chanukah sets, please contact the Israel Government Coins and Medals Corporation: www.coins.co.il

Seaside News Notes

SEASIDE JEWISH COMMUNITY ANNUAL MEETING:

At the recent Seaside Annual Meeting, the membership elected Cheryl Fruchtmann, Beth Cohen, and Sylvia Diehl to the Board of Directors. The Congregation also voted to purchase the land and building.

SATURDAY DECEMBER 18TH AT 10AM

Under the direction of Beth Cohen, our Board of Directors (including our new Board members and outgoing ones) will lead Shabbat Services. The Congregation will sponsor the Kiddush after the service.

HANUKKAH IS COMING!

Saturday December 11th at 10am. Please join us for a wonderful Shabbat Service celebrating Hanukkah! Allison Colker will be leading our children in a Hanukkah play just following the service. Afterwards we will have food, games, and

crafts. Please come and support the children of Seaside. If you have a child or grandchild that will want to participate in the play please notify Allison Colker NOW at 227-1107. Hope to see you there.

MOVIE NIGHT IS BACK!

Saturday December 18th at 6pm is December's big social event! Seaside has reserved the Screening/Party room at the Movies at Midway. We will be showing Neil Diamond's The Jazz Singer. We will be serving a full dinner, drinks, dessert and of course all you can eat popcorn during the movie. Bring a friend and your appetite! Cost is \$15 per member and \$18 per non-member. You MUST register by December 11th by sending your check to Seaside Jewish Community, P.O. BOX 1472, Rehoboth Beach, DE 19971.

Please call Cindi at 227-1107 for questions.

ISRAEL FOCUS

Mossad changes course

By Dan Baron, JTA

On a stormy night in 1950, 5-year-old Holocaust survivor Meir Huberman perched atop the bucking stern of an immigrant ship and prayed to reach Israel's shore safely. He did.

Now renamed Dagan and toughened by almost a half-century defending the Jewish state, that son of Russian refugees heads one of the world's most fearsome secret services: the Mossad.

Evidence is mounting that Dagan has restored the Mossad's reputation for deadly derring-do — despite the diplomatic risks for Israel.

Since Dagan was made spymaster in 2002 by his old army buddy, Prime Minister Ariel Sharon, at least four Arab terrorists have died in foreign operations widely attributed to the Mossad.

Most recently, Hamas military strategist Izzadin Sheikh Khalil was killed in Damascus in a car bombing for which Israeli security sources admitted responsibility — the first time Jerusalem had mounted an assassination in Syria's capital.

"Israel is in the paradoxical situation of not having a death penalty but allowing itself to target Arab terrorists outside its borders with almost complete impunity," Gad Shimron, a 10-year Mossad veteran, told JTA. "Meir Dagan fully subscribes to this thinking, unlike some of his predecessors."

A retired general of compact build and few words, Dagan has stayed in the shadows since taking over the Mossad. But an interview he gave in 1998, while serving as counterterrorism adviser in the Prime Minister's Office, was instructive.

"In my opinion, no terrorist should feel immune, anywhere," he told Channel Two television. "I think that a person's life is forfeit the moment he decides to adopt" terrorist tactics.

It was an attitude that, to many, seemed warranted after Al-Qaida blew up an Israeli-owned hotel and tried to shoot down an Israeli passenger jet in Kenya in November 2002. Sixteen people died in the hotel bombing, but the toll easily could have been hundreds more had the



Israeli Prime Minister Ariel Sharon, center, new Mossad head Meir Dagan, left, and outgoing head Efraim Halevy join together in a toast Oct. 30, 2002, during a hand-over ceremony in Jerusalem. Credit: GPO/BP Images/JTA

plane been hit. Sharon gave Dagan a new mandate to hunt down Israel's enemies abroad.

The news was not well received in Europe, which after the massacre of Israeli athletes at the 1972 Munich Olympics had weathered Mossad assassinations of Palestinian fugitives on its soil.

The Swedish Parliament held an emergency session at which some lawmakers urged that Israel be told that as a civilized country it should not resort to hit teams.

Dagan was undeterred. The Mossad tripled its recruitment, even launching a Web site where would-be spies can apply. And, security sources say, much of the agency's annual budget of some \$350 million has been diverted from traditional intelligence gathering and analysis to field operations and "special tasks."

"As someone who is privy to the facts, but is not at liberty to divulge them, I can say this with complete authority: The Mossad under Meir Dagan has undergone a revolution in terms of organization, intelligence and operations," Ehud Yatom, a member of the Knesset Subcommittee on Secret Services, wrote in the

Ma'ariv newspaper. "And he is far from done."

Over the past two years, the Mossad has foiled three major Islamist attacks intended against Israeli targets in Africa, and another in Thailand, according to sources.

"Meir is the quintessential contractor," said Amram Mitzna, a former Labor Party chairman who served with Dagan during Israel's military occupation of southern Lebanon. "Once given a mission, he is simply unstoppable."

But the counterterrorist quest has not been allowed to supersede another Israeli priority — tracking Iran's nuclear program. The result is a caseload that, on at least one occasion, appears to have caused the Mossad an embarrassing slip-up.

Earlier this year, two Israelis were caught in Auckland trying to obtain a New Zealand passport by assuming the identity of a bedridden local man. They pleaded guilty and spent six months in jail.

Accusing the convicts of being Mossad agents — a charge neither confirmed nor denied in Jerusalem — New Zealand suspended diplomatic ties with Israel.

Intelligence experts speculated that the Israelis were under pressure to obtain a New Zealand passport, with the relatively free access it would grant its holder to Arab countries and Iran, for an impending mission. The two may not have had sufficient training in spy craft, since the younger of them was barely 30.

"Our zest to get the enemy at all costs sometimes costs us dearly in terms of international standing," said Yigal Eyal, a former Mossad operative who now lectures on counterterrorism at the Hebrew University of Jerusalem.

The price in prestige has had ramifications closer to home, within the high walls of the Mossad's Herzliya headquarters. Dagan succeeded Efraim Halevy, who as agency director emphasized back-door diplomacy over field operations — for example, brokering Israel's peace accord with Jordan.

For many in the Israeli intelligence community, this year's Damascus assassination and New Zealand debacle are all-too reminiscent of the Mossad's botched 1997 attempt on the life of Hamas politburo chief Khaled Meshaal in Amman. Halevy owed his promotion to that episode, as it forced the resignation of then-Mossad director Danny Yatom.

A Channel Two expose said around 200 Mossad operatives, including seven section heads, had resigned in protest since Dagan took over. This was contested by one former spy, who attributed most of the walkouts to a change in Israeli pension laws that made early retirement attractive to senior staff.

Another claim made in the television report was that Dagan had jeopardized the Mossad's working reputation by declining, on one occasion, to cooperate with former CIA chief George Tenet.

One of Dagan's predecessors came to his defense. "I know nothing of this," Shabtai Shavit told Channel Two. "People would be amazed if they knew just how much cooperation there is."

But no one disputes that Dagan's style poses difficulties when it comes to the closely collaborative world of espionage. "Meir Dagan remains, at heart, a refugee," veteran Israeli reporter Iana Dayan said.

Israel is major player in Global Market

By Debbie Buchwald
Special to the Jewish Voice

NASDAQ Executive Vice President Bruce Aust maintains that Israel is the organization's most important market outside of the United States. With more than 70 Israeli companies trading on the NASDAQ, and two Israeli companies, Teva and Checkpoint, listed in the NASDAQ 100, Israel has emerged as a major player in global markets.

Aust was one of nearly 70 speakers from US and Israeli financial institutions, venture capital firms, Israeli hi-tech start-up companies and government entities at the 2nd Israel Hi-Tech and Venture Capital Conference held on October 26th in New York City.

In an intensive ten-hour marathon-like program consisting of eight plenary sessions and four industry-specific seminars (life sciences, information technology, telecommunications and homeland security) nationally-renowned investors and experts made a convincing case for Israel as the "promised land for venture capital."

Statistics demonstrate that Israel is the third largest market for venture capital in the world. In fact, Israel is responsible for 25% of the venture capital deal flow globally. The number of deals per one million people is higher in Israel than in most major US cities. One-third of the investments made by US venture capitalists are in Israel. In the last five years alone, Israel produced approximately 230 net new companies per year.

Many prominent business and economic leaders sang Israel's praises during the con-

ference. New York State Comptroller, Alan G. Hevesi, sole trustee of the nation's second largest pension fund, endorsed Israeli markets as a source of sound investment policy. Richard Birney, Vice President of Venture Capital Investments for IBM (which conducts major operations in Israel) described Israel's intellectual property as its greatest business asset. Larry Bohn, Managing Director for VC firm General Catalyst Partners, lauded Israel for the "best technology, team and innovative solutions." And Boston-based Cambridge Associates indicated that Israel is more aggressive than other countries in its push to commercialize.

However, the quality that unequivocally distinguishes Israel as a frontrunner for venture capital investment is its sense of vision that something new can be done. Venture capitalist Ravi Mhatre noted that there is something in Israel's culture that fosters the success of its companies.

The conference featured presentations by Israeli start-ups, citing their innovations, business plans and accomplishments to date. Panel discussions explored such topics as: the types of investment incentives offered by the Government of Israel; the best time to invest; and the challenges and opportunities surrounding bi-national investments. Through face-to-face meetings, investors and start-ups laid the groundwork for possible partnerships.

I participated in the conference in my role as a representative of the America-Israel Chamber of Commerce in the Central Atlantic Region. My organization's mission is to

strengthen business relationships with Israel and to raise awareness about Israel's economy.

Therefore, I was particularly impressed with the remarks made by conference keynote speaker, Professor Yaakov Neeman. Neeman, former Minister of Finance for the State of Israel, praised the efforts of the Israel Venture Association, which hosted the conference, "as an important factor in resolving Israel's political situation."

Economic prosperity promotes political stability. If Israel's economy is strong, it is a safer country. This is the principle that guides our Chamber. I hope it will inspire you to

regard Israel through the eyes of the countless venture capitalists in New York on October 26th as the promised land for wealth and opportunity through business and investment.

Debbie Buchwald is the Executive Director of the America-Israel Chamber of Commerce (AICC), the only organization in the Delaware Valley region devoted exclusively to promoting business development with Israel. AICC is an independent, not-for-profit organization that educates its constituents in Pennsylvania, Delaware and Southern New Jersey about the diverse range of business opportunities available in Israel.

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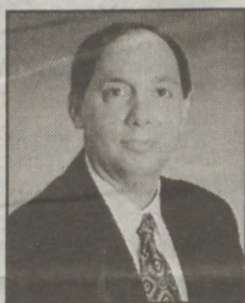
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FOOD FOR THOUGHT

A festive Chanukah meal



POTATO LATKES



4-5 large potatoes
1-2 onions
3 eggs
salt and pepper to taste (try using Cayenne pepper, too)
2 teaspoon baking powder
1/2 teaspoon baking soda
3-4 tablespoons all-purpose flour

vegetable oil for frying
Peel and shred potatoes in the fine blade of the food processor.

Place potatoes in a sieve over a sink and press out excess moisture.

Place the potatoes in a bowl along with the remaining ingre-

dients.

Mix thoroughly.

Heat oil in a large frying pan. Working in batches, drop heaping spoonfuls of the mixture into the oil.

Fry until golden on both sides.

Drain on paper towels.

Serve with homemade applesauce and sour cream.

HOMEMADE CINNAMON APPLESAUCE



9 assorted apples (use some green and some red for depth of flavor and texture)

juice of 1/2 lemon

1 cinnamon stick, broken in half

2 tablespoon granulated

sugar

1/3 cup water

1/4 teaspoon ground cinnamon

Peel, core, and chop apples.

Place in large pan with lemon juice, cinnamon sticks, sugar, and water. Cover and cook over medium-low heat, stirring frequently, 20 to 30 minutes, or until the apples are very tender.

Drain and remove cinnamon sticks.

Mash with ground cinnamon. Chill until serving time.

SAUTÉED GREEN BEANS



1-3 cloves garlic, minced

2 tablespoons olive oil

1 bag frozen Italian cut green beans

1/2 cup Italian flavored breadcrumbs

1/2 cup grated Parmesan cheese or Romano, optional
fresh basil

Sauté garlic in olive oil.

Add beans.

Cook until tender.

Add breadcrumbs and toss to coat.

Stir in all the basil.

Add cheese and toss.

Remove from heat and top with basil and a drizzle of olive oil.

brisket.

Combine the wine, water, tomato paste, and carrots.

Pour around brisket.

Cover and bake until done, about 2-1/2 hours.

Take the brisket out of the pan and cool 15-20 minutes.

Cut meat on the bias (diagonally against the grain).

Place on a platter with vegetables and drizzle with the gravy.

SUGANOT



2-1/2 cups all-purpose flour

2 cups milk, hot

2 packages active dry yeast

1/4 cup milk, lukewarm

6 egg yolks

2/3 cup granulated sugar

1 teaspoon vanilla

1/2 teaspoon orange extract

zest of 1/2 orange

1/2 cup butter jam

oil for deep-frying

powdered sugar

Sift one cup of flour into a bowl.

Whisk in the hot milk, whisk

until smooth, set aside to cool.

Dissolve yeast in lukewarm milk.

Add to the flour/milk mixture, and set aside for 30 minutes.

Mix the egg yolks and granulated sugar until light and fluffy.

Add vanilla, orange extract and zest.

Add the remaining flour and the butter.

Knead until smooth.

Set aside and let rise until double in bulk, about 45 minutes.

Roll out on a floured board to 1/2 inch thick.

Cut out rounds with a glass.

Put a teaspoon of jam into the center of one round.

Cover with another round.

Seal edges securely.

Allow to rise again.

Heat oil in a pan.

Fry doughnuts a few at a time until golden on both sides.

Drain on paper towels.

Sprinkle with powdered sugar.

(For added fun when dusting with powdered sugar, place a stencil of the Star of David over the doughnuts.

BRISKET BRAISED IN WINE



4-5 pound beef brisket salt and pepper

4-5 medium onions, sliced

3 garlic cloves, chopped

1 bottle dry dark red wine (750 ml)

1 cup water

4-5 tablespoons tomato paste

6-8 carrots, sliced

Preheat the oven to 350°F.

Sprinkle brisket with salt and pepper to taste.

Place it, fat side up, in a heavy roasting pan.

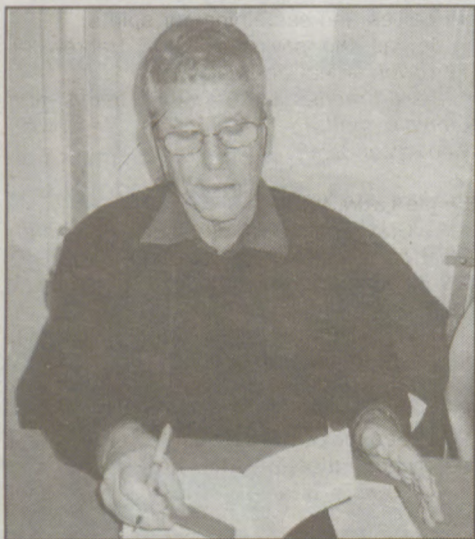
Sauté the red peppers and onions in the olive oil until lightly browned.

Stir in garlic, then remove from the heat and pour over



CHANUKAH PERSPECTIVES

Books of old and new, something borrowed, nothing blue ...



Author Amos Oz

By Joel F. Glazier

As Jewish Book Month draws to a close and Chanukah is right around the corner, now is the ideal time to peruse the bountiful harvest of titles that can inform, entertain and provide hours of good reading. Books are always nice gifts that keep on giving. Three titles noted here come from an award winning veteran writer from Israel, a newly published author from Washington and a re-creation of a children's classic.

From Someone OLD (veteran)

A TALE OF LOVE AND DARKNESS by Amos Oz (Harcourt, 2004). Amos Oz is a household name in Israel with dozens of essays and novels to his credit. He frequently has won literary awards, was born in Jerusalem and lived most of his adult life on a kibbutz. For the last eighteen years he has made Arad, which is the Jewish Federation of Delaware's Partnership 2000 community, his home. The French and British media, two institutions not known for many positive notices about things Israeli, have even praised Oz's latest book, *A Tale of Love and Darkness*, his largest work, that was first released in English this summer in Europe.

A Tale of Love and Darkness is over 500 pages and not only does it relate an autobiographical story of the writer and his family history fleeing Europe before WW II, but the history of the founding of the modern State of Israel is highlighted as both epics parallel. Literally reading the graffiti on the wall, "Jews go back to Palestine" in 1930's Lithuania, the Klausner family did just that. Amos Klausner (he changed his name to Oz as a young adult) was born in 1939 Jerusalem. He fondly remembers and describes a child hood in a home surrounded by books, as were similar homes of family and friends.

"In the entrance hall, apart from a hat-

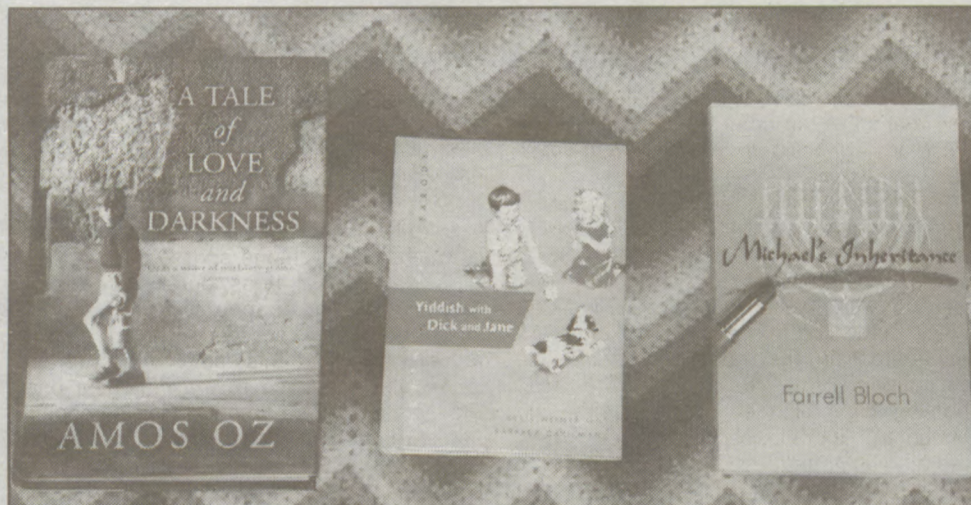
tree, there was not an inch of space that was not covered with rows of books: shelves upon shelves...floor to high ceiling...in languages whose very alphabet I could not identify... plump, resplendent foreign books stretching themselves comfortably, and other wretched books that peered at you from cramped and crowded conditions, lying like illegal immigrants crowded on bunks aboard ships."

This rich description is of his Aunt Zipporah's home and similar vivid memories fill many paragraphs be they about objects, strangers, friends, relatives or places. Translated from the original Hebrew, *A Tale of Love and Darkness* is Amos Oz at his best, exhibiting his command of language and description. Previous works have been hailed, for his observations of kibbutz life, nature and human behavior in Israel, but in this book, length and concise fiction plot limits are not present. Readers and those who have an appreciation of language benefit from the lengthy memoirs of non-fiction.

At a recent appearance at the Edinburgh International Book Festival, Amos Oz's large audience filled the question session with queries about tensions in modern day Israel and The Palestinians. Oz has been associated with liberal and "Two State" solution politics. The first questioner at Edinburgh was a medical doctor from Syria who admitted a love for all of Oz's works but had to share with Oz that the author and the doctor's own father might have confronted one another in skirmishes on The Golan Heights. Oz charmingly handled the questions with, "I meant nothing personal if I shot at him." This admission seemed to please the doctor. Not so pleasant was the group of anti Israel leafletters outside of Oz's speaking site. Despite their praise for Oz's past politics and books, the protesters were blaming the prominent Israeli for atrocities in the Occupied Territories.

Oz was more interested both in person and in print, in revealing unknown stories of his family. Women have played a large presence in previous books and the title of the new one may be about his mother. We learn that his own mother Fania, committed suicide when he was just twelve. This sense of loss not only permeates the book, but the gradual loss of early idealistic Zionist dreams complements his sense of loss. The history and growth problems of Israel are described from a child's perspective as he also overhears stories of The Holocaust and the many who were lost there.

At age fourteen Amos left the home of his father and became a kibbutznik along with his own name change to "Oz", which did not please his father. As Oz meant "strength" in Hebrew it provided a new outlook for Amos Oz, future successful writer. In the book, Oz writes that as a child he had hoped "to grow up to be a book." Books do



Three great Chanukah presents

survive as he witnessed in the homes of his relatives, while many stories were exchanged in his youth about those family members who did not survive.

When he finally left the Kibbutz, his future as a novelist continued along with awards, parenthood and finally, a unique telling of the State of Israel's birth and early growing pains recounted by a master of language.

From Someone NEW

MICHAEL'S INHERITANCE by Farrell Bloch (Gardenia Press, 2004). Farrell Bloch, native of Philadelphia, was the 2002 winner of the Gardenia Press First Novel Competition and *Michael's Inheritance* is the result. The quick read follows the life of twenty five year old Michael Kessler, product of a suburban Washington DC Jewish home, where many religious observances ceased after his bar mitzvah year.

The book is not strictly a Jewish one, as Michael seems more concerned with how many nice women (Jewish and non-Jewish) he can meet, date and then forget. The Maryland suburbs of upper middle class Jewish neighborhoods provides the setting to a whirlwind life of dinners, dates, and parties, against a back drop of frustration and a newly acquired financial inheritance that allows Michael to worry less about a steady job and no worries about steady woman.

"I thought it would be interesting to write romance fiction from the male point of view," comments author Bloch, who claims Michael's life is not autobiographical in any sense. Bloch's regular attendance at minyan and his occasional d'var torah, adds to some of the dialogue in the book. Michael's loving Jewish mother Ruth begins a renewal of her Jewish upbringing and begins attending regular rabbi study sessions with other retirees. Her discussions and urgings about her son's single status are thus laced with Jewish ethically correct ideas and phrases.

Michael likes to keep score about his

dates and exploits using sports analogies. His buddies' dating lives are left at first base compared to Michael's way of scoring. While much of the book might be an eye opener to women readers, lack of sports knowledge will not keep anyone from following Michael's "have it all" life style. Farrell Bloch, an economist (PhD from Stanford; undergrad at Swarthmore), occasionally appears in Delaware courtrooms as an expert witness in loss wages cases. His writing is not bogged down in offensive language and both Michael's sports analogies and financial dabbling with his inheritance are described accurately and clearly.

Will Michael Kessler turn into a full-blown mensch by story's end as he becomes more self-examining? It is a comfortable read and Michael's contemporaries and those of his parents' age will find this a worthwhile read. Perhaps Farrell Bloch will continue with a sequel as Michael continues to grow. Bloch's own way of explaining Jewish beliefs and behaviors is quite informative and there is so much more to explore through the lives of those in Bloch's new home area, greater Washington, DC.

Something Borrowed

YIDDISH WITH DICK AND JANE by Ellis Weiner and Barbara Davilman (Little, Brown and Co., 2004). "See Dick run. See Jane run. Run, Dick, run. Run, run, run." These words were part of the oft-read phrases that helped make millions of Americans literate in the 20th century. *Dick and Jane* was the primer of choice in American elementary classrooms and now former National Lampoon Editor, Ellis Weiner and greeting card writer Barbara Davilman, have re-written the children's book with Yiddish vocabulary added.

"Jane is married to Bob, Jane loves Bob. Bob is a real mensch," reads the first page of this illustrated hardback book. However, the tranquil life of Jane and Bob (They have two children, Katie and Scott do well in school. "What good kids we have," says Jane, "Kina-hora.") often is laced with adult problems. When Aunt Sally takes the kids to a Chinese restaurant, ("Shrimp?" says Sally, "Fehl!"), they spot Tom's wife kissing another man! ("Come on, this is a shanda.")

Adults will enjoy reading this short book more than children did with the original. There is a convenient glossary in the back that defines the 80 or so Yiddish words and expressions that are used in context throughout the book. The basic plot is sound and contemporary, even multi cultural! Like the original book, *Yiddish with Dick and Jane* is fun to read aloud and for some reason it begs to be read repeatedly. Like the *Bubbe* in the story, who has a stroke but recovers nicely, would say, "If a story is worth telling, emess, it's worth telling again and again."

Don't be Blue

As this time of year brings forth hundreds on new book titles, the three mentioned here can be found at local bookstores OR via Amazon.com and BN.com

Top 8 reasons to use Hanukkah stamp

By Joel F. Glazier

With Hanukkah approaching, the U.S. Postal Service may have just made sending gifts more satisfying by issuing its new Hanukkah Stamp.

With apologies to David Letterman and his famous Top 10 lists, we offer the Top 8 reasons for using the new stamp.

8. How interesting it is that this is only the second time a Jewish holiday has been mentioned on a U.S. stamp issue. It's not quite the miracle of 164 BCE, but it's not bad for 2004.

7. Amazingly, this U.S. postage stamp has two Hebrew letters bright and bold. Why is this Jewish stamp different from all other Jewish holiday stamps? Apologies to Pesach.

6. No worries about licking any treif ingredients in the stamp glue; these stamps are self-adhesive.

5. Unbelievably, the cost is a mere 37 cents, which can deliver a card across the street or all the way to the self-proclaimed "Frozen Chosen" Jews in Fairbanks, Alaska. A real seasonal bargain!

4. Keeping in touch by mail is still more enjoyable than sending and receiving impersonal e-mail messages.

3. Knowing a colorful dreidel adorns the stamp can brighten up any stack of mail and cheer the recipient.

2. After Chanukah, imagine how your gentile friends will become more sensitive to the possibility that using Madonna and Child stamps on their cards to you may not have been "kosher."

1. How wonderful finally to be able to answer the question of why to use the stamp with the common Jewish saying, "Why not?"



CHANUKAH PERSPECTIVES

Religion in the kitchen

Why do Americans eat turkey on Thanksgiving? Or associate Memorial Day and Labor Day with hamburgers, hot dogs and corn on the cob? Or drink champagne on New Year's Eve? In other words, why are certain foods synonymous with particular holidays?

People who follow such food customs offer a variety of answers: "Because this is what my mother did." "Because this is what you're supposed to do." If you follow these answers with the obvious next question "Why?" they might resort to the answers they heard when they were young ("Because the pilgrims ate turkey on the first Thanksgiving") or they might eschew the "historical" answer and go practical ("How else are you gonna feed so many people?").

Naturally, these same questions directed to food historians might evoke a very different set of responses ("Because wild turkeys were abundant in early American New England, and they could easily be hunted.") And anthropologists would approach these queries with another set of assumptions, and with different notions of a reasonable answer.

Yet, whatever your approach, you must

grant this basic reality: over time, specific foods have become synonymous with specific secular and religious holidays.

So, as the Jewish festival of Hanukkah draws near, it begs the question: why in America has Hanukkah come to be so strongly associated with the latke?

One pragmatic answer is because it's easy to feed lots of people a dish made from potatoes, eggs, onions and some frying oil. Sure, it creates a mess, but the prep is so quick and the latkes feed so many!

But there are other foods that are easy to prepare in bulk, so this answer will hardly do.

Another response is the historical one: the large immigrant American Jewish population of the early twentieth century was accustomed to a potato-based diet from their days in Russia. And then, of course, there is the answer Jewish children learn at an early age: latkes represent the Hanukkah miracle, when one day's worth of pure oil for the Temple's fire lasted for eight days. To commemorate this miracle foods prepared in oil are eaten during Hanukkah.

But none of these answers satisfactorily explains why latkes continue to be associated with Hanukkah and why they haven't been

replaced with other delicacies that would satisfy a good number of Jewish palates, whether descended from Russian lineage or some other.

So the question must be, in the end, why is it that we hold on to latkes with such fervor? What do they say to us or about us that we deem so very important?

Let us start with the plain facts (and the facts are, indeed, very plain). In their purest form, latkes are a mixture of potatoes, onions and eggs fried in oil in a skillet. It is hard to imagine a simpler or less expensive dish. The color of the food is plain, the shape simple, and the eating without ceremony. One would scarcely make a big deal of eating such food.

But one needs to take this one step further. Judaism is not only a religion of formal ritual and the study of Torah. It is, and has always been, a religion of the kitchen, a way of life in which the masters of the kitchen were really religious virtuosi, sustaining the body and soul together.

Look at the latke. It is saying something to those of us who eat it. Its simplicity perfectly embodies the minor religious status of Hanukkah while at the same time nourishing

our bellies and sustaining our spirits.

So, as the saying goes in Hebrew — Bete'Avon — eat and enjoy!

David Kraemer is Professor of Talmud and Rabbinics and Abell Librarian at The Jewish Theological Seminary.

Simple Latke Recipe

1. Grate (in food processor or by hand) equal parts white and sweet potatoes (optional: 1 small zucchini for every 2 potatoes)
 2. Parboil grated potatoes (and zucchini), put aside to drain and cool.
 3. Mix with eggs and flour (1 egg and 1/4 cup flour for every 4 potatoes)
 4. Season with salt, garlic powder and freshly ground pepper to taste
 5. Prepare olive oil in large skillet until hot
 6. Form potato mixture into balls with ice cream scooper (or by hand). Put in skillet and flatten to form pancakes
 7. Fry until golden brown on both sides
- Serve with apple sauce, sour cream or plain yogurt.
- Suggestion: top each latke with yogurt and spoonful of salmon caviar.

Shul survivor gets new life in Berlin

By Toby Axelrod, JTA

It was a sight not seen in Berlin's Beit Zion synagogue in 66 years—For the first time since 1939, services were held in this tiny synagogue that the Nazis failed to destroy.

And this time, not one, but more than 25 rabbis were there.

It was the first time that the Conference of European Rabbis had held a meeting of its standing committee in Berlin. For many, the scene was emotional.

Here, where Nazis had ripped out the bimah, ark and eternal lamp, Moscow Chief Rabbi Pinchas Goldschmidt, wrapped in his prayer shawl, led a service together with Yitzchak Ehrenberg, chief rabbi of Berlin.

It was a mystical experience," said a woman on the female side of the makeshift mechitzah.

Such experiences may occur more frequently as of December 2005, when a new Talmud study center opens in this 95-year-old shul and the apartment building that surrounds it in former East Berlin.

"This is the most exciting project I have ever had the privilege to be involved with," said the CER's executive director, Rabbi Aba Dunner of London, surveying the roomful of rabbis and guests.

The Nazis "thought they got rid of us. And, three days after the anniversary of Kristallnacht, this place is filled with Jews," he said, referring to the 1938 pogrom that heralded the intensification of the Nazi persecution of the Jews.

The center — which will have room for up to 100 students — is a project of the Ronald S. Lauder Foundation and local Jewish philanthropist Roman Skoblo, a doctor and real-estate dabbler who bought the property about two years ago, after a local grass-roots group campaigned to save it.

The project is an outgrowth of the Lauder Foundation's Beit Midrash, which opened four years ago with nine students in a restored former Jewish school nearby. Today there are 28 full-time students and another 80 regular attendees. A program for women opened in Frankfurt in 2001.

Rabbi Josh Spinner, vice president of the Lauder Foundation and head of the Beit Midrash of Berlin, said the new Talmud center will provide a traditional Jewish education for men and a "rabbi track" for those who choose it.

"This is a sign for the growth of Judaism, not only in Berlin," Skoblo said. "It contributes to the reactivation of something that was

almost buried."

In a remarkable development, it now looks very likely that the Central Council of Jews in Germany, which has been loath to support projects outside its umbrella, will help fund the new Talmud center. After a meeting Tuesday with the visiting Orthodox rabbis, the council's vice president, Charlotte Knobloch, and presidium member Nathan Kalmanowicz said they were confident they could win support from the rest of the board.

Kalmanowicz told JTA the board would meet to discuss the issue before the end of November.

Such support, Spinner said, "would be a recognition by the Central Council, which is a nondenominational, political body, that the way to solve spiritual problems is by supporting the learning of Torah and of institutions of Torah learning."

The spiritual problems are linked to the concrete: Sixty years ago, the question was how to rebuild basic Jewish infrastructure in post-Holocaust Europe. Today, particularly in Germany, the challenge is to meet the needs of a Jewish community whose membership has tripled since 1989 to 105,000 with the arrival of immigrants from the former Soviet Union.

Germany now has the third largest Jewish community in western Europe, after France, with 600,000, and England, with 300,000 — but Germany has fewer than 30 full-time rabbis for more than 80 synagogues.

Other problems — lack of affiliation, legal challenges to kashrut and the attraction that many Jews feel to nontraditional Jewish alternatives — were discussed by the rabbis in meetings in Berlin. The CER represents more than 200 traditional rabbis in Eastern and Western Europe.

In Berlin, they met with Minister of the Interior Otto Schily; the head of the Christian Democratic Union, Angela Merkel, who may well be her party's next candidate for chancellor; and with Chancellor Gerhard Schroeder's chief adviser on religious matters, Heidrun Tempel.

They also visited the new Chabad house in Berlin, under the direction of Rabbi Yehuda Teichtal, and an Orthodox synagogue where Ehrenberg officiates.

But their main objective, Dunner said, was to urge the Central Council to support the new Talmud center as a potential source of Jewish educators and rabbis in Europe.

In meetings Tuesday with the Central Council, Spinner said he found it "absurd that the Central Council on the one hand can evince such concern for these problems, while at the



During their first meeting ever in Berlin, the standing committee of the Conference of European Rabbis poses in front of the Rykestrasse Synagogue and Lauder Beit Midrash. Credit: Toby Axelrod/JTA

same time not offering any support for people offering the solutions."

The Lauder school in Berlin is a good model on which to build, said George Ban, the Lauder Foundation's executive vice president.

"We are really proud of what we have accomplished in Germany," Ban told JTA.

It goes beyond education: "There are Jewish couples with children who met through this project," he said. "It is not just a vision, it is not just a miracle; maybe it is the only way to help" give traditional Judaism in Europe a boost.

Germany's post-war community has undergone a gradual metamorphosis. Most of the 20,000 who stayed here after 1945 were Eastern European Holocaust survivors with a traditional background.

Today's community includes Conservative and Progressive congregations. There are a few egalitarian congregations where women as well as men read from the Torah, and there are two rabbinical programs — a Progressive one in Potsdam and a multi-denominational one in Heidelberg. But the number of rabbinical candidates is low.

Members of the CER said they recognize that new tactics are needed to meet new challenges. For example, Goldschmidt said, the body plans to open an office in Brussels within the next six months to better advocate on religious matters, such as schechitah, within the European Union.

It was clear, however, that the rabbis were much more comfortable with teaching than with lobbying. At the Lauder Beit Midrash,

where they held most of their private meetings, the rabbis took a break to learn with the students.

One evening, they sat together at tables in a room that doubles as classroom and sanctuary, discussing, pointing fingers in the air, shrugging their shoulders, resting their chins on their hands, frowning and laughing.

Later, standing in the ruins of the one-room Beit Zion synagogue, Rabbi Moshe Rose was beaming.

It was worth coming just for that experience," said Rose, who preceded Dunner as CER executive director.

The students are like sponges," said Rose, who was born in Birmingham, England and has lived since 1973 in Jerusalem.

Rabbi Jacky Dreyfus of Colmar, France, said he had discussed Talmudic tractates on marriage with a student from Hamburg.

"Berlin in the past was a very bad town for Jews," Dreyfus said. "And now we see we are winners. To win, you simply need to be."

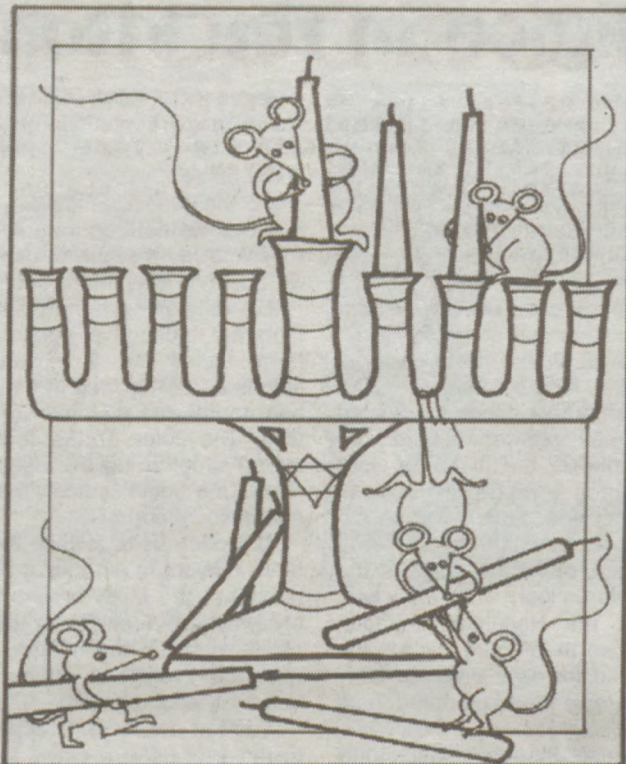
Later that evening, standing where the bimah had been in Beit Zion, Rabbi Chanoch Ehrentreu of London recalled a terrible scene from his childhood in Frankfurt. Ehrentreu is dean of the Lauder Beit Midrash in Berlin and head of the Beth Din of London.

"I remember vividly that the Germans took the Sifrei Torah," or Torah scrolls, "from the Beis Hamidrash," or study house, "and set them alight," Ehrentreu told the assembled rabbis and guests. "I remember my father saying, 'You can burn the parchment, but the spirit of the Torah survives.'"

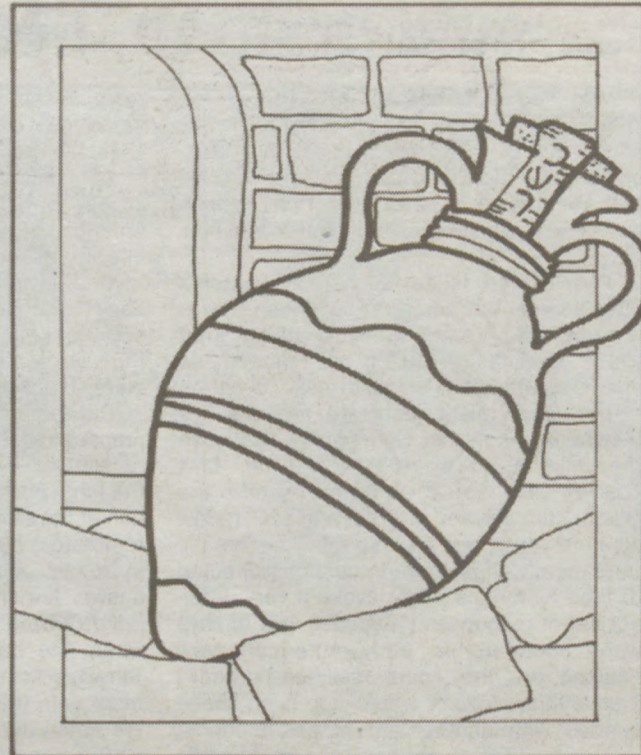
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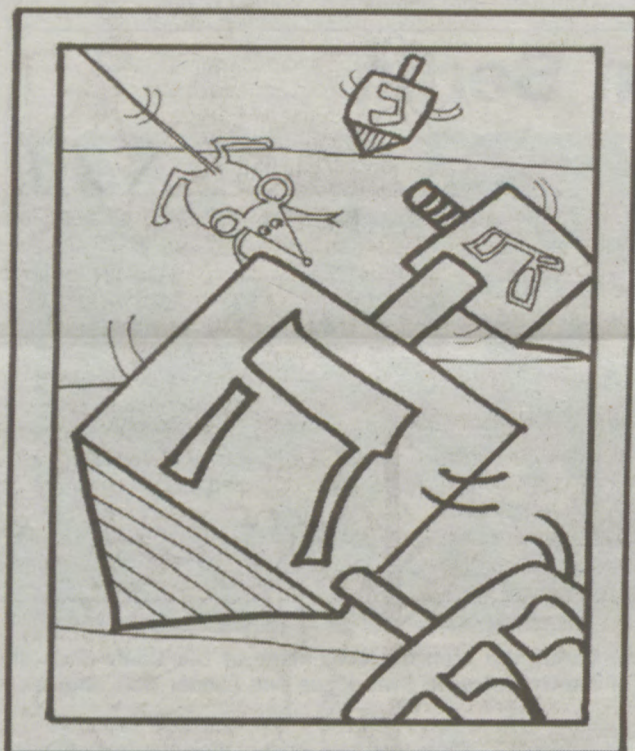
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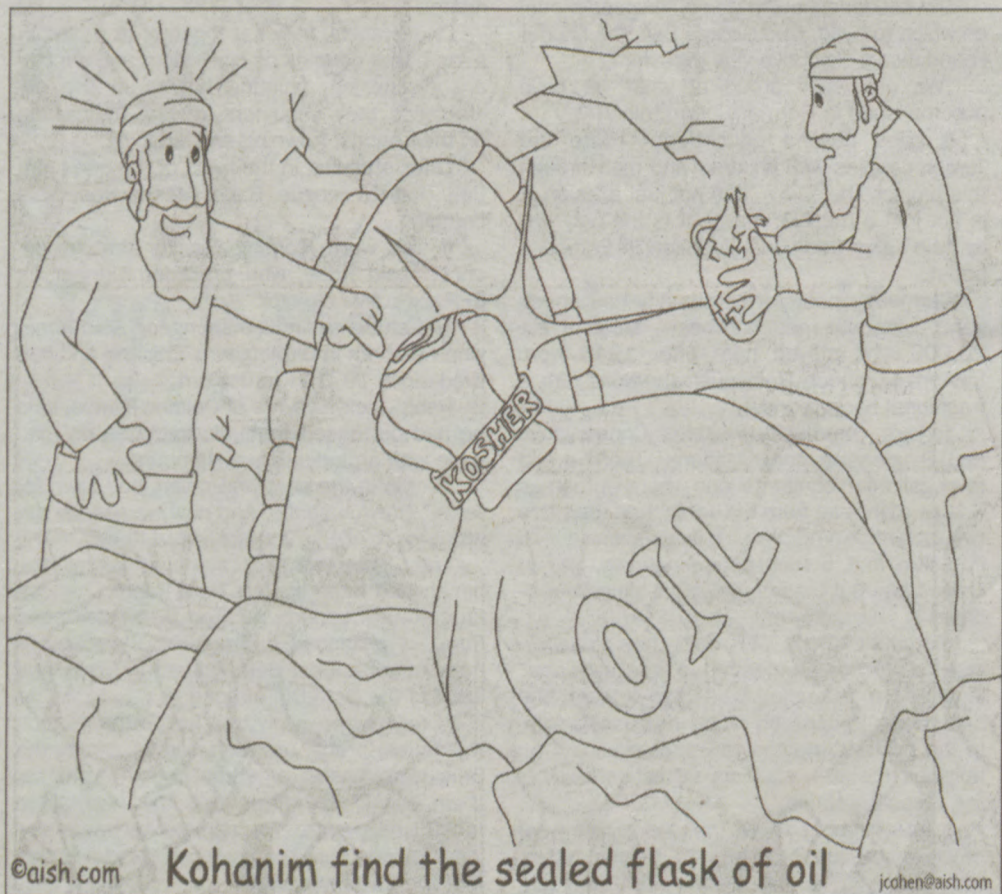
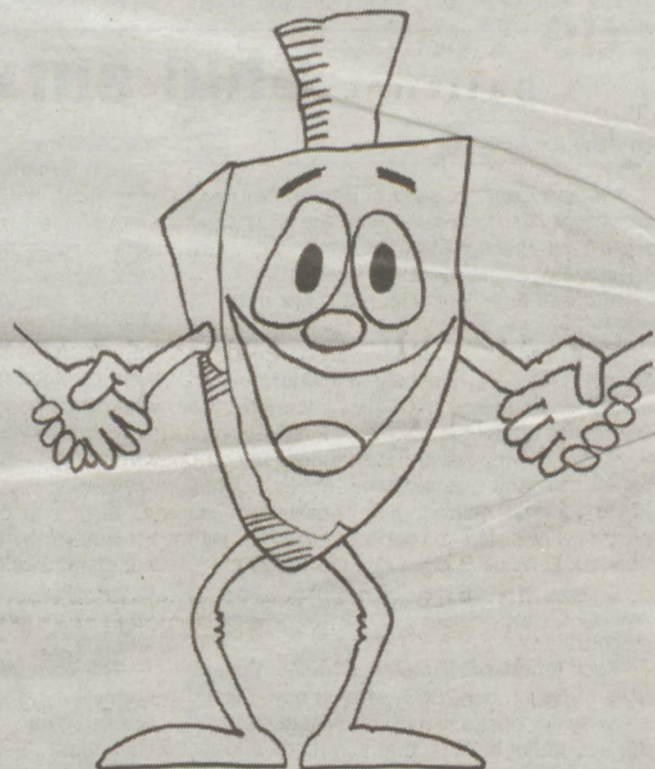
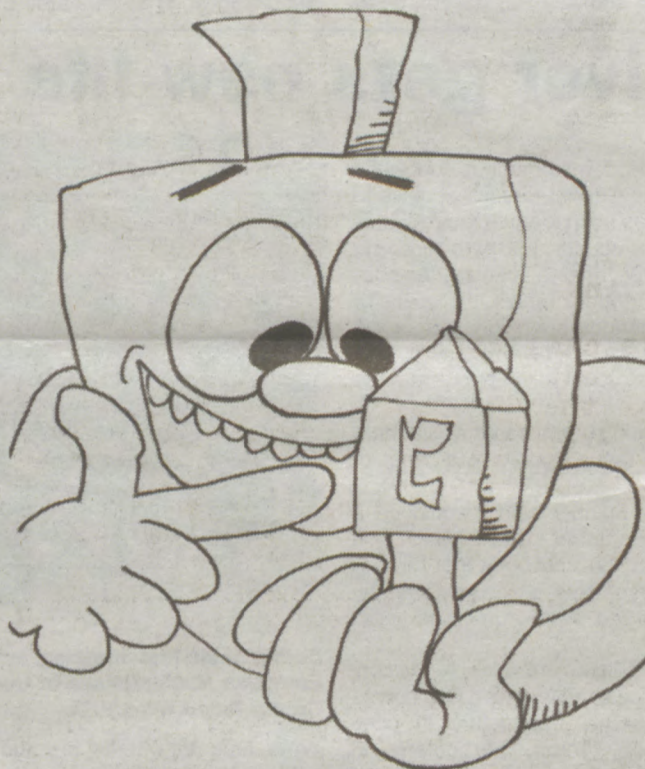
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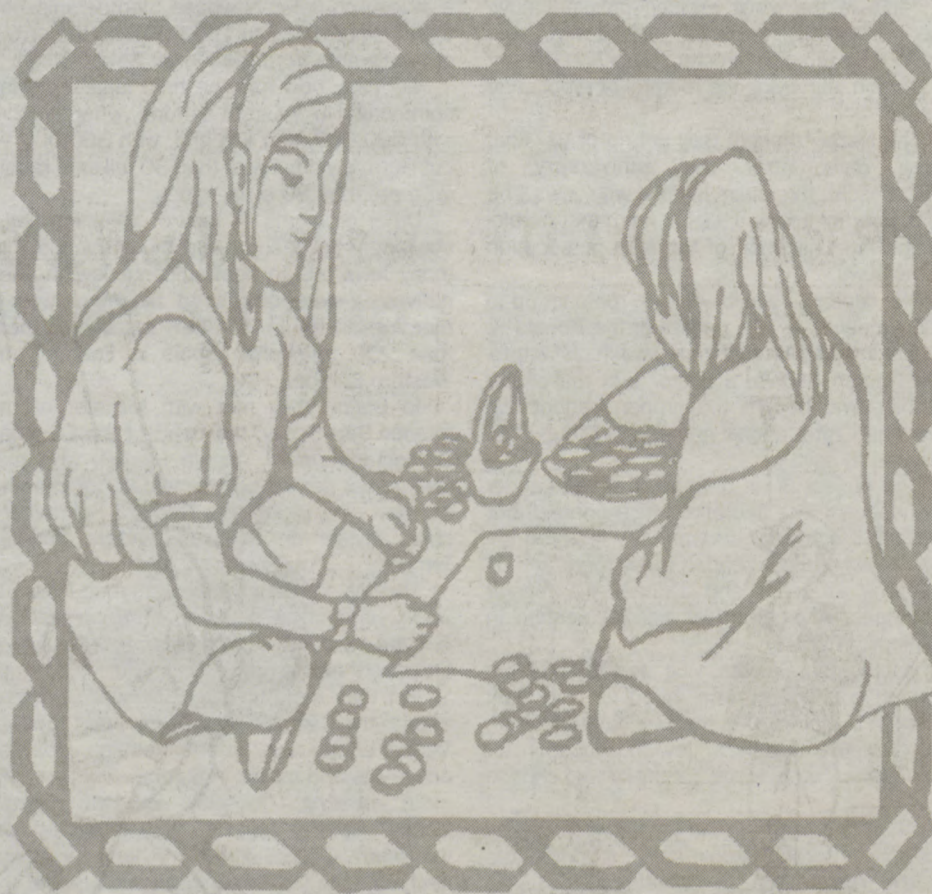
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Kohanim find the sealed flask of oil

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What's with the hat?

2004's almost over! We have just enough time for one last salute to 350 years of Jews in America!



It was 1654 when 23 Jews first came to the American colonies. Many were Marranos, who had to hide their Judaism in their own country. They came here to be free to practice their religion. At first, Jews had to fight for rights here, too. But by the 1700s, even non-Jews like Benjamin Franklin supported synagogues like Mikveh Israel in Philadelphia.

And Jews helped build America, too...like the 2500 Jewish soldiers in George Washington's army! Or Haym Salomon, who helped finance the Revolution...and also worked as an undercover agent! For 350 years, Jews have continued to build America -- whether it's scientists like Jonas Salk and Albert Einstein, or U.S. senators like Barbara Boxer and Joe Lieberman!



Mendy's US Trivia Challenge



Being stuck in The Novak Republic, has given me a lot of time to think about my America. So I've put together a trivia challenge in honor of this great nation. The guys at The Golem Factory are giving away major Golem Points and some more stuff for correct answers.

ANSWER THIS...

1. How many branches of government are there?
2. Name the different branches of government.
3. True or False. Washington D.C. is in Washington State.
4. Who is the current mayor of New York City?
5. Who is the current governor of New York State?
6. Who was the eleventh president?

Bonus Question:

How many stars are there on the US flag?

Send your answers to: The Golem Factory,
13-42nd St., 5th Floor, Brooklyn, NY 11232

Cousin Danny & Mendy in...

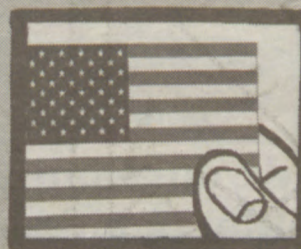
"RED, BLUE and JEWISH!"

SHAINA'S KRAFT KORNER

You might not be 350 years old, but you can still show your pride with your homemade American flag...

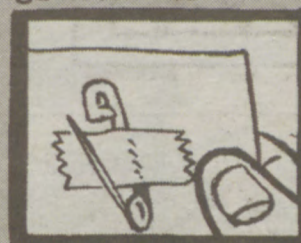
MATERIALS

- Cardboard
- Markers or crayons
- Scissors
- Masking tape
- Small safety pin



HOW TO

Cut a rectangle out of cardboard, about 4 inches wide and 2 inches tall. Color red stripes



and fifty stars. Tape the safety pin to the back, and wear it proudly!



And that's not even counting athletes like Sean Green, or scientists like Dr. Isaac Elishakoff, or Eddie from J2, or computer people like Michael Dell.

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MILESTONES In Memoriam

BAGEL

Herbert Bagel, 44, of Landenberg, PA, died November 20th. He was a member of Temple Beth El in Newark and had been employed by PFPC Worldwide as a mutual fund manager.

He is survived by his wife, Staci; his children, Sam and Ilana; his mother, Helen; his brother, Jerry; a nephew, Rick and a niece, Bridget.

Funeral services were held on November 23rd at Temple Beth El with interment in the Jewish Community Cemetery on Foulk Road in Wilmington.

Contributions in his memory would be appreciated to Temple Beth El, 301 Possum Park Road, Newark, DE 19711.

BERGER

Carolyn Lee Berger, 54, of Greenville, died November 12th. Her beloved family and friends recall her talents in culinary arts, gardening and decorating, but most of all, her love of laughter.

She is survived by her husband, Michael; her children, Herbert M. Matter and wife, Florence; Jill and Brooke Berger; stepchildren, Lisa Oken and her husband, Paul and Nicole Hoersch and her husband, Keith; sisters, Jean McCafferty, Patricia, Jane Gabrielli. She was predeceased by her parents, Margaret and Harold Kennedy and sisters, Judy Smith and Cathy Wright.

Funeral services were held on Sunday, November 14th at Schoenberg Memorial Chapel with interment in the Jewish Community Cemetery on Foulk Road. Contributions in her memory may be made to a charity of the donor's choice.

BERGER

Irving Berger, age 86, of Wilmington, died November 4, 2004. Mr. Berger began studying cello at age nine. He was the first Delaware student ever to be sent to the National Music Camp at Interlochen, MI. He made his first appearance with the Wilmington Symphony Orchestra at age 14, studying with Orlando Cole and Walter Heerman. With his brother Ted, he formed the Brandell String Quartet which presented free concerts to local public, private and parochial schools for many years.

Mr. Berger served in World War II as a member of the 11th Airborne Division Band and played throughout the South Pacific. He formed Wilco Janitorial and Window Cleaning Service with his brother Morry which they operated for thirty years.

He was a lifelong member of the Jewish War Veterans and continued to play cello until his death.

Preceded in death by his wife Miriam, he is survived by his children, Arlene and her late husband, Howard Simon and David Berger and his wife, Sharon; his grandchildren, Michelle and Jennifer Simon and Rachel and Stacy Berger; a special nephew, Philip Berger and his wife, Diane and several other nieces and nephews.

Graveside services were held on Sunday, November 7, 2004 at the Jewish Community Cemetery on Foulk Road. Contributions in his memory would be appreciated to either The Milton and Hattie Kutz Home, 704 River Rd. Wilm. DE 19809 or to Adas Kodesch Shel Emeth, Washington Blvd. and Torah Drive, Wilm. DE 19802.

COHEN

Luiza Cohen, 64, passed away on November 18th in Fountain Hills, Arizona. A native of Fall River, MA, she lived in Hockessin, DE for nine years prior to her 2000 move to Arizona. While in Delaware, she was an active member of the Wilmington chapter of Hadassah, president of other organizations within the Hadassah hierarchy, and was elected to the National Board of Hadassah.

She is survived by her husband, Edward; sons, William and Jason; daughter, Alison; sisters, Aimee and Jane Schwartz; and a brother, Jon Schwartz.

A graveside service was held in Scottsdale, AZ.

The family requests that contributions in her memory be made to Hadassah Valley of the Sun Chapter, 7000 E. Shea Blvd. #251, Scottsdale, Arizona 85254.

FELDMAN

Fay Feldman, 91, died November 3rd. She is survived by her daughters, Sheila J. Weinberg and Barbara Nurko Knott and their husbands, Philip and Marvin. Also mourning her passing are her four grandchildren and six great grandchildren.

Graveside services were held in New York. Contributions in her memory may be made to Congregation Beth Emeth, 300 West Lea Blvd., Wilmington, DE 19802 or to the Kutz Home, 704 River Road, Wilmington, DE 19809.

SCHENKMAN

Selma Schenkman, 89, died on November 16th. She was the widow of Jack Schenkman. Graveside services were held on Thursday, November 18th in the Jewish Community Cemetery on Foulk Road. Arrangements were

made by Schoenberg Memorial Chapel.

TARTACK

William Tartack, 93, of Mt. Vernon, New York, died November 17th. He was the owner and operator of a kosher meat market in Mt. Vernon. Mr. Tartack was predeceased by Muriel, his wife of 65 years. He is survived by his children, Deborah Tartack Weiss of New York City, NY and Ira M. Tartack and his wife, Mara of Wilmington, DE; his grandchildren, David B. Weiss and his wife, Laurie, Sarah E. Tartack Kittinger and her husband, Jason and Miriam D. Tartack. He also is survived by a great granddaughter, Alexandra Rae Weiss.

Graveside services and shiva were in New York. The family requests that contributions in his memory be made to Congregation Beth Emeth, 300 West Lea Boulevard, Wilmington, DE 19802.

NACHAS NOOK

Local synagogue honored

Rabbi Andrew Davids, (left) Executive Director of ARZA (Association of Reform Zionists of America) presents ARZA's Membership Achievement Award to Joan Wachstein, who accepted on behalf of Congregation Beth Emeth, Wilmington, DE. The award was presented at the Union for Reform Judaism's Mid-Atlantic Regional Biennial in Norfolk, VA.



**Wishing you and your family
A Happy and Healthy Hanukkah**
The Entire Staff of Schoenberg Memorial Chapel



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THOUGHT**

Glazier tapped for BBYO executive position

Katie Glazier has been named Regional Director for Northern Region East B'nai B'rith Youth Organization (BBYO).

A native of Wilmington, Katie attended Gratz Hebrew High School and was an active member in the Wilmington chapter of Central Region East BBYO, where she served as Regional Vice President/ Membership. After her graduation in 2000 from Binghamton University, Katie received a Masters Degree in Jewish Communal Service from the Hornstein Program at Brandels University. Katie joins BBYO after 2 1/2 years at The Jewish Federation of Greater Washington, where she worked as a fundraiser.

Katie is the daughter of Daniel and Hinda Tanzer and the daughter-in-law of Richard and Amy Glazier, all of Wilmington.

*Jacob Goldstein and his family
wish to announce the unveiling
of the headstone of
Naomi Goldstein*

(who passed away on December 9, 2003)

on November 28, 2004 at 11:00 am

at the Jewish Community Cemetery

Foulk Road

Wilmington, Delaware

*We would like to take this opportunity to
thank the many persons in the community
and particularly, anyone whom we
managed to overlook, who expressed their
sympathy and who made contributions
in memory of Naomi Goldstein*

COMING EVENTS

DECEMBER DESSERT DILEMMA

Join Outreach at Congregation Beth Emeth on Sunday, 12/5 at 3PM and bring your favorite dessert from either Hanukkah or Christmas and talk with other interfaith families about what makes the holiday and dessert special. With special guest Dr. Robin Karol-Eng. Free and open to the general public. For info call 302.764.2393

ALSO AT BETH EMETH -A PICTORIAL HISTORY OF WILMINGTON

In celebration of 50 years in its current building, Outreach invites community members to get out their pictures and memories and join the Delaware Historical Society in a trip down memory lane at Congregation Beth Emeth, on Monday 12/13 @ 7PM. Presented by Dr Ellen Rendle,

Curator of Books of Photographs for the Historical Society of Delaware. Free and open to the general public. For info call 302-764-2393.

SUMMER SCHOLARSHIP AVAILABLE

The Sylvia & Isadore N. Silverman Scholarship Fund will be awarding its 16th annual Scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the Adas Kodesch Shel Emeth office, Washington Street Ext. and Torah Way, Wilmington, DE 19802, and must be returned by the deadline on March 1, 2005. The Fund was established in 1989 to honor the Silverman's 55th wedding anniversary by their four daughters and many friends.

YOUTH PHILANTHROPY BOARD

INVITES GRANT APPLICATIONS

The Delaware Community Foundation's (DCF) Youth Philanthropy Board will award a total of \$10,000 in grants in 2005 for youth programs to schools and qualified 501 (c)(3) organizations in New Castle County. Applications will be accepted from schools, clubs and civic/community organizations for (1) programs that support pregnant teens or teen parents and (2) programs that support physically disabled youth ages 12-18. Individual grant requests must not exceed \$2,500.

Each grant request must be submitted on a 2005 Youth Philanthropy Board Grant Application Form, which can be printed from the DCF Web site, www.delcf.org, or by contacting Beth

Bouchelle, Director of Grants Administration, at 504-5239 or bbouchelle@delcf.org. Completed applications must be postmarked or delivered to the Foundation by January 7, 2005. Grant recipients will be announced in May 2005. Please contact Beth Bouchelle for more information.

PLAN AHEAD FOR DELAWARE GRATZ SPRING SEMESTER

Registration is now underway for the second semester at Delaware Gratz Hebrew High School. New courses, which begin in January, are: Thursdays:

500 Israel Advocacy - Designed to empower high school students to respond to anti-Israel/anti-Jewish acts and rhetoric in an intelligent and informed manner when they arrive at college. Taught by Dr. Mark

Wagman and the Jewish Community Relations Committee of the Jewish Federation of Delaware.

607 Mishna - Teaching the Law orally was considered the best way to learn, as it encouraged close relationships between students and teachers. Learn about Judah the Prince and experience Mishna. Taught by Rabbi Chuni Vogel. Sundays:

110 - Biblical Interpretation - Gratz College credit course where students will use traditional commentary to analyze the interpretations of various Biblical texts. Students will learn to develop and present a D'var Torah including their analysis of the passage and traditional commentary on it, and a current event illuminated by the passage. Taught by University of Pennsylvania Scholar-In-Residence Tamar Jacobowitz.

606 Jewish Potpourri - What students should know as they prepare for college. Discussion of Israel, major religions, response to Holocaust deniers, key points about Judaism and whatever relevant current event is "hot." Taught by John Elzufon, Esq.

Contact Marlene Milunsky, Principal, for more information: marlene@delawaregratz.org or call (302) 478-8100.

EXPERIENCE THE NER TAMID TU BI'SHVAT RETREAT

Spend an inspirational weekend with Rebbetzin Esther Jungreis, Rabbi Tovia Singer, Rabbi Bergstein, Rabbi Millstein, Rabbi Unger, Rabbi Feldheim, Rabbi Eliezer Abrahamson and other spiritual leaders Friday, January 21st through Sunday, January 23rd at a Tu Bi'Shvat Discovery Retreat Weekend sponsored by Congregation Ner Tamid in Chester County, PA. The setting is the Double Tree Hotel and Convention Center in Wilmington where workshops will focus on such topics as bible codes, Kabbalah and spirituality, the roles of women in Jewish life, traditional and mystical aspects of Tu Bi'Shvat and much more. Transportation will be provided to the special day long Tu Bi'Shvat celebration at Longwood Gardens. This special family Festival of Trees will include a Jewish music concert, Israeli dancing, NCSY Teen programs and a wide range of programs for children. Glatt Kosher food will be available throughout the day. Register before December 1st and receive an early-bird discount. Call 1-800-SHABBAT for more information or visit 222.njtc.homestead.com

Delaware Gratz students cook up Mitzvot

Delaware Gratz Hebrew High School has started a new Program, "Cook for a Friend", which has a cooking class in the JCC kitchen which is offered once a month to students as a component of the Program. Eli Horden, Jordan Richman, Emily Rogosin, Abigail Samuels, Allie Saran and Talia Tiffany are members of this inaugural class of seventh and eighth graders. They are instructed by four Gratz teachers and visiting guest chefs of regional acclaim. Lead teacher for this new program is Rosanne Griff-Cabelli. She became a mashgiach certified by the Va'ad HaKashrut of Delaware in order to use the facilities of the

kosher kitchen at the JCC. Other instructors are Ivy Harlev, Arlene Bowman and Robin Karol-Eng.

"Cook for a Friend" is a program offered by the Jewish Community Centers of Greater Philadelphia. Delaware Gratz has adopted this to offer a service learning program for seventh, eighth, and ninth graders. The objectives of the course are to: learn about keeping a kosher kitchen; learn safe food handling; plan Shabbat meals from different cultures; learn different cooking techniques; and discuss the mitzvot of kashrut, Shabbat, and providing for people in need.

Students will make 20 meals

each month with their Gratz teacher Rosanne Griff-Cabelli, and Jewish Family Services of Delaware Volunteer Network will deliver the meals. Anyone interested in volunteering to deliver the meals once a month on Friday mornings should contact Lisa Driban at Jewish Family Services. Students will also be conducting fund raisers to support the monthly meals.

Everyone had a good time making their first 20 meals on October 28th, except for the challenge of dicing onions without crying. Chef Pierre la Fleur shared his cooking techniques with the students. According to Emily Rogosin and

Allie Saran, "The chicken sauce was excellent, to die for, five thumbs up." Allie tested the chicken recipe on her family, and her siblings asked if they could have the sauce every Shabbat dinner as a side dish. Emily can't wait to make it for her family!

"Buy some challahs, donate dollars." requests Abbey Samuels, Allie Saran, Talia Tiffany, and Emily Rogosin. The class's current project is to raise money for supplies for the "Cook for a Friend" program. The students plan to sell the challahs they bake for \$5 each. If you would like to purchase one or two or more, please contact the Gratz office at: (302) 478-8100.

Mazel Tov to CLU graduates

The Jewish Federation of Delaware congratulates the graduates of the 2003-2004 Community Leadership Institute. The leaders listed below recently completed a one year series of seminars on topics such as Tzedakah and the Ethics of Allocation, Tikkun Olam: Responsibility to Change the World, and spent time visioning for the future of our community. Highlights of the year included a trip to New York City and the chance to learn and study with renowned scholars from CLAL: The National Jewish Center for Learning and Leadership. Many thanks to CLI co-chairs Suzanne Grant, Amy Leviton, Jack Markell and Robin

Saran for their guidance and support of this outstanding program. This initiative was made possible by the generosity of the past presidents of the Jewish Federation of Delaware, the Jewish Fund for the Future, and Milton & Hattie Kutz Foundation, the Gilbert J. Spiegel Memorial Fund and the Jewish Federation of Delaware.

Community Leadership Institute 2003/2004

Allison Amorison
Wendy Berger
Steve Biener
Barbara Blumberg
Dorothy Bobman
Bob Cooper

Judi Feinson
Jerald Feldman
Cheryl Fruchtmann
Debra Kimless-Garber
Mark Kuller
Marty Lessner
Beth Moskow-Schnoll
Linda Oster
Michael Rosen
Allan Tocker
Mark Wagman
Bill Wagner
Ellen Wagner
Natalie Woloshin
Co-Chairs
Suzanne Grant
Amy Leviton
Jack Markell
Robin Saran

Calling all former Minyonaires!

In Spring, 2005, the Adas Kodesch Shel Emeth Minyonaire program will celebrate the completion of its 60th year. A special breakfast and program are planned. The synagogue is searching for all former Minyonaires, as well as past Minyonaire moms and dads. Please call the synagogue office at 302-762-2705 to provide up to date contact information in preparation for this milestone event. Information about out-of-town Minyonaires is especially needed.

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CHANUKAH CHOOPLA



Sunday, December 5, 2004

Gift and Craft Bazaar 10:00-3:00 p.m.

Judaica, gifts, artwork, toys and many other specialty items will be available for purchase! Come out and shop in the morning – the bazaar will open early at 10:00 a.m.

Kosher Deli 11:00-3:00 p.m.

Nosh on some of your old favorites! The deli will feature delicious latkes, knishes, steak sandwiches, subs, falafel, chicken nuggets and much more!

Jewish Book Fair 11:00-3:00 p.m.

Books and other great merchandise will be available for purchase in the JCC Lobby. Get a "jump-start" on all of your Chanukah holiday shopping!

Choopla Raffle 11:00-3:00 p.m.

Take a chance with our raffle! Buy a raffle ticket or two and you could win our new 50/50 raffle or some fabulous prizes, good and services! Proceeds benefit JCC programs and services.

Author - Dr. Marsha Mirkin Book Signing - 11:00-3:00 p.m.

Join us for a free discussion with the author of "The Women Who Danced by the Sea; Finding Ourselves in the Stories of our Biblical Foremothers" at 2:00 p.m.

Children's Games & Crafts 11:00-3:00 p.m.

Take a jump on our moon bounce, have your face painted and challenge yourself with a variety of holiday games! Chanukah craft projects will also be available!

NO ADMISSION CHARGE ☆ EVERYONE WELCOME

Bernard & Ruth Siegel Jewish Community Center
101 Garden of Eden Road ☆ (Just Off Route 202) ☆ Wilmington, Delaware
(302) 478-5660 ☆ www.jccdelaware.org