

The JEWISH VOICE

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THE JEWISH FEDERATION OF DELAWARE'S COMMUNITY CAPITAL CAMPAIGN PRESENTS

THE Blast!

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BEHIND THE HEADLINES

U.S. Terror Prompts Run On Gas Masks In Israel

By Jessica Steinberg, JTA

Oranit Lugassi pushed the carriage holding her 6-month-old daughter into Jerusalem's Malcha Mall, and looked around for the gas mask distribution center on the second floor.

"Can you just watch the baby for a second? I want to grab a number and see how long the wait is," she said Tuesday morning to a woman holding a plastic shopping bag full of the shoebox-sized, brown cardboard containers.

The ironies of life in Israel: Lugassi didn't think twice about leaving her infant daughter with a complete stranger, but made sure to stock up on the black rubber masks for herself, her husband and their two children, in case of chemical warfare.

"My mother has been calling me every day, asking when I'm going to get the masks," said Lugassi. "She said she was going to come in from Petach Tikva and do it herself. She's completely hysterical."

She's not alone. At Malcha, people were waiting about two hours to receive their kits in the mall's underground bomb shelter. Over at the Israel Mall in nearby Talpiot, the average wait was about 20 minutes.

"I figured I'd take care of it now, before the lines got even longer," said Benny, who was making work calls on his cell phone while waiting his turn. He needed to update masks for himself and his wife, and get new masks for his three children. His wife was pregnant with their first child in 1991, when Israelis donned the masks during the Gulf War as Iraqi Scud missiles attacked the Jewish state.

"I don't worry because it doesn't really help," he said of the threat of chemical warfare. "My wife takes care of the worrying and I take care of making sure that our life continues to be as normal as possible."

For the most part, that seems to be the current modus operandi of most Israelis. Sixty thousand mask kits have been distributed since the Sept. 11 terrorist attacks on the United States.

Since last week, five new stations were opened, bringing the number of gas mask centers to 28 across the country.

The average demand for masks before Sept. 11 was between 1,500 and 3,000 a day. Demand began rising after the U.S. terrorist strikes, starting with 7,000 the day after the attacks and growing to some 20,000 last Thursday.

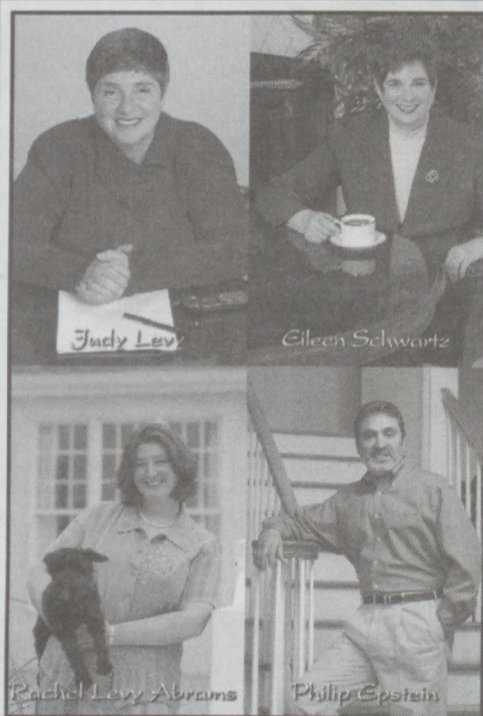
Since the plane hijackings and attacks on the World Trade Center and Pentagon, Israel has been reviewing all potential terrorist threats by air, sea and land. According to media reports, the military establishment is prepared for the possibility of an attack on Israel in response to the expected American assaults in the region.

The last time Israelis updated their gas masks was in 1998, when the threat of chemical warfare from Iraq followed U.S. air strikes to eliminate Iraqi President Saddam Hussein's weapons of mass destruction.

The chief of staff of the Israel Defense Force, Lt. Gen. Shaul Mofaz, has warned against creating a public panic about the need to obtain gas masks. During a meeting with the Knesset Foreign Affairs and Defense Committee earlier this week, he commented that "the public can remain calm. All steps to prepare for any developments have been taken."

Nevertheless, people are reading newspapers, listening to the radio, watching television and taking the necessary precautions. The malls are full of men and women schlepping gas

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"Behold, how good and how pleasant it is for brethren to dwell together in unity"

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congratulations to the
Jewish Community Center on
the occasion of their
milestone 100th Anniversary**

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An Israeli soldier fits a gas mask for size, at a distribution center in Jerusalem on Sunday. Israelis are upgrading their biological weapons protection gear in fear of being a target if the United States retaliates against Arab countries for the suicide attacks on New York and Washington. Credit: Brian Hendler/JTA

mask kits. Those with older kits have straps to sling them over their shoulders, while others filled duffel bags, shopping bags and baby carriages with the boxes.

At the stations, people sat and stood patiently in line, reading books and newspapers while waiting for their number to be called. At that point, the process took only a few minutes. The Israeli soldiers manning the stations for the IDF Home Front Command wrote each person's name, identification number, phone number and address, and then either handed over a mask or checked existing kits.

They warned everyone not to open the kits unless instructed to do so by a nationwide announcement broadcast on television and radio.

The masks come in four different sizes for infants, children, teen-agers and adults. Fitted for the face, each mask has filters to facilitate breathing in

See Gas Masks, page 4

LETTERS TO THE EDITOR

Keeping Our Dates Straight

This letter is not intended to be a criticism of the editorial position of the Jewish Voice. However, I feel compelled to bring to your attention an error regarding the dates identifying certain significant events in United States history.

The editorial ("Making Sense of the Senseless") which appeared in the September 21 issue of the Jewish Voice referred to D-Day and September 11, 2001 as dates that will live in infamy. It went on to relate D-Day to the Japanese bombing of a military base.

Sorry, but the Japanese bombing of Pearl Harbor, Hawaii occurred on December 7, 1941, a day that then President Franklin D.

Roosevelt did indeed describe as a day that would live in infamy. D-Day, on the other hand, is the term applied to the successful Allied invasion of then German-occupied France on June 6, 1944. Though costly in terms of casualties sustained by American and Allied forces, it marked the beginning of the end of World War II in Europe. Accordingly, it would have been more appropriate to compare December 7, 1941, not D-Day, to the September 11, 2001 tragedies.

Aside from the foregoing differences, I share your hopes for America and its people. And, of course, may G-d bless America.

William Resnick
Rockland, DE

Helping Our Servicemen And Women

It has been heartwarming and inspiring to read on the listerv of the various efforts to raise funds, donate blood, display flags, etc., for the victims of the September 11th attack. However, the news media has been reporting that several of the reputable charities are now flush with cash, the Red Cross has ample blood supplies (considering the short shelf life of each donation), and it may be time to consider other needs. In the months and perhaps years, to come there will be many thousands of U.S. military personnel who will deploy overseas and be away from their home and families for long periods of time. Some will not return. Others will be seriously wounded. All will be lonely, sometimes afraid, and homesick. Yet each is willing to make whatever sacrifice is necessary to assure freedom and peace at home.

As a retired 29-year Army veteran, I ask that you and your congregations consider the needs of our American servicemen and women during the times ahead. Most important is your non-monetary support, e.g., letters, cards, care packages, and the moral support that has been so lacking among the American Jewish community during much of the past 50 years. I would also suggest donations to the USO, which is a wonderful organization that provides much needed services, food, personal supplies, places of respite, and comfort to our forces. It is also one of the most overlooked organizations in the United Way, CFC, etc. The Jewish War

Veterans is also an excellent organization to funnel donations. And, of course, there is always direct support - often through the Jewish Chaplains in each service - of kosher holiday food packages, small items for religious observance appropriate to the time of year, and... well, use your imagination.

I've seen the results first hand. During the Vietnam War, we not only received nearly zero support from American Jews, but were actually despised by many who were too cowardly or comfortable to serve. I've forgiven but never forgotten those days. During Desert Storm, however, we received wonderful support which included Hanukkah packages and greetings, letters from Hebrew school classes, Pesach food packages, and more. It made a world of difference. During my year in Bosnia, we received nothing tangible from the American Jewish community, but there was significant moral support, which is just as valuable.

In summary, please remind your congregants that there are tough times ahead. I hope people will save at least some of their generosity and patriotism for those darker days - not just to help the Jewish troops, but to bring a bit of home and comfort to all those young men and women willing to sacrifice for the rest of us. Thanks for your help.

Have a Happy and Healthy New Year.

Les Caplan
President-Elect
Beth Shalom Congregation
Columbia, MD

EDITORIAL

It's Time To Dance

"A time to live, a time to die, a time to laugh, a time to weep...a time for every purpose under heaven."

This quote from Ecclesiastes is of tremendous comfort to those of us still struggling with the aftermath of the horrendous events of September 11th. It so simply and yet so eloquently describes the cyclical nature of life as we know it. We are but temporary tenants of this earthly existence with limited time to experience a limitless range of emotions and experiences.

What we make of that time defines our character and determines how well we have used the G-d given gift of life. As Jews, we are commanded to observe a full calendar of holidays and festivals that root us to our past and build a foundation for future generations.

Last week, we spent a full day in synagogue making peace with our pasts and praying for a new beginning. This week we dwell in the sukkah to connect with the beauty of nature. Next week we sing and dance around the Torahs, celebrating the joy of our Jewish heritage.

The Jewish calendar is replete with opportunities to rejoice and mourn for both are part and parcel of the human experience. We must never forget the tragic loss of human lives in New York and Washington. However, we who survive can celebrate their memories through music, prayer and dance.

Chag Samaech!

Lynn Edelman

Lynn Edelman

PARSHA PLACE

Week of October 6

Chol HaMoed Sukot

Exodus 33:12-34:26

TAKING STOCK OF GOD'S BOUNTY

Lisa Hochberg-Miller

Seth Hochberg-Miller

The Jewish calendar, more so in ancient days than today, was highlighted by the coming of the Three Pilgrimage Festivals: Sukot, Pesach, and Shavuot. This Shabbat, Chol HaMoed Sukot, on the first of these festivals, we read: "You shall observe the

Feast of Weeks, of the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year. Three times a year all your males shall appear before the Sovereign God of Israel." (Exodus 34:22-24) The fall, spring, and summer harvests brought opportunities for our ancestors to select from their bounty and create an offering of thanksgiving. Tens of thousands of people would travel to Jerusalem's Holy Temple, their carts and wagons laden with the grain, the firstlings of the flock, and the fruits and vegetables that the current crop had yielded.

But what occurred during the lean years and the dry seasons when the crops were not abundant? Our ancestors performed the same pilgrimage. They understood that thanksgiving wasn't about just the quantity of the harvest but was about sustenance itself. The acknowledgement of the tenuousness of nature's yield is never more evident in Jewish life than at Sukot time, when we construct the fragile sukkah. Many of the conditions that make for a full harvest rather than a scant one are in the hands of God, not the hands of the farmer. Perhaps those in the food business look to the heavens and pray to God more than the rest of us collectively do. But the pilgrimages were ordained for all Israel. Everyone needed to recognize and acknowledge the One who blessed each table with food.

Sukot is Chag Ha'asif, the "Feast of Ingathering." (Exodus 34:22) On a spiritual level as well, Sukot affords us the opportunity to survey our resources and take stock of our abundance. In full recognition of God's role in the productivity of our lives, we express gratitude that in an often-tenuous world, we are being sustained. How can we acknowledge in a continual way our thankfulness that our lives are sustained? We acknowledge our gratitude through the vehicle of sustenance, food.

In contemporary Jewish life, there is always the opportunity to sanctify God through food. Whether it's through the bagels, kugel, or mandel bread at the wedding reception, the shivah house, or the Brotherhood brunch, regardless of whether or not we observe kashrut, we acknowledge God's fruitful world with words of blessing. By thanking God for sustenance, our most basic necessity, we elevate our most basic daily activity to the highest level of sanctification. And this is one of the Sukot messages we can carry with us throughout the year.

Rabbi Lisa Hochberg-Miller is the rabbi of Temple Beth Torah, Ventura, CA.

Rabbi Seth Hochberg-Miller is the educator at Temple Beth Torah, Ventura, CA.

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Dry Bones

ROSH HASHANA
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SUKKOT AND
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IF IT WEREN'T
FOR OUR
WONDERFUL
JEWISH
HOLIDAYS

WHAT WOULD
JUDAISM
BE?!

OTHER THAN
AN ONGOING
CHARITABLE
FUNDRAISING
CAMPAIGN?

FEDERATION FOCUS

Two Milestones - One Celebration

Delaware JCC Marks 100 Years Of Service, Community Capital Campaign Launched

Mark your calendars for a truly memorable weekend. The Delaware Jewish community has much to celebrate October 12-October 14. Plan on attending as many of these exciting events as your schedules allow.

The Jewish Community Center of Delaware culminates its 100th anniversary weekend with a Community Shabbat Dinner on Friday, October 12 at 6:00 p.m. Usher in the Sabbath with a Kabbalat Shabbat, followed by a traditional family-style dinner and activities for all ages.

The Presidents Ball, a truly special evening of tribute to all Jewish Community Center presidents, will

be celebrated on Saturday, October 13th. The night begins at 7:00 p.m. with a Havdallah service followed by an elaborate cocktail and hors d'oeuvres reception. Guests will then be escorted to the main dining room for a gala dinner featuring white glove service and entertainment by the Sid Miller Orchestra.

Then on Sunday, October 14th, the community will transition from celebrating its past to launching its future during a day-long series of free activities on the grounds of the Jewish Family Campus. Seth Bloom, Director of the Community Capital Campaign describes The Community Blast as

an "exciting way to salute the Delaware JCC, Albert Einstein Academy, Delaware Gratz Hebrew High School, Hillel at the University of Delaware, Jewish Family Service and the Milton and Hattie Kutz Home as these Federation beneficiary agencies reaffirm their commitment to the Delaware Jewish community with quality services in quality facilities. This program of family entertainment begins at 1:00 p.m. and features performances by popular children's entertainer David Jack, a Klezmer Band and A Cappella Group, and the Adas Kodesh Shel Emeth Dancers; middle eastern food, a teen sports fest, hay rides

and much, much more.

At 3:30 p.m., the entire community is invited to the official launch of the Community Capital Campaign. Campaign co-chairs Annette and Robert Aerenon, Phyllis and Norman Aerenon, Marcia and Andrew Aerenon, Yetta Chaiken, Karen Morris and Alan Levenson, Doris and Irving Morris and Ruth and Bernard Siegel, will be joined by Jewish Federation of Delaware President John A. Elzufon and Executive Vice President Judy Wortman and political dignitaries during an hour-long program which will include a covenant signing ceremony. Bloom explains that the presidents

and executive directors of all Federation beneficiary agencies will sign a covenant agreement declaring their participation in and full support of the Community Capital Campaign. Also at this time, Campaign leadership will announce project plans, goals and achievements to date.

The weekend will end with a lavish fireworks display at dusk.

For additional information about the JCC 100th Anniversary festivities, please call Susan Parcels, at 302-478-5660.

To learn more about the Community Capital Campaign, call Seth Bloom, at 302-427-9646.

Moving From Taxation to Tzedakah

By Todd Polikoff



Todd Polikoff

As a child I remember my parents taking me to Shabbat services. My father would point out the Tzedakah box that sat in a distant corner of the lobby. He told me that I should give Tzedakah anonymously and that it was a great Mitzvah. He also said that it was an investment. As a child I could not understand why someone would put money in a box and not expect to get anything in return. At least a pack of baseball cards! I felt that I was being force to pay some sort of tax for being Jewish.

As a teen I went on to participate in my local youth group and loved spending countless Super Sundays running with pledge cards and drinks for volunteers. In college I served on my Hillel board and always had a place to go for high-holiday services. After graduation I traveled to and eventually lived in Israel. Many of my greatest memories have come from my involvement with the Jewish Community.

Now that I am a bit older and have some perspective I understand the lesson that my father was teaching me. The money that I was

placing in the Tzedakah box was an investment in my future and the future of my community. Many of my life experiences have been a result of my and other people's commitment to Tzedakah. I was not being taxed, I was being given the opportunity to ensure a Jewish life for myself.

Some view the Jewish Federation Annual Campaign as I once viewed my father's concept of Tzedakah... as taxation. Unlike taxes, the Federation does not annual assess members of the community or penalize you for not giving a portion of your earnings.

Instead the Federation will remind you of the experiences that you have had in your life and identify the ones that have come as a result of your connection to the Jewish Community. We will offer you the opportunity that my father offered me, to make an investment in the future. In the coming year I hope that you will choose to invest in our community.

Please contact Todd S. Polikoff (302)427-2100 ext. 16 or todd@shalomdel.org for further information on the Jewish Federation of Delaware Annual Campaign.

ENDOWMENT FOR THE FUTURE

Sukkot - Connecting To Our Past



By Rachel A. Gross, Esq.
Endowment Director

During the holiday of Sukkot many of us have the opportunity to celebrate the holiday and participate in the mitzvot of the holiday. In addition to building, decorating and eating in the sukkah, and making the blessings over the lulav and etrog, there is beautiful custom of welcoming the Ushpizin into the sukkah - seven guests, who come

from Jewish history and each of whom represent an important trait or ideal. Traditionally, the seven guests are Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David. More recently, it has become common to add to the guest list seven women from Jewish history. The list of women usually includes the matriarchs, Sarah, Rebecca, Rachel and Leah, and may also include Deborah, Hannah, Miriam, Abigail, Esther, Ruth and Judith.

One might supplement this list by inviting our personal ancestors and learning about their stories or

by inviting the missing Israeli soldiers or those who did not survive the events of September 11th. By inviting these people into our sukkah and conversing with them, they become real to us and we are connected to them, despite the passage of time.

The ritual of the Ushpizin offers us an opportunity to connect with our past - as a family and as a people. What lessons can we learn from our guests, relatives, historic personalities and personal and national "heroes," and how can we apply these lessons to our life? (For

example, Abraham and Sarah were known for the generous manner in which they welcomed guests.) By applying these lessons to our own lives we honor these guests.

The Jewish Fund for the Future presents another way to honor these guests and ancestors and the ideals which were most important to them. Contact Rachel A. Gross, Esq., at 427-2100 ext. 19 or by e-mail at rachel.gross@shalomdel.org to discuss how you might incorporate the Jewish Fund for the Future into your family's traditions.



Rachel Gross

Gas Masks

Continued from page 2

the event of a chemical or biological attack. Each kit also comes with instructions in Hebrew, English, Russian and Arabic, as well as medication to treat chemical injuries to the body.

The masks are made by Shalom Chemical Industries, a privately owned factory based in Kiryat Gat that develops and manufactures mask systems for civilians and the military against nuclear, biological and chemical warfare.

The company was founded in 1967, and sells primarily to gov-

ernments. In Israel, the Home Front Command, a division of the IDF, handles the processing of the kits for Shalom Chemical.

"Right now, we're changing filters, checking the rubber and cleaning the masks to make sure they're in working order," said an IDF spokesperson. "We're not in a state of emergency, but people can call the toll-free number if they have any questions."

For now, the gas masks are being handed out to all Israeli citizens. Non-Israeli residents, such as tourists

and foreign workers, have to pay approximately \$50 for a mask, but the army will make exceptions for those who can't afford the cost, said the spokesperson.

In Malcha, Debra Seeman, waiting in line with her husband, Dan, was prepared to pay for her mask since she isn't an Israeli citizen. Her husband is, and in fact was in Israel during the Gulf War.

"We want to be prepared," Dan Seeman said, "even if it turns out that we don't need it."

That attitude seemed to be the

general consensus. Isaac, an older man sitting near the Seemans, said he had emigrated from Canada nine months earlier and his two daughters insisted that he get his mask now, rather than later.

Most people took a number, and then bolted upstairs to the mall to run errands, rather than sit and wait. One woman came downstairs to check on her status; when she saw there were still another hundred ahead of her, she gave her stub to a man coming in.

"I'm not in any rush to do this

right now," she said, declining to give her name. "I just figured I'd give it a try today."

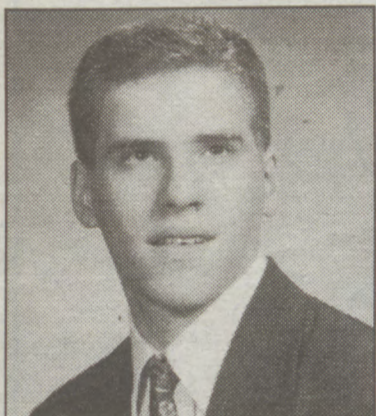
While Israelis were preparing their masks, they haven't begun buying bottled water in bulk, or plastic sheeting and duct tape to secure windows. Many people live in new apartments outfitted with a ready-made "protected room" that is usually used as a den.

"We've got a TV in there, a phone line, the computer, the kids' toys," said Benny. "It's all ready for us."

COMMUNITY FOCUS

AKSE Breakfast Series Begins October 14

The AKSE Adult Education Committee and Men's Club will again sponsor a series of programs and speakers once a month from October through May.



Ilan Weinglass

The first program of 5762, on Sunday, October 14, will feature two young adult members of the AKSE family Yana Avdeeva and Ilan Weinglass. They will present "Life in Israel: Current Issues for Israelis, Americans, and Immigrants."

Yana Avdeeva is a native of Alchevsk, Ukraine. She has begun her sophomore year in the Honors Program at the University of Delaware and is majoring in International Relations and Foreign Language with a minor in Jewish Studies. She receives support for her college studies from the Greenbaum Scholarship fund of the Jewish Fund for the Future. Yana has been a part of the Jewish Community of Wilmington since her arrival in September of 1999 as an exchange student in high school. She has been involved in Gratz Hebrew High

School, BBYO, Panim el Panim and, most recently, Hillel at the University of Delaware. This summer, Yana participated in the Federation-sponsored Kafiada program in Arad, Israel. She spent 5 weeks teaching English to school-aged Israeli children.

Yana now has an additional connection to Israel. It has become her new family home. Her mother made aliyah in June from Ukraine. Yana was able to spend 3 weeks in August in Haifa with her and received firsthand understanding of the difficulties of transition.

Ilan Weinglass is the son of Mark and Eleanor Weinglass. After attending Brandywine High School and Columbia University, Ilan moved to Israel in 1996. He recently graduated from Hebrew University in Jerusalem with a double major in



Yana Avdeeva with friends.

Economics and Political Science. Additionally, he recently completed serving one year in the Israeli Army. Ilan has been working as Director of the research department of the Investment Promotion Center of the Ministry of Trade in Jerusalem.

This event is open to the public. All men and women are invited to the Men's Club Sunday brunch (\$4.00) at 9:30 a.m., to be followed by the program at 10:00 a.m. For more information, contact the AKSE office at 762-2705.

Akiba Students Travel To Israel

Wilmington residents Elliot Margules and Jason Sugarman are among the thirty Akiba Hebrew Academy juniors who packed their bags for a semester of study in Israel. These young people will maintain a full Akiba course load while experiencing daily life in the Jewish State.

"The decision to spend four and a half months in Israel was a difficult one for the students and their families.

It shows tremendous commitment to the State of Israel and trust in the security of the program," said school spokesperson Vivian Young.

During their semester in Israel, the students live at the Alexander Muss Campus in Hod HaSharon. Their roommates include boarding Israeli students, young people from Europe and the United States who are in the process of emigrating to Israel, and high school students from the region

who attend the Mosesen Campus for academically talented students.

The group will return to the Merion, Pennsylvania campus for their second semester at Akiba in January. This is the only Jewish day school in the country that offers this Israeli study experience during the first semester of 11th grade.

For information about Akiba, please call the Admissions Office at 610-667-4070, ext. 144.



Elliot Margules and Jason Sugarman are part of the Akiba Israel adventure.



Jewish Community Center 100th Anniversary Celebration

Celebrating Our Past... Launching Our Future

COMMUNITY SHABBAT DINNER

Please join us on Friday, October 12, 2001
at 6:00 p.m.

As we celebrate 100 years of Jewish life
at the Jewish Community Center.

- 6:00 p.m. Usher in the Sabbath with a Kabbalat Shabbat led by community Rabbis
- 6:45 p.m. A traditional family-style dinner will be served by Betty the Caterer (dietary laws observed)
- 7:15 p.m. "Ruach!" ... Entertainment for everyone from 1 to 100!

~ FOR THE FIRST-TIME ON DISPLAY ~
100th Anniversary Community Quilt
100th Anniversary Yearbook

THE PRESIDENTS BALL

The honor of your presence is requested as we pay tribute
to all of our Jewish Community Center Presidents.

Saturday Evening
October Thirteenth, Two Thousand and One
Jewish Community Center

Seven O'clock
Havdallah service followed by an elaborate cocktail
and hors d'oeuvres reception

Eight O'clock
Guests will be escorted to the main dining room for an elegant
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INSIDE DELAWARE

Wiesel Comes to Wilmington

By Daniel Berlin

1986 Nobel Peace Prize winner Elie Wiesel, came to Wilmington on September 24th. He was the first speaker in this year's Tower Hill lecture series which addresses the theme of "Making History Come Alive". Mr. Wiesel, a Holocaust survivor and noted author, offered a certain insight into history that is unattainable through textbooks.

Mr. Wiesel addressed the challenges of peacemaking. He stated that "we are responsible for the problems in the world, though we cannot try to save the whole world." He added that "Evidently, though

we cannot flip a switch and make everyone love one another, we must all try and work towards a better world."

Mr. Wiesel believes that one of the problems threatening world peace is the friction between different religious ideals. Acknowledging that "each person is entitled to their own truth," the author challenged his audience to "...find ways to accept all beliefs peacefully."

However, this revered peacemaker sadly acknowledged that diplomacy was not the answer to thwart terrorism of the magnitude of the events of September 11th.

He believes that while terrorism has always been "...most dangerous to civilized society," today's terrorists are much worse. He explained that "today's terrorists couldn't care less about killing children." He noted that the terrorists involved in the recent attacks on New York and Washington left no message or note declaring that these acts were committed to advance religious causes or political ideologies. "They simply killed," he observed.

Mr. Wiesel has visited many countries in turmoil and has seen terrorism up close. As a professor of the humanities, he knows terrorism's history. He believes that "the world is always at war - there are hundreds of little wars going on right now that we do not know about because CNN is not there covering them." Mr. Wiesel has been to those countries and seen their wars.

In his travels, Mr. Wiesel has seen tremendous suffering. Yet, he feels strongly that "suffering does not confer privileges." He explains that "despite the fact that your brother was killed by a member of a particular racial group 20 years ago, you do not have the right to persecute other people of that race."

He theorizes that terrorists interpret history as justifying their right to kill. Yet, "it would be best to learn what not to do from the examples that history has taught us," he stated, adding that "Hatred is a cancer, and memory is a cure for hatred."

Mr. Wiesel maintains that Islam "is a fine religion". He applauds diversity and maintains that the terrorists violated the teachings of Allah and cautioned that "innocent followers of Islam should not be ridiculed."

After his presentation, he answered questions written on index cards by students who were required to read *Night*, one of his critically acclaimed books. Earlier in the evening, the author met with students and teachers during a question and answer session.

He fielded many questions relating to the Holocaust and Zionism. He declined to answer one question dealing with his most personal memories of perhaps the darkest chapter in modern Jewish history. In lieu of the terrible atrocities that occurred in the concentration camps, one could only imagine that

Mr. Wiesel felt that some of his experiences would be too shocking to share with an assembly of high school students and their parents.

Mr. Wiesel did not hesitate in his response to a question whether or not he doubted God's existence during the Holocaust. Expressing a humanistic philosophy he stated that "It's not what God gives us, but what we give each other." He added that "... we must all be humanists to an extent that our own lives are dependent not on what God makes us do, but what we make ourselves do."

This philosophy dates back to the biblical idea of punishing the wicked. He explained that "If God stopped man from doing certain things, where would be free will?"

"We cannot be at peace by command," Mr. Wiesel concluded.

Daniel Berlin is a senior at Tower Hill School. He is the son of Howard and Judy Berlin of Wilmington.



Nobel Prize Winner Elie Wiesel talks to students and parents in Wilmington recently. Photo courtesy of Tower Hill School.

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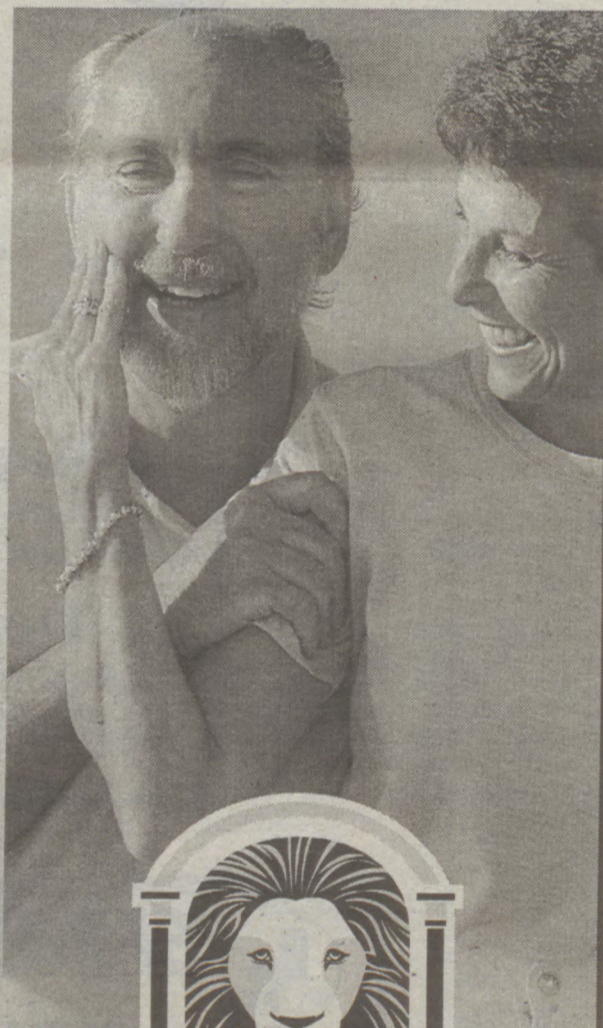
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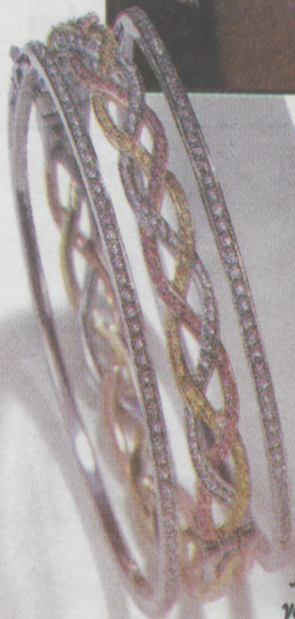
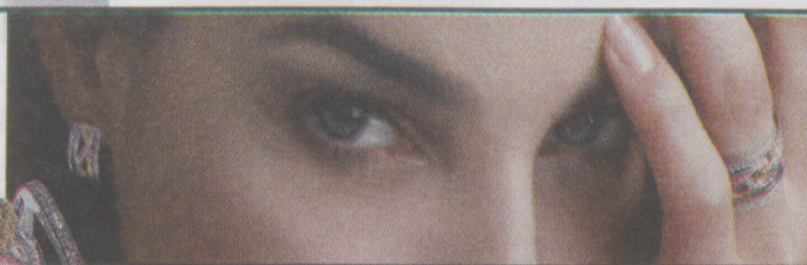
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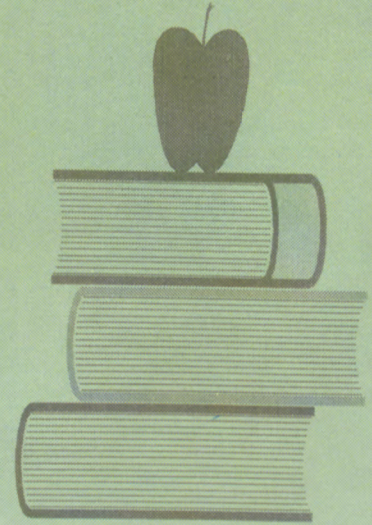
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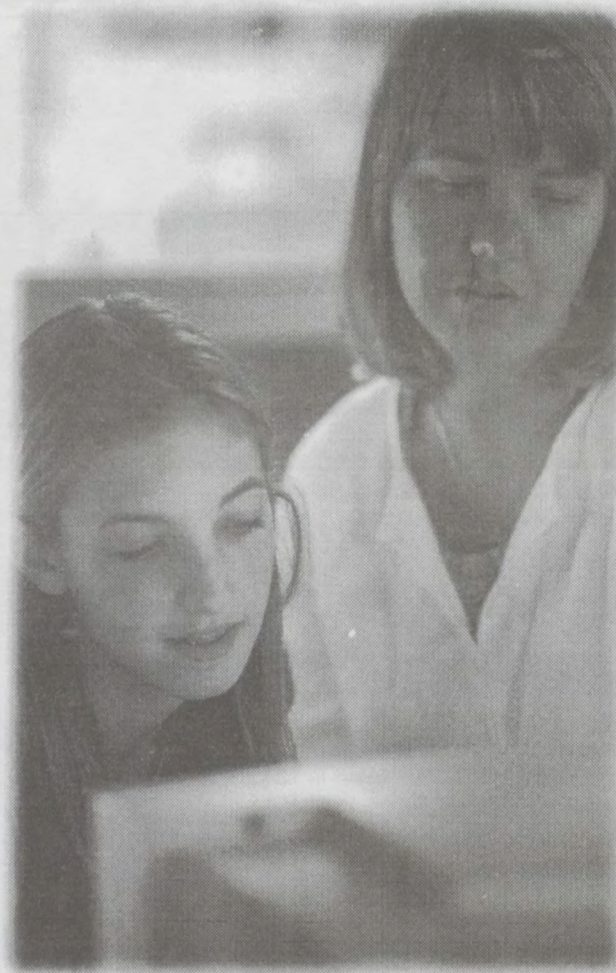


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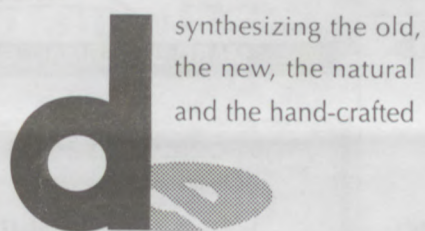
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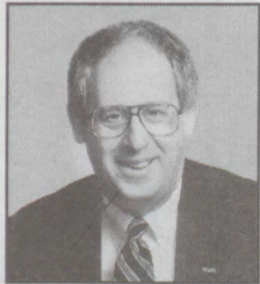
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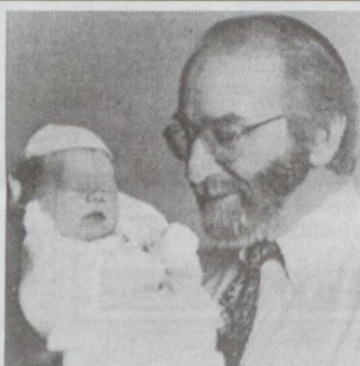
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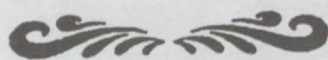


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A SWEET SUKKOT

KIELBASA SOUP

In northern climes, fulfilling the commandment of eating in the sukkah can be a chilling experience. Even though the bees of summer might hamper your lunch in the afternoon, the winds of winter will necessitate a coat for dinner. Our antidote is an interesting appropriation of a soup recipe that is both hardy and hot.

INGREDIENTS:

- 1 cup navy beans
- 2 cups water
- 1 carrot peeled and diced
- 1 red bell pepper cored seeded and diced
- 1 small onion peeled and chopped
- 1 large garlic clove minced
- 1/2 teaspoon medium-hot paprika
- 3 cups chicken broth
- 1 (1 pound) can crushed tomatoes
- 1 bay leaf
- 1/4 pound kielbasa or hot dogs chopped
- salt and pepper to taste
- 6 beef fry

Cover beans with water, bring to a boil for 1 minute. Let stand 1 hour covered in the hot water. Meanwhile, saute beef fry slices

until browned and crisp. Saute carrot and pepper for 5 min. Add onion and garlic and saute 5 minutes more. Stir in paprika. Allow mixture to brown slightly, while stirring constantly for 2 minutes. Add a little of the chicken broth and stir up any brown bits on the bottom of the pot. Add 2 cups chicken broth. Stir in crushed tomatoes, bay leaf and sausage. Drain liquid off beans and stir beans into mixture. Bring to a boil, reduce heat to low and simmer soup 2 1/2 to 3 hours or until the beans are tender. Add remaining chicken broth to thin soup. Remove bay leaf and season with salt and pepper. Add crumbled beef fry and serve. Veggies: It's easy to sub veggie hot dogs for the kielbasa and change the soup base to vegetable, onion, or fake chicken.

STUFFED PUMPKINS

Looking for a tasty snack to keep in the sukkah? This recipe for stuffed pumpkins comes from "The Family Treasury of Jewish Holidays" by Malka Drucker. Not only does it look and taste great, but it makes a handy snack during those hours meeting and greeting.

Stuffed Pumpkins

- 1 pumpkin
- salt
- nuts
- raisins
- chocolate chips

Preheat oven to 350 degrees. Cut out the top of the pumpkin and the seeds and pulp into a large bowl. Wash the seeds until they are free of all the gooey pumpkin innards. Salt the seeds lightly on a cookie sheet covered with aluminum foil, then roast them in the oven for 15 minutes.

While the seeds are roasting, line the inside of the pumpkin with aluminum foil. When the seeds have cooled off, mix them with nuts, raisins, and chocolate chips. Then put this whole mixture into the pumpkin and enjoy!

SUKKOT APPLE CRISP HARVEST DESSERT

Utensils you will need:

- a 9-inch pie pan
- pastry cutter (or knife and fork)
- a mixing bowl
- a pastry cutter (or knife and fork)
- 1 knife

Ingredients you will need:

- 6-7 tart apples
- 1/2 cup orange juice
- 3/4 cup flour
- 3/4 cup sugar
- 1/2 teaspoon cinnamon
- 1/4 teaspoon nutmeg
- 1/2 cup butter or margarine (plus some for buttering the pan)

Turn oven to 375°

1. Butter the pie pan
2. Core the apples, then slice them thin (you can leave the skins on or peel them) and place them in the pan.

3. Drizzle the orange juice over the apple slices.

4. Combine the flour, sugar, cinnamon and nutmeg.

5. Cut the butter or margarine into the flour mixture (using a pastry cutter or a knife and fork) until the mixture is crumbly and lumps are about the size of peas.

6. Sprinkle the flour mixture over the apples.

7. Bake at 375° for 40 minutes (until topping is crisp and golden).

8. Cool and enjoy! It's great plain, but OUTSTANDING with whipped cream or vanilla ice cream.

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MATTER OF OPINION

Fight 'Holy War' With War That Is Truly Holy

By Dr. Allan I. Teger

The test of any ideology, culture, or religion is what it does when it is attacked. It is easy to take a stand for freedom, for example, but it is hard to maintain freedom when freedom itself is being threatened. This is our chance to show that when our ideology of freedom and human rights is threatened, our response will not lose the values that we hold so dear.

The terrorists have threatened to unleash a holy war against the West if we attack them and the country that supports them. What they are saying, in effect, is that they will use their moral power, the moral power of their faith, against us. They will fight with and for their faith. We can do the same.

Let us agree to a holy war. The misguided terrorists who mistakenly believe that the Muslim religion

condones their acts of destruction; they can be expected to attack with bombs and guns. We have to look, then, at our own traditions and see what we can use in such a holy war.

There is no question that the plan outlined by President Bush is an appropriate initial response to the recent events. The American people have clearly shown their support for this plan. However, as we hear from journalists and politicians, our problem is to show that we are not attacking the Muslim religion or way of life. Our response must be — and must be seen — as an attack on terrorists, and not on the people of the Muslim world.

How can we do this? We can do this by making our response part of a true holy war. What do our various faiths — and secular systems of morality — tell us to do in such a

situation? The concept of justice is central to the Jewish tradition, and President Bush has already outlined a strategy that will "bring justice to the terrorists, or the terrorists to justice." But justice is not the only card in our hand. What about mercy, love, and compassion? These are major elements of most faiths, and in kabbalist teachings there is the notion of the balance between mercy and justice as one of the major aspects of God. Can we respond in a holy war with the full spectrum of our spiritual framework?

Could we send war planes against a terrorist camp, and the same time send other planes over the cities to drop food, medicine, and clothing to the impoverished people who live there?

A letter by Charles Luce of Hoboken circulating on the Internet

suggests this same thing. In conversations this week, this idea came up time and time again. Holy war does not have to be a war to kill other people in the name of one's faith. It can, instead, be a war between two sets of ideals — two philosophies.

Our military might will take care of the "justice" part of our holy war response, but we would do well to broaden our response based on the teaching of our faiths — and respond with love and mercy as well. In so doing, we would help allay the fears or the perception that we are making war against Arabs or Muslims rather than against terrorists. We will answer the terrorists in kind — with a true holy war. They will attack with bombs and we will attack killers with bombs — and at the same time attack poverty with kindness.

How could this hurt? Current

aid programs are being taken over by the Taliban government, and it can be assumed that traditional aid shipments will go to the army, not to the people. But if we parachute food in small packages to the people, it will get through to them. There will be problems; aid delivery planes might be attacked, people might be afraid to accept the aid, but in the end they will respond and accept it out of need and desperation.

And we will show the world that a holy war can be heavy on the "holy" and light on the "war."

Dr. Allan I. Teger, a psychologist, is the author of "Too Much Invested to Quit: The Psychology of the Escalation of Conflict" (Pergamon). He can be reached at AlTeger@aol.com. This article first appeared in *The Jewish Standard*.

Blame The Terrorists, Not Israel

By Abraham H. Foxman

In 1981, Prime Minister of Israel Menachem Begin ordered the Israeli Air Force to destroy the nuclear plant in Iraq, where Iraq was developing a nuclear weapon. Mr. Begin did this primarily because of the potential threat of such a weapon to Israel's very existence.

It was clear, however, that there was a secondary motive: He was warning the world that the greatest threat to the future of the planet would not come from the Soviet-American confrontation, then at its height, because neither party was suicidal. Rather it would come from rogue states or terrorist groups moved by national and ideological megalomania and possessing weapons of mass destruction.

His message: Words and international resolutions are meaningless in the face of such a threat. Preemptive action is the only real deterrent.

Unfortunately, the world was deaf to this lesson and largely

remained so even during the gulf crisis when it was pointed out how different America's reaction to Saddam's invasion of Kuwait would have been had Saddam had nuclear weapons.

The horror of the World Trade Center and Pentagon terror attacks now have made us understand. The need to go to war against the terrorists, as articulated by President Bush, is not for justice, though that in itself is a powerful motivating force. It is primarily because we have to seriously and quickly conceive and implement policies of deterrence. After all, those commercial jetliners that were hijacked and rammed our national symbols could have been carrying biological weapons that would have resulted in mass destruction far greater than the horrendous destruction suffered here. And that could be next.

Policies of deterrence will undoubtedly be complex, including significant security measures here in the U.S. Civil liberties concerns and the

need to maintain public support for long-term inconvenience will temper such efforts.

Therefore, the primary deterrent activity will be U.S. military, intelligence and diplomatic work overseas. We will take the war to them. The message of preemptive action will have finally at great cost, been internalized. Of course, there will be those here and abroad who will try to divert our government and people from its necessary mission. One way is the suggestion that this happened because U.S. support of Israel breeds hatred of us in the Arab world. If only America had backed off from Israel, it is said, none of this would have happened.

Fortunately, those distortions are scarcely heard, but inevitably as time goes on more voices to this effect will surface.

It should be so obvious how patently absurd such charges are, but it is important to explain why. The Islamic extremists who are undoubtedly behind this operation

have one major goal, clearly and repeatedly stated by them. They want to take over the Middle East and make it a region controlled by Islamic extremism. They would like to start by taking over Saudi Arabia and move from there. The great obstacle to doing so is of course the United States. The American presence in Saudi Arabia and willingness to protect other states in the region from extremists, whether Saddam Hussein or Osama bin Laden, make America the prime enemy. In addition, it is American culture, so predominant everywhere in the world, that stands in direct opposition to the medieval, anti-democratic ideology of the Islamic extremists. If Israel did not exist, Osama bin Laden and his cohorts would still see America as their prime enemy.

Let us also keep in mind, as Fouad Ajami has noted, that even if the Palestinian issue was central to the thinking of these terrorists, and clearly it is not, that an agreement

for peace and coexistence between Israel and the Palestinians would enrage the extremists even further, because they believe that the only way to deal with Israel is to eliminate it.

The simple truth which the administration, Congress, and overwhelmingly, the majority of Americans realize is that this catastrophe is the beginning of the greatest challenge to Western democratic life since Adolf Hitler. Israel is relevant to this threat, but only in the sense that Israel stands for the same values as America, that Israel has had much experience, unfortunately, in dealing with terrorism which we can learn from and that Israel will be a loyal ally — strategically, militarily, and emotionally — in this long-term struggle for the very future of the world.

Abraham H. Foxman is national director of the Anti-Defamation League. This piece first appeared in the *Jewish Standard* of Northern New Jersey.

Why No God Bless Israel?

By Nechemia Meyers

Israelis were struck by the fact that Americans reacted to the recent terrorist outrages by singing "God Bless America." This couldn't have happened here as there is no Israeli equivalent of that stirring song. The reason? God is the subject of political controversy in Israel.

Our Declaration of Independence, unlike that of the United States, doesn't mention God (though there is a euphemism for the deity in the document). Moreover, there is no "In God we trust" on our shekels and our Knesset, unlike the Congress, doesn't open with a prayer.

This situation reflects the attitude of the overwhelmingly secular founding fathers of Israel. Thinking has changed to some extent over the years, but the pattern set then has yet to be altered, even though the Orthodox and ultra-Orthodox are far more influential now than they were five decades ago.

Orthodox spokesmen themselves naturally give God pride of

place in their pronouncements no less than in their prayers. Yet they find it almost impossible to alter national symbols because of opposition from the center and left.

Even on the left one no longer finds the stridently anti-religious gestures that were common decades ago, including such provocations as the public Yom Kippur dinners once organized by Hashomer Hatzair. Yet there are still angry controversies over the imposition of religious mores on the secular public in regard to such things as kashrut and Sabbath observance.

Another cause for division continues to be the question of universal military service. Despite the outrage felt both by secularists and the modern Orthodox, the ultra-Orthodox continue to defend the exemptions from service granted to tens of thousands of yeshiva students. They argue that Israel's survival depends not on its military might but on its devotion to God. This viewpoint finds expression

even in bumper stickers. One of them, which is more evocative in Hebrew than in English, calls for "Tihelim Neged Titem" (Psalms to combat missiles). Another proclaims that "We can depend only on our Father in Heaven."

The Americans, of course, put their trust in both Psalms and missiles, but this didn't prevent a spokesman of the ultra-Orthodox from contrasting the "religious response" of the U.S. to terrorist attacks with the absence of such a response here. "How is it," he asked, "that American institutions can openly express their belief in God while Israeli institutions are unable to do so?"

A secularist who addressed this issue denied the validity of the comparison, and then went on to declare: "I wouldn't mind if our currency said in God we trust, or even bore the portrait of a bearded rabbi so long as there was the same separation between church and state that exists in America."

Since that separation is not in

the cards, neither is the possibility that God will be mentioned on Israeli shekels, that the Knesset will

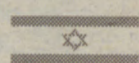
open with a prayer or that we will be singing "God Bless Israel" any time soon.

Who Remembers the Fallen?

In the early years of the State, the Yizkor read out at the funerals of fallen soldiers was based on the eulogy of Labor Party intellectual Berl Katznelson for the people who died defending Tel Hai in 1920. It opened with the words: "The people of Israel will remember its sons and daughters...."

Then the late Shlomo Goren, who for many years was Chief Rabbi of the Israel Defense Forces, decided that the opening should be changed. His version began with the words: "God will remember the sons and daughters...."

Both versions now exist, side by side.



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prays for the families of all the victims

of the Sept. 11th acts of terrorism.

God Bless America, today and always!

MATTER OF OPINION

The War Only Clergy Can Win

By Abraham Cooper
and Yitzchok Adlerstein

After the unspeakable atrocities of September 11, people of faith instinctively seek out the essence of their shaken values amidst the rubble of our complacency. During these Jewish High Holy Days many Jews recall the Biblical imperative "Love your friend as yourself." Some two millennia ago, Rabbi Akiva called this the most important principle in Jewish teaching.

A lesser-known voice dissented. More important yet, argued Ben-Azai, was a different verse: "This is the account of the descendants of Adam...All humankind can trace itself back to a common source," he said. We are all related; we are all family.

It is Ben-Azai's contribution that struggles to be heard around the world after the World Trade Center atrocity. For even as many Americans have been rudely awakened to the existence of pure evil, too many are ready to forget Ben-Azai's point about the value of human life.

The brotherhood of victimhood is confirmed in the fact that the terrorists may have targeted America, yet they murdered people of every race, religion and nationality. But the brotherhood of Man is challenged when, in the wake of the mass murder, other innocents have been targeted for attack simply because of their appearance or membership in a religious group. All decent people must repudiate such behavior in unequivocal terms.

But not all do, and therein lies a problem that will persist long after the last American troops return from wherever they go to ferret out terrorism. In a very real way, we now know that the world will never be safe for anyone as long as there are those who do not recognize the humanity of all other people, even their enemies.

Denying the essential humanity of others takes many forms. It often manifests by demonizing opponents, by discounting the humanity of the 'enemy.' This behavior is not only found in hate crimes committed by the lunatic fringe. We saw this at the United Nations Conference Against

Racism, which ended in disarray just days before September 11th. We experienced the dehumanization under the apathetic tent of four thousand human rights groups, most of whom stood idly by as Jewish participants were labeled racists for supporting "Apartheid" Israel, were physically intimidated and cursed by Palestinian and Islamic "activists" chanting at an outdoor prayer rally: "Hitler should have finished the job." In the venue dedicated to promoting "Civil Society" for the 21st century, Israelis were shouted down, spat at, and told that their country simply did not have a right to exist. Perhaps some of the anger of Palestinians can be rationalized in the context of their struggle with Israel over territory and sovereignty. But the smug silent acquiescence of the human rights community will never be forgotten or forgiven. Not only because the entire Human Rights effort was diminished, but because their silent acquiescence confirmed what was long understood by Iran, Syria, Iraq and other enemies of peace: There is no price to pay for the leveraging of hate-anti-Semitism-

in the international arena.

Will the world truly be a different place after September 11th? People of faith, on both sides of the divide, are best positioned to begin the healing.

Religious groups have a great role to play in placing theological differences within the context of an overriding image of G-d all people hold in common; of the one principle that all of us are reflections of the Divine.

But recent history has shown that this task is not so easy after all. A number of years ago, a Simon Wiesenthal Center delegation went to Cairo to arrange a face-to-face meeting between the Chief Rabbi of Israel and Sheik Tantawi, then the Grand Mufti of Cairo and the leader of 60 million Sunni Moslems. Rabbi Lau proposed a small but meaningful step to reduce human misery on both sides of the divide that separated them. "Come, let the two of us simply affirm to our millions of followers that terrorist acts, the wanton spilling of the blood of non-combatants, is repugnant to our faiths."

Many suicide bombings later,

Rabbi Lau is still waiting.

When the admission that your enemy is still a human being sticks in your throat, you set the stage for endless barbarism. This basic challenge cannot be won by counter-terrorist shock troops or bought by covert CIA funding.

We should ask the religious leaders of any country that wishes to be part of our effort to make the following declaration. The words are taken not from holy writ, but contain much that is at the root of all religious good.

"We hold these truths to be self-evident, that all men are endowed by their Creator with certain inalienable rights. That among these rights are life, liberty and the pursuit of happiness."

Failing this, they become part of the problem, not the solution.

Rabbi Abraham Cooper is the associate dean of the Simon Wiesenthal Center and its Museum of Tolerance.

Rabbi Yitzchok Adlerstein holds the Sydney M. Irmas Chair for Jewish Law and Ethics at Loyola Law School.

JEWISH PERSPECTIVES

Too Early To Return To Normal

By Seth Skolnick

Although the traumatic events of September 11 are three weeks old, according to one internationally renowned expert in post-traumatic stress disorder, it is too soon to expect life to return to normal. Prof. Arie Shalev, the chairman of the department of psychiatry and head of the Center for Traumatic Stress at Hadassah-Hebrew University Medical Center in Jerusalem, encourages Americans to listen to their own hearts and return to regular activities when they feel ready.

"Even though the theaters and the restaurants are empty it is important to allow people to return to things at their own pace," said Shalev who has worked with trauma survivors including rescue workers in the United States as well as Israel. "Although we want things to be better, we shouldn't interfere with the normal process of recovery. The vast majority of people are good at self-regulating," he said.

People might also be comforted to know that the extreme reactions they are having right now are normal and healthy. "Some symptoms similar to post-traumatic stress disorder are experienced by everyone in the first week or two after a trauma, but in spite of the similarity, this is not post-traumatic stress disorder," Shalev said. If symptoms are severe, continuous and unrelieved for more than one month, however, he advises consulting a mental health professional.

Furthermore, some people are particularly vulnerable to trauma. "Unfortunately, fresh trauma often reactivates flashbacks from previous trauma for some survivors. We see this a lot in Israel with Holocaust survivors," Shalev said. Even seemingly unrelated traumas may be relived, including rape, assault and accidents. While previous events may have left permanent scars, there is something people can do to help.

"If you know someone who has

had this kind of experience, don't let them be alone. Isolation is very bad. You can't pull out of something like this by yourself," Shalev said. If you know of a person who lives alone, make it a point to visit them. This is particularly important with the homebound elderly. These visits will also give you a chance to talk, said the professor, and ask how the person is doing. For some people, sharing what they are experiencing is very helpful, but, "everyone is different," he said.

When reaching out to people in your community, remember that women survivors may have additional strains. "Women have different strengths and weaknesses than men when faced with this kind of stress," Shalev said. Among women's strengths are the ability to talk about their feelings and seek help when necessary, but they may be more vulnerable to depression. "And women bear the burdens of the relationships within

the family," he said.

Male survivors may take comfort from the example set by our heroes and leaders who have been unashamed to let the tears fall. Everyone from firefighters to New York Mayor Rudolph Giuliani to President George W. Bush has been shown crying on television. Shalev said this is healthy: "It is time for stereotypes to end. The toll that the old heroic myths took on all people is too high. We are ready to understand that crying is not weakness; it is human. And that gets us closer to healing."

In the end, the most comforting words may be from the victims themselves. Thousands of cell phone calls were made in the final minutes before catastrophe struck, many of which made a huge difference in the lives of survivors. The calls from two of the passengers of United Flight 93 that crashed in an open field in Pennsylvania were particularly helpful.

One man, Thomas E. Burnett Jr. of San Ramon, Calif., told his wife Deena that the plane was being hijacked, "and some of us are going to do something about it." Fellow passenger Jeremy Glick of Hewitt, NJ, went even further and told his wife that he needed for her to be happy and that he'd respect any decisions she made regarding their children's future.

His wife, Lyzbeth Glick, told NBC News that "I think that gives me the most comfort." She added that because of this she didn't experience nightmares like other survivors.

Shalev said that the opportunity to hear these words was extraordinarily healing. "Survivors always want to know how their loved ones died. 'What did they experience in the end?' The ability to see their deaths as meaningful instead of random can make all the difference."

Seth Skolnick is on staff at Hadassah.

Tragedy Of September 11, 2001

By E. E. Jaffe

The recent assault by terrorists on two American cities and the nature of the damage they inflicted is unprecedented in human history and the one-day loss of life is the highest in US history. The perpetrators must have had the backing of a well-financed network and key contacts in several countries.

The first bombing of the World Trade Center (WTC) occurred in 1993. A key perpetrator of that attack, who left the USA a few hours after the car bomb was detonated, was a man who was sought for several terrorist assaults

on US property in Thailand and the Philippines. He was apprehended in Pakistan, only after an informant was motivated by a \$2 million reward by the US government. His name is Ramzi Yousef. His arrest and subsequent extradition to the USA emphasizes the importance of close cooperation with the government of Pakistan. He is currently incarcerated for life in the USA. This assault was a precursor to the bombing of September 11, 2001. Clearly, the first incident did not sufficiently arouse the US government's indignation nor were any required changes implemented thus making it possible to repeat the

atrocities on a much larger scale.

It is reported by many that the principle suspect in the recent tragedy is Osama bin Laden, with possible help from Islamic countries such as Iraq, Iran, Sudan, Syria, or Libya. The nineteen criminals who took over the four passenger airplanes had no problem getting into the USA, receiving pilot training in American schools, or carrying weapons on American airplanes. This points to the necessity to reform immigration laws, major improvement of internal American security and the laws governing the use of fraudulent passport and visas. Of the 35 indictable counts

in the 1993 bombing, nine were for passport offenses.

The same applies to airport security. The current system is totally inadequate, both from an instrumental and human point of view. Every airport has different standards and the support comes from the airlines utilizing the facilities. An important consideration appears to be cost containment and letting contracts to the lowest bidder. National standards must be established by the Federal Aviation Administration, and resources made available to this agency to acquire the latest and most sensitive instruments for detecting any care-

fully specified prohibited items. The technology is available today. In my many travels abroad, the Swiss knife that I carry in my briefcase was picked up every time at the Tokyo airport but never at any American counterpart. Rules and procedures must also be tightened.

Nothing fundamentally was changed as a consequence of the 1993 bombing of the WTC, the killing of American marines in Beirut, the bombing of Pan American 103, the killing of American soldiers in their barracks in Saudi Arabia, the assault on the USS Cole in a Yemeni port, or after

See Tragedy, page 17

AROUND OUR JEWISH WORLD

Israel As Model For Security?

By Matthew E. Berger

Boarding a domestic flight in the United States could soon be as tough as boarding a flight to Israel on El Al Airlines.

But while Israel has often been mentioned as the model for domestic security ever since the Sept. 11 terrorist attacks on the World Trade Center and the Pentagon, transforming America into a security-conscious land like Israel may not be so easy.

Whether traveling by air or walking into a movie theater, Israelis are accustomed to their bags being checked by professional security personnel. Ordinary civilians are on the alert for suspicious packages.

Yonah Alexander, an Israeli and professor of terrorism studies in the United States, said the United States used to view terrorism as a nuisance, and something that would go away.

"Now it seems that the super power of the United States and the international community is looking at Israel's experiment as an experiment that worked most of the time," said Alexander, director of the International Center for Terrorism Studies at the Potomac Institute in suburban Washington.

He said Americans will need to take the mundane security steps that Israel has had for years, such as frequent checks for identification, and bag and purse searches.

But he said the United States' size and open-door policy toward immigrants will make the security procedures more complex than Israel's methods.

And he noted that Israel, which

has experienced its own share of terrorist assaults, knows its enemies and their tactics, in contrast to the situation in the current war on terrorism being waged by the United States.

"You cannot take the Israeli model and put it on America, it's not going to fit," Alexander said. "You have to fit the pieces of the puzzle."

Still, U.S. officials are already looking at El Al's security procedures. The Israeli airline is said to have one of the most expansive security checklists and has enacted many features to ensure passenger safety.

"Everyone knows, if you've flown on El Al, you go through a 45-minute interview," Sen. John Kerry (D-Mass.) said in a hearing last week on federal aviation security. "And there's a separation of different folks, based on the various ways in which they do their screening."

"Needless to say, it's inconvenient to business, and that's one of the reasons why it hasn't happened," Kerry said. "But I think Americans want to know they can get on a plane and be safe, and I know that there are adequate numbers of proposals already made to empower us to be able to make that guarantee to them, and we need to just embrace it and make it happen here soon."

Martin Indyk, a former U.S. ambassador to Israel, said he believes the El Al crew members are better trained than their American counterparts and that a skilled staff is a requirement for keeping the airplanes safe.

"It's having trained people simply interrogating passengers until they are satisfied," Indyk said. "It's a very thorough process."

The airline is also believed to employ armed marshals on its planes and lock the cockpit so that passengers cannot hijack it.

An El Al spokeswoman said the airline would not discuss its security features.

Some terrorism experts have their doubts about U.S. airlines emulating El Al.

"El Al has only 20 aircraft and loses \$30 million a year," L. Paul Bremer, a former chair of the U.S. National Commission on Terrorism, said last Friday at a terrorism conference sponsored by the U.S. Institute for Peace.

"It's not a good model," Indyk said that if the El Al model is utilized in the United States, major civil liberties questions will arise.

Israel has always treated Arabs with more scrutiny than Israelis and American Jews, because historically they have posed the largest threat.

"It gets very much into the question of racial profiling," Indyk said. "The trade off between security and civil rights is going to be a difficult one to manage."

He said Israel has a lot it can teach the United States about other homeland defense matters, including border control.

"Israel has experience in controlling its borders, particularly at the crossing points," he said. "The United States has a very large population and very long borders and controlling those borders is going to

be a real challenge."

He also said the Israeli system of giving civilians a security detail in crisis situations could be duplicated in the United States, as could the way Israelis work to break up terrorism cells in their own land.

But he noted that Israel's security

situation is unique, and it is not in America's best interest to emulate all of their security features.

"Israel faces a highly different threat," Indyk said. "There is not a potentially hostile population on America's borders that present an immediate challenge to deal with."



Could El Al's tight security system be a model for the United States? Photo Courtesy JTA.

Cease-Fire Hangs By A Thread

By Gil Sedan, JTA

It's not much of a cease-fire, but it's all that the Israelis and Palestinians have.

Even when Foreign Minister Shimon Peres and Palestinian Authority President Yasser Arafat met last week at the Gaza airport to discuss a series of steps aimed at bolstering the truce, heavy exchanges of gunfire could be heard nearby.

And even after the two announced the steps each side

would take following their Sept. 26 meeting, the situation escalated.

Within days, the Palestinians took to the streets to mark the first anniversary of their ongoing uprising.

On Sunday, Israeli troops clashed with Palestinian gunmen and rock-throwers in the West Bank and Gaza Strip for a fourth day in a row. During the day's clashes, at least two Palestinians were killed, leaving at least 17 Palestinians killed since the two sides agreed last

week to bolster the cease-fire.

Israeli officials, who say the Palestinian the victims were involved in attacks on Israel's soldiers, are now questioning whether Arafat was genuine about a cease-fire.

As far as his negotiating partner, Peres, is concerned, the problem is not with Arafat, but with the continued anger of the Palestinian people.

"The conflict is not with Arafat personally," Peres said. "It is a conflict between two peoples."

Roni Shaked, the Palestinian affairs analyst for the Israeli daily Yediot Achronot, agrees with Peres' analysis.

"The Palestinian street wants riots," he said. "There is a gap between what Arafat wants at this stage and what the Palestinian public wants."

According to Shaked, Arafat is trying to maneuver between the demands of Palestinian radicals and U.S. pressure for a halt to the Israeli-Palestinian conflict.

Washington views such a halt as necessary if it is to line up Arab support for the international anti-terror coalition it wants to create following the Sept. 11 terror attacks against the World Trade Center and Pentagon.

Even if Arafat genuinely wants to enforce the cease-fire, it is now much more difficult for him to do so than it was prior to the outbreak of the intifada, because power is now

divided between him and the Palestinian militias.

Moreover, the job of enforcement will be difficult because of the widespread support the intifada still has among the Palestinian public. According to a recent poll, a whopping 85 percent of Palestinians want the uprising to continue.

Despite such sobering statistics, Peres is asking for patience.

"There are no more suicide bombers, and there is a considerable drop in violence" since he met last week with Arafat, Peres said.

He also drew a line between those, like the Islamic fundamentalist Hamas and Islamic Jihad movements, who "want to annihilate Israel" and "the Palestinians who want dialogue."

According to Peres, Arafat belongs to the second group.

Peres may be correct about Arafat, but with officials from Hamas, Islamic Jihad and the Palestinian militias vowing to continue fighting Israel, it may not make much difference where the already shaky cease-fire is concerned.

This became clear Monday, when a car bomb exploded in the Talpote neighborhood of Jerusalem. No one was injured in the attack — for which Islamic Jihad claimed responsibility — but had there been fatalities, the bombing could have put a quick end to the cease-fire.

The difficulty of enforcing the truce was made clear in the Rafah

region in southern Gaza, the site of continued clashes between Israeli troops and Palestinian gunmen.

In recent days, Arafat dispatched a force of several hundred Palestinian policemen to the area to try to restore peace.

But, he told Peres in a late-night telephone conversation, the police were encountering fire from Palestinians militias in the region that were refusing to lay down their arms.

Hours before the Peres-Arafat meeting last week, Palestinian militants detonated a large bomb beneath an Israeli base near the Rafah crossing that separates Gaza and Egypt.

For weeks before the attack, Palestinians had dug a tunnel from the town of Rafah to a point underneath the base.

As it was, only three Israeli soldiers were lightly injured when a wall collapsed on them. The attack could have ended with scores of Israeli soldiers dead — and the end of the cease-fire even before it began.

As it is, Israeli and Palestinian officials are now trading blame for the continued violence.

Arafat said Sunday that Israel was guilty of a "deliberate escalation." Prime Minister Ariel Sharon's spokesman, Ra'anan Gissin, said Arafat was taking "no real action" to enforce the cease-fire.

The Israeli army says Palestinians

See Cease-Fire, page 17



Peres and Arafat — a fragile alliance. Photo courtesy of JTA

SIMCHAT TORAH

The Word: The Lord Is One

By Jonathan Groner

As might be expected, the prayers for Simchat Torah, the joyous holiday that commemorates the completion of the yearly cycle of Torah readings (this year falling on October 10 outside Israel, October 9 in Israel), feature an unusually long service for taking the Torah scroll from the Ark. Like the ordinary Sabbath and holiday Torah service, the service for that day is composed of a series of mostly unrelated biblical verses. The differences are that on Simchat Torah, there are more verses than usual, and they are recited aloud, each one by a different member of the congregation who gains the privilege by virtue of his or her prestige, by chance, or in some places, by pledging enough money.

This service is called the Atah Hareita (literally, "it has been clearly demonstrated to you") after the first

two words of the first of the verses. It is recited both in the evening and in the morning service of Simchat Torah. (Notably, Simchat Torah is the only day in the year when the Torah is read at night.) Although the Atah Hareita doesn't take more than ten or fifteen minutes in a long day that is mostly devoted to joyous dancing and Torah reading, it is worth looking at because it is unique to the day and helps set the tone.

Since there is not even the semblance of continuity among these disjointed verses, which come from half a dozen different books of the Bible, it seemed to me to make sense to focus on the meaning and context of the first verse on its own. That verse, from Deuteronomy 4:35, reads as follows in the Jewish Publication Society translation, which in my view conveys the meaning of the Hebrew perfectly: "It has been clearly demonstrated to you that the Lord alone is

God; there is none beside."

In Deuteronomy, the last of the Five Books of Moses, this verse comes at the end of a fascinating passage (JPS translation):

"You have but to inquire about bygone ages that came before you, ever since God created man on earth, from one end of heaven to the other: has anything as grand as this ever happened, or has its like ever been known? Has any people heard the voice of a god speaking out of a fire, as you have, and survived? Or has any god ventured to go and take for himself one nation from the midst of another by prodigious acts, by signs and portents, by war, by a mighty hand and an outstretched arm and awesome power, as the Lord your God did for you in Egypt before your very eyes? It has been clearly demonstrated to you that the Lord alone is God; there is none beside." (Deut. 4:32-35).

What we have here is a phenomenon that is extremely unusual in the Torah—an attempted proof of the existence of the one God.

Ordinarily, the biblical authors assume that God is the creator of the world and a continuing presence in it and in the life of human beings; this is a given fact, not the subject of philosophical inquiry. But here, in one of his long discourses to the Jewish nation at the end of his life, Moses is proposing to the children of Israel an argument from sensory experience. Both the Revelation on Mount Sinai ("a god speaking out of a fire") and the redemption from Egypt ("take for himself one nation from the midst of another") were events within the immediate past history of the Jewish people. If those listening to Moses were not there, their parents certainly were. And to Moses, who was there, it is beyond doubt that God exists and cares about the nation, and this is what he is trying to convey with this argument.

Now precisely because the Torah is not a work of philosophy, it does not have the vocabulary (words for terms like "assumptions, proofs, contrary arguments") that a work of philosophy would need. That is why the Hebrew diction in 4:35 appears so unusual on first glance. Literally, the verse begins, "You were shown to know." It combines two common Hebrew roots—the verb "to show," which comes from "to see," and the verb "to know."

Taking my cue from the JPS translation, I submit that "shown to know" is a unique biblical phrase for "proved by a process of logic," or as the translators have it, "clearly demonstrated."

Maimonides, in his philosophical work *The Guide of the Perplexed*, takes this approach. He writes

(Chapter Thirty-Three, Shlomo Pines translation): "These two principles, I mean the existence of the deity and His being one, are knowable by human speculation alone. The text of the Torah says," and here Maimonides cites this extraordinary verse.

In the context of Simchat Torah, this is quite interesting. The Jewish religion is composed, of course, of both rationalistic and emotional elements. The ecstatic dancing, the song, the merriment of Simchat Torah clearly tap into the emotional and mystical side of human experience. At the same time, it should not be forgotten that the key service for that day begins with a reference to one of the few rational proofs of God's existence to be found in the Five Books of Moses. It seems that both elements are present in the day's observance and neither should be shortchanged.

Jonathan Groner's monthly column, "The Word," appears on JBooks.com, a member of the Jewz.com Media Network.



Two Rabbis with the Scrolls of the Law," by Emmanuel Levy.

Cease-Fire continued from page 16

have carried out more than 100 gun, grenade and mortar attacks since the truce was reached.

Most Israeli analysts are saying that the fate of the cease-fire depends on Arafat and the Palestinian commanders in the field.

However, some Israelis, including Peres himself, suggest that perhaps the Israel Defense Force is not doing enough to lower the flames.

A fatal incident Sunday morning provided such critics with a case in point.

A Palestinian taxi carrying

Palestinian workers on their way to Israel approached an army roadblock in the West Bank. When the driver failed to halt at the soldiers' command, the soldiers fired at the cab, killing two workers, wounding six.

"What do you call this?" asked Ha'aretz commentator Gideon Levy. "Is this not a violation of the cease-fire? Is this not terror?"

In a mirror version of the debate among Israelis regarding Arafat's intentions, Palestinian officials are charging that Israeli leaders, including Sharon, want to jeopardize the cease-fire agreement.

Meanwhile, on the other side of the divide, Peres suggested over the weekend that Arafat be given more time to live up to the truce.

On Sunday, Israel's Inner Cabinet decided to give Arafat at least another 48 hours. The ministers also decided Sunday to lift a blockade of the West Bank city of Jericho and open the border crossing at Rafah.

Despite these moves, the mood among top Israeli officials was one of deep skepticism.

"One suicide bomber, and it's all over," an official in the Foreign Ministry said.

Tragedy continued from page 15

the bombing of the American embassies in Kenya and Tanzania. Now, the loss of nearly 6500 lives changes everything. Inadequate responses only invite further attacks. This time life and American freedom are truly at stake. Nothing less than a sustained war against international terrorism led by the USA will suffice. There are indications that this will indeed be the case. However, the various declarations that victory is certain should be withheld and confirmed by deeds rather than words.

Getting international cooperation is vital. Fortunately, NATO has already declared common cause with the USA. Help may be forthcoming from Russia and some of its former republics, particularly since Russia is dealing with a similar problem in Chechnya. Even China has shown an inclination to help, albeit for a price. The participation of Israel is a forgone conclusion. Israel has a great deal of experience fighting terrorism single-handedly. The Department of Defense is developing a plan of action that must be all encompassing, decisive and effective. The use of first rate intelligence is also essential.

The first target will be the Taliban, the Muslim Afghan rebels who seized the government of Afghanistan and where the headquarters of the al-Qaada terrorists

network headed by bin Laden has been located since 1996. The Taliban assumed power after successfully fighting a Soviet engineered coup in 1979, using the mujaheddin or holy warriors who provided tough resistance to the Soviets with significant aid from the USA to prevent expansion of the Soviet empire. The Soviets were unable to defeat the rebels and withdrew 10 years later.

Bin Laden is listed on the FBI Ten Most Wanted Fugitives list since 1989.

And despite the State Department's offer of \$5 million reward, now raised to \$25 million, for his arrest he has not yet been located. He denies having anything to do with the recent destruction of the WTC and the bombing of the Pentagon. But this flies in the face of a similar denial for the 1993 bombing even though he was implicated by compelling evidence. He stated at that time that he supported the action carried out by others.

All this is happening in an extremely poor country with a GDP per capita of \$800, a literacy rate of 32% and an average life expectancy of about 45 years. Clearly, they must be getting help from other Muslim countries. There is some evidence that Iraq is a source of help. Saddam Hussein is an implacable enemy of the USA having lost a war without losing the

power to rule the country or the possession of significant wealth from the sale of oil. There are some reports that Iraq may have sponsored the suicide attacks on the WTC and the Pentagon. It has been reported, without substantiation, that two terrorist masterminds, one a Lebanese head of special overseas operations and an Egyptian senior member of the Al-Qaeda organization were involved in the direction of the mission. This is undoubtedly under careful scrutiny by the current American investigation.

Afghanistan cries out for liberation from oppression by the Muslim clerics. Their reign is based on a very tough interpretation of Islamic law that has attracted worldwide criticism. In fact, a faction of Afghans is fighting the Taliban and hold control of about 7% of Afghanistan's territory.

Despite a significant effort, the Taliban have been unable to dislodge their opponents. These warriors may be an important source of help to the US effort.

Let us hope that the scourge of terrorism will soon be abated and ultimately eliminated, particularly since the two parties in Congress are fully united in their support of the US government's effort to root out this implacable enemy.

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MILESTONES

In Memoriam

COHEN

Mae A. Cohen, 80, the widow of Bernard M. Cohen, died September 18. Employed by the

Eastern Mortgage Company, she was the first female mortgage officer in the state of Delaware. Mrs. Cohen is survived by her daughter,

Joanne Cherrin and Helene Kline; her sister, Esther Hayman; four grandchildren and three great grandchildren. Interment was in the Jewish Community Cemetery on Foulk Road, Wilmington. Memorial contributions may be made to The Milton and Hattie Kutz Home, 704 River Road, Wilmington, DE 19809

JACOBS

Harvey H. Jacobs, 63, Wilmington, died Saturday, September 1, 2001. A retired chemical engineer for ICI Americas and its predecessor, Atlas Chemical Industries, he operated his own consulting firm until 1995. After closing his business, he and his wife committed themselves to a year of community service with Americorp Vista. The couple was assigned to the Delaware Department of Health and Human Services.

A native of Rochester, N.Y., Mr. Jacobs devoted himself to a number of community service projects throughout the state of Delaware including the Newark

Day Nursery and Child Care Center, where he served on the board of directors and was a former board treasurer and chair of several committees; the Brandywood Elementary School and Thomas A. Edison Charter School, where he tutored first and second grade students on a daily basis and Read-Aloud Delaware.

He is survived by his wife of 36 years, Ina; his son, Michael Jacobs and their daughter-in-law, Cherie and grandson, Daniel of Annandale, VA; daughter, Laura Jacobs and son-in-law, Stephen Hardwick of Columbus, Ohio and son, William Jacobs of New York, NY.

Contributions in his memory may be made to the Newark Day Nursery and Child Care Center, 921 Barksdale Rd., Newark, DE 19713.

ODIEN

Harry Odien, 93, died September 28. Delaware's oldest World War II veteran, he was a salesman for Miller's Furniture in Wilmington for over half a century.

Services were private. Memorial contributions are suggested to the Red Cross Emergency Fund for the World Trade Center, 100 West 10th Street, Wilmington, DE 19801.

SCHWARTZ

Evelyn Schwartz, 75, formerly of Radnor Green, Claymont, died October 1. She was a devoted wife, mother, sister and grandmother, who enjoyed her time at the casinos. Survivors include her husband, Joseph; daughter, Lynn Phifer; son, Ira; sister, Eve Schwartz and her four beloved grandsons. Graveside services were held Thursday at the Jewish Community Cemetery on Foulk Road. Due to the Sukkot holiday, there is no formal shiva. However, friends and family are invited to the home of Dennis and Lynn Phifer, 121 Mute Swan Place, Middle Run Crossing. In lieu of flowers, the family requests contributions in Mrs. Schwartz's memory be made to the Kentmere Nursing Home, 1900 Lovering Avenue, Wilmington, DE 19806.

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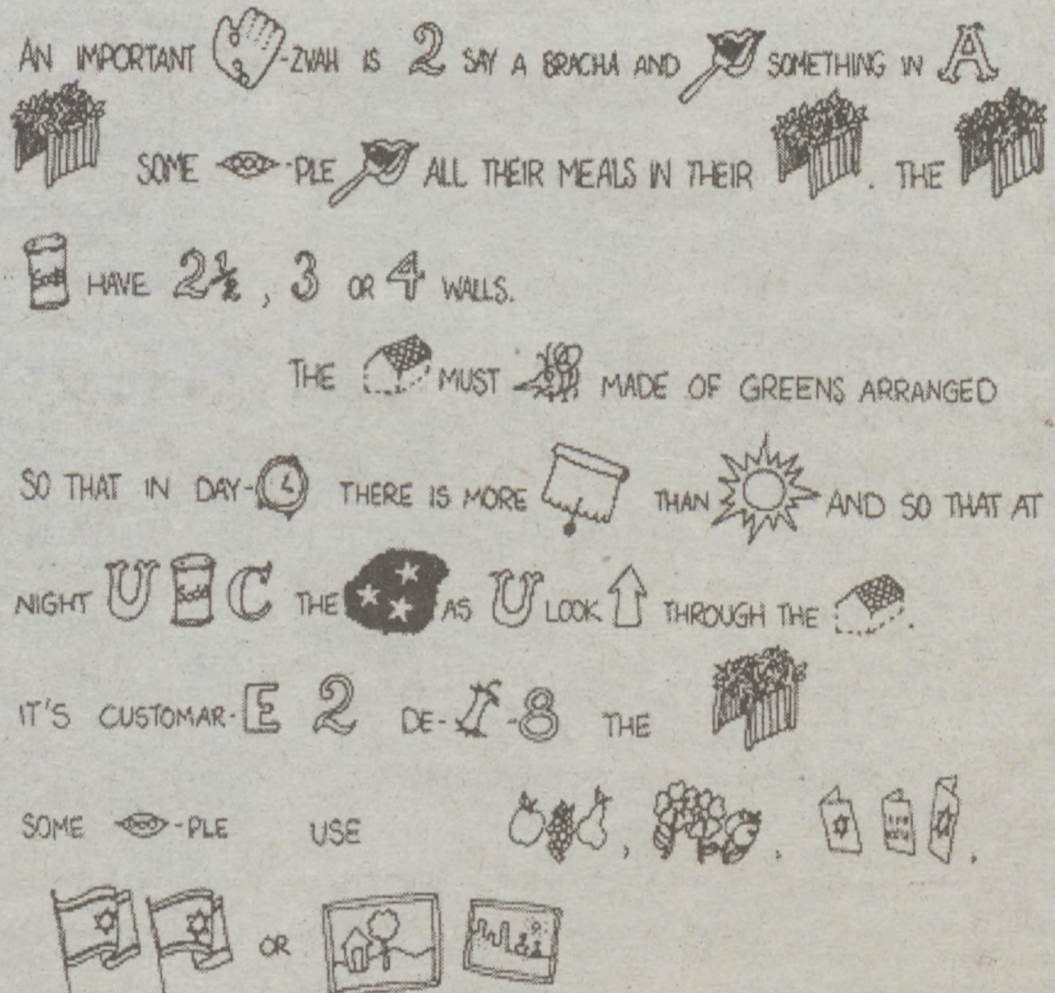
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CALENDAR OF EVENTS

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

LEARN HOW TO DO BUSINESS WITH ISRAEL

The America-Israel Chamber of Commerce invites you to participate in an interactive videoconference with the US Embassy in Tel Aviv. Ambassador Daniel Kurtzer and executives from the Israeli high tech and biotech business community will discuss How To Do Business With Israel Today on Oct 17, 2001, 8:15 a.m. to 12:30 p.m. at the WHY Technology Center, Philadelphia.

Learn from an expert panel at the studio the legal, accounting and human resources tools needed for success. Approved for 3.0 PA CLE credits. For reservations and information call AICC 215 790 3722.

Call or email any questions to: Paula Joffe, Executive Director America-Israel Chamber of Commerce Central Atlantic Region (215)790-3722, aicc@gpcc.com)

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Making Marriage Work, is designed to help couples create successful futures and families. Nine two-hour sessions explore topics such as love and commitment, effective communications, children and family planning, Jewish living, and more. The series

meets every other Wednesday evening from 7:00-9:00 p.m. beginning October 10 at JFS, 101 Garden of Eden Road, Wilmington. Call JFS to register now at 478-9411.

LEARN HOW TO HELP THOSE IN NEED

Rabbi David Wortman, director, Kimmel-Spiller Jewish Healing Center will conduct Bikur Holim training on either Monday, October 15 or Thursday, October 18, from 7p.m. to 9:00 p.m. at Jewish Family Service, 101 Garden of Eden Road. To register, call JFS at 478-9411.

GET YOUR CHILD ORGANIZED!

JFS' Relationship Center in Newark will be the site of Reality 101-a workshop on helping children get organized for school. This new JFS program is slated for October 23rd, 9:30 a.m. to 10:30 a.m. Facilitator is Karen Townsend. Fee is \$15. To register call 478-9411.

HELPING HEARTS HEAL

Healing Hearts-the Family Court mandated program for divorced and separated parents will be held at two Jewish Family Service locations.

In Wilmington, the next Healing Hearts session will be held November 8th and November 15th from 6:00 p.m. to 9:00 p.m. for parents. A separate program will run at the same time and place for children. The cost is \$100 for parents and free for children. Scholarship assistance is available.

In Newark, Healing Hearts will be offered for parents only on November 7th and November 14th from 6:00 p.m. to 9:00 p.m. The cost is \$100 with scholarship assistance available. MariAnn Wolskee will facilitate at both locations. Please call 478-9411 to register.

BEREAVEMENT GROUP

Sponsored by the Caring Committee of Congregation Beth Emeth, the group meets twice a month for eight sessions beginning October 11th and ending January 10th. All sessions will be held at the Wilmington synagogue and will be facilitated by Jewish Family Service Executive Director Dory Zatzuchni. To register, please call Zatzuchni at 478-9411.

CALLING ALL GRATZ SENIORS

On Thursday, October 11th, at 6 p.m., Delaware Gratz Hebrew High School will hold a meeting for all graduating Gratz seniors and their parents to discuss senior year and upcoming graduation. Meet in Gratz wing, Room 6, at 6 pm. RSVP 478-8100

JOIN SINGLES MINGLES

Jewish singles ages 40 and older are invited to join Singles Mingles on Sunday, October 14 for brunch at the Hartfield Country Club in Avondale, PA. Please call Miriam Weiner at 478-6897 if you are interested.

In November, the group will attend a performance of The Miracle Worker at the Wilmington Drama League.

If you would like to have a say in

planning future group activities, come to the November 11th meeting, 3:00 p.m. in the library of Congregation Beth Emeth, 300 West Lea Blvd., Wilmington, DE

ENRICH YOUR MARRIAGE

The Jewish Marriage Experience of Delaware Valley has scheduled its next marriage enrichment seminar for the weekend of

November 17th and 18th. Celebrate Your Marriage will be held at a hotel in the Northeast Philadelphia region and is open to married couples who want to strengthen their relationships. The weekend will be led by three lay couples and a rabbinic couple. For more information, please call Bart and Ellie Davis, (215) 969-8342.

Business News Brief

"Avoiding Fakes When Buying Antique Furniture" - A hands-on presentation led by Lew Larason, author and expert on antique furniture. Open to everyone interested in learning how to avoid buying fake pre-1850 American antique furniture. Participants may bring something for authentication - a small piece, a drawer from a case piece, or a photo of a larger piece. Saturday, October 20, from 1:00-3:30 p.m., at Design/Elements, 1823 West 15th Street (corner of 16th and Lincoln), Wilmington. FREE. Space is limited. Registration required. Call 302-755-7660 before October 12.

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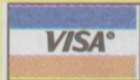
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