

# The JEWISH VOICE

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## SHABBAT AROUND THE CLOCK

### Community Celebrations and Jewish Federation Agencies: Perfect Together

By Ilene J. Diamond  
 Special to the Jewish Voice

It is 11:10 on a Friday morning and the Jewish Community Center of Delaware's lobby is empty save for a few people coming and going about their daily business. It is hard to believe in a little less than 30 minutes the lobby will be filled with over 120 children, teachers, parents and seniors coming together to be the first to welcome Shabbat.

Harlev explained, "and we look forward to the weekend and discuss family time as well."

"I personally enjoy that everyone is included in the celebration," said Yaz Rosner, whose daughter Rayzel attends the preschool. "The multi-generational aspect of having seniors, moms and dads and children celebrating together is wonderful. The meaning of Shabbat and community are very apparent during the program."

"The opportunity to impact our

years my father-in-law lived at the home and now my brother-in-law is here," he said. "The rabbis say it is a mitzvah to help others, but when I am with the residents, they are the ones performing the mitzvah," Salkovitz added. "They make me feel like a mensch, they treat me so well and always inquire about my life," he said.

While his duties vary from week to week, Salkovitz helps residents light candles, says the blessing with them, passes out prayer books and at times will conduct services. In addition to that, he heads a regular Monday "Mishmash" group at the home that discusses current Jewish events and Yiddishkeit.

Chaplin Ed Zukoff explained his position as a "labor of love." Zukoff said that all branches of Judaism are respected in the Shabbat services he leads and hopes that he is a spiritual comfort to the residents as well as a physical one by being there on Shabbat. "My most significant role is to be a shoulder to lean on and to welcome residents to the home and help them feel comfortable during the transition," he said.

Vivian Dresin, a resident for over 4 years, explained that while it's not the same type of Shabbat celebration as years past, the new ones she's established at the home help her feel connected to her roots. "I still conduct myself as I did when I was home. The staff knows I won't turn off or on lights on Shabbat and they help me do it," Dresin said. "My daughter calls me



JCC pre-school students view Shabbat as a time for joyous celebration.

after Shabbat so I can listen to Havdallah over the phone. It was always something we did at home and I can still be a part of that," she explained.

Hannah Greenbaum, a new resident at the home agrees. "I like that I can still light candles and we have a traditional Shabbat dinner," she said. "I participate in the Yiddish group and I like that the home is Kosher since I've always kept Kosher," Greenbaum continued. "The older you get the more you need religion and traditions," she added.

The students and teachers from the Albert Einstein Academy realize how important it is to follow the traditions of our ancestors and can usually be found welcoming Shabbat around 2:30 on a Friday afternoon. However, this past

Friday night held a special Shabbat for AEA and the community when the students led services at Congregation Beth Shalom. "It truly makes our family celebration more complete to watch our children lead and participate in the Shabbat service," Jan Goodman, mother of two AEA students, said. "While we always welcome Shabbat at home, a celebration with the entire community makes us appreciate the significance of family and friends," she added.

In her sermon, Rabbi Ellen Bernhardt, Head of school, talked to those assembled about spirituality and seeing G-d. "Where do we find G-d?" she asked. "In the eyes of our children, in the songs and prayers of those who know and who are striving to learn, and in the interactions of those of us who learn together, celebrate together and cry together," she continued.

Lauren Harad, a fifth grader speaks for most of her classmates when she said, "I was a little nervous to lead such an important service, but we all felt very prepared and after a while become comfortable celebrating Shabbat with so many people." "It is better to share Shabbat with friends," added Heather Doran, another 5th grader.

Michal Cherrin, head of the Jewish Studies Department at the school, said that, "Being together outside our homes with friends, family and community is really what Shabbat is all about." Cherrin added that, "when we are one with each other, only then can we be one with G-d."



Harvey Salkovitz assists a resident during Shabbat services at the Milton and Hattie Kutz Home.

As the song goes, "I've got that Shabbat feeling deep in my lev" (heart), that is just what the Children's Center preschoolers and their families feel each and every Friday morning. After the candles are lit, wine and challah blessed, the singing continues. Passersby, mostly men and women on their lunch hour coming to workout in the Fitness Center, stop and listen, smile their approval and even stay to join in for a song or two. Parents hold little ones on their laps and teachers cuddle with students and enjoy the special feelings of the moment.

"It's all about making time to share and care," Ivy Harlev, Assistant Executive Director of the JCC says. "Just taking a few minutes each week for a little teaching or sharing of our lives makes Fridays and celebrating Shabbat together so important," she added.

"We discuss our accomplishments for the week at staff onegs which are held on a semi-regular basis,"

community and share Shabbat with so many people is truly amazing," Harlev said. "There is no better feeling than seeing so many happy faces in one place."

Though Shabbat may not truly arrive for a few more hours, the residents of the Milton and Hattie Kutz Home are looking forward to lighting the candles and attending services by 4 p.m. Their observance of Shabbat continues Saturday mornings when Chaplin Ed Zukoff leads them in prayer.

"So many of our residents have bonded over Shabbat and its traditions," Karen Friedman, Executive Director of the Home explained. "It is heartwarming to see roommates lighting the candles together and hugging. The residents wish each other a "Gut Shabbos" and then go to services with Ed or Harvey Salkovitz," Friedman said.

Salkovitz, a volunteer for many years, enjoys helping the residents celebrate on Friday nights. "I just say I'm returning the favor for the



University of Delaware Hillel students (from left) Aly Cohen, Rich Heller, Lauren Glucksman and Jared Mittleman enjoy some time on the ice during a Havdalah Fire and Ice Event.

Continued on Page 18

### INSIDE THE VOICE

A Matter of Opinion .....	14	Editorial.....	3	Jewish Perspectives .....	15
Community Calendar .....	19	Endowments.....	5	Milestones .....	18
Community Focus.....	6	Jewish Arts and Culture .....	16	Spotlight .....	2



# COMMUNITY SPOTLIGHT

## Miracle Within A Miracle

**By Connie Kreshtool**

Who would have dreamed that twenty-two years after I traveled to Moscow to smuggle jeans, tape recorders and prayerbooks to Refusniks that I would return bearing gifts and Judaica for a growing Progressive Jewish movement.

In 1978 I traveled to the Soviet Union with a small group of Board members of the World Union for Progressive Judaism (WUPJ) to help the Jews there. In late October 2000 I again traveled to Moscow with WUPJ Board members; this time to share in the celebration of the 10th anniversary of the creation of the first Progressive Jewish congregation in the former Soviet Union (FSU). In these ten years the Progressive Movement has grown to over 90 affiliated congregations throughout the region - from Kaliningrad, a Russian enclave inside Germany, to a community in Murmansk, the Jewish community closest to the North Pole.

Today that first Progressive congregation which began its life clandestinely now worships in the Memorial Synagogue recently built along with a Russian Orthodox Church and a mosque in an extensive war memorial park. The synagogue is richly decorated inside and on its lower level houses a very small Holocaust collection.

In Moscow for the anniversary celebration and meetings were 300 leaders of Progressive congregations in Russia, Ukraine, and Belarus. Our group joined with them and had an opportunity to hear of their successes and concerns. These leaders included men and women, young adult to older

adult. I came away with the distinct impression that there was great interest in Progressive Judaism but inadequate funding and trained leadership are serious obstacles to its growth. Since these communities are financially unable to support themselves they look to the world Jewish community for funds.

Among the gifts we carried to Moscow were talesim for the students of the Institute for Modern Jewish Studies (Machon) which is training paraprofessionals for the Progressive Movement. After one year of study and training they go to communities to serve as Jewish leaders and organizers. It was our pleasure to see each receive their first talit and observe their enthusiasm for what they will be doing.

The 10th Anniversary celebration concluded with a gala event at which representatives of the major religions and political figures in Moscow brought greetings and very talented singers and dancers performed. It was a wonderful afternoon that should serve as an inspiration to the Movement for even greater accomplishments in the future. There is a miracle indeed in this spiritual awakening among Jews of all ages so long cut-off from their Jewish heritage and religious observance.

Our meeting with Natan Meron, Israel's Ambassador to Russia, gave us his analysis of current conditions. He said that under Vladimir Putin there is more order, less corruption and a sincere search for stability. The Ambassador remarked that Putin's government has done a great deal to protect Jewish institutions against anti-

Semitic attacks. He said that Putin had visited Israel two times and has up to now has been supportive of Israel. In fact Russians see the Israel-Palestinian conflict similar to their conflict with Chechnya. The Ambassador did not want to predict on the extent of the growth in Jewish life in the FSU but he did say that aliyah is weakening. He said that the one million Jews in Israel from the FSU can serve as a bridge to Russia and be helpful in bilateral relations.

In our meetings with Avrom Shayevich, Chief Rabbi of Russia, and the representatives of the Russian Jewish Congress we heard expressions of their willingness to work with the Progressive Movement in building Russian Jewry. They promised more Progressive representation in the Congress because they are aware that there has been a great response to liberal Judaism within Russia. They commented that Chabad wants to monopolize Jewish life. Members of our group asked about anti-Semitism. They responded that there is no state policy on anti-Semitism but the culture of anti-Semitism from Czarist and Soviet days is difficult to overcome.

Moscow 2000 really surprised me from the brightly-lighted buildings, the designer shops along the boulevards and McDonald's everywhere. The impression at first glance is a growing economy but the truth is that economic survival for most of the citizens is a struggle. We met with the Mayor of Moscow Yuri Lushkov at the City Hall in an elaborate reception room that

could have been right out of the czar's palace. It was very large with white lacquered walls, crystal chandeliers and a white-painted table large enough to seat forty people.

Uniformed waitresses served us tea as we listened to the mayor tell us that he wants the Jewish community to feel comfortable and protect-

**Continued on page 14**



Progressive Judaism thrives in Moscow as evidenced by this modern congregation, Memorial Synagogue.



Writer Connie Kreshtool relaxes with Machon students Eila Molochkovetskaya and Luba Zablodskaya and Rabbi Joel Oseran, a representative of the World Union of Progressive Judaism.



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In Minsk, Belarus, Rabbi Nelly Shulman leads a class of Sunday School students at Congregation Simcha.



The future leaders of the Progressive Jewish movement in Moscow train at Machon.



# EDITORIAL

## Jews Rally In Times Of Crisis

Chicago, Ill was the site for a recent ingathering of Jewish leaders from all across North America. 4500 Federation professionals and volunteer leadership-a sell-out crowd-convened in the Windy City for the annual General Assembly.

This was no ordinary G.A. Beleaguered Israeli Prime Minister Ehud Barak appealed directly to the cheering crowd for its continued support during this time of crisis. "We derive great strength from knowing that we in Israel are not alone," he said.

Barak and other Israeli leaders like Ariel Sharon, urged the group to continue to study and travel in the Jewish State, lobby on her behalf in Washington and defend her against media injustice.

Solidarity with Israel became the primary focus of the annual event, unifying G.A. participants and silencing much of the traditional outcry over religious pluralism - typically a hot button for American

Jews.

Yet, while Israel was moved to the forefront of the agenda, it was far from the only item. The Jewish Outreach Institute marked its G.A. debut with well-attended programs on reaching out to interfaith families. United Jewish Communities President Steven Solender addressed the need for Jewish Federations to upgrade technology, and enhance their funding for local, national and overseas needs.

Much discussion centered on Jewish continuity programs such as Jewish day schools, Jewish summer camps and Israel travel and study opportunities for community youth. These programs were cited as essential "building blocks" to fostering a strong Jewish identity.

They help ensure that our young people-the future leaders of the Jewish community-will realize that their paths and Israel's are eternally intertwined.

# LETTERS TO THE EDITOR

## Israel Needs Our Support

We just returned from a two week stay in Israel, where we visited with our daughter who is studying in Hod HaSharon (near Hertzilia) with her 11th grade peers from Akiba Hebrew Academy. Before going, we shared the widespread apprehension about traveling to Israel and were ambivalent about permitting her to complete the program.

Our surreal experience began with the empty plane from London to Tel Aviv, and the advisory from British Airways personnel not to travel at this time. The empty plane was the backdrop against which we then observed once bustling cafes, hotels, galleries, museums, and restaurants now eerily quiet and some even closed for business. On a personal level, so many Israelis went out of their way to thank us for coming and for supporting study programs in Israel. Ironically, we felt perfectly safe wherever we traveled, but for the nightly CNN broadcasts of violence which repeated like a refrain along with updates on the voter recounts in Florida. Israelis asked us to spread to the American Jewish community our experi-

ences, and encourage other ambivalent travelers to reconfirm their trips and discover the rewards of a visit at this time.

The problem with terrorism is that it really does terrorize - Israelis and tourists do need to be more cautious, with no guarantees of safety. However, when our 17 year old daughter, Elana, thanked us for the privilege of studying in Israel, and quoted Zionist heroes who faced much greater peril than she now faces, thank G-d, we left feeling proud, enriched, and reassured.

Israelis, too, stressed their firm resolve ("anachnu nitgaber") or their solid faith ("Hashem ya'azor"), having been through familiar trials. As we approach the holiday of Chanukah, the festival of lights and rededication, we urge you to find ways to show our support of Israel in every way possible.

We return to Delaware as witnesses to Israel's confidence and appreciation of our support.

Sincerely,  
Dr. Samuel and Ann Romirowsky  
Boothwyn, PA

# The JEWISH VOICE

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## PARSHA PLACE

Week of December 2

Parshat Toldot

Genesis 25:19-28:9

### Extreme Peacemaking by Rabbi David Rosenn

As children of God, we are always faced with the alarming reality that our greatest enemy—no matter who she or he might be—is also our brother. That makes every act of peacemaking and reconciliation a family reunion as well. Nowhere is this point made more vividly than in the sibling rivalries of the book of Genesis, including the tragic competition between Jacob and Esau recounted in this week's reading, Parshat Toldot.

Jacob and Esau don't even wait to emerge from the womb before they begin to antagonize one another. No sooner are we told that Rebecca is pregnant than the Torah informs us, "the children struggled in her womb." (25:22)

This struggle continues as the boys grow older, reaching a horrible climax when Jacob steals the blessing that their father Isaac intended for Esau. Furious at his younger brother, Esau vows to kill him as soon as the period of mourning for their father has passed.

Jacob flees for his life, and spends the next twenty years of his life in exile from his family and his homeland. When Jacob returns, the brothers meet again. Esau's murderous rage has had time to cool, so there is no actual fighting. But the wounds between the two are never fully healed.

In fact, traces of the conflict between the descendants Jacob and Esau can be found in events that transpire hundreds of years later, when Moses and the Jewish people are just about to cross over into the promised land. One of the last legs of the forty-year journey involves a trip through territory held by the Kingdom of Edom. Moses sends messengers to the Edomite King asking for safe passage and explaining that "We will not pass through fields or vineyards, and we will not drink water from wells." But the King refuses the request, warning, "You shall not pass through [at all]. If you do, we will come out against you with the sword!" (Numbers 20:17-18) It may seem curious that the Edomites would behave with such hostility towards the descendants of Jacob. But any reader who has paid close attention to the genealogies of the Genesis narratives knows that Edom is populated by the descendants of Esau (Genesis 36).

Here, the hatred between two brothers has widened, threatening to engulf hundreds of their descendants in a needless war. Hatred of this kind, which lasts for so many centuries, can harden into an inheritance that no amount of healing or peacemaking can overcome.

Nevertheless, the Bible enjoins us to seek peace (Psalms 34:15), and it contains the pathways of peace within it (Proverbs 3:17). Consider the following simply worded commandment: "You shall not abhor the Edomite, for he is your brother." (Deuteronomy 23:8)

Despite a long history of animosity, by commanding us not to revile the Edomites, the Torah calls upon us to remember our common connectedness. Of course, there may be good reasons to harbor a grudge, but doing so is forbidden precisely because of the way that grudges threaten to sever even our closest relationships: "Do not hate your brother in your heart; do not bear a grudge." (Leviticus 19:17-18) If our ancestors could not make peace among themselves, then it falls to us, their children, to do what they could not.

Admittedly, there is difficulty here. In same place that the Torah directs us not to abhor the Edomites, it says this about the Ammonites and the Moabites: "You shall never concern yourself with their welfare or benefit as long as you live." (Deuteronomy 23:7).

How can the very same Torah that commands us to seek peace with our most ancient rivals instruct us to ignore the plight of these two peoples? Perhaps the difference lies in the fact that Edomites, while enemies were nevertheless our blood relations, descendants of our Father Isaac, whereas the Ammonites and Moabites were not. Or maybe because Ammon and Moab actively harassed the Israelites, whereas Edom only threatened violence, the former are treated with special disdain.

But Edom is not the only nation that the Torah warns us not to revile. Deuteronomy 23:8 also states: "You shall not abhor the Egyptian, since you were a stranger in his land." The Egyptians are no blood relatives of ours, and the cruelty and oppression of Egyptian slavery certainly exceeds anything that Ammon and Moab may have done!

The Egyptians enslaved and afflicted us. They drowned our children in the Nile. There is no lack of reasons why we should be justified in harboring an eternal hatred for the Egyptian people. The fact that we are forbidden to do so conveys a powerful lesson. The mitzvah of peacemaking runs throughout the Torah, challenging us to overcome even our deepest, most justifiable hatreds. In the words of the Rabbis: "The whole Torah exists only for the sake of peace." (Midrash Tanhuma, Shoftim 18)

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

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## Dry Bones

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## FEDERATION FOCUS

# Message From The Federation President

By John Elzufon

On November 13th and 14th, I had the opportunity to attend the General Assembly (GA) in Chicago for Jewish community leaders and activists. Not surprisingly, the focus of the GA was the situation in Israel. We had occasion to hear Prime Minister Barak, opposition leader Ariel Sharon, and other well known figures including Natan Sharansky, David Ivry and Ephraim Sneh.

The most lasting impression I came away with is that the various "factions" in Israeli politics are much closer now on how to deal with the PLO and its chairman, Yasser Arafat. This is not to say they are of one mind and one position – but after listening to number of speeches it is very clear that whatever differences exist now are far less than a few brief months ago. This is also not to say that I favor or predict a "unity" government. However, all leaders now appear to be "united" in a distrust of Mr. Arafat as a peace partner. He may be the person with whom the Israelis will have to negotiate but those who were previously skeptical of him are now more so and those who trusted him are now skeptical.

Education is an absolute key to any peaceful resolution of the Israeli/Palestinian conflict. Palestinian children are still taught that they have a right to all of Jerusalem and that the

Jews have no right to the land they possess. Part of the Oslo Accords called for a revision of Palestinian education on these and other points regarding Israel. This was not done and Israelis now recognize that they should have insisted on this being done.

On the ride from the GA to the airport for my flight home, I sat next to an admitted "very left wing" Israeli who said that "people like me" were "wrong" in assuming the matter of education could be worked out as the process went along. He felt that this is now a necessary starting point to any progress from this point forward.

One assumption that many Israelis made about Mr. Arafat was that he would be able to make the transition from revolutionary to leader. That is, once there was progress toward peace in the form of land given by Israel with increased rights and opportunities for Palestinians, he would start developing an infrastructure to take care of his own people. Therefore, to many Israelis it was "worth the risk" to go forward on this assumption and build a process toward peace. Indeed, for a period of time after the Palestinian Authority (PA) governed Gaza, this appeared to be working. The PA began policing itself. However, this assumption is no longer valid. Mr. Arafat now routinely announces that the struggle will con-

tinue until the PLO flag is raised over Jerusalem.

For some time, many Israelis were willing to overlook the difference between Mr. Arafat's position at the bargaining table and his pronouncements to his people and other Arab leaders. It was "reasoned" that this was what he "had to do" because of the many factions involved. As noted above, many Israelis also "overlooked" the lack of change in Palestinian education believing that this was not essential. No longer will either of these be "overlooked."

Another assumption made was that Yasser Arafat would be able to accomplish more at a quicker pace because the PA is not a democracy. Thus, the assumption went he would be able to "force" changes that might otherwise be resisted in a democracy with its various factions. This turned out to be false. The energy of a democracy was needed to accomplish the peace that most Palestinians probably want. As a dictator, Mr. Arafat need not be concerned with what his people want. Israeli leaders must respond.

Over the past few years, many Israelis felt that while there was no alternative to peace, that peace must come from a position of strength. Therefore, the best course is to continue to make Israel a stronger democracy, continue to make Israel

stronger economically and make it clear to the PLO that it needs peace more than Israel.

To be sure, all of the nation's political factions have recognized the need for a strong Israel. However, I sense that there is now a greater feeling that maintaining Israeli strength in this time of crisis is the only way to get the peace process moving again.

Peace is in the best interests of the entire region. Most Israeli Arabs want peace. The loss of tourism dollars (50,000 jobs lost) has greatly hurt Israeli Arabs too as they also depend on tourism revenue for taxi business, restaurant business, souvenirs, etc. This year, 2000, was on course to be the best year ever for tourism. This will not happen. Why? Because Jewish groups are canceling. The Christian groups continue to come.

Most Palestinians probably want peace as well. There are a large group of young Palestinians who deal with young Israelis on a constant basis via commercial interchange and joint economic ventures. These young Palestinians recognize that it is best for their people to be an economic partner with Israel and take advantage of its economic strength.

The question is whether Yasser Arafat and present PLO leadership really want peace. Many believe that Arafat knows that he can not maintain control unless he has an enemy.

Having a strong Israel also deals with the complex issue of Syria, Iraq and Iran and the terrorist groups such as Hamas, who continue to deny Israel's right to exist. One must NEVER lose sight of the fact that these nations and groups have never accepted the 1948 U.N. Resolution that created Israel. The key to peace is strength – to be stronger and to last stronger. With continued American support and Israel's own internal strengths- economically, politically and militarily- the Jewish homeland can obtain the peace it wants with the secure borders that it needs. However, what is very apparent now is that there will be no "quick solutions".

An absolute key to peace is American support of Israel. While Israel is economically healthy and militarily sound, she is often alone on the world stage – except for our support. American support of Israel may be historic and in its own best interests strategically but it also depends on the unwavering solidarity of the American Jewish community.

Intellectually, I have always known the importance of American support of Israel. However, when I observed the warm embrace between Prime Minister Barak and Charles Bronfman, Chairman of the United Jewish Communities, I understood it at an emotional and visceral level, too.

## Jewish Agency Joins In Celebration Of Ethiopian Aliyah

Almost 10,000 new immigrants from Ethiopia participated on Monday in the Sigd Festivities which were held at the Armon Hanetziv promenade in Jerusalem. This is how the Jews of Ethiopia had expressed for generations their longings for Zion and Jerusalem.

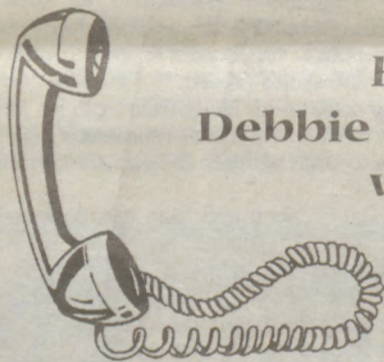
The Chairman of the Jewish Agency Sallai Meridor congratulated the new immigrants and said that the Ethiopian Aliyah is the biggest story of Zionist heroism in this generation. "Every child in Israel and the world must learn this story of your heroism," Meridor said.

On Tuesday, 100 new immigrants from Ethiopia arrived in Israel bringing the total for November 2000 to 400 people. The Jewish Agency for Israel estimates that 2,300 new immigrants from Ethiopia will arrive in Israel by the end of 2000. The projection for 2001 is 5,000 new immigrants from Ethiopia.

At present the Jewish Agency is preparing to increase its absorption efforts for Ethiopian Jews and to activate new assistance programs to facilitate their absorption into Israeli society.



Jewish Agency Chairman Sallai Meridor with Ethiopian celebrants at Sigd Festivities in Jerusalem. Photo courtesy of Israel Sun, LTD.



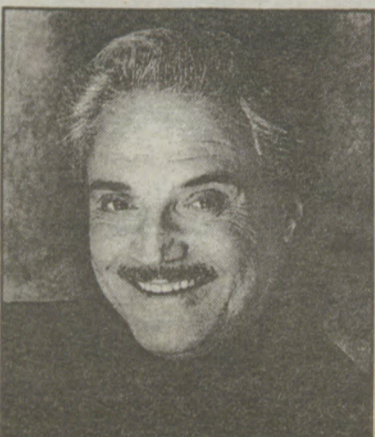
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## ICRC ACTION ALERT

Please take action—write letters on behalf of the three Israeli soldiers kidnapped by Hezbollah in October. The International Committee of the Red Cross is trying to arrange a visit with these soldiers. Please send letters to the ICRC at 2100 Pennsylvania

Avenue, Suite 545, Washington, D.C. 20037 to encourage the Committee to continue these efforts. Copies of your letters should be sent to Dr. Bernadine Healy, President of the American Red Cross, 431 18th Street, NW, Washington, D.C. 20006.

## Hal Linden Will Give "Chai" Caliber Performance



Hal Linden is coming to The Playhouse Theatre on January 20, 2001, 8 p.m. to star in a very special performance of the off-Broadway hit "The Gathering". Jewish Federation of Delaware Chai Committee Co-Chairs Caryl Marcus-Stape and Jeff Stape and Dr. Deborah Kahn and Leonard Kahn are pleased to invite community households who make a minimum gift of \$2,018 to the 2001 Federation Annual Campaign or individuals who contribute \$1,018 to participate in this extraordinary evening.

Theatergoers will enjoy mezzanine seating, a champagne question and answer period with Hal Linden and Arje Shaw, playwright of this original piece on the triumph of the human spirit over the horrors of the Holocaust. After the show, Chai Event participants will savor elegant dairy desserts at a private reception.

Couvert is \$65 per person. To reserve your seat please call Rhonda Falk, Campaign director, at 427-2100, ext. 16 by January 2nd.



# ENDOWING THE FUTURE

## Don't Give Your IRA To The IRS



by Rachel A. Gross, Esq.  
Endowment Director

These days, we all hear a lot about retirement accounts - individual retirement accounts (IRAs), qualified retirement plans, 401(k)s, ROTH- IRAs, what to put in and when and what to take out and when.

For many of us, the assets accumulated in our retirement accounts make up the bulk of our wealth. Therefore, it is distressing to learn that as much as 80% of retirement

plan assets may be eaten up by taxes with only 20% going to your family after your death. This is because retirement assets are potentially subject to four levels of taxation:

-Up to 39.6% federal income tax on distributions to heirs.

-Up to 55% estate tax in the estate of the deceased plan participant.

-Up to 55% generation-skipping transfer tax if distributions are made to grandchildren.

Thus, while retirement assets are one of the most effective ways to accumulate assets, they are among the worst ways to transfer assets to

your family and the best way to transfer assets to charity.

You can save a significant amount of taxes by donating retirement assets to a charity through the **Jewish Fund for the Future**.

### Making a Charitable Bequest with Retirement Fund Assets

When you name a charity as the direct beneficiary of your retirement plan, your estate receives a charitable deduction on your federal estate tax return which effectively eliminates the estate tax on the assets.

If you plan to leave a bequest to heirs and to charity, you may save taxes when you give others property

to your heirs and name the charity the beneficiary of your retirement plan assets (or a segment of your retirement plan assets). When you pass away, the re-irement plan assets will pass directly to the charity and will not be part of your probate estate. Additionally, because most charities are tax exempt organizations the assets will escape most of the taxes that would be imposed on your heirs and, therefore, more of your assets will go to benefit the community in the way in which you intend.

You can leave your heirs other assets, such as securities, which receive a step-up in basis at death and are not subject to income tax.

**An Example:** Your entire estate is worth \$2 million. You have \$500,000 in retirement plan assets, \$700,000 in stocks and bonds, \$300,000 in real estate and \$500,000 in other assets. You would like to leave \$500,000 to the Jewish community, through the Jewish Fund for the Future, and the rest to your children. The following comparison shows that your children will receive an additional \$198,000 if you donate your retirement plan



Rachel A. Gross, Esq.

benefits versus \$500,000 of your other assets.

By giving your retirement assets to charity and leaving other assets to your children, your children receive almost an additional \$200,000. Your children win and the community wins!

If you have questions regarding a charitable gift, please call Rachel A. Gross, Esq., our Endowment Director, at 427-2100 ext. 19.

\*This illustration assumes that the donor has used up the full unified credit (lifetime exemption).

This article contains general information only and is not intended as legal, tax, accounting or other professional advice. Please consult your legal, tax or financial advisor to discuss your personal situation.

	Retirement Plan Gift to Jewish Community	Retirement Plan Left to Children
Total Estate	\$2,000,000	\$2,000,000
Charitable Gift of assets to Jewish Community	- 500,000	- 500,000
Taxable Estate	\$1,500,000	\$1,500,000
Federal Estate Tax*	-555,800	-555,800
Federal Income tax on retirement plan assets assuming highest rate of 39.6%	0	-198,000
<b>Estate divided among children</b>	<b>\$944,200</b>	<b>\$746,200</b>



This photo of Governor Tom Carper presenting Irving Morris with the Order of the First State Award ran in the Nov. 17th edition of The Jewish Voice without crediting Morris Brown Photography. We apologize for the omission.

### JFS Shabbat Unplugged At Temple Beth El

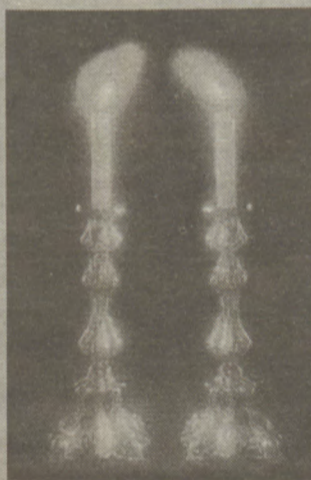
The entire community is invited to celebrate a unique musical Shabbat on Friday, December 8 at 8:00 p.m. at Temple Beth El in Newark. Shabbat Unplugged, an ensemble of six rabbis, uses musical instruments and a blend of traditional and innovative new melodies to make Judaism and prayer more relevant to a wide range of age groups.

Rabbi Myriam Klotz, director of the Kimmel Spiller Jewish Healing Center of JFS performs with the troupe. She describes the service as a "blend of ancient tradition and liturgy with a contemporary spirited approach" The result, according to Klotz, is a Friday night service that revitalizes the Shabbat experience for those already connected with Judaism and entices unaffiliated Jews to celebrate Shabbat.

Shabbat Unplugged was formed in 1993 by an eclectic group of rabbis and rabbinical students who wanted to bring traditional prayers to life. Today, the ensemble attracts large groups of people to services throughout New York and Philadelphia.

Temple Beth El and Jewish Family Service are pleased to co-sponsor the first Shabbat Unplugged service in Delaware. In addition to Klotz, ensemble members include Rabbi Micah Klein, Geela Rayzel Raphael, Julie Spitzer, Margot Stein and Shawn Zevit.

A festive oneg will follow the service. For additional information, please call Temple Beth El at 366-8330.



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Toni Young

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# COMMUNITY FOCUS

## Interfaith Social Action Project

**By Marion Hamermesh**  
 Congregation Beth Emeth and Christ Church Christiana Hundred held their Third Annual Pot Luck Supper and Thanksgiving Basket Project on Sunday, November 12. This project is sponsored jointly by

the Social Action Committee of Beth Emeth and the Outreach Committee of Christ Church. This year well over 100 people joined together to decorate and fill 120 boxes with food for the holiday before enjoying a pot luck supper

together in a spirit of fellowship and thanksgiving.

Congregants and religious school students from both congregations provided the non-perishable food for the boxes as well as the money which allowed us to also give the recipients of these boxes gift certificates for turkeys or other groceries. The congregations worked with Jewish Family Service, Big Brothers/Big Sisters, Friendship House, Claymont Community Center, the Cathedral of St. John, and West Center City Early Learning Center to distribute the food boxes to individuals and families who they already serve.

Beth Emeth committee members who worked hard to organize this project include chair of the Social Action Committee Bonnie Silbermann, Project Chair Marion Hamermesh and Phil Weinberg, Richard Goldbaum, Bill Brown, and Helen Fischel. A very special treat this year was the participation of fifteen students from Keshet, the Reform movement's student group at The University of Delaware. It was gratifying to see these very busy university students take time out to participate in a project to help others in the community!



After all the boxes were packed, church and synagogue members enjoyed fellowship at their pot-luck supper.



Rachel Selby and Pamela Susman, students from the University of Delaware Keshet, the Reform movement's Jewish youth group, share in the spirit of Thanksgiving, by decorating the boxes of food.

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# COMMUNITY FOCUS

## Bailey To Speak At Israel Bonds 50th Anniversary Tribute Dinner



Dr. Clinton Bailey

For the Fiftieth Anniversary of State of Israel Bonds, the Delaware Israel Bonds Committee salutes those who have served as General Chair of the statewide campaign from 1951 to the present. Their individual and collective efforts have resulted in millions of dollars being raised to create and stimulate Israel's economic growth.

David Ben Gurion founded Israel Bonds in 1951 and, in that year, communities throughout the world held Israel Bonds campaigns. Delaware was no exception. From the very beginning, the people of Delaware, Jews and non-Jews alike, have been part-

ners with the people of Israel in building the infrastructure of the Jewish State to support its ever-growing population.

Barbara Schoenberg, immediate past JFD president, will chair the 50th Anniversary Tribute Dinner scheduled for Sunday evening, December 10, 2000, at Adas Kodesch Shel Emeth. Israel Bonds will present the Israel Unity Award to the General Chairs of the Delaware campaign. Recipients of the Israel Unity Award (in alphabetical order) are: Henry Beckler, Abe Bell\*, Harry Cohen\*, Philip Cohen\*, John Elzufon, Louis Finger, Elmer Gross\*, Jerome Grossman,

Lawrence Isakoff, Harry Jacobs\*, John W. Kane\*, Irving Morris, Harry Rubenstein\*, N. Norman Schutzman, Bernard Siegel, Howard Simon and Lewis Stat (\*of blessed memory).

In accepting his honor, one of these gentlemen expressed his feelings by saying, "I'm sure my co-honorees feel as I do that we see this honor as a symbol of our community's collective pride in Israel, and our desire to be a part of its future."

Since the inception of its international campaign in 1951, Israel Bonds has contributed \$21 billion to Israel's economy and has been a bridge between Israel and the

worldwide Diaspora. These investments, by individuals from all walks of life, have helped to transform Israel from a third-world country into a modern industrialized nation at the forefront of the global high-tech revolution.

The 5:30 p.m. dinner will be held at Adas Kodesch Shel Emeth Congregation, Washington Blvd. and Torah Way, in Wilmington. For information about the 50th Anniversary Tribute Dinner honoring Past General Chairs of the Delaware Israel Bonds campaign, and to make your reservation, please contact Cindi at the Israel Bonds office at 215-545-8380 (1-800-752-5671).

## The JCC Hosts Chanukah Choopla

Mark your calendars for Sunday, December 10th as the JCC hosts its annual gift and craft bazaar-Chanukah Choopla. The event, which runs from 10:00 a.m. to 3:00 p.m., features a variety

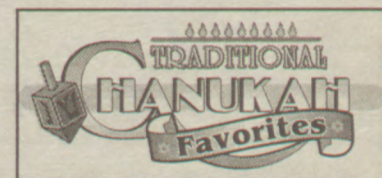
of area merchants and artists.

Children and families will enjoy holiday-themed games and activities. A wide variety of foods are available at the JCC's Kosher Deli which will be open from 12 Noon

to 3:00 p.m. Community leaders will serve as celebrity waiters.

The event is free and open to

the entire community. For additional information, please call the JCC at (302) 478-5660



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# JEWISH TRENDS

## Genetic Engineering Is Kosher

By Richard Allen Greene, JTA

If a carp is genetically engineered so that it has no scales, is it still kosher?

After all, fins and scales are what make a fish kosher in the first place.

The question might not have as wide an application as whether a tree that falls to a forest floor without anybody hearing it makes any noise, but the theoretical issue is making some waves.

Abraham Steinberg, a leading Jewish medical ethicist, says the

scale-less carp would still be kosher.

Steinberg argues that altering a carp's genes so that it does not have scales does not change anything fundamental about the fish.

Since we know carp is kosher, he said, it doesn't matter whether it actually has scales.

The carp example was part of Steinberg's larger point that Judaism does not forbid genetic engineering, an argument he made at the first Chief Rabbi Jakobowitz Memorial on Medical Ethics on Nov. 15.

In a wide-ranging lecture that also covered abortion, medical confidentiality, eugenics, genetic screening and genetic determinism versus free will, Steinberg emphasized that science and technology per se are morally neutral.

"The morally determining factor is their use," he said.

The Jewish approach, he said, is extreme caution in accepting innovations and changes.

But if there is no reason to forbid something, it is permitted, he said, pointing out that the Torah emphasizes prohibitions.

Genetic engineering that does not violate Jewish law, he concluded, is permitted to improve products for profit and for medical purposes.

Steinberg, who won the 1999 Israel Prize for medical ethics, is a pediatric neurologist at the Shaare Zedek Hospital in Jerusalem and the author of the Encyclopedia of Jewish Medical Law.

Genetic engineering is neither "playing God" nor "interfering with nature" in an unacceptable way, he said.

It is not "playing God," Steinberg said, because it does not entail creating something from nothing.

"The genetic revolution is technical, not fundamental. It is revealing existing material, not creating new material," he said.

In fact, he said, "Studying genetics is not only not a way of playing God, but a way of strengthening belief in God."

He argued that genetics are clear evidence of a plan in nature, and where there is a plan, he said, there must be a planner.

And while he conceded that manipulating genes was "interfering with nature," he said that in Judaism, doing so was not only permissible but also sometimes

required. Healing, Steinberg said, is clearly permitted by Jewish law.

He quoted the midrash, based on the creation story in Genesis, that God left the world incomplete for man to complete.

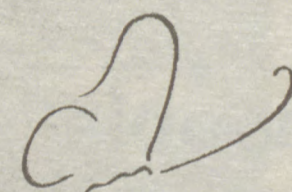
There is a "duty to continue what God has started," Steinberg said, which includes battling Jewish genetic diseases such as Tay-Sachs via gene therapy.

But, he said, there are restrictions on allowable genetic engineering.

"The actual act must not involve any inherent halachic prohibition, such as mixing species, and must lead to no unavoidable or irreversible result which is halachically prohibited," he said, referring to Jewish law.

Hence, artificial insemination of a woman by a donor other than her husband is not allowed because the child would be mamzer, the product of adultery, Steinberg said.

A third qualification is that the benefit of the act should outweigh the detriment, he said.



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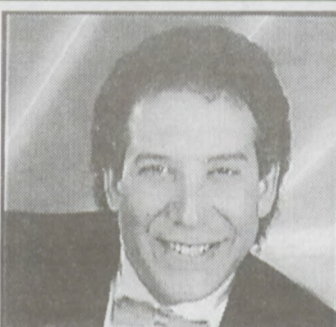
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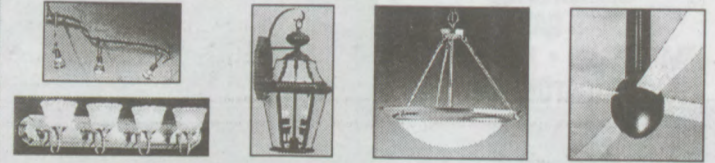
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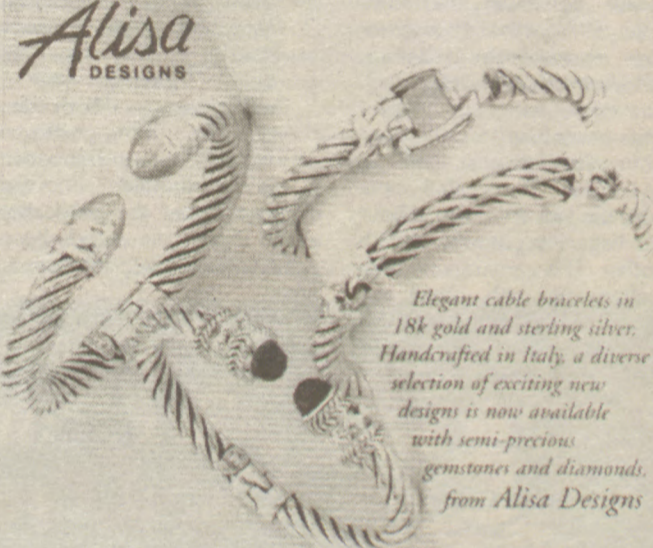
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# A MATTER OF OPINION

## Crossing The Borders

By Nechemia Meyers

Ayala Pe'er, an Israeli 11th grader, had some very close Arab friends not so long ago. But she is not sure of their friendship any more.

She met them while working on "Crossing Borders," a Danish-initiated-and-financed newspaper prepared jointly by Jewish and Arab young people from Israel, together with their agemates from Jordan and the Palestinian Authority.

Ayala came into the project when she was asked to participate in a journalism course held in Amman last July. There, after some hesitation, the kids from the various countries began to pal around with one another. This camaraderie continued afterwards with e-mail and ordinary letters flowing backwards and forwards across national bor-

ders. But, as Ayala discovered, the tone of that correspondence changed with the outbreak of the current Intifada. Many of her former Arab friends told her in no uncertain terms that, in their eyes, she was now an enemy.

This charged atmosphere put the entire project into question. So to clarify the situation, a meeting of participants in "Crossing Borders" was held in Turkey last week.

Taking part were both the adult coordinators and the young people who actually put out the paper. But it was only the latter who were to decide whether the publication, of which there have already been five editions, would be printed for a sixth time.

Ayala reports that "the atmosphere in Turkey was a far cry from

what it had been in Jordan. Our delegation," she goes on, "was under constant attack from all the other participants, including the Israeli Arabs, who identified completely with the Palestinians."

A rather different appreciation of the situation comes from Shimon Malka, who is Editor in Chief of "Crossing Borders," a staff member of the Givat Haviva Center for Jewish-Arab Understanding and Coordinator of the Israeli group that works on the paper.

While he admits that there were problems in Turkey, "all of us," he says, "were willing and able to work together. A case in point is the close cooperation there between myself and the coordinator of the Palestinian group, Fanya Araj. It existed despite the fact that while

we were chatting with one another, fire was being exchanged between the Jerusalem neighborhood of Gilo, where I live, and nearby Beit Jala, where she lives."

In the end it was decided that "Crossing Borders" would come out again in the near future. But it will be quite different from previous issues, which mainly carried stories on non-controversial topics. For example, Hamdan Jewel, a Palestinian, wrote about the problems of the disabled, Ofir Tabibian, an Israeli Jew, discussed the Sydney Olympics, Costa Tadros and Omar Maayah, two Jordanians, did a piece about a special kind of Arab drum and Reem Watad, an Israeli Arab, dwelt upon science and scientists. To the extent that politics were discussed, the tone was generally

conciliatory. The next issue, however, will be devoted entirely to the Arab-Israel conflict, and participants are expected to express themselves in far sharper terms than they have done in the past.

As things look now, it will be some time before the paper carries another article like that written a few months ago by Helen Kassem, an Israeli Arab. She wrote, inter alia:

"Thanks to the arrival of peace in the region, the Middle East stands a good chance of becoming the most peaceful, beautiful place in the world. The dark era has ended, and now it is time to open the windows and let the fresh air come gushing through."

*Nechemia Meyers is an Israeli columnist with historic roots in Delaware.*

## The Limits Of Words

By Dr. Shari Cohen

I have been struggling recently with the word Jewish. The word has begun to feel constraining and narrow. And I don't believe that I am an unusual case; this is something I share with my "secular" friends and colleagues who are not associated with traditional Jewish practices and institutions.

Maybe one reason that the word Jewish can feel distancing is that none of the terms that are ordinarily used to describe Jewishness — "religion", "ethnicity", "heritage", "ethics" — quite resonate in spite of my deep Jewish connection.

I think this is true for two reasons: Jewishness has always been some sort of composite of these concepts, though we tend to want to label it simply — to place it in only one of these boxes. Perhaps more importantly, we are in a period of change, when we might have to think differently about the cate-

gories to which these words refer. Words significantly shape the way we think, but they also constrain our imagination. I would love to find a way to talk about Jewishness that would mirror what that identity evokes. Maybe this brief look at the words we currently use will help.

"Religion" is clearly inadequate. Associated, as it is, with the notion of a transcendent God, and with rigid norms and rules, it simply does not describe my sense of connection to something larger or to the deepest parts of myself. Nor does the term resonate with an entire generation of Americans who prefer the word "spiritual" instead. But "spirituality" does not work either. It suggests an inward self-focus, not sufficiently oriented toward the larger world — a sense of ethics and the larger good. It has also come to overlap with "new-age" to which I have never been drawn.

Again, I know I am not alone in

this. Neither "religion" nor "spirituality" captures how I, or how many "secular" Jews I know, would describe our connection to the big issues of life, or to our Jewish identities.

What about "ethnicity" and the whole family of words connected with the tribal aspect of Jewish peoplehood, oriented toward kinship and toward inheritance of something from the past? "Ethnicity" and "peoplehood" feel too tribal, particularistic and focused on survival. "Heritage" seems too bland, and doesn't do justice to the richness of Jewish tradition; it is also strangely static. "Culture" might work, but seems too broad and diffuse and often focused on nostalgia.

There is another family of terms that links to the notion of *tikkun olam* — a phrase that has come to mean, roughly, making the world a better place. This impulse, combined with the idea of questioning conventions or idola-

tries, comprises the aspect of Jewishness that focuses on "social responsibility." But what do we really mean by that? Social responsibility might suggest the concept of "civic engagement", which has been used in recent discussions about the malaise and apathy that seem to be threatening democracy. But "civic engagement" is reminiscent of forms of voluntary activity that I connect with a previous generation, and doesn't describe my engagement with important social challenges.

"Ethics" sounds too distant and fixed, "morality" is associated with the Christian right. "Social activism" is too connected to social movements that have not been terribly effective. I would prefer a term that captures a deep commitment to questioning conventions, the notion of making the world better from *tikkun olam*, but also the need to ground idealism in the realities of the world. None of the terms we often hear do this.

Perhaps Jewish is as much a "method" for engaging with the world as it is anything else. This means thinking in terms of adverbs and verbs, not nouns. Maybe I'd feel better if Jewish was a word that referred to how we "believe", "identify", have "faith", appreciate the "sacred", "reflect", are "loyal", "engage", find or seek "meaning", and challenge "idolatries". And not just how we do each of these things, but how these activities are and will be combined. It makes sense to move in this direction during a transitional period, when the ways we form communities, our own identities, think about our families, our work, and politics are changing. Once we become conscious-or self-conscious-about words, we can be freed to reinvent.

*Dr. Shari Cohen is a Senior Fellow and Director of the Jewish Public Forum at CLAL—The National Jewish Center for Learning and Leadership.*

## Miracle Within A Miracle

Continued from page 2

ed. The mayor invited the Progressive Movement to make an official request for a synagogue building in Moscow after he was told that the building originally given to the Movement six years before had been taken over by the mafia.

Our delegation also visited the new offices of Hillel. Students in Moscow now have programs available to them similar to those that Hillel offers on college campuses across the United States. Moscow Hillel has had significant success in engaging students in their High Holyday, Shabbat and cultural programs.

I suspect the most surreal part of the trip was our visit with the faculty of Moscow Jewish University. There is currently under consideration the possibility of some rabbinical training for the Progressive Movement by the faculty there. We met in a lecture room in the old Moscow University building whose exterior belied the crumbling interior. It is amazing that students can study under such poor conditions yet we saw them in the halls and

classrooms. Jewish studies are now a part of the curriculum of Moscow University which up until ten years ago rarely accepted a Jewish student.

We left Moscow for Minsk marveling at the remarkable renaissance of Jewish life in just ten years and full of hope for its full flowering into a vibrant Jewish community on the world scene.

Minsk is in Belarus, a country that is still under a Soviet-style government although the titles of its leaders may have changed. The economy today in Belarus is very fragile. This is quite obvious the minute you step into the airport where there was no heat nor light and almost no traffic.

Minsk, once in the heart of the Pale of Settlement, had a population of 440,000 in 1939 of whom 53% were Jews. Today Minsk has two million people and perhaps about 25,000 Jews. Of the 82 synagogues that were in Minsk before 1917 only seven buildings remain and these have not been returned to the Jewish community. We saw one of these, a very imposing synagogue building, now housing a

theater. Minsk was almost totally destroyed during World War II and was rebuilt during the Stalin era. There has been some public buildings erected during the past decade but many apartment buildings appear to have been left unfinished when the money ran out.

There is a very powerful monument to the victims of the Holocaust at the site of a sandpit which was the burial place of thousands of victims murdered during one of Eichmann's killing sprees. Today it is a grass-covered sandpit with a series of steps leading down into it. Descending alongside the stairs is a line of bronze statues depicting a line of victims ... children clinging to parents and at the end of the line of figures a lone violinist playing his fiddle.

Perhaps one of the most fascinating parts of my trip was the visit to Mir about an hour and one-half bus ride from Minsk. It was once the center of Jewish culture and the site of the famous Mir Yeshivah. As late as 1939 Talmudic students were coming from all over the world to the Yeshivah. Today no Jew lives in this shtetl which is part

of a collective farm. It is just a little village of single wooden cottages along unpaved lanes. There is a town center around which are a few small shops. We stopped at the one story building which once housed the Yeshivah and now is the post office. We visited the cemetery where high grass has almost completely covered the gravestones. But the saddest story about this town is hidden deep in the woods. There we saw the burial site of the hundreds of Mir Jews who were killed by the Nazis. After the war the survivors built a memorial here but the Soviets removed any signs that indicated that the victims were Jews.

So much for the past — and now to the present and hopes for the future. Our WUPJ delegation met for dinner at the home of Martin Peled Flax, the Israeli Ambassador to Belarus, who at that moment was most anxious to talk about the situation in Israel. Ron Schechter, the First Secretary at the Embassy, told us that aliyah is increasing from Belarus. There are three reasons why Jews are emigrating: political, economical, and ecological. He

said that the high rate of cancer deaths (Chernobyl?) has made emigration a very important consideration. He told us that most people in Belarus know nothing about their Jewish roots. On anti-Semitism he said that there is none on the political and governmental level but in everyday life people tell of anti-Semitism.

We visited Hased which is the Joint Distribution Committee's installation in Minsk. It is financed in part from reparations as well as funds from world Jewry. Rabbi Jonathan Porath who supervises JDC activities told us about an extensive outreach to the elderly with food and social services, family camps, holiday programs, libraries and training of welfare workers.

Our first meeting with the Progressive Congregation Simcha was at their Shabbat Services and Dinner. Two hundred and forty people of all ages gathered in a rented hall for the service conducted by Rabbi Nelly Shulman, a young Russian woman who only a year ago completed her seminary

Continued from page 15



# JEWISH PERSPECTIVES

## Jews Are Preeminent In The Sciences

by E. E. JAFFE

In the November 17, 2000 issue of the "Jewish Voice" an article appeared about Jewish demography in the USA. The forecast that by 2030 there will be more females than males in the oldest group was not surprising, given the known greater longevity of the human female species. In the age groups of 25 to 60 the split was about the same now as it is expected to be in 2030. These are the years when professional people, particularly scientists, make their most important contributions. The article was closely followed by one on intermarriage in the American Jewish community. The surprising disclosure taken from the National Jewish Population Survey was that 52% of Jews who married between 1985 and 1990 had wed non-Jews.

Notwithstanding all these sociological and demographic changes Jews have been in the past and continue to this day, on average, to be real achievers. This is particularly true in the sciences as measured by the number of Nobel science prizes awarded to Jews. Although

selection of Nobel awards is subject to criticism, it nevertheless receives widespread international recognition and is an excellent indicator of achievement in general and achievement in the sciences in particular. It is instructive to compare the number of science Nobel prizes received by Jews relative to the totals received by all other groups combined over the period 1901 to 1990. Over this period a total of 247 science prizes were awarded throughout the world of which 54.4 or 22% were awarded to Jews based on data obtained from the Nobel Foundation Directory of 1991-1992. This is an amazing statistic since Jews constitute only 0.27% of the total world population.

Many prizes were shared by two or more scientists and a few are listed under more than one nationality. This is reflected in the prizes fractional numbers. It is noteworthy that the percentage of Jewish recipients was remarkably constant over the nearly 90 years of the survey. The lowest percentage was recorded for the period 1931-1940. Only 10% of the awards went to Jews because of a sharp

decline in the number of German and Austrian winners, and the highest, 36%, occurred in the period 1971-1980 when a majority of the prizes were won by Americans. In fact, in that period the number of Americans who won prizes was greater than that won by all other countries combined. It is also instructive to analyze the numerical relationship between Jewish prize winners and Gentiles in all leading countries of the world where science Nobel prizes had been awarded.

The critical influence of Jews in the sciences is quiet apparent from the above data. It is actually astonishing that, per capita, Jews have won 5.3 times more prizes than Protestants, 64.8 times more than Catholics, and relative to Muslims they won 3890 times more. These numbers are truly staggering. It is a fact that most achievement by Jews occurred in predominantly Protestant countries. It is in such countries that the individual is able to choose freely his or her own faith which is a principal of democracy. And there appears to be a direct relationship between inventiveness and democratic systems of

government. Why are Jews so outstanding in the sciences within democratic countries? It is a difficult question to answer. The preoccupation with learning in the Jewish family has been a tradition for a very long time and, therefore, must be considered an important factor. And, discrimination in a great number of undemocratic countries has focused Jewish attention on areas where brain power outweighs any deliberate downgrading of capable people. The resulting eminence of so many Jews in the sciences is a tribute to their talents and perseverance, some times in strange and inhospitable environments.

A difference of 20% or 30%

would be considered remarkable, but we are dealing with differences of hundreds, even thousands percent. And this type of performance was nearly constant over a very long period of time. Clearly, scientific insight by Jews is much more common than by the other denominations described in this article. Jews can be satisfied, indeed delighted with such performance. Hopefully, this will continue in the future because inventions and their subsequent exploitation leads to wealth and that in turn creates a better life for all inhabitants of this world.

Ed Jaffe of Wilmington is a frequent contributor to The Jewish Voice.

Prizes per 100,000 people

	France	Germany	UK	USA	Other*	Total
Jews:	0.9	1.4	1.6	0.71	0.26	0.56
Gentiles:	0.03	0.05	0.07	0.046	0.005	0.013
Ratio of prizes per 100,000 people:						
Jews: Gentiles	30:1	28:1	23:1	15:1	52:1	43:1

Total of 19 other prize winning countries.

The overwhelming contribution by Jews is totally out of proportion to their numbers which on average is 43 times greater than that of all Gentiles combined from 23 different countries.

In addition, it is worth comparing Jewish winners with those of other religious denominations over the same period of time, from 1901 to 1990.

Religious Denominations*	# of Awards	% Of Total	Prizes Per Million Pop.
Jews	54.4	22.0	3.89
Christian:			
Protestants	157.9	63.9	0.74
Catholics	26.2	10.6	0.06
Orthodox	4.1	1.7	0.03
Buddhists	2.2	0.9	0.01
Hindu	1.9	0.8	0.006
Muslim	0.3	0.1	0.001
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\*Data obtained from B. and J. Schlessinger, The Who's Who of Nobel Prize Winners, 1901-1990, 2nd Edition, Oryx Press, Phoenix, Arizona, 1991; Encyclopedia Judaica and World Christian Encyclopedia.

### Miracle Within A Miracle

Continued from page 14

training in London. As she conducted the service she took the time to teach about the prayer before it was recited or chanted. The liturgical music was definitely of today from Israel and from the West.

Saturday morning we again visited Congregation Simcha for Shabbat services. These were held in the Hecec which does make it facilities available to the congregation on weekends. For Shabbat lunch I was invited to the home of one of the congregants who graciously hosted several of us from the delegation. Unfortunately the conditions under which she lived, crowded apartment and deteriorating building, reminded me of my

earlier visit in 1978. There has been no progress here in living conditions.

On Sunday we visited Congregation Simcha's Sunday School held in rented facilities where about 60 children from 4 to 15 participate in the morning service and then attend classes on the holidays, Hebrew, English, arts and crafts, etc. during the rest of the day. Rabbi Shulman is a very talented leader and from my observation a master organizer. She has done wonders in the year or so that she has been in Minsk.

There is an air of struggle in Belarus. While there is no state-supported anti-Semitism the people feel it. The political system is fairly oppressive and times are

tough. Rabbi Shulman and Yaacov Bessin, the leader of the Progressive Movement in Belarus are doing valiant work reaching out to those who want to lead a Jewish life. In many cases they are children and grandchildren of mixed marriages. Rabbi Shulman uses the Law of Return criteria as the basis for membership in Congregation Simcha.

The miracle here is that those whose Jewish roots were long buried under Communist atheism are eager to be Jewish. We marveled at how very talented, dedicated people with meager resources have succeeded as well as they have in creating a Jewish community. They deserve our wholehearted support.

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## JEWISH ARTS AND CULTURE

# My Yiddishe Mama's Dream

### Philadelphia Jewish Film Festival Celebrates 20th Season

by Joel F. Glazier

The Israeli documentary film, "My Yiddishe Mama's Dream," in Hebrew with English subtitles, opened the 20th Philadelphia Jewish Film Festival in November. The 62 minute film explores the life of Daniel Oren, the highly regarded director of the Israeli Opera. The son of an Arab father and Jewish mother, Oren may be a poster child for conflict as he relates his experiences growing up in Gaza, Jaffa and Chadera. Neither Jewish nor Arab children liked him.

However, what becomes clear shortly into this moving biographical film, is the conflict Oren had his entire life with his mother. Before his birth, his mother, raised in an ultra-Orthodox family, had a dream she would have a musician for a son. After the birth of Daniel, her life became an obsession that she get him the best private music

tutors in all of Israel. We learn of this singular focus from Oren, who relates in somewhat painful and bitter terms, the story of his life and his mother's perceptions. This story is told as the camera follows Oren rehearsing and then finally directing the Israeli Opera's dramatic adaptation of La Boheme.

Taking up residence in Tel Aviv and Rome, Oren is followed as he prepares and conducts the opera. He visits his dying mother between jobs and a humorous episode keeps the film from being entirely angst filled. Before the opera's premiere, as luck would have it, we watch the cool but Israeli "no problem" panic as one of the horn players shows up for the premiere without her horn. A quick search of the neighborhood around Tel Aviv's Opera House resembles a phone search for a 10th man needed for a daily minyan. This search, too, is unsuccessful, so the entire pre-

miere is delayed 30 minutes and all the time Oren continues telling his life story to the camera.

Award winning Israeli director, Asher Tlalim, spoke to the Philadelphia audience after the film. His intent, he said, was to show the conflict of Danny Oren's life growing up Arab and Jewish. However the conflict with his mother and her strict upbringing unfolded as he followed Oren around for a year. Tlalim, who has made over 50 documentary films in Israel, spoke of the many musicians he has met, and that they were all driven by their mothers. He also spoke of preferring documentaries as realistic films are better than fiction with their conflicts, plot twists and surprises. A respect for the musically gifted Oren comes through in this new film from Tlalim, who himself, is an award winning film maker in Israel.

#### PHILADELPHIA JEWISH FILM FESTIVAL INFORMATION FOR DELAWARE VOICE READERS

The 20th annual Philadelphia Jewish Film Festival will present 7 films this year. From November to April one new film a month is screened, which explore Jewish themes, traditions and perspectives. All films are screened on weekends at the Gershman Branch JCC at Broad and Pine Streets in center city Philadelphia. This location is easily accessible via I-95 and is just a 30 minute ride from the Wilmington area.

For future reference, Dec. 9 - 11, will feature the French film VOYAGES, about three women who come together unexpectedly and share their past as Holocaust survivors; Jan. 6 - 8, is the Italian film THE LOST LOVER, inspired by Israeli writer A.B. Yehoshua's book; February 3 - 5 will show SHYLOCK, the Canadian film about Shakespeare's controversial character through the years; March 3 - 5 is MAN IS A WOMAN, the French film addressing deceiving first impressions. March 22 - 25 is the Young Filmmakers Weekend, with 4 new short American films and the final entry on March 31 - April 2 is WOULD I LIE TO YOU?, a French comedy exploring the confusions involving Gentiles, Sephardic and Ashkenazic romance.

All films this year are Philadelphia premieres and many festival films show up later as feature releases or PBS broadcast movies. Opening nights on Saturday usually include a guest speaker and an optional reception in the comfortable surroundings of the Gershman JCC. Complimentary tea and cookies are available at evening screenings that add to enjoyable viewing. Ticket and other information is available by calling (215) 446 - 3033.

## Say It Loud/I'm Half Jewish And I'm Proud

by Michael Aushenker

Married authors Daniel Klein and Freke Vuijst know what its like to experience the half-Jewish dilemma. Several years back, their half-Jewish daughter, now 21, experienced some discrimination during a trip to — of all places — Israel.

"Samara had a terrible time at a kibbutz in Israel where they basically said she was not Jewish," said Klein, "despite the fact that she had a bat mitzvah and spoke Hebrew."

Klein, who is Jewish, and Vuijst, who is Dutch Protestant, decided to address half-Jewish issues and celebrate half-Jewish pride and culture in their new collection of tidbits, trivia, and tongue-in-cheek tips, "The Half-Jewish Book" (Villard Books).

Vuijst — whose parents helped hide Jews during wartime— told

me that, sometimes, comments emphasizing continuity within Jewish culture not only hurts the half-Jewish offspring, but the non-Jewish parent.

"It is troublesome when you're a non-Jewish partner," said Vuijst, "and you're made to feel like you're doing something wrong, something detrimental to the Jewish culture" by marrying a Jew. However, Vuijst added that she has not experienced such resentment within the Jewish community of the small Massachusetts burg where the authors now reside.

What Klein and Vuijst could not foresee until researching their book was the kindred spirit half-Jews shared; a sort of unofficial network of bonding based on shared injustices and cultural ambivalence. Klein even believes that many "half-Jews are more likely to get a Jewish education with one parent than those with

two Jewish parents," who might take their Judaism for granted.

"One thing that all of them spoke about is a heightened sense of duality," said Klein. And the authors feel that half-Jews are "more tolerant of other cultures and points of views," perhaps explaining the plethora of half-Jewish talent. Adam Sandler touched on this cornucopia of celebrities in "The Chanukah Song" when he put together half-Jews Paul Newman and Goldie Hawn to make one "fine-looking Jew." Now Klein and Vuijst take it one step further in their book, as they lionize the long list of famous half-Jews, such as half-Jewish/half-Irish Protestant Daniel Day Lewis, who married half-Jewish/half-German Protestant Rebecca (son of Arthur) Miller; or Lisa Bonet and Lenny Kravitz. In fact, the half-Jewish factor has produced many of popular cul-

ture's sexiest thespians in recent years — Noah Wyle, Alicia Silverstone, Gwyneth Paltrow, Harrison Ford, David Duchovny, Ben Stiller, Matthew Broderick and his wife Sarah Jessica Parker, and the Arquettes (including Rosanna, Patricia and David) all have half-Jewish heritage; of another generation, Anthony Newley and Joan Collins, each half-Jewish/half-Wasp, and comic actor Peter Sellers was half-Jewish, half-Anglican.

Since the book's publication, Klein says that he has been flooded with e-mail from people pointing out the half-Jewish celebrities list excluded — Robert De Niro, Andy Garcia. However, "The Half-Jewish Book" is not short on witty inclusions, such as Amy Irving, the half-Jew best known for portraying Jewish women in "Crossing Delancey" and "Yentl"; and "The Rugrats" Tommy Pickles, the first

ever animated half-Jew, created by the now-divorced half-Jewish couple Arlene Klasky (Jewish) and Gabor Csupo (not). And "wannabe half-Jew" Howard Stern, who has routinely claimed to be part Italian, is outed as the full-blooded Jew he really is. Readers will also find an extensive interview in the book with author Judy Blume discussing why she made her eponymous character half-Jewish in "Are You There, God? It's Me, Margaret."

Perhaps shedding some light on the absurdity of prejudice, the authors rightly include the famous words of Groucho Marx, who was stopped from swimming at a restricted country club's pool because of his religion:

"My son's only half Jewish — can he go up to his waist?"

Michael Aushenker is a staff writer for the Jewish Journal of Greater Los Angeles

## Jewish Artists Still Making An Impression

By Stacia Friedman

Paintings by two great Jewish artists, Amedeo Modigliani (1884-1920) and Chaim Soutine (1895-1943), are among the masterpieces now on display at The Phillips Collection in Washington, DC, thru January 21, 2001. Degas to Matisse: Impressionist and Modern Masterworks from The Detroit Institute of Art features 58 paintings sculptures, and works on paper by Cezanne, van Gogh, Seurat, Matisse, Renoir, Degas, Picasso, Gauguin and their peers. Highlights include: Modigliani's Young Man with a Cap, Soutine's Woman in Profile, Paul Gauguin's Self-Portrait, Edgar Degas' Violinist and Young Woman, and Vincent van Gogh's The Riverbank, La Grenouillere.

The Phillips Collection is distinguished not only by the quality of its exhibitions, but also by its elegant architecture and prestigious location. Walking distance from Dupont

Circle on a tree lined street surrounded by elegant embassies, the museum was originally the family home of its founder, Duncan Phillips. If you are visiting for just the day, lunch is available in the museum café or local restaurants. And don't miss the museum gift shop. It's small but brimming with innovative books and gifts for art lovers of all ages.

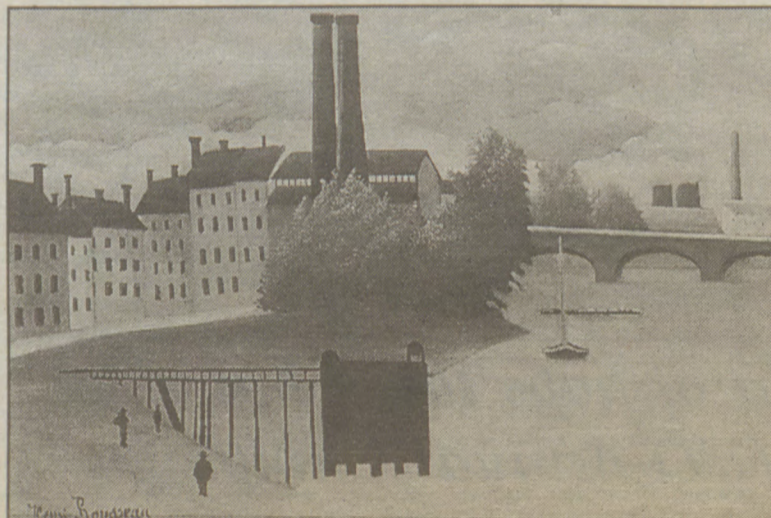
If you have time to explore more of the Capital's art treasures, Hotel Lombardy, a European style hotel conveniently located in the Foggy Bottom section of the Capital, is offering a special art lovers' package which includes: a one-night stay in deluxe accommodations, pre-museum lunch in the Venetian Room, admission for two to The Phillips Collection and a book commemorating the exhibition. For reservations, call 800-424-5486 or check their website, www.cchotel.com.

The Phillips Collection, 1600

21st Street at Massachusetts Avenue, NW, is open Tuesday through Saturday, 10 am-5 pm; Thursday evenings until 8:30 pm; Sunday, 12-7 pm; closed Monday. \$11 adults, \$9 students and seniors.

No charge for persons 18 and under. Timed-entry ticketing on weekends. Tel. 202-387-2151; www.phillipscollection.org.

Stacia Friedman is a freelance writer based in Philadelphia, PA.



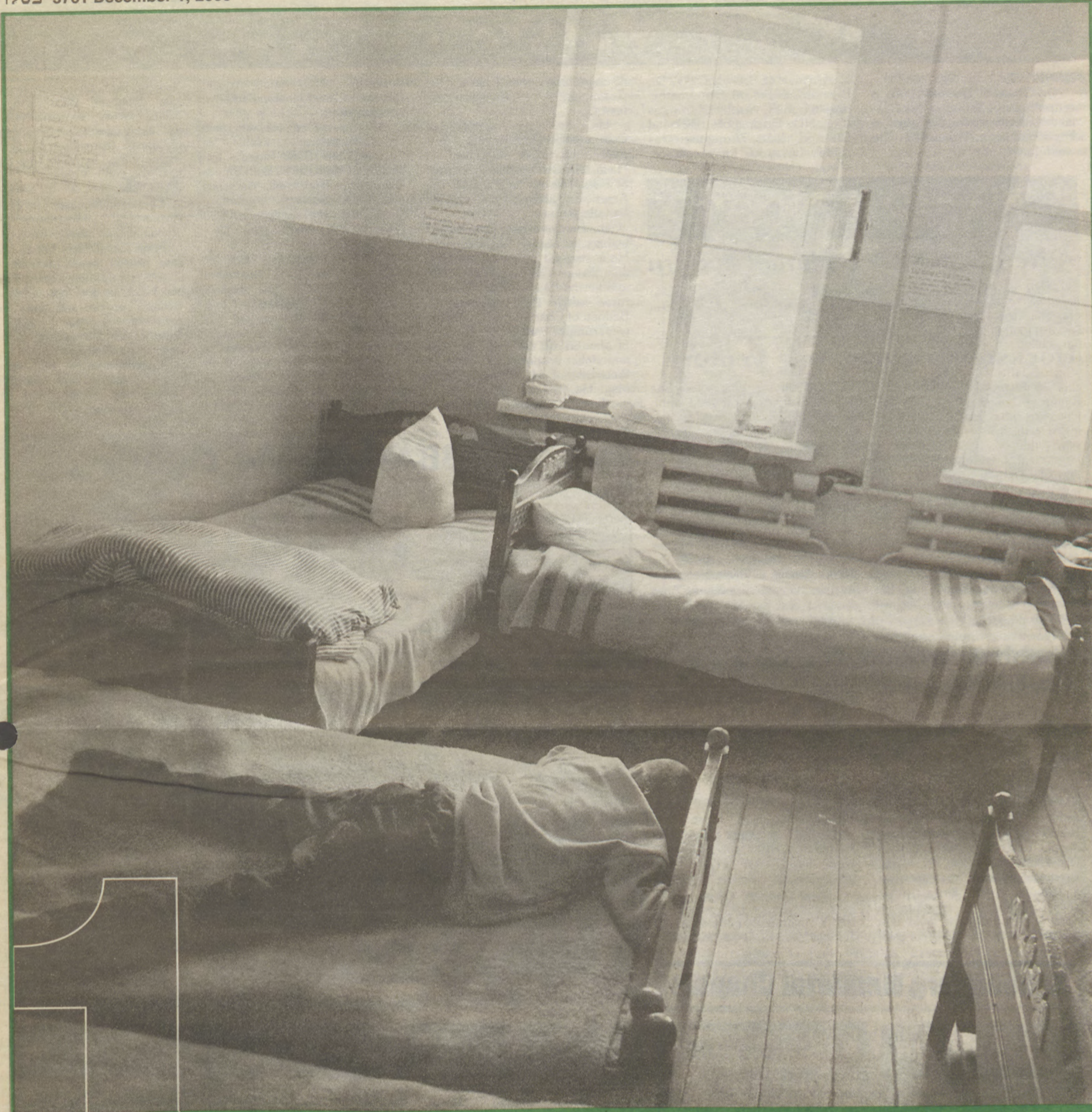
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What if there was a place where you could make the connection to Jewish values, Jewish people, and Jewish communities all over the world? A place where you make the difference? There is. The Jewish Federation of Delaware. A special place that belongs to all of us.

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# MILESTONES

## BENNETT

Dr. Gerald D. Bennett, D.O., a retired Osteopathic physician, died November 22 at his home at Forwood Manor, Wilmington. He was 71.

A native of Brooklyn, NY, Dr. Bennett served at Osteopathic hospitals in Ft. Worth, TX, Kansas City, MO, Indianapolis, IND and Chicago, ILL. Throughout his career, he strove for excellence,

distinguishing himself as a chief pathologist and as a medical professor.

He was a member of Congregation Beth Emeth, a lifetime supporting member of Hadassah and a past president and long-term member of the American Society of Osteopathic Pathologists.

Dr. Bennett was pre-deceased by his wife, Marian Segal Bennett. He is survived by a daughter; Dr. Joan Bennett of Sioux Falls, S.D. and her husband, Robert Groman three sons; Rabbi James M. Bennett of Charlotte, N.C. and his wife, Amy; Jonathan E. Bennett of Manton, MI and his wife Rita, and Rabbi Joshua L. Bennett of West Bloomfield, MI and his wife Meg. He also is survived by two brothers; Lawrence Bennett of

Bethesda, MD and Arnold Beneett of Newfoundland and five grandchildren.

A memorial service was held on November 26th at Congregation Beth Emeth, followed by interment in Beth Emeth Cemetery. The family requests that contributions in his memory be made to the synagogue, 300 West Lea Blvd., Wilmington, DE

## GOLDMAN

David S. Goldman, 93, of Ingleside House, died November 15. He was a Wilmington resident for his married life. Wilmingtonians frequented his store, Delmarva Cut Rate, located at 4th and King Sts. He was a member of Congregation Beth Shalom and its Men's Club and was also a life member of the Montefiore Mutual Benefit

Society. He is survived by his wife, Ida; daughter, Beth; son, Dr. Allan; sisters, Blanche Hanson and Jean Greene and two grandchildren. Contributions in his memory may be made to a charity of the donor's choice.

## JACOBSON

Eliot(Jake)Jacobson, brother of Ronna J. Hochman died November 26. He is survived by his wife, Jacqueline, his daughter, Lisa, his son, Jared, his father Mel Jacobson and his sisters Ron Hochman and Cindy Pfalzgr. Funeral services and burial were held on November 30th in Reston, VA. Shiva will not be observed in Wilmington.

Contributions in his memory may be sent to the Milton and Hattie Kutz Home, 704 River Road, Wilmington, DE 19809

## NACHAS NOOK

### A New Daughter Of Israel Is Born

Mazel tov to Ruth and Shelly Weinstein on the birth of their granddaughter Talia Danielle Paulson.

Talia is the daughter of Debbie Weinstein and David Paulson of San Francisco, California.

### Hockstein Begins New Venture

Sara Hockstein, LCSW, today begins a private practice in psychotherapy and hypnosis for adolescents and adults after a nine-year affiliation with Psychiatry

Associates, PA in Wilmington. She will meet with clients at 1311 North Rodney Street in Wilmington. For additional information, please call 656-1295.

### Tickled Pink -

### Ainbinders Are 1st Time Grandparents

Rebecca Elana Kleiman marked her debut on October 25, 2000 making Harriet and Zarah Ainbinder of Wilmington first time grandparents. Rebecca is the daughter of Richa and Michael Kleiman of Blue Bell, PA. Also

kvelling are paternal grandparents Marcia and Jack Kleiman of Elkins Park, PA Rebecca received the Hebrew name of Rivka Hana during her naming ceremony at Adas Kodesch Shel Emeth which Harriet Ainbinder serves as president.

### Shabbat Around The Clock

Continued from page 1

While participants in Hillel at the University of Delaware's campus enjoy services and a Shabbat dinner every Friday night, this past week held a slightly different celebration for Havdallah. "There was a Fire and Ice Program which included Havdallah services and ice skating," said Renne Shatz-Amdur, Executive Director of U of D's Hillel. According to Maura Proser, a student, "The event was a huge success." Since Proser always celebrated Shabbat at home growing up, she knew that she would look for Hillel on cam-

pus to continue those wonderful feelings she has about Friday nights. "I love going to Hillel because it allows me to have Shabbat with my new family, namely all my new friends in Hillel. Lighting candles together, davening together and eating together just enhances the holiness of the evening in my mind," Proser said.

Matthew Schwartz agrees with Proser that Hillel is definitely his home away from home. "Hillel allows me to continue exploring my Jewish background and I was very involved in high school in NFTY (National Federation of Temple Youth) so I was looking to

## SHABBAT Candle Lighting

### DECEMBER

### 8TH - 4:20 PM

### 15TH - 4:21 PM



Albert Einstein Academy students study Shabbat prayers under the tutelage of Rabbi Ellen Bernhardt, head of school.

## Schoenberg Memorial Chapels



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continue that experience in college," Schwartz said.

"There is a communal atmosphere to Hillel services that is a very unique feeling," Jared Mittleman, another U of D student explained, "In an attempt to be as inclusive as possible, Hillel's services are a mix of different traditions which appeal to all congregants."

As the sun set last Saturday evening, the JCC's Youth and Family Director Greg Rappaport was busy welcoming over 50 people to a Havdallah Hayride and Bar-B-Que. "The best part about this event was that we were able to do the service and bar-b-que at the center with Cantor Judith Naimark of Congregation Beth Shalom in Wilmington leading the service," he added.

Rosi Crosby, who attended with her husband Rich and their two sons, explained that the event has become a tradition for her family. "One year our parents even came with us and now we look forward to not only reinforcing the Judaics,

but welcoming fall as well," she said. "We see the same families year to year so I know that others are making this an important tradition too," Crosby said. "The evening was beautiful, filled with singing and laughter and a warm feeling of community spirit," she added.

Havdallah activities that night focused on "the scents of Havdallah" according to Rappaport. "It was fun for the kids and parents alike to try to guess what was in each container," he explained. "We were in the dark on the hayride and this game was a terrific way to get in tune with our sense of smell since Havdallah is about spices and their unique smells," he continued. A hint as to what was in the containers; some very bright attendees identified crayons, coffee grounds, cloves and mint, Rappaport mentioned.

Rappaport added that many new family activities are planned for next year including a challah baking program, a brunch and

bowling event and two Shabbat family dinners at the Center. "We will also have our annual Passover Market for a week which families seem to enjoy as well," Rappaport said.

The Jewish Federation proudly supports all these agencies and provides many of the funds necessary to see these programs to fruition. Federation builds community, provides comfort and makes dreams come true. It's your connection to the Jew across the street and the Jew around the world. It's a shared commitment from childhood to old age, which is exemplified in the various Shabbat celebrations around the clock in Delaware.

All these celebrations connect our family, friends and community to Jewish values. Jewish people and Jewish communities all over the world. Where else could you find such rich traditions of advocacy, education responsibility and tzedakah? Federation. A special place that belongs to all of us.



# 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.

### TALKING TURKEY TO FIGHT HUNGER

Empire Kosher Poultry, producer of all-natural kosher chickens and turkeys, will help feed the hungry through its annual "Pound for Pound" program. For every pound of turkey purchased through the end of the year, Empire will provide a pound of kosher poultry to soup kitchens, food banks and community groups serving the needy. To make your purchase count, save the weight label from any turkey (fresh or frozen) purchased between Nov. 1 and Dec. 31, 2000. Send the label to: "Pound for Pound," Empire Kosher Poultry, RR5 Box 228, Mifflintown, PA 17058, before Jan. 15, 2001. Individuals and groups participating will receive certificates of appreciation from Empire, acknowledging their donations, as well as money-saving coupons.

### MINGLE AT A SINGLES BRUNCH

Singles Mingles invites area singles ages 40 and older to join the group for a lavish brunch at Doubletree Hotel, Rte. 202 (Concord Pike) adjacent to the Concord Mall. The action begins

Sunday, December 10 and costs \$8.95 per person. Meet in the lobby at 11:30 a.m. sharp and join in the fun. Please call Joan at 798-1786 for more information.

### ORT HOSTS BOOK DISCUSSION GROUP

The Brandywine Chapter of Women's American ORT will meet on Tuesday, December 12, 7:15 p.m. to discuss Myla Goldberg's book "Bee Season". The program will be held at the home of Eileen Sarter at 7:15 p.m. Please RSVP to Eileen at (610) 268-3820.

### DELAWARE GRATZ OPENS ITS DOORS

Parents of prospective students are invited to participate in one of three upcoming Open Houses at Delaware Gratz Hebrew High School. Come and attend classes with your children on Tuesday, December 5th, 7 p.m. to 9:05 p.m., Thursday, December 7, 7 p.m. to 9:05 p.m. or Sunday, December 10, 10 a.m. to 1 p.m. For additional information, please call Marlene Milunsky, principal, at 478-8100.

### JEWISH FAMILY SERVICE PROVIDES EMOTIONAL AND SPIRITUAL SUPPORT

The Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service, will offer a Jewish Healing Service, December 18, 7:00 p.m. to 8:30 p.m. at the Jewish Community Center Board Room, Garden of Eden Road, North Wilmington. The agency also sponsors an on-going Bereavement

Support Group which meets every other Tuesday, 1:00 p.m. to 2:30 p.m. The group helps widows and widowers cope with the loss of a loved one. For additional information, please call JFS at 478-9411.

### GRANDPARENTING CHILDREN OF INTERFAITH MARRIAGES

Newark Hadassah has formed a support group for grandparents of children of interfaith marriages. Discuss ways to bridge differences and develop a strong Jewish identity. New members are welcome. Please call Leni Markell at 737-5473.

### JFS HELPS MEDIATE DIVORCES

Jewish Family Service now adds divorce mediation to its broad range of programming for separating and divorcing families. Dory Zatuchni, LCSW, JFS executive director and Rory Godowski, Esq. will facilitate the sessions. This new service is designed to help couples create their own divorce agreements. For more information, please call 478-9411.

### JOIN SINGLES MINGLES

If you are Jewish, single and over the age of 40, join Singles Mingles to celebrate the end of 2000. The group will gather on Saturday, December 30th, 7 p.m. at the home of Elinor Abend, 1303 Delaware Avenue. Please bring a covered dish appetizer, main course or dessert to the party and call 778-4432 by December 27th to confirm your attendance.

### CELEBRATE CHANUKAH AT BETH SHALOM

Congregation Beth Shalom is holding a Family Chanukah Party on Sunday, December 17 from 10 a.m. - noon. The party will feature Miss Hollywood's variety show and

balloon twisting, Chanukah crafts and games, and brunch. The price is \$5 per person (\$15 maximum per family) in advance, and \$7 per family (\$21 maximum per family) at the door. Call the synagogue office at 654-4462 with questions.



**HAROKDIM DANCE GROUP PERFORMS AT LONGWOOD GARDENS:** Members of the Harokdim Dance group from Adas Kodesch Shel Emeth in Wilmington will perform on Sunday, December 10th for Longwood Gardens Chanukah Celebration. The twelve-member dance ensemble has performed at the Israel Folk Dance Festival in New York City as well as locally at Café Tamar and Concord High. For additional information about the Chanukah program, call Priscilla Johnson, Performing Arts Coordinator, at (610) 388-1000, ext. 451

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## Latkapalooza III ! Latkapalooza III ! Latkapalooza III !

Young Jewish Adults of Delaware

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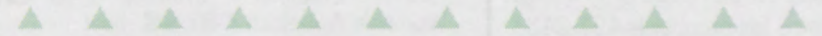
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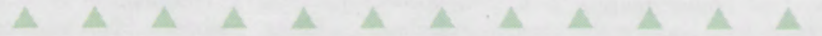
**Do a little Chanukah shopping...**

Gifts, Judaica, artwork, toys and other special one-of-a-kind items will be on display and available for purchase at our gift and craft bazaar. Stop in early and check out our new vendors! The bazaar opens at 10:00 a.m.!



**Enjoy a quick morning bite...**

New this year! Since the gift and craft bazaar is opening early this year, bagels and donuts will be available for purchase until 11:30 a.m. Don't forget we have a variety of delicious lunch menu items too!



**Take a chance with our raffle...**

Buy a raffle ticket or two at Choopla and you could win some great prizes, goods, services and fitness! All proceeds from the raffle will benefit programs and services at the Delaware Jewish Community Center.



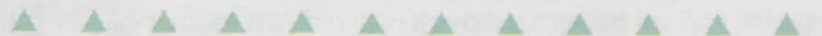
**Nosh on some of your favorites...**

Our Kosher Deli will feature lots of delicious items including latkes, knishes, steak sandwiches, subs, falafel, chicken nuggets, french fries and much more. Deli items will be served from 12:00-3:00 p.m. by our notable Celebrity Volunteers.



**Just for the kids...**

Many exciting activities! Jump on the moon bounce, test your strength on the high striker game, have your face painted, enjoy pony rides, make your own crafts and check out the yo-yo demonstration and Jungle John!



**Lots of fun for everyone...**

Stop by auditorium and request your favorite song from one of our DJ's or perform a special song on our Karaoke machine! Check out what's in store for you in the future with our very own Tarrot Card Reader!



**A great day to join the JCC...**

Visit our membership table at Choopla and check out the special membership promotions we will be offering on this day! Stop by and meet Linda Drachman, our new Membership Director. A JCC membership makes a great holiday gift too!

