

# The JEWISH VOICE

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*New Year's Greeting card, Germany, early 20th century*  
 From the collection of the National Museum of American Jewish History in Philadelphia. For further information about museum exhibits and special events visit their website at [www.nmajh.org](http://www.nmajh.org).

## INSIDE THE VOICE

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# ISRAEL FOCUS

## Palestinians Inch Closer To Cease-Fire

By Naomi Segal, JTA

Israeli and Palestinian security officials reportedly accepted CIA Director George Tenet's proposal for a cease-fire, but the deal's success appears to hinge on the Palestinian Authority's readiness to crack down on the terrorist infrastructure it has allowed to flourish during the peace process.

Israeli and Palestinian security officials met with Tenet late Tuesday in an attempt to end more than eight months of violence.

In his proposal, Tenet called on Israel not to hit Palestinian targets, to pull troops back to positions held before the uprising began last September and to prevent revenge

attacks against Palestinians, according to Israeli media reports.

His plan also calls for the Palestinian Authority to arrest Islamic Jihad and Hamas militants, halt incitement and destroy mortar ammunition stockpiles.

The cease-fire would be the first step in implementing a peace plan recently issued by a U.S.-led fact-finding panel. Under the plan recommended by the Mitchell Committee, a cease-fire would be followed by a cooling-off period, a series of confidence-building measures and a return to negotiations.

On Sunday, Israel responded positively to most of the sections of Tenet's proposal. Speaking at a

news conference with visiting European officials, Foreign Minister Shimon Peres said the U.S. proposal "isn't perfect" but was the "best bet" to end the violence.

Israel's Channel Two Television reported that the Palestinians had accepted the agreement in principle as well, but with their own reservations.

European officials shuttled between Jerusalem and Ramallah on Sunday for talks aimed at cementing the fragile cease-fire agreement.

The prime minister of Sweden, Goran Persson, and the European Union's chief foreign policy offi-

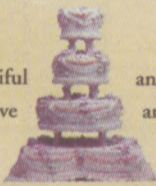


Israeli Prime Minister Ariel Sharon, left, prays next to 5-month old Yehuda Shoham during a visit to his hospital bed in Jerusalem on Sunday. Shoham, who suffered severe brain injuries on June 5 when the car he and his parents were traveling in was stoned in the West Bank, died Monday. Despite the violence, both sides inch closer to a cease fire.



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cial, Javier Solana, held talks with officials from both sides.

Solana said Sunday that Israel and Palestinians should implement a cease-fire before agreeing to confidence-building measures such as a freeze in Israeli settlement construction.

Israel has been trying to garner international support for its claim that the Mitchell Committee recommendations call for a cease-fire prior to a freeze in settlements. The Palestinian Authority insists that a freeze in settlements come as part of a cease-fire.

Diplomatic efforts suffered a setback Sunday, when Palestinians in the Gaza Strip vowed revenge during funerals Sunday for three Bedouin women killed by Israeli tank fire the night before.

Israel said the tanks opened fire after three military posts near an Israeli settlement in Gaza were fired on by Palestinian gunmen.

The Israel Defense Force's chief of staff, Lt. Gen. Shaul Mofaz, said Sunday the deaths may have resulted from a targeting mistake.

In other violence, Palestinians fired mortars Sunday at the Gaza settlements of Kfar Darom and Gadid. There were no injuries reported.

In the West Bank, Palestinian gunmen fired shots at an army jeep near Hebron, but caused no injuries.

In another development, the infant who suffered severe brain damage following an Arab stoning attack in the West Bank last week has died from his injuries. A day after the June 5 stoning, Israeli settlers went on a rampage near an Arab village in the West Bank, setting at least three Palestinian-owned buildings on fire.

Three people were wounded in Palestinian attacks over the weekend, including an Israeli driver who sustained moderate to serious injuries in a shooting attack in the West Bank.

Reacting to these incidents, Mofaz said Sunday the Palestinians had failed to follow through on a cease-fire that Palestinian Authority President Yasser Arafat had announced on June 2.

Palestinian officials in turn cited the deaths of the three Bedouin women as proof that Israel is not serious about a cease-fire.

# EDITORIAL

## Is This Marriage On The Rocks?

In 1948, American Jews vowed to love, honor and support the newly created State of Israel. Throughout this 53 year union we have shared both simchas and sorrows.

We have kvelled over the exodus of displaced Jews from the former Soviet Union and Ethiopia and watched with wonder as Israel provided them with the health, education, vocational training and other services they need to successfully begin new lives in freedom-services that we have helped to fund through our contributions to the Jewish Federation of Delaware Annual Campaign.

We have cried at the deaths of our mispochas during Israel's continuing conflicts with her Arab neighbors. We say kaddish for those innocents who have died at the hands of terrorists and we pray for an end to this

eight-month bloodbath.

As in every long-standing union, there have been disagreements, disappointments and even anger. Yet we have always remained true to our vows.

Today, Israel is questioning our commitment. Many Israelis view the imminent cancellation of the Maccabi Games, the cancellation of Israel programs by the Reform movement and the scale-back of travel to the Jewish State by other Jewish organizations as signs of abandonment.

Now, more than ever, Israel needs to see that we stand beside her-not behind her. The Jewish Federation of Delaware will travel to Israel, October 20-28. Be a part of it.

Call 427-2100 today and show that "We Are One."

### PARSHA PLACE

Week of June 15

Parshat Shelach

Numbers: 13-15

By Rabbi Yitzchok Feldman

Although Yehoshua Bin Nun and Calev Ben Yefuneh united against the scheme of the other ten spies, they were not of the same mind, or manner, in their opposition. The differences between them, according to the Chafetz Chaim, reveal two very different ways to present unpopular positions in the face of a hostile majority.

It is clear from the beginning that Yehoshua and Calev will carry themselves differently. Yehoshua receives a blessing from Moshe Rabbeinu to save him from the other spies; Calev does not. During their tour of the land of Canaan, Calev goes to pray at the graveside of the Patriarchs in Chevron, while Yehoshua remains with the group. Finally, at the end of the episode, Calev is singled out for maintaining a "different spirit." No such praise is given to Yehoshua.

In his book, *Guarding the Tongue*, the Chafetz Chaim offers two ways to fight against a popular consensus: One can fight it constantly and openly, or one can bide his time silently, waiting for the right moment to arise, and then strike decisively.

There are, he says, advantages and dangers to both methods. An open and loud opposition offers continual protection against any influence from the majority. At the same time, the majority knows where the opposition stands, will seek to suppress it.

On the other hand, a silent opposition, while safer, is also vulnerable to inner erosion and even a collapse in resolve. Yehoshua, who was an open opponent, needed special protection from the other spies, and therefore received a blessing from Moshe. Calev, however, was a silent opponent, and therefore needed a reservoir of inner strength, which is why he went to pray at the graveside of the Patriarchs. Their legacy represented the inner strength Calev would need.

Likewise, the delivery of their opposition was different. Yehoshua cried out against the spies, but he was ineffective. His opposition was expected, and the spies were able to dismiss him as the lone angry man. Calev's report, however, came as a surprise. He had an attentive audience, because he was expected to deliver the final blow to Yehoshua's position. This is why his support of Yehoshua, brought about a desperate attempt by the spies to prove their point with a fusillade of slander against the Promised Land.

The Chafetz Chaim points out that sometimes the Torah mentions Yehoshua first and sometimes it mentions Calev first. Although Yehoshua was the main student of Moshe and succeeded him as leader, Calev is still mentioned first at times to emphasize that both approaches are valid.

A loud, predictable opposition may be the way for some, but a quiet, directed opposition is more appropriate for others.

Rabbi Yitzchok Feldman is rav of Congregation Emek Beracha, formerly known as the Palo Alto Orthodox Minyan, in Palo Alto, California.

# LETTERS TO THE EDITOR

## Why Many Jews Become Liberal

A recent letter from Laurence S. Kalkstein to the Jewish Voice criticizes the Voice for what he sees as a liberal bias in its editorial policies. Mr. Kalkstein also laments the fact that most Jews are liberals, and support Democratic policy positions. He finds this puzzling, since his conservative friends are "kindly, dedicated people who...do volunteer work, give to charities and help encourage equality..."

Let me try to help Mr. Kalkstein to understand the prevailing Jewish political ethos in America. In the 1930's and 1940's, Jews were systematically excluded from many parts of American life. The exclusion of blacks, of course, was nearly total, and women faced major obstacles to personal development and advancement. The lines were clearly drawn: liberals (and more radical elements) wanted the federal government to legislate against these injustices. Conservatives (Republicans and southern Democrats), while insisting that they had nothing against minorities, wanted the issue left to the 48 states; in fact, they wanted to continue the status quo. It took decades of committed effort, and a World War, to bring about the multiple revolutions of the 1950's and 1960's, which opened up American society and generated the "upward mobility" which Mr. Kalkstein says is discouraged by liberal handouts. Even Newt Gingrich has had the grace to acknowledge that conservatives failed grievously in this area.

Now it may be argued that roles have changed, and liberals are no longer the good guys, if indeed they ever were. Consider however, the recent victory of the American women's soccer team in world competition. To be sure, the women distinguished themselves by their personal and team performance. However, the focus and resources needed to develop women to this level of athletic performance derived from Title IX, mandating equitable apportionment of school athletic funds between men's and women's programs, which liberals supported and conservatives opposed as "needless government interference". Of course, there are other women's issues of greater urgency than sports. Here we find the controlling conser-

vative wing of the Republican party having made a Faustian bargain, in which they traded their traditional support of abortion rights for the votes of religious fanatics. There's a curious irony in this: the right wing, supposedly favoring personal autonomy, rushes to deny women control of their reproductive decisions.

On the current scene, we see the Bush administration driving toward construction of a missile defense system, in spite of serious diplomatic, financial and technical problems, and in spite of a consensus view in the scientific and engineering communities that no such system can do what is promised. Against this consensus, the administration argues that it is worth building "something", even in the face of uncertain effectiveness. When it comes to countering global warming, however, we are told by President Bush and his spokespersons that there are uncertainties in our understanding of climate, and that these preclude any action to reduce emissions of greenhouse gases, again, in the face of near unanimity in the scientific community.

The illogic of these two positions relates to the liberal-conservative split. Liberals oppose the costly militarization of space and the alienation of our allies, while supporting expenditures to stabilize a livable environment. American conservatives, alas, do not. Can there be any pair of policies more antithetical to tikkun olam?

Thoughtful Jews will continue to scan the entire horizon of issues in making their political choices. They will see upward mobility reflected in the appointments of Jewish and female presidents of Ivy League schools. They will see the upward mobility of thousands of African-American professionals as a result of "liberal" legislation. They will acknowledge that liberal policies did not solve all of the structural problems of our society, and they will decide that on balance, self-interest and a Jewish commitment to "building the world" warrant continued support of our traditional, liberal world view.

Sincerely,  
Gilbert Sloan,  
Wilmington

## Kalkstein, 'A Breath Of Fresh Air'

"A breath of fresh air." My thought as I read Mr. Laurence Kalkstein's letter in the May 25 issue of the Jewish Voice.

The letter writer accurately described what I have found to be the Jewish Voice's consistent failure to present in its editorial and political commentaries perspectives other than those of the liberal press.

My purpose in writing this is not to repeat Mr. Kalkstein's well-articulated argu-

ments, but to commend him for his initiative in taking you to task for failing to present political balance to your "diverse readership."

Hopefully, Mr. Kalkstein's comments will serve as a wake-up call to the Jewish Voice's editorial board and staff.

Sincerely,  
William Resnick  
Rockland



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ISSUE	FOCUS	DEADLINE
JUNE 29	BUSINESS AND PROFESSIONAL GUIDE	JUNE 21

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### Dry Bones

**Panel 1:** I'M TRAPPED! IF WE DON'T STOP ATTACKS THEY'LL SAY WE WON'T.

**Panel 2:** BUT IF WE DO STOP, THEY'LL SAY WE COULD'VE ALL ALONG.

**Panel 3:** I'VE GOT IT! BLOW YOURSELF UP AND WE'LL BLAME IT ON ISRAEL.

**Panel 4:** HEY... WE'D MAKE A REALLY BIG DEAL OUT OF IT!

## FEDERATION FOCUS

# Bloom Honored With Tri-State Institute Award

Seth Bloom, manager of the community Capital Campaign organized by the Jewish Federation of Delaware, recently received a Professionals of Excellence Award from the Tri-State Institute of Jewish Communal Leadership. Bloom, a vice president of the fundraising consulting firm of Waters, Pelton, Ostroff & Associates, was described by presenter Judy Wortman, executive vice president of JFD, as "a mensch as well as a professional of excellence." Wortman, an Institute founder, added that "I continue to be impressed that a man so young has acquired so much passion for Clal Yisrael and caring for his fellow man."

Bloom is a past president of the Jewish Communal Profes-

sionals Association and is an alumni of the Tri-State Institute's inaugural class. Begun in 1994, the Institute trains Jewish communal professionals to integrate sound management practices with Jewish values. More than 130 professionals from Jewish social service agencies, organizations and synagogues in Greater Philadelphia, Southern New Jersey and Delaware have participated in the Institute's comprehensive year-long educational programs. Initially funded by the Wexner Foundation for its first three years, the Institute is currently supported by the Jewish Federation of Delaware, the Jewish Federation of Southern New Jersey and the Jewish Federation of Greater Philadelphia.

As it enters its eighth year, the Institute plans a change in format. "We want to reach out to those professionals who can benefit from a series of two-day seminars, so we're planning some six or eight programs for assistant executives as well as newcomers to the field," Wortman explained.

Also receiving Professionals of Excellence Awards during the May meeting at the National Museum of American Jewish History were Barbara Finkleman, chief operating officer of Jewish Senior Housing & Healthcare Service—a new agency created by the merger of Jewish Federation Housing and the Jewish Geriatric Home of Southern New Jersey and Abby Stammelmann Hocky, associate executive director of the JCRC of Greater Philadelphia.



Seth Bloom, manager of the community Capital Campaign, and Judy Wortman, executive vice president of JFD.

## JCRC News -

# Focus On National Events

By Sue Shaffer  
JCRC Director

On May 24, Vermont Senator James Jeffords announced that he would leave the Republican Party to serve out his term as an Independent, stating that he would vote with the Democratic Party for leadership and organizational purposes. This unprecedented turn of events will have enormous implications for the 107th Congress.

On the national level, information from the Washington Action Office of UJC states that: "it is unclear how the Jewish Federations policy and funding priorities will fare under the Senate's new leadership, and it must be noted that regardless of the shifts in leadership and policy priorities, a great deal of bipartisanship will be required to advance any legislation, as was the case before Senator Jeffords' announcement. Certainly, President Bush still retains the

ultimate power in deciding whether to sign or veto anything that makes it to his desk. There is no doubt, however, that the Senate power change will have a tremendous impact on the Democrats' ability to have their dissenting views heard by lawmakers, the Administration and the public at large."

Focusing on Delaware's representatives to Congress, this JCRC Director contacted the offices of Senators Biden and Carper. We were unable to reach Representative Michael Castle's staff.

Given the major role of Delaware Senator Joseph R. Biden, Jr., this JCRC staff contacted Biden's office and spoke with Norm Kurz, Biden's Communications Director (in D.C.). Kurz stated that Senator Biden had to make the choice between chairing the Foreign Relations Committee and the Judiciary Committee (which

Biden chaired 1987-1995). In choosing the chairmanship of the Foreign Relations Committee, Biden will be able to also serve as the chair of the Judiciary Committee's Sub-Committee on Crime and Drugs, and now "Biden can have the best of both worlds."

Kurz explained that there are four parts to the Sub-Committee on Crime and Drugs:

1. Drugs: Biden is the author of the Bill that created the "drug czar," which deals with the "demand" side of drugs, and as Chairman of Foreign Relations, he can deal with the "supply" side of drugs, thus attacking the problem from both ends.

2. Juvenile Justice.

Domestic Violence: Senator Biden wrote and helped pass the VAWA Act (Violence Against Women Act), which issues Federal monies to help deal with this issue; the VAWA passed in 1994 and in 2000.

COPs Initiative, which was Biden's initiative to have 100,000 community-based cops on the streets.

These components will have a direct bearing on all ordinary Delawareans and all citizens of the US to make our lives and streets safe.

The Chairman of the Foreign Relations Committee does not legislate, only the President makes foreign policy decisions, but the Chairman helps "shine the light on issues" by setting priorities for the President; He helps educate the public as well as frames questions. In his role, Biden helps determine what kind of role the US will play in the Middle East, and we know that he has been a long time friend of Israel. Kurz says that "Joe's opinion is solicited and sought after."

When asked how Biden's position may be felt locally, Kurz remarked that "he is in a position to make a difference in the lives

of all Americans on the issues of criminal justice and drug policy."

Senator Tom Carper's New Castle County Communications Director, Brian Selander, said "that in a divided town like Washington, reaching out to form a consensus will be the only way to get things done, and coalition builders like Tom Carper will have a more prominent role." It is interesting and important to note that Delaware is one of the few states where every member of the Congressional delegation is in the majority party in their specific House (Republicans/Castle control the House and Democrats (Biden and Carper) control the Senate.

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## ENDOWMENT FOR THE FUTURE

# A Time For Simcha - A Time For Tzedakah

By Rachel A. Gross, Esq.  
Endowment Director



Weddings are expensive - the dress, the band, the flowers, the photos, and the food. Today, even a simple wedding can be a costly affair. In reading accounts of Jewish life in Eastern Europe, I was struck by how a wedding or other simcha was also viewed as another occasion to give tzedakah. In the shtetls and towns of Eastern Europe many inhabitants made special gifts to the poor in honor of happy occasions. In so doing, they shared their joy with the community and it literally "spilled over" to others.

Many of us do the same today when we make donations to various agencies and synagogues in honor of the weddings and other simchot of family and friends. One member of our community recounted to me that he was struck by the opulence of a son's wedding. (As the father of the groom he was not asked to participate in the planning or funding of the wedding.) As a response to this lovely affair, he made a special contribution to a synagogue fund.

Much has been written about emphasizing the mitzvah portion of Jewish life cycle events. In recent years it has become more popular for brides and grooms to ask their guests to make contributions to particular charities or causes in

their honor. It has also become more common for couples to indicate that a contribution has been made to a charity, like Mazon - The Jewish Response to Hunger, in honor of their guests. Another popular idea that allows a couple to share their joy is to take flower arrangements to local hospitals or nursing homes once the reception is over.

Weddings present opportunities for couples to learn more about one another, share values, discuss family traditions and views about Tzedakah and to create their own, together. Once the wedding is over how will the newlyweds incorporate tzedakah and mitzvot into daily life? Hopefully, the wedding is just the beginning of a life infused with

Jewish meaning and values.

Jewish Federation of Delaware and the Jewish Fund for the Future offer annual and planned giving options for couples and individuals of every age which can help you express your commitment to tzedakah. Whether you are newly married, married again, old or young, there are suitable options for you.

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Rachel Gross

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The Jewish Voice is proud to be the newspaper of record for Jews in the steadily expanding greater Newark area. As this community grows, so will our coverage of area news, programs and special events.

This year, we also witnessed the growth of the Seaside Jewish community. Community reporter Joel Glazier attended seaside's very first Bar-Mitzvah service-an event so special that it merited front page coverage.

We are a small yet cohesive Jewish community. We love to give our readers a chance to *kvell* over such *simchas* as weddings, engagements, and graduations and —unlike most other Jewish publications—run these milestone announcements free of charge.

The Jewish Voice is a non-profit organization which is owned and operated by the Jewish Federation of Delaware. We constantly strive to hold down production costs by operating *leaner and meaner*—with a high ratio of advertising to editorial copy.

However, some costs cannot be checked. Our family of subscribers has grown and so has the cost of postage. Substantially increased advertising revenues cannot completely offset the sizeable expenses of printing this paper 22 times a year.

Therefore, we must rely on the generosity of loyal readers like you to support our annual voluntary subscription drive. Last year, you helped us raise more than \$17,000—the highest tally in the history of this fundraising appeal! Your generosity enabled us to defray our operating expenses and effectively plan for the future.

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JUNE 29

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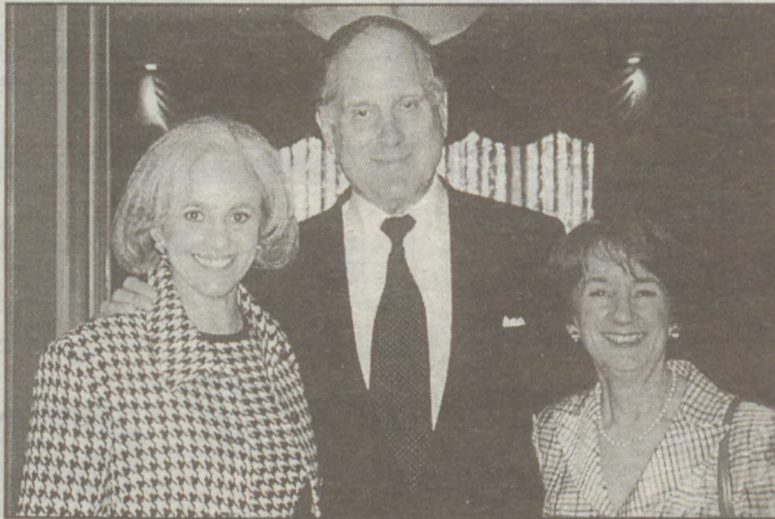
By Sheila Mensch

Sunshine greeted the 150 Kutz Home residents, family members, friends, staff and board members of the Kutz Home who gathered for the agency's Annual Meeting.

Outgoing Board President Rick Alexander welcomed the group and passed the gavel to newly elected President Miriam Edell.

Alexander praised the wisdom of the community in providing its ongoing support to Kutz Home—an institution that provides quality, compassionate care to its elders. He also had high praise for the agency staff and board "whose dedication and strategic vision are responsible for the success of the Home."

Executive Director Karen Friedman thanked her staff for helping to create the "warm and loving environment that sets the Kutz Home



Kutz Auxiliary Luncheon held May 2, 2001. From left: Kutz Home President Miriam Edell, guest speaker Ronald Lauder, Susan Sandler, Kutz Home Auxiliary President.

apart from other facilities." Friedman, Kutz Home Auxiliary President Susan Sandler, Director of Nursing Carol Williams and Dietary Director Kim Kauffman presented awards to seven employees who have been on staff for five, ten, fifteen and twenty-five years. Friedman noted that such longevity was particularly impressive in an industry where employee turnover is very high. Week-end receptionist Linda Crossan was named Employee of the Year for her deep concern for Kutz Home residents.

Susan Sandler reported on the many contributions made by the Auxiliary to enhance the quality of life for residents. These have included the opening of the commissary, new ark curtains, torah table covers and fresh flowers for the dining room tables. Activities Director Bernice Edwards paid tribute to the many residents who

received "Volunteer Recognition Awards" for their service to the Home and to their fellow residents.

Joan Wachstein gave the Nominating Committee Report and Jewish Federation of Delaware President John Elzufon announced the JFD appointments to the Board. New Board members are Felisha Alderson, Regina Alonzo, David Bobman, Nan Lipstein and William Wagner.

In her first remarks as Kutz President, Miriam Edell praised the small group of women who established the Bichor Cholem—the forerunner of the Kutz Home. "Their compassion and attention to detail helped meet the needs of our community's aged," she said adding that "Our community must continue this tradition so that The Kutz Home will move from strength to strength for many years to come."



Kutz Home Volunteers enjoy themselves at the Kutz Auxiliary Luncheon in their honor.



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The Cohens were already familiar with Albert Einstein Academy through a connection that Herman Cohen made with Head of School Rabbi Ellen Bernhardt.

Mr. Cohen had discovered some Israeli commemorative coins that he had "put away" and called AEA to see if they had a use for

them. Rabbi Bernhardt suggested that they be presented to the graduates during commencement exercises. She felt that the coins would be an ideal way for the students to carry with them a symbol of their extensive education about Judaism and history.

Buoyed by this "keshet" with an agency that the Cohens refer to as "one of the jewels of the Delaware Jewish community," the couple was particularly pleased that the Einstein music program was one of the funding opportunities suggested to them by Rachel A. Gross, JFD Endowment Director.

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Fine Arts Fun will generate a yearly income to support the Fine Arts program at Einstein. The program will expose students to art, music, music theory, instruments and both classical and Jewish music. The Cohens hope that Einstein students will develop a love for music—a passion so dear to the heart of their daughter.

Albert Einstein Academy, a constituent of the Jewish Federation of Delaware, is the Jewish Day School in the Brandywine Valley serving students from pre-kindergarten through 6th grade. For more information about the school, call Rabbi Bernhardt at 478-5026.

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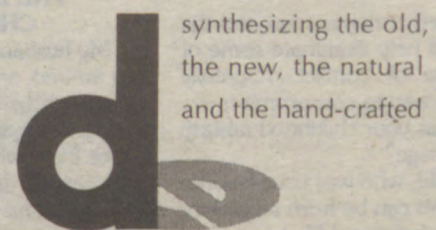
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# CELEBRATING THE SIMCHA OF MARRIAGE

## With This Ring...

By Eliezer Segal

In most respects the Jewish wedding ceremony is a very different affair from its Christian counterpart. Neither the huppah, the ketubah, nor the traditional breaking of the

glass have any equivalent outside Jewish practice. There is however one element that does seem to cross over religious and cultural boundaries, and that is the use of a ring in the ceremony.

In the Biblical and Talmudic sources, we find no explicit mention of betrothal by ring. The Mishnah rules that the betrothal is given legal effect by the groom's transferring a sum of money or some other item

of value to the bride or her representative. Cases cited in the Talmuds make reference to all sorts of objects that were used for that purpose, including fruits, cups and jewelry, as well as cash—but not

rings.

By the Middle Ages, the use of the wedding ring had become a known practice among some Jews, and was identified as a custom which distinguished the Jews of the Land of Israel from their Babylonian cousins. This development is a natural one, since the Holy Land was then under Roman occupation and the exchange of wedding rings was an established Roman practice, described by ancient writers like Pliny and subsequently inherited by the Christians as well.

As in many similar instances, the Jews unconsciously adopted the customs of their environment. For the majority of world Jewry, who lived under the Persian or Arab empires, this was viewed as an exotic local idiosyncrasy. Over the years, the use of rings became the norm throughout the diaspora, until it was almost unimaginable to have a wedding without the groom reciting the familiar formula "Behold you are betrothed unto me with this ring, according to the law of Moses and Israel."

Now, Jews have rarely drawn clear borders between their past and present. We like to portray the events of our history in terms that are familiar to us. This last observation also applies to descriptions of Jewish weddings in ancient sources.

In Jewish tradition the marriage ceremony par excellence was the revelation at Mount Sinai. Midrashic accounts dwell lovingly on the details: God was the groom and Israel the bride, standing beneath a huppah of clouds. The Torah is the eternal marriage contract, to which the heavens and earth are called to serve as witnesses.

One version of this story, an Aramaic embellishment of the Biblical account, waxes poetic: "The earth danced and the heavens sang, as the Lord betrothed the daughter of Jacob after liberating her from Egypt. Upon her fingers he placed five rings of light" [symbolizing the five books of the Torah].

Indeed, a later mystical work, the Tikkunei Zohar, claims that it was the circular emanations of divine power that came forth from God on that day that served as the model for the rings that are given to brides in subsequent Jewish marriages.

Though we have seen that the use of wedding rings by Jews is a relatively late institution, copied from a Roman model, the authors of the above passages took it so much for granted that, for them, G-d himself could find no more suitable a way of expressing His eternal covenant with the people of Israel than by the symbolic gift of a ring.

### Bibliography:

B. M. Lewin, *Otzar Hilluf Minhagim: Thesaurus of Halachic Differences between the Palestinian and Babylonian Schools*, Jerusalem 1942.

This article, which appears on the website [www.kosherwedding.com](http://www.kosherwedding.com), is reprinted with the permission of Eliezer Segal. Professor Segal is the author of numerous works, including *Why Didn't I Learn This in Hebrew School?*, *Excursions Through the Jewish Past & Present*

## The Jewish Wedding

By Rabbi Jonathan Spira-Savett

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

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

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

The wedding ceremony itself has

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

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

The final part of the ceremony is called nissuin, or marriage. Seven blessings are chanted, by the rabbi or cantor or by others whom the couple wishes to honor and involve. The first blessings recall the creation of the first woman and man and their joy in the paradise of the Garden of Eden. The final blessings see the coming together of one couple as a harbinger of unity and celebration for the entire Jewish people. At the end of nissuin comes the well-known custom of the breaking of a glass, a ritual that has many interpretations. Some see a momentary injection of sadness in memory of the destruction of the ancient Temples in Jerusalem. Others trace the custom to a folk idea of scaring

away evil spirits with a loud noise, to make sure that the joy of the wedding day is not disturbed.

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

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## The Whipped Cream Wars

By Emuna Braverman

How we deal with conflict is frequently shaped by our role models and expectations for marriage. If you are having some stress in your marriage (and who isn't?) take some time to sit together, glass of wine in hand, and answer some of these questions:

This questionnaire is fun and the answers will help illuminate some of your points of conflict, hopefully leading the way to compromise:

What was your childhood fantasy about marriage?

As a child, who was your favorite couple? (This can be from television, movies, books or real life.)

What was your mother's message to you about marriage?

Your father's message?

How did you mother see the role of women?

Was she satisfied?

What about your father and his role?

What did your parents' fights look like? How did they make you feel?

### THE LESSONS OF CHILDHOOD

My husband and I were once joking around, and we each took a can of whipped cream from the refrigerator and began spraying each other. Since then, whenever people ask my 10-year-old daughter if her parents fight, she says "They had a fight with whipped cream once!" (I guess we've kept our other 'disagreements' well-hidden.) It's a great image, and I hope it will always be

her answer. But for most of us, that is not how you remember your parents' fights.

They were likely acrimonious and left a deep and lasting impact on how we look at our selves and our marriages today. And all those ghosts are with us in the room when we are confronting our spouses. So first of all, we need to determine how much our reactions are based on childhood experiences, how much on fantasy and unrealistic expectations, and then try to focus on the present reality.

Sam came from a very formal family, using china every night for dinner; his family home's hardwood floors were always clean enough to eat off. No one ever raised his or her voice and all emotion was repressed.

For holidays, such as Passover, they went to his grandmother's house.

Becky came from a more casual household. They stayed home for the holidays and all the relatives came to them. Because of the numbers and commotion they used paper plates. The house was a bustle of warmth and activity—and a complete mess. Everyone had to shout to be heard, and screaming and emotional outbursts were taken for granted. Without saying so, perhaps without recognizing it, and even though they were attracted to each others' opposite natures and family lifestyles, both Sam and Becky had an underlying emotional expectation that their homes would be run the way their respective par-

(Continued on page 16)

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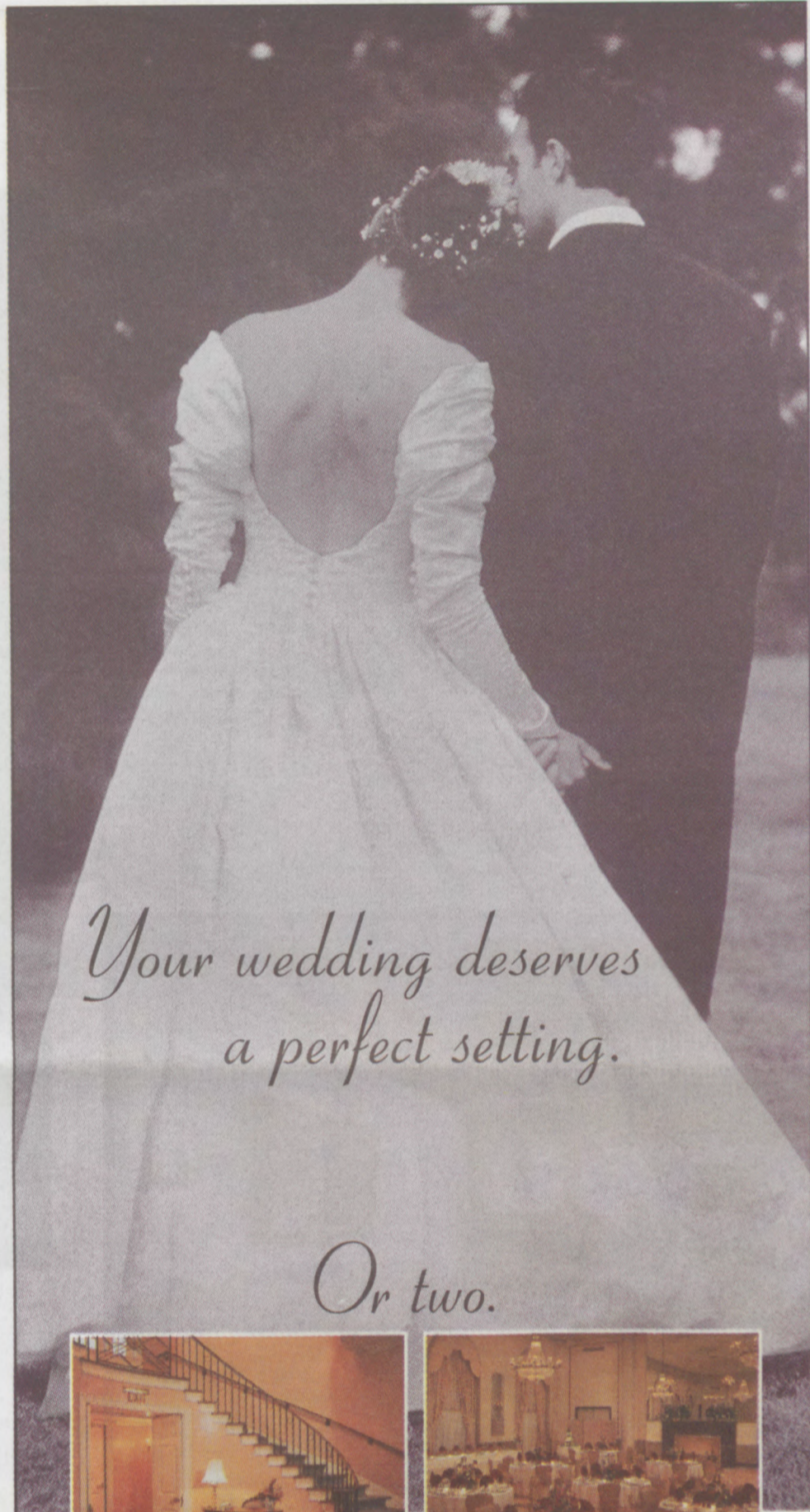
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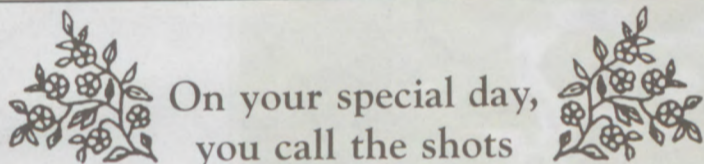
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# JEWISH PERSPECTIVES

## Misunderstood Mitzvah

By David Sachs

### Jewish Renaissance Media

Jerry Cook not only gave his daughter, Beth Kahn, a kidney. He gave her a cause.

The whole family, in fact, is involved in trying to convince more Jews to sign organ donor cards — a pledge to donate body parts for transplantation at the time of death.

Many Jews are under the misconception that organ harvesting is a mutilation of the body, which is forbidden under Jewish law. Even Jews like Beth — fortunate enough to receive a lifesaving organ from a living family member — are concerned about the Jewish reluctance to donate body parts at death.

"We're trying to educate as many people as possible right now," she said.

"It's hard because there's so many people who need organs and there's just a lack of people. If I didn't get my father or someone else to donate, I would have had to wait for years on a list for a cadaver kidney."

Beth, 27, of suburban Detroit, was a bride of one year when her father, a Detroit attorney, gave her one of his two kidneys. Since then, Beth and her family have made it a mission to spread the message through acquaintances and social outreach programs that it's OK for Jews to donate body parts at death.

Their efforts are needed because

Jews hold many misconceptions about whether it's religiously acceptable to donate body parts at the time of death. Only a small percentage of Jews do agree to pledge their organs. A Reform temple adult education class, for instance, reacted in a predictably negative manner when quizzed about Jewish organ donation at death.

"Everyone thought it wasn't permissible because it was a desecration of the body," said David Techner, a suburban Detroit Jewish funeral director, who had posed the question.

"Most of the time, people are quite surprised to learn that it's actually a wonderful mitzvah." Detroit-area pediatrician Jeffrey Devries knows the need for organ donations all too well.

His wife Sheri needed a pair of lungs to reverse adult-onset cystic fibrosis. The Devries waited months for a cadaver donation that never came, while her condition steadily deteriorated. Finally, in desperation, Dr. Devries and Sheri's brother, Steve Traison, each donated a lung to her in an experimental procedure, in an unsuccessful attempt to save her life.

"I read in a medical journal that if everybody who could donate an organ at the time of death did, there wouldn't be any waiting lists for any of the organ transplants," said Dr.

Devries.

### Religious Concerns

The major misconception among Jews is that removal of organs for transplant would violate the Jewish prohibition against mutilation of the deceased. But the profound mitzvah of saving a life, pikuach nefesh, supersedes this restriction in all streams of Judaism.

"Just as I am not allowed to transgress Shabbos by doing work, if I could save a life thereby, I do work — or eat on Yom Kippur to save a life," said Rabbi E.B. "Bunny" Freedman, a Detroit-area Jewish hospice chaplain. "For removing something from a body to save a life, I can do the same thing."

While all streams of Judaism permit Jews to donate organs at death, there is controversy among Orthodox interpreters of Halachah (Jewish law) regarding whether "brain death," a legally and medically recognized standard that facilitates the harvesting of most organs, also conforms with the halachic definition of death.

"Deciding which transplants and organ donations are halachically sanctioned is a very nuanced, complex and case-specific endeavor," said the rabbi. He recommends that those considering donation consult a rabbi, preferably one schooled in this specialty of Halachah.

Although the prevailing

Orthodox position opposes the harvesting of organs that require a "brain dead" donor, there are Orthodox halachic experts who disagree.

### Spreading The Word

Erwin Posner, a pharmacist, was grateful when a donated liver was found to save his daughter-in-law, after she had a near-fatal reaction to an over-the-counter drug. But he became shocked when he learned that Jews weren't encouraged to be organ donors at death. His daughter-in-law's experience inspired him to form an informational Web site for fellow Orthodox followers of Halachah to get resources on rabbis who approved of the procedure: <http://imjl.com/hoda/hoda-links.htm>

There is no limit to the life-saving joy that donated organs can bring about. Nine-year-old Julia Strecher of Ann Arbor, Mich., was on the verge of death when a donated heart became available from a Grand Rapids, Mich., boy who was killed by a hit-and-run driver. Julia had previously received a heart transplant when she was 1.

"I feel really strongly that if you can give someone a chance at life, you are totally duty-bound to do it," said the girl's mother, Jeri Rosenberg. "Without a transplant, Julia couldn't have lived long at all." Rabbi Elliot N. Dorff, a

Conservative proponent of organ donation, writes that 60 percent of Americans consent to donating organs when asked, "but only about 5 percent of Orthodox Jews do so, and the record of Conservative and Reform Jews is not much better." His 1998 book, "Matters of Life and Death: A Jewish Approach to Modern Medical Ethics," notes the same reluctance in Israel.

Dale Mintz, national director of women's health for Hadassah in New York, said, "We know that Jews are less likely to give because of what the hospitals tell us in the communities."

"In Israel, there are a thousand people waiting for donated organs. In the U.S., 61,000. That's a lot of people. If every person who passed away and was able to give gave, there would be no waiting lists."

Hadassah offers chapters across the country an educational program on organ donation to shatter both the myths and the ice. "Organ donation is where cancer was 20 years ago," Mintz said. "Our program is to get people talking about it."

(David Sachs writes for Jewish Renaissance Media, a national network of correspondents who report on issues of concern to the Jewish community. Shelli Liebman Dorfman of JRM also contributed to this report.)

## HIV/AIDS - The Modern Plague

by E. E. JAFFE

AIDS - Acquired Immunodeficiency Syndrome was first reported in the USA in 1981. It has since become a major worldwide epidemic. The disease is caused by the Human Immunodeficiency Virus (HIV). The virus damages cells of the body's immune system and therefore progressively destroys the body's ability to fight infections and certain cancers and ultimately becomes fully developed AIDS. Those infected by this virus are subject to life threatening opportunistic infections caused by bacteria or viruses that do not affect ordinary healthy people.

More than 700,000 fully developed AIDS cases have been reported

in the USA since the inception of this epidemic. The disease is not spread through casual contact such as sharing utensils, swimming pools, toilets or telephones. Neither is it spread by mosquitoes or other insects. It is spread by sharing needles or syringes or by sexual contact with an infected person. According to an expert in the field "AIDS is the result of unsafe sexual practices, and unguarded sexual behavior is the next important factor...and it is related to poverty and illiteracy". This gruesome malady causes fevers, chronic diarrhea, mouth sores, unbearable headaches, weight loss, racking coughs, wounds that don't heal, and if proper medication is

not administered, ultimately death.

Initially there were no drugs to ameliorate the symptoms or combat the disease. However, over the past 10 years intensive research has yielded drugs to fight both HIV infections and associated ills. The early drugs called Nucleoside Reverse Transcriptase (RT) Inhibitors interrupted the replication of the virus. They slowed the spread of HIV and delayed the onset of opportunistic infections. Recently, a new class of medicines has been developed for treating HIV infections. These are called Protease Inhibitors that interrupt the virus replication at a later stage in its life cycle. Since HIV slowly becomes resistant to these drugs, a

combination of drugs is administered to effectively suppress the virus and prevent development of AIDS. The drugs do not eradicate the virus completely nor cure the disease, but keep a person functioning although frequently with unpleasant side effects. However, the number of deaths due to the disease in the USA has been cut by 47% in 1997. And additional progress has been made since then. Notwithstanding side effects, dramatic improvement in health has been observed using a variety of drug combinations.

The situation is much more dire in other parts of the world, particularly in Africa. According to several UN agencies, the World Bank and the World Health Organization, 34.3 million people in the world suffer from AIDS, 24.5 million of them in sub-Saharan Africa. Nearly 19 million have died of AIDS, 3.8 million of them children under age 15. Over 13 million children have been orphaned by AIDS, over 12 million of them in sub-Saharan Africa. It is anticipated that life expectancy in sub-Saharan Africa will drop within a few years from 59 to 45, and in Zimbabwe, the former Rhodesia, from 61 to 33. The situation is catastrophic. It is the greatest human tragedy of our time.

In Zimbabwe roughly one in four people has AIDS. Life insurance premiums have quadrupled. The disease is strangling the economy, many companies hire and train 2 and even 3 people to do the job of one person on the assumption that AIDS will fell some of them.

So far no vaccine has been

developed and the existing medicines are too expensive for the average person. Fortunately five major companies, mostly American, that supply effective medicines have slashed the prices of the lifesaving AIDS drugs bringing them within the reach of Africans for the first time. Botswana has announced that the drugs will be available to the needy by the end of this year. Doctors Without Borders will prescribe these drugs free of charge at public clinics in Cape Town. South Africa has 4.7 million people infected with HIV, more than any country in the world, 600,000 of whom require immediate treatment. The numbers are so large that even with a free drug supply it is very doubtful all can be treated in time. In sub-Saharan as a whole about 5 million people require immediate treatment. Without drug administration, according to medical authorities, all but about 30,000 are expected die. Officials are confronting a crises of unprecedented proportions.

The bubonic plague is estimated to have killed 30 million people in medieval Europe. The US Census Bureau projects that within less than a decade sub-Saharan Africa alone will loose more than 70 million people. The numbers are staggering, but they do not convey the suffering and anguish which is the consequence of this epidemic.

In other parts of the world the epidemic is by far not as pronounced. In the Middle East, including Israel, the disease has not spread as rapidly, mostly because of circumcision, conservative views

(Continued on page 18)

## The Whipped Cream Wars (Continued from page 10)

ents' homes were. Needless to say, this led to much struggle until they both realized what was at root and were able to laugh — and work together.

### DON'T LET RESENTMENTS BUILD UP

One last piece of advice on conflict resolution: It is important — no, it is crucial — not to let resentments build up.

This is the sad downfall of many a marriage. We think we can overlook something (an unintentional hurt, perhaps), and something else, and something else, until we're boiling over with frustration and we lash out at our surprised spouse.

My husband has a principle that you should keep all relationships current. Nowhere is this more true than in a marriage. If we can really let go of some trivial concern, that's terrific.

But if we can't and we're playing martyr, we'll only hurt ourselves and our partner. Sharon's husband, Joe, was always late. Sharon prided herself on her patience and never said a word, although she frequently adjusted the expected time of an event by a good half hour!

Even though she tried every trick in the book, Joe was still never punctual and Sharon's legendary patience was tried to its utmost. Nevertheless, she bit her lip and remained silent — until the day of her cousin's wedding. Joe was very late, the whole family was waiting, and Sharon exploded, causing a messy public scene.

She would have been better to directly confront the issue than to allow it to fester. I know of many marriages brought to the brink of divorce by unexpressed, seething

resentments. We want peace. We want love. We want quiet and contentment in our homes. We won't achieve our goals unless we consciously work at them.

On automatic pilot, we revert to our most basic animal state and behave in ways that embarrass us and damage our relationship. But with conscious effort and commitment, with self-awareness and a few strategies, we can create not a conflict-free home but a home in which conflicts are resolved in a pleasant and even uplifting manner.

"So great is peace, that when a person brings about harmony in his own home, he is credited with having made peace in every Jewish household."

The author is a family therapist. This article appears on [www.aish.com](http://www.aish.com)



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# JEWISH PERSPECTIVES

## Jews, Hoops And Basketball

By Jon Entine

The red-hot Philly basketball team had a pint-sized but flashy star shooter and an old school coach who was more teacher than tough disciplinarian. References to the biblical David abounded in the media. Sounds like the Sixers, America's new favorite team, who surprisingly have the Los Angeles Lakers back on their heels.

Nope. It's the South Philadelphia Hebrew Association SPHAs (pronounced "spas"), which dominated the sport in the 1920s and 30s. The flashy shooter is set-shot expert Inky Lautman and the savvy coach is Eddie Gottlieb, who was also the owner of one of the most successful team sin basketball history. And David is the six-pointed star on the team's jerseys.

Today, the only thing Jewish about the current Sixer team is coach Larry Brown, who starred on the U.S. gold-medal team at the Maccabiah Games in Israel before launching his pro career. Brown was born in Brooklyn, that "other" Jewish basketball town. But there are plenty of parallels between the Hebrews, as the SPHAs were nicknamed, and today's Sixers.

Both were subject to sometimes egregious racial stereotyping. Once the bad boy rap star of basketball, Allen Iverson has always been praised, even by his detractors, for his incredible athletic ability and lightning speed. But Iverson has never gotten credit for his basketball smarts. For all his athleticism, the wounded warrior and his Sixer teammates are winning with their heads.

The two newest showmen of modern basketball, Iverson and Kobe Bryant, are praised for their "athleticism" and "natural talents." But is that a compliment or an unwitting devaluation of their hard-earned achievements? After all, anyone who has followed their remarkable careers has witnessed a tremendous evolution in the quality and selflessness, not just the style, of their games.

But such stereotypes reflect a long tradition that goes back more than seven decades, when the game emerged from the ghettos of Philadelphia, New York and Baltimore. Sportswriters then used to wax about the gaudy skills of "natural athletes." Sounds familiar, except the stars had names like Dutch Garfinkel and Doc Lou Sugerman, and the top teams were the Philadelphia "Hebrews", as they were nicknamed, the New York Whirlwinds and the Cleveland Rosenblums.

The reason, I suspect, that basketball appeals to the Hebrew with

his Oriental background," wrote Paul Gallico, sports editor of the New York Daily News and one of the premier sports writers of the 1930s, "is that the game places a premium on an alert, scheming mind, flashy trickiness, artful dodging and general smart aleckness." Writers opined that Jews had an advantage in basketball because short men have better balance and more foot speed. They were also

in 18 championship series, losing only five. In the early years of the Depression, the SPHAs surpassed both of Philadelphia's baseball teams, the Athletics and the Phillies, in popularity.

"Every Jewish boy was playing basketball," Harry Litwack told me a few years ago, before he passed away in 1999. Litwack starred for the SPHAs in the 1930s before moving on to coach Temple

to drive an opponent into the fence, and pileups were as frequent as at hockey games today. Players paraded on and off the court with bandaged legs and bleeding heads. This offended the Victorian sensibilities of the Protestant ruling class in many cities leading to a temporary ban on the game at local YMCAs, which were fearful that their Christian boys would be corrupted.

Not so the Jewish, Irish, Polish and Italian communities, filled with the sons of immigrants. Basketball bridged the highly segregated Jewish and Gentile communities. In Philadelphia, the two best high school squads, Southern and rival Central, were stocked with first-generation Jews. Gottlieb and future SPHAs Harry "Chicky" Passon, Edwin "Hughie" Black, Mockie Bunnin, and Charlie Newman led Southern to city titles in 1914, 1915 and 1916. These Jews introduced a different style of play.

In the early days, the players earned \$5 a game each - big bucks for city kids. Stars like Nat Holman and the "Heavenly Twins" from Brooklyn, Marty Friedman and Barney Sedransky, commanded \$200 a month. Salaries escalated as the game's popularity soared, with Sedran (he shortened his name, as did many of that era, as Jews melted into the American mainstream), the 5'4" scoring machine and playmaker, known as the "brainiest" player in the game, once earning \$12,000 in a single season.

The SPHAs' success attracted up and coming stars from Jewish ghettos along the East coast, including New York favorites "Shikey" Gotthoffer, Red Wolfe of St. John's and Moe Goldman of CCNY. Even when the college basketball champion St. John's team, dubbed the Wonder Five (Four Jews started on the 1929 team) after amassing a 70-4 record in three seasons, moved intact into the American Basketball League as the New York Jewels, it was the SPHAs who dominated.

With the emergence of National Socialism in Germany and an escalation of anti-Semitism in the U.S., basketball was sometimes a brutal experience. The Jewish players faced incessant racial slurs and biased officials in the small towns in which they played.

"The toughest place was Prospect Hall, the home of the Brooklyn Visitation," said Gottlieb. "Half the fans would come to see the Jews get killed, and the other half were Jews coming to see our boys win. They used to have a balcony that hung over the court, and they'd serve the fans bottle beer and sandwiches. Whenever something would happen down on the court that those Brooklyn fans didn't like, they'd send those bottles down at us." Litwack recalled having to be careful just going down the court: "There was a lady in the front row with hat pins. She used to jab you when you went by."

Tuesday night doubleheaders at the YMHA at Broad and Pine streets attracted crowds of 1,500 or more to watch Lautman, Passon, lady-killer Kaselman and Gottlieb display their skills. At the height of their success, the SPHAs were one of the best teams in the country, sweeping their leagues games and challenging

teams in other cities. By this time, the game had spread westward to Cleveland, home of the tough Rosenblums founded by a clothing store magnate, and Chicago. However, with travel costly, the chief rivals were in New York: the Holman coached Hakoahs, the Celtics, a powerful Jewish-Irish team, the Knights of St. Anthony's, which represented the mixed Italian and Jewish Brooklyn neighborhood of Greenpoint, and the New York Renaissance, the premier Negro team.

The black players were not allowed to play in the all-white semi-pro leagues that started up and failed numerous times during this era. The encounters between the SPHAs and Rens were legendary. The Rens were flashy by the standards of the 1920s, though they would seem merely methodical today. Thousands of fans of both teams jammed the temporary seats set up in the marvelous Ballroom at Philadelphia's Broadwood Hotel (for at least one season, team member Gil Fitch also doubled as the band-leader for the dances that followed the games), where tickets went for a lofty 65 cents (35 cents for women).

"Usually when the Renaissance would have you licked, the last three, four minutes of the game, they'd start passing the ball around, and the crowd would go crazy," recalled Gottlieb. According to William "Pop" Gates, the star of the Renaissance, who in 1989, the SPHAs were renowned as a "thinking" team, while the Rens were famous for their "quickness" - stereotypes about Jews and blacks that endure today.

By the late 1940s, dominion over the urban basketball courts had begun to pass to the fastest-growing group of urban dwellers, blacks who were migrating north from dying Southern farms in search of opportunity. The new generation of Jews began moving on to other pursuits - not to mention out to the suburbs. The depleted SPHAs eventually morphed into the Philadelphia Warriors, owned by the same Eddie Gottlieb, now nicknamed "The Mogul", who coached the first champions of what became the National Basketball Association. Gottlieb, who died in 1979, eventually sold the team to San Francisco interests in 1962 and became the NBA's official schedule-maker.

The remnants of the Philadelphia's basketball tradition rest on the shoulders of coach Brown, an adopted favorite son. Much to the delight of the celebrity-starved NBA, Brown and Iverson have emerged as the Batman and Robin of modern basketball, an unlikely blend of old world tradition and hip-hop yet hardscrabble dedication. It would be a tribute to the past if the Sixers, cast as David, should prevail against the Goliath Lakers, thanks to the blending of these two great basketball histories.

Jon Entine (<http://www.jonentine.com>), a native Philadelphian based in Los Angeles, is author of *Taboo: Why Black Athletes Dominate Sports and Why We're Afraid To Talk About It* which was just released in paperback and from which this article is adapted



thought to have sharper eyes, which of course cut against the stereotype that Jewish men were myopic and had to wear glasses, but who said stereotypes had to be consistent?

At the turn of the century, European Jews flooded off immigrant ships into the ghettos of the booming Eastern metropolises. New York and Philadelphia were the epicenters of the basketball world, with the dominant team, the Hebrews, ensconced in South Philly.

"Basketball is a city game," notes Sonny Hill, an executive adviser with the Sixers who has run a high-school summer league for more than 35 years. "If you trace basketball back to the 1920s, '30s, and '40s, that's when the Jewish people were very dominant in the inner city. And they dominated basketball."

Although New York turned out more Jewish stars in pure numbers, the SPHAs were basketball's best known and most successful all-Jewish team. From 1918 onward, the Hebrews barnstormed across the East and Midwest, playing in a variety of semipro leagues that were precursors to the NBA. In an incredible 22-season stretch, they played

University in Philadelphia for 21 years. "Every phone pole had a peach basket on it. And every one of those Jewish kids dreamed of playing for the SPHAs."

"It was absolutely a way out of the ghetto," said Dave Dabrow, a guard with the original Hebrews. Dabrow, who eventually took a job coaching Jewish phenoms at South Philly High, died in 1996. "It was where the young Jewish boy would never have been able to go to college if it wasn't for the amount of basketball playing and for the scholarship."

The first intercollegiate game in the East, a 6-4 shellacking of Temple by Haverford College, took place in March 1894, at the Temple gymnasium. Basketball had a notorious reputation back then. The rules provided for few fouls, making the game a barely controlled melee. In the cases where the basket had a backboard, it was to keep the spectators from interfering with the ball. There was no out-of-bounds on many courts, which were two-thirds the size of a standard basketball court today and often ringed with steel mesh. It was common practice

## HIV/AIDS - The Modern Plague (Continued from page 16)

of the various societies and some underreporting. It is noteworthy that reliable studies have shown a correlation between lower incidence of sexually transmitted diseases and male circumcision. Social taboos relating to sexuality and drug abuse, and great respect for the family unit had a significant influence against spread of the disease. Luck of absolutely reliable

information is due to religious influence on gathering information by government agencies.

In Jerusalem an AIDS education project, named Halev, was established in which high school students take the message about AIDS into the general community and to youths in particular. The number of AIDS cases in Israel at last count stood at 501. On an

equal population basis the prevalence of AIDS in Israel is about 1/30 that of the USA, a very significant difference.

It is hoped that the intensive research efforts in several countries, particularly in the USA, will ultimately lead to an effective vaccine that will stem the tide of this epidemic, the modern plague, anywhere in the world.

# MATTER OF OPINION

## Are We Really One?

By Nechemia Meyers

If one of my children told me that he wanted to visit Macedonia or Sri Lanka next month, I would do my best to prevent him from doing so. "It's too dangerous there now," I'd probably tell him.

So I understand why overseas Jews don't want their offspring traveling to Israel at this time. Their concern is stoked by TV coverage that highlights violence in Israel, and fails to mention the fact that the majority of Israelis live their normal lives, albeit burdened by a sense of anxiety.

Some Israeli politicians have reacted by attacking various

Diaspora Jewish leaders and movements for abandoning Israel. Choosing a more colorful expression, Jerusalem Mayor Ehud Olmert accused the Reform Movement—which canceled all its summer programs for youth in this country—of "spitting" on Israel. But most public officials have limited themselves to expressing regret at the fact that Jews in general, and Jewish youth in particular, won't be here this summer in their usual numbers.

In fact, a Jewish Agency official has just announced that 15,000 young people were originally expected in June, July and August; now the number is 7,000 and dropping. This development has

occurred despite the fact that the Agency has made every effort to assuage the fears of parents and organizers. It agreed not only to hire more security personnel, but also to offer programs that would, for the most part, avoid major cities, and be without free weekends (during which the participants might wander into troubled areas).

But this still isn't enough. Only a few groups—like Hazonim-Dror—say that they will bring the same number of youngsters they have always brought.

Instead of youth groups we will have solidarity missions of Jewish activists who will come for a brief period. These are welcome, of

course. However, this doesn't eliminate the need for a re-examination of the old slogan, "We are One."

It has always been taken for granted here that in time of need Diaspora Jews would stand shoulder to shoulder with their Israeli cousins, and could be regarded as Israel's hinterland. In an emotional sense this is probably still true, especially in regard to those of our co-religionists who still remember the Holocaust and the establishment of the State of Israel. But when more than emotional and financial support is required, we are apparently on our own.

The sharp decline in visits by Jews—adults and youngsters—has

had a very bad effect on Israeli morale. To be sure, there are "Solidarity with Israel" rallies taking place in the United States and elsewhere. Yet in the view of many Israelis, they are almost beside the point. This view has been expressed by "Jerusalem Post" columnist Daniel Bloch, who this week wrote: "Israel doesn't need this kind of support. We are not the Prisoners of Zion in the Soviet Union or, God forbid, refugees seeking asylum or deliverance from oppression. It would be better to take those tens of thousands willing to demonstrate for Israel and bring them for a short visit in order to show real solidarity with the people of Israel."

By Mitchell G. Bard

The President of the Reform movement announced the cancellation of its teen programs to Israel. Rabbi Eric Yoffie said the movement's "religious and Zionist commitments run deep, but this movement never uses other people's children to make a political or ideological point." This is perhaps the most concise statement of American Zionism I have read, but it is not quite accurate. What he should have said is that his movement, and all others in America, never use their children to make points. In fact, they do use children all the time, Israeli children.

I have always been the one telling friends and others that it is always safe to go to Israel. It's not that I'm particularly brave, I'm not, it's that the likelihood of being harmed in any way always seemed far more likely in downtown Washington, D.C. than anywhere I would visit in Israel. As someone said to me recently, if you wanted

to find the absolute safest place to go in America, wouldn't you choose somewhere like the Federal Building in Oklahoma City?

Still, I have to admit that I was shaken by the recent bombing in Tel Aviv. I could see that disco from the hotel I stayed in last year. I have a picture from my hotel room of the mosque that was stoned by angry Jews afterward. Israelis undoubtedly are being more cautious, but they have not abandoned their lifestyles and holed up in bunkers. The Palestinians' stated objective is to make daily life such a living hell that Israel will capitulate to all their demands. As Hirsh Goodman noted in his recent column, however, even after bombs exploded near the center of Jerusalem, the following day the pedestrian mall was busy, the restaurants and pubs full. At the very time Israelis are showing their backbone, American Jews are looking like jellyfish.

The movie Pearl Harbor reminded me of that "Greatest

Generation," which did not hide under their collective beds in the face of danger. Those kids, yes, they were mostly kids, were scared to death but they volunteered to fight. A few years later, some of those battle-hardened men went to Palestine to join Israel's fight for independence. Again, in 1967, many American Jews wanted to fight beside their brothers and sisters in Israel. By contrast, the current generation of Jews did not stand with Israel in the Gulf War and is not coming to Israel's aid in what has now become a war with the Palestinians. American Jews mount campaigns declaring that "We are One" and telling pollsters of our love for Israel. We demand a say in the fate of Jerusalem because it is the capital of our homeland and yet we don't have the guts now to visit it, let alone fight for it.

I was in Israel in January and I know how much the Israelis appreciated seeing those thousands of Birthright students. It was pitiful,

however, that no one else was there. I traveled around the country and never saw another tour group. Restaurants I'd visited less than a year before were closed because of lack of business.

Those solidarity missions a few months ago were nice, but flying a group in to stay at the King David for a couple of days isn't what Israelis need to feel we are with them. They need to see us on our regular tours, traveling around the country and spending shekels in their shops and restaurants. They need to see that we are willing to send our children to Israel. Israeli children the same age are under fire in Gaza and the West Bank while our kids have no such responsibility to defend their homeland; they are on Israel programs touring, partying and having the time of their life.

The Reform movement made a terrible mistake. Participation would undoubtedly have been dramatically lower than usual, as is the case on the trips that are going for-

ward, but it is up to Jewish leaders like Rabbi Yoffie to set an example by showing a love and commitment to Israel rather than just talking about it. This is not a Reform, Conservative, Orthodox issue, it is a matter of who we are. Are we checkbook Zionists and cowards or proud Jews with a homeland we are prepared to defend?

No one is asking American Jews to tour Ramallah or take up arms to defend settlements in the Gaza Strip. Israelis are asking us to stand beside them, not in plazas in New York City, but in Tel Aviv, Jerusalem and Haifa. Israel needs us. Now who is with Israel? Let's get on the planes — and take our children with us.

Mitchell G. Bard is a foreign policy analyst in Maryland. His most recent book is *The Complete Idiot's Guide to the Middle East Conflict*. He is also the webmaster for the Jewish Virtual Library, <http://www.JewishVirtualLibrary.org>

## Solidarity, Then And Now

by Marvin Lender and Joel D. Tauber

Ten years ago, in May of 1991, the world witnessed what Jewish unity and solidarity can accomplish.

"Operation Solomon," a 36-hour airlift that took more than 14,000 Jews from mortal danger in Ethiopia and brought them to safety and freedom in Israel, was underway. Arriving at Ben Gurion Airport in Israel, they wore faces of hope and we felt immense pride at what Jews can achieve together and for each other.

The lessons of that event go to the heart of why Israel exists and why Jews must now stand together and in solidarity with the Jewish state to ensure that it flourishes, especially during this challenging time in her history.

No longer are Jews a people without a homeland, as we were during the Holocaust. For the Ethiopians rescued in 1991, and for millions more from the former Soviet Union and elsewhere who arrived before and after them, Israel was and is the best hope for lives of opportunity, free of persecution.

To guarantee that safe haven for all of us - forever - is a mission we

must never fail to embrace.

In 1991, thousands of Ethiopian Jews lived in great danger. As a long civil war neared a climax, they were at risk of being massacred.

This threat was the catalyst for Operation Solomon. With vital support from the U.S. military under the first Bush Administration, the Israeli military accomplished the airlift rescue with astonishing speed and precision.

Generous American Jews, through local federations and the United Jewish Appeal (since renamed United Jewish Communities), bore a major part of the estimated \$150 million cost of both the airlift and the programs to absorb the Ethiopians into Israeli society.

The process that began for the Ethiopians with the airlift ten years ago is far from finished. The transition remains full of challenges for the Ethiopians in Israel, and for those who continue to migrate there at a rate of about 400 per month.

And for Israel too, the challenge of absorbing these newcomers and ensuring their success is ongoing.

At a tragic time of tension and

increased violence between Israelis and Palestinians, it is important for American Jews to keep focused on sustaining Israel through this and all trials to come. Younger generations that did not witness the Holocaust and the creation of modern Israel - or Operation Solomon - need to recognize and impart the relevance

of Israel to generations yet unborn.

With our relative prosperity, freedom and security, American Jewry has a special role to play. If we are to be true heirs to Solomon, we must share his love of wisdom. Like Solomon, too, we must be master architects and builders of community.

## A Note From Israel

By Yigal Barkan

Yesterday afternoon, I attended Marina Birkovski's funeral. Since then my thought processes, my ability to concentrate, are in a state of turmoil.

I try to block out all distractions so that I can focus on what I need to do. But that is when this echo, deep inside my being, is loudest. It is a physical thing. I feel it. It is the sound of Marina's mother's voice repeating, over and over, one short sentence - in Russian, a language I do not understand. Ruth Bar-On, the Executive Director of the Israel Crisis Management Center (SELA), was standing next to me at Marina's fresh grave. She mumbled the translation of this mother's

mantra. "Why did I let her go?" My heart was torn.

Can you picture this teenager and her mother doing what every teenage daughter and mother do at one time or another? As Marina gets herself ready for a big night out in Tel Aviv, she retorts to every one of her mother's concerns. Yes, she's going to the Dolphinarium. No, she's not going to wander around. Yes, her friends invited her. The entire class is going to be there. How often does she go out to a disco? Didn't she work hard all year at school to get good grades? Doesn't she deserve a little time off, a little fun? Yes, she'll be careful !! Of course, she won't go off on her own. How many times does

she have to explain that this is like a class party - except it's at a disco. And in the end, the mother capitulates. She lets her go.

And here we are at Marina's funeral watching her mother crumple as she takes all the blame - the heaviest of all motherly burdens - on herself. "Why did I let her go?" As if she's to blame for this dastardly act!

Overload. That's the word I'm looking for. It's the only way I can explain why this crowd of teens - Marina's classmates - seem to be tearless. They are very quiet - too quiet. And when they talk among themselves it is in short Russian whispered phrases. This quiet con-

(Continued on page 20)

## JEWISH ARTS AND CULTURE

# Dear Old High - The Story of Wilmington High School

**Book review**  
by **Malchie Glazier**

What do the persons, Dr. Daniel Nathans, Estelle Frankel, The Honorable Daniel L. Herrmann, "Happy" Harry Levin, Dr. Joseph Labovsky, George Shtofman and H. Albert Young, Esq., have in common? To many they are recognizable as part of Wilmington's Jewish Community's Past and Present. But there is more—add some others like, Dr. David Platt, Martin Sloan, Hymie Swartz, Martin Golden and Al Meizel. All of these Jewish personalities are among those who make up the Wilmington High School Wall of Fame.

These highly productive graduates of our "dear old high" truly lived up to the school's motto, "Enter to Learn, Go Forth to Serve." The new book, **"Dear Old High"** by Wiley Blevins (class of '86), who works for the Historical Society of Delaware, brings back such fond memories for those of us who were among the 50,000 students during the school's

125 year history. And who among us in the Jewish Community did not "kvell" when our own Danny Nathans received the Nobel Prize for Medicine in 1978?

This small but very informative book is an excellent one of memories for alumni. It also will remind any reader of long forgotten memories of their own high school. Most major cities had their own "grand" high school during the last century, and our own Wilmington was no exception. Recent books, articles and exhibits have preserved and displayed much about Wilmington's Jewish history. After the Eastern European immigration to America boosted Wilmington's Jewish population, this book might explain to newer generations, where did all the Jewish children go to school? Up until 1935, the answer in Wilmington was Wilmington High located on Delaware Avenue (where the Chase Bank building now stands).

In the days way before any local Jewish day school, like Albert

Einstein Academy, Jewish families, mostly residing just west of downtown, found themselves within walking distance of the red brick halls of learning. The book contains many black and white pictures of well dressed and groomed students, but also the many winning athletic teams, some of which included familiar players from our own neighborhood. There are some personal reminiscences but of course reading this book brings back many more. A photo of senior Odd Day in the crowded cafeteria reminded me of an innocent but lasting incident. Purchasing a 3 cent peanut butter sandwich, turned out, by mistake to be a ham sandwich. I remember throwing this "trayfe" item away but was worried that I might have been contaminated because I touched it. I immediately washed my hands to be safe! Maybe I should have been tipped off by the white bread? Who knew?

If there were any incidents of prejudice they have been forgotten by

me. I do remember some of us 'girls' would go off and dance together in the gym during lunch time and that on our Honor Society Trip to Washington, my roommate (Gerry "Laskin" Greenwald) and I were taken to dinner by my older brother Joe, who was working in Washington (and sharing living space with 2 other Wilmingtonians, Dan Hermann and Leroy Brill). Our sense of community was a given—no suburban distances to make strangers of us.

This book tells much about the history of Wilmington. When the school, overcrowded for years, finally had relief with the opening of P.S. duPont High School on the north side of town, many Jewish families moved to the old Ninth Ward "across the bridge." Eventually, P.S. duPont enrolled most of the next generation of Jewish students in town. This population migration eventually had Beth Shalom, Beth Emeth and Adas Kodesch Shel Emeth building their present facilities

on the other side of The Brandywine. Leaving no shuls downtown, and in a new center of Jewish population surrounding P.S. duPont School, even a new Wilmington High was opened on the city's western edge in 1960.

The alumni association erected a permanent record of the successes of their fellow graduates. The association chose those who are honored on the Wall of Fame, which is located in the Wilmington High building on Lancaster Avenue (now housing the Charter School of Wilmington). While some of the wall of famers are mentioned above, reading this fine historical book mentions many others known in the Jewish Community of Delaware through the years. As you peruse the pages, you'll both laugh and cry as there is no more Wilmington High.

(Malchie Tannen Glazier graduated Wilmington High in 1940. The Historical Society of Delaware and local bookstores carry **Dear Old High**)

## An Inside Look At The American Jewish Committee

### In The Trenches

David Harris  
KTAV Publishing House, Inc.,  
Hoboken, NJ  
ISBN 0-88125-693-5  
582 pages  
\$34.95

Reviewed by **Martin Roffman, Ph.D.**

In **The Trenches**, David Harris' new book, offers a first-person account of publications and speeches he issued on a variety of subjects while serving as director of a major Jewish policy and research organization, the American Jewish Committee (AJC). Principal topics covered in this volume include Israel, Europe, the Holocaust, Latin America, Russia and the Soviet Jewry movement. The articles span a variety of research interests in which he was directly involved since 1979. Readers may either delve deeply or skim through impressive collections of writings that, taken together, constitute

Jewish American foreign policy as practiced by the AJC.

There is no way to read this book without learning a great deal about each of the subjects described. Furthermore, the role of the AJC in these subjects, its basic mission, and the scope of its activities gradually emerge in both the range of topics covered as well as the professional manner with which the organization approaches its research. For me personally, this was a voyage of discovery because even though I have been actively involved in the Jewish community for many years, I had never known anything about AJC beyond hearing of its name. No doubt, many potential readers of **In the Trenches** will find themselves in a similar situation.

Harris' essays display a highly refined and comprehensive grasp of the subject matter being evaluated. The level of detail is exquisite and capable of satisfying most

readers' needs for understanding the strategic importance of each topic. The assembled articles are potentially more useful to a student in search of a real time analysis from the "trenches" rather than for someone seeking a bird's eye view of the individual subjects.

On the other hand, this book is not an easy read and orienting to its message proved to be a difficult chore because it presumes familiarity with AJC, the organization's goals, objectives, and methods. Unfortunately, Harris did not develop a relationship with the reader to help build that familiarity. Instead, he seems to have extracted existing speeches, journal publications, and memos from his archives and placed them in the book without apparently editing or otherwise revising them. The articles hang together by subject and time period but lack an integrating thread that Harris might have used to weave them together, perhaps supple-

menting them with a liberal dose of hindsight. He provides lots of detailed material but forces readers to integrate each subject on their own to determine whether or not AJC was successful in its mission.

The purpose and mission of AJC are nowhere described in their entirety but instead are scattered throughout the book. One of the first indications of this scattering occurs on page 115 where Harris states that "a four-pronged agenda emerged that remains to this day the general blueprint for AJC programming." Why is it necessary to wait for page 115 to identify what that agenda is? AJC has an excellent web-site, [www.ajc.org](http://www.ajc.org) which is not mentioned once in the book. As Executive Director of AJC, Harris might have borrowed a few ideas for describing AJC and its mission from that site, and placed them earlier in the book.

It was also awkward to discover in his articles that a Jewish American organization could embark upon a set of foreign policy objectives, establish overseas offices portrayed in embassy-like terms as occurred with the newly opened Berlin office (page 323 quips about the lack of parking privileges accorded to its Berlin embassy), but somehow neglected to poll its domestic constituents on

whose behalf the organization supposedly acts (American Jewry). Prior to reading this book, I wasn't aware of AJC surveys on what Jewish American foreign policy should look like even though statistical survey work is one of the principal tools AJC uses to assess positions for its foreign policy initiatives. After having read **In the Trenches**, I now see references to domestic surveys by AJC in the Jewish news media that were invisible prior to reading the book so it apparently succeeded in sensitizing me to AJC's presence.

Overall, **In the Trenches** does a compelling job of covering its subjects in depth and detail, and offering readers lots of behind the scenes information on issues of interest to Jewish Americans. It falls short of presenting AJC in its best light because that does not appear to have been the central focus of this book. That's a pity since 582 pages should provide enough room to do justice to both objectives.

Martin Roffman

(Dr. Roffman is a member of Beth Shalom Congregation in Elkins Park, PA, and commutes each day to Wilmington to work in Information Technology with a major downtown bank.)

## A Note From Israel (Continued from page 19)

tinues as the funeral ceremony begins.

The weeping that is heard is the mother's. Every so often Marina's mother clutching a framed color photo of Marina in a black dress - sighs with such pain, with anguish that can not be described. No one can measure its depth. No one - except perhaps another parent who has lost a child - would even begin to know exactly where it comes from. From the heart? From the soul?

From the womb where mothers carry and nurture children?

Overload - maybe because Marina's classmates have spent the better part of the day at the same cemetery. Marina is the fifth classmate of the Shevach-Mofet School in Tel Aviv they have buried that day. So, maybe they have no tears left. Maybe their voices are gone.

How much grief can children - unpracticed in such massive sorrow and pain - be expected to pour out? Grief has its limits. The Hebrew eulogies - though short and saying the "right things" - are not impacting. "This is not healthy", I thought. These youngsters need one more moment of release. Then, Minister Natan Sharansky approaches the microphone. He is the last speaker before the funeral procession makes its way to the fresh grave. Someone - an adult speaking in heavily Russian accented Hebrew - breaks into the Minister's first words. "Someone should speak (translate) in Russian."

Minister Sharansky begins to speak - in Russian. The walls holding back the tears crumble immediately. No more overload. The mother is joined. The truth is, I

have written this to help myself "get it out". I will visit the home where Mrs. Birkovsky is sitting shiva. I also plan to visit the Shevach-Mofet High School. But I needed to find a source of strength to "get on with it". That strength will not come from the rational corner. Rationality can not "explain" anything that has to do with the death of twenty innocent young people caused by a terrorist - a fanatic in the most basic and literal sense of the word. The strength, if we can find it, is from those young people who stood there funeral after funeral - five times - and dealt with the senseless death of their classmates. Dealt with overload and will be back in school - grieving, but continuing to build their lives.

Yigal Barkan, serves as Director of the United Jewish Communities Israel Office

## Plan Ahead For Summer Studies

Delaware Gratz Hebrew High School will offer a **Critical Reading, Thinking and Writing Skills Workshop for five intensive days this summer.**

Designed for 9th through 12th graders, this program will be offered August 20th through August 24th, 9:00 a.m. to 4:00 p.m. at the Delaware

Jewish Community Center on Garden of Eden Road in North Wilmington. Susan Coonin Kogon will teach this course. Registration is limited and is offered on a first come, first served basis. A \$325 course fee will be charged.

For additional information, please call Delaware Gratz at 478-8100.

# INSIDE DELAWARE

## JFS MITZVAH MAGIC

Jewish Family Service celebrated 100 years of service to the Delaware Jewish community dur-

ing a gala celebration of "Mitzvah Magic" at the Delaware Center for Contemporary Arts. Barbara

Blumberg and Lisa Weiner co-chaired the celebration which featured a special performance by

Philadelphia's famed Theatre Ariel. During the event, the agency paid tribute to agency past

presidents and to the community which has supported JFS throughout its history.



From left: Harriett Engel, Senator Tom Carper, and Eileen Conner.



Co-Chair Lisa Werner, Past President Irv Engelson, President Glenn Englemann, Co-Chair Barbara Blumberg.

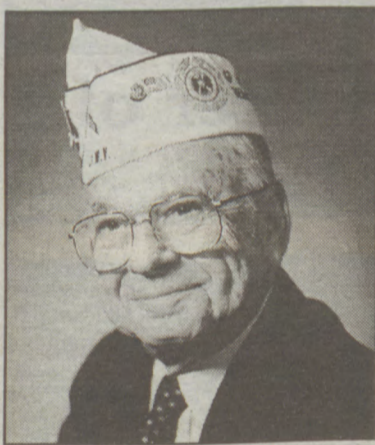


Agency Presidents, (front, left to right): Andy Aerenon, Larry Drexler, Norm Pernick; (back): Irv Engelson, Dave Krigstein, Gil Sloan, Glenn Englemann, Connie Kreshtool (representing Bernard Kreshtool), Charles Klein, Stan Budner (representing father G.M. Budner), Ted Zutz and Leslie Newman.



Dr. Steve Edell and Martin Mand.

## Jewish War Veterans Install New Officers



Art Samuelsohn

The Jewish War Veterans of the United States installed their Commander of the Department of Delaware, Arthur Samuelsohn for the Calendar Year 2001-2002 at a May 27th luncheon at the Double Tree Hotel. More than 135 veterans and their loved ones viewed

the installation of Samuelsohn and his fellow officers: Senior Vice Commander Larry Silverman, Junior Vice Commander Bernard Greenhouse, Editor, "Mail Call", Murray Kaye, Program Director Gary Greenstine, Adjutant Cy Donner, Quartermaster Myron

Golin, Post Chaplain Cantor Norman Swerling.

Leaders of the Department's three posts were also installed during the dinner. They are:

**Harry Fineman Post #525**  
Commander Sam Wenzel

Senior Vice Commander Irv Seidenstat

Junior Vice Commander Paul Hurschman

**Nathan Balick Post #747**

Commander Robert Barnett

Senior Vice Commander Morris Ariff

Junior Vice Commander Leamon Podolsky

**Arthur Blatman Post #767**

Post Commander-Milt Slovin

Senior Vice Commander David Goldberg

Junior Vice Commander Janice Goodman

## Shabbat Moves Outdoors At Two Area Synagogues

### AKSE DOES SHABBAT AL FRESCO

Adas Kodesch Shel Emeth and Young Jewish Adults of Delaware are joining forces for a music-filled outdoor Shabbat evening, combining an innovative service with singing, dancing and home-cooked fried chicken provided by the Milton and Hattie Kutz Home.

The third annual Shabbat Under the Stars joint program will be held June 22 beginning at 6 p.m. on the lawn of Adas Kodesch

at Washington Blvd. and Torah Way in Wilmington. Attendance, which in past years has topped 125, is expected to be high.

Participants will be serenaded by several YJAD members prior to a traditional service led by Rabbi Sanford Dresin. Singing and dancing is participatory.

The event is the latest in a series of outreach efforts by the Jewish Community Center-sponsored YJAD to involve more young singles and couples in syna-

gogue life.

The cost is \$13 for adults and \$7 for children ages 4-13. For more information, call AKSE at 762-2705.

### SHABBAT UNDER THE STARS AT BETH SHALOM

"Summertime and the living is easy". This Cole Porter song embodies the spirit of Shabbat Under the Stars-a series of Friday night Shabbat services at Congregation Beth Shalom in

Wilmington.

On July 27th and August 17th, the community is invited to bring a pareve or dairy supper, beach chair or blanket to Brandywine Park-just across from the synagogue. Dine with the family at 6 p.m. and enjoy Shabbat eve services at 7:30 p.m. Wear white to honor Shabbat. The synagogue provides a festive oneg and treats for the children.

For additional information, call the synagogue at 654-4462.

## MILESTONES

### In Memoriam

#### COHEN

Glenna Grey Cohen, 51, died at her home in Ardencroft on May 13th. She was a native of Wilmington and a graduate of Mt. Pleasant High School. She lived, most recently, in Eugene, Oregon and enjoyed a distinguished career in marketing communications. While Ms. Cohen lived in Wilmington, she wrote for the News Journal and served as public relations director for the Wilmington Hospital.

She traveled the world over and won awards for her quilt designs.

Survivors include her brother, Barry L. Cohen, who served as her caregiver during the last few months of her life; sister-in-law, Susan Henderson Cohen of Wilmington and many cousins, aunts and uncles in Wilmington, Philadelphia and California.

Memorial contributions may be

made to the Arthritis Foundation, the Leukemia Society (both located at 100 West 10th Street, Wilmington, DE 19801) or to Delaware Hospice, 3515 Silverside Road, Wilmington, DE 19810.

#### GOLDMAN

Nathaniel J. Goldman, 88, of Boca Raton, FL, died on May 3rd. He formerly resided in Wallingford, PA. Mr. Goldman is survived by his wife of 61 years, Ruth; son, Michael; brother, Eugene; sister, Helen Konstantin; grandchildren, Leigh and Scott Balber and Amy Goldman. Memorial contributions are suggested to either the American Heart Association, 1096

Churchmans Road, Newark, DE 19713 or to the Milton and Hattie Kutz Home 704 River Road, Wilmington, DE 19713.

#### KAUFMAN

Lillian E. (Libby) Kaufman died May 31st at the age of 92. She was a member of Congregation Beth Shalom and its Sisterhood and its Monday Mah-Jong group. She was the widow of James Kaufman and is survived by her son, Joseph, daughter, Barbara Citron, five grandchildren and three great-grandchildren. She was interred in the Jewish Community Cemetery on Foulk Road. The family asks that contributions in Mrs. Kaufman's memory be directed to the Kutz Home,

704 River Road, Wilmington, DE 19809.

#### ORNSTON

Sidgert Ornston, 73, of New York City, died May 16 at Memorial Sloan-Kettering Cancer Center. He is survived by his daughters; Patricia of San Rafael, CA, Marjorie of Los Angeles, CA and Diane Atkinson, also of Los Angeles, CA; two grandchildren; a brother, Lawrence Ornston of Wilmington; a niece, Dr. Elizabeth Ornston of Forest Hills, NY; and a nephew, Lincoln Ornston of New York City. He was predeceased by his first wife, Joyce Paris and his second, Mimi Frankel. Services were held on May 20 in New York City.

#### RUBENSTEIN

Fay Rubenstein, 88, of Wilmington, died June 7th at St. Francis Hospital. A native of Yonkers, New York, she was a resident of Delaware for a decade. She was beloved by her husband, Julius, who preceded her in death and will be mourned by daughters; Mille Levin and Carol Lokitz; sons, Allan, Edward and Mark; daughters-in-law, Lyn Rubenstein and Paramjit Rubenstein; sons-in-law, Murray Levin and Louis Lokitz; grandchildren, Jamey, Justin, Daren, Troy, Jordan, Arun and Sage. Services were held in Paramus, NJ. The family requests that contributions in her memory be directed to the Diabetes Association, 100 West 10th Street, Wilmington, DE 19801

## NACHAS NOOK

### Two Rappaports Receive Graduate Degrees

Alyson Dara Rappaport and David Ian Rappaport, children of Jay and Bryna Rappaport have both received graduate degrees this spring.

Alyson received a Master's in Business Administration from The George Washington University where she was the

Outstanding Graduate Marketing Student of the Year. Alyson is a 1995 graduate of Brandywine High School and a 1999 graduate of The George Washington University with a Bachelors degree in Business Administration. She will be studying this summer at an egal-

tarian yeshiva in Israel.

David has graduated from Jefferson Medical School in Philadelphia with a MD degree. David is a 1992 graduate of Brandywine High School and a 1996 graduate of Brown University with an honors degree in Ancient Studies. He has

accepted a Residency in Pediatrics at Inova in Fairfax, Virginia. He and his wife Jennifer will be living in Washington, DC where she will be practicing law.

Alyson and David are the grandchildren of Lillie Rappaport, W. Orange, New Jersey.

### Barth And Harrington Families To Merge

Dr. Howard and Nedda Barth of Wilmington announce the engagement of their daughter, Alexis Nicole, to Kevin Joseph Harrington, son of Mr. Joseph and Marsha Harrington of Northborough, MA.

A graduate of both Brandywine High School and Gratz Hebrew High School, Alexis received her Doctorate of Pharmacy degree,

cum laude, from Northeastern University. She is a Pharmacist in the Boston area.

A graduate of Northeastern University, Kevin is employed by Fidelity Investments, also in the

Boston area, and is pursuing his MBA.

After Kevin's conversion to Judaism, an October wedding is planned in Boston, where the couple will reside.

### Call Her "Dr. Goldman"

Leslie and Edward Goldenberg announce the graduation of their daughter, Jennifer Goldman, from the University of Miami School of

Medicine.

Jennifer will do her residency in internal medicine in New York City.

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## BIRTHS

### A New Daughter of Israel Is Born

Donald and Deborah (Sadoff) Ahrens of Roslyn, PA are delighted to announce the birth of their first child, Hallie Veronica Ahrens. She was born May 21, 2001. Maternal grandmother is Mrs. Ruth Sadoff of Middletown, DE. Paternal grandparents are Dr. Virginia Ahrens and Dr. Conrad Trumbore of Newark and the late Donald Henry Ahrens. Hallie is named for her great, great uncle Henry Ahrens, honorary grandmother Veronica (Ronnie) Ayres and maternal grandfather, the late Wallace Sadoff.



**Share your life-cycle event!**

**email:**

**[lynn.edelman@shalomdel.org](mailto:lynn.edelman@shalomdel.org)**

# 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.

## JFS OFFERS SUPPORT FOR DIVORCED WOMEN

"Will This Feeling Ever End" is the title of a new support group for divorced women sponsored by Jewish Family Service. The group, facilitated by MariAnn Wolskee, MSW, will meet for six Thursday evenings from June 28th through August 2, 7:00 to 8:30 p.m. at The Relationship Center, 288 East Main Street, Newark. The cost is \$60 for the entire series. For additional information or to register, call JFS at 478-9411.

## TEMPLE BETH EL HOSTS SUMMER "YARD SALE"

Temple Beth El, 301 Possum Park Road in Newark, will host a sale of new and gently used children's clothing, toys and baby equipment, kitchen appliances and equipment, books and more on July 19th, 9 a.m. to 2 p.m. and 5 p.m. to 7 p.m. and on July 20th from 9 a.m. to 1 p.m. All items will be in good, clean condition. To donate merchandise call the synagogue at 336-8330.

## BE A PART OF THE JCC CENTENNIAL QUILT PROJECT

A creative quilt project is now

underway to honor the Delaware JCC's 100th Anniversary. Each of the 100 squares will represent an organization or family that has a relationship with the JCC. This will include Delaware synagogues, Jewish organizations and families whose lives have been touched by the JCC. Professional quilt-making skills are not required—just time, energy, creativity and materials necessary to make a 12 by 12 inch square. If you are interested in becoming involved with this project, please call the JCC at 478-5660.

## JOIN AKSE IN NEW YORK CITY

Join members of Adas Kodesh Shel Emeth's Men's Club for a two-day family trip to New York City, Wednesday, June 27th through Thursday, June 28th. Highlights include a walking tour of the Lower East Side, visits to the New York Jewish Museum and the new Chagall exhibit, a guided tour of Boro Park, visits to the Statue of Liberty and Ellis Island and dinner at Dougies BBQ and Grill, a New York kosher landmark. The cost is \$125 per adult and \$50 per child and includes overnight accommodations, transportation and admissions. To sign up, contact Bob Weiner at [rsweiner@roeberg.com](mailto:rsweiner@roeberg.com).

## MAKE MITZVAH BASKETS

Jewish Family Service needs volunteers for its Mitzvah Basket program. Join friends and neighbors for a few hours decorating baskets created for special community events. These decorative baskets

may be rented for use as table centerpieces or to adorn the bimah during a wide variety of Jewish lifecycle events. If you have some time to spare during daytime hours, please call Morissa Sher at 478-9411, ext. 16.

## LIGHTS, CAMERA, ACTION

Be a part of the Delaware JCC's 100th Anniversary Yearbook. Have your photo taken by professional photographer Elisa Komins Morris and select which photo will be included in the yearbook which will be distributed at the JCC's 100th Anniversary Weekend in October. Choose from Friday June 22nd, 1:00 through 5:45 p.m. or Sunday, June 24th between 9:00 a.m. and 4:00 p.m. To schedule an appointment for the Friday shoot, call Robyn Greenberg at 478-5660, ext 228. For the Sunday date, call Annette Aerenon at 764-1844. All photos will be taken at the JCC

## MAKE THE MOST OF YOUR SUMMER AT DELAWARE GRATZ

Delaware Gratz Hebrew High School will offer a Critical Reading, Thinking and Writing Skills Workshop for five intensive days this summer. Designed for 9th through 12th graders, this program will be offered August 20th through August 24th, 9:00 a.m. to 4:00 p.m. at the Delaware Jewish Community Center on Garden of Eden Road in North Wilmington. Susan Coonin Kogon will teach this course. Registration is limited and is offered on a first come, first served

basis. A \$325 course fee will be charged. For additional information, please call Delaware Gratz at 478-8100.

## HOLOCAUST MUSEUM TRIP NOW BOARDING

The Halina Wind Preston Holocaust Education Committee, working with the Delaware Teacher Center, is offering a trip to the United States Holocaust Memorial Museum in Washington, D.C. The trip is scheduled for Thursday, August 16. A \$28 per person fee includes round-

trip bus transportation, Museum admission, lecture by a Holocaust educator on the bus and an introductory group orientation. Lunch is on your own. To register, send a \$28 check, payable to the Halina Wind Preston Holocaust Education Committee, to Sue Shaffer, Jewish Federation of Delaware, 100 West 10th Street, Suite 301, Wilmington, DE 19801-1628. Details on pick-up and return times and exact locations will be mailed in early August.

## Step Up To The Plate!

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Published June 29

(deadline June 25)

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## FEDERATION CAMPAIGN DIRECTOR

JEWISH FEDERATION OF DELAWARE SEEKS CAMPAIGN DIRECTOR

Candidate should have a Master's Degree, 3+ years fundraising exp; strong Jewish background. Fax or mail resume to Judy Wortman, 100 W. 10th St., Suite 301, Wilmington, DE 19801-1628 or fax to (302) 427-2438.

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## HILLEL INTERIM DIRECTOR

Hillel at the University of Delaware is searching for an interim director to lead the organization until the hiring of a permanent executive director (who will begin no later than Fall 2002). This full-time, temporary position entails creating opportunities for Jewish life and expression on campus, interacting with the university community, supervising staff, building and budget, working with the student and community boards, fundraising and serving as liaison with various agencies and organizations. Please visit Hillel at <http://copland.udel.edu/stu-org/hillel/>. We hope to hire the interim director around July 1st. Interested individuals with excellent organizational skills and initiative may send resume, a list of references and salary requirements to Interim Search Committee, c/o Hillel Student Center, 47 West Delaware Avenue, Newark, DE 19711 (Fax 302-453-0629).

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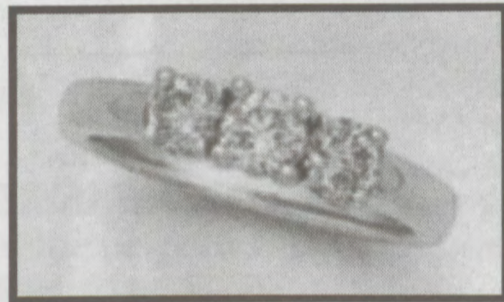
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