

The JEWISH VOICE

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JEWISH DELAWARE

Meet The Mackler Family -

Bringing Hope Through Research And Tzedakah

By Lynn Edelman, Editor

This is the second in a series of articles profiling Delawareans who have made a commitment to the Federation Community Capital Campaign.

Scott A. Mackler travels every day from his home in Newark, Delaware to his office at the University of Pennsylvania School of Medicine where he serves as an Associate Professor in the Departments of Medicine and Psychiatry. This is no small feat for an individual challenged by Amyotrophic Lateral Sclerosis (ALS), a degenerative disease of the

nervous system that claimed the life of Yankee baseball legend Lou Gehrig.

Like Gehrig, Scott has "moxie" - the spirit that transforms challenges into opportunities. Mackler's family and friends have established The Scott A. Mackler, M.D., Ph.D. Assistive Technology Program at Pennsylvania Hospital - a program that pairs people with ALS with state-of-the-art electronic devices that help them to live as independently as possible. The program, believed to be the first of its type in the United States, provides needs assessment,

training and maintenance for equipment that enhances mobility and enables individuals to communicate with co-workers, friends and family.

Scott and his wife, Lynn Snyder-Mackler, a Professor of Physical Therapy at the University of Delaware, help raise funds for the Assistive Technology Program, a part of the ALS Association of Philadelphia, through an annual race sponsored by Temple Beth El in Newark. Since 1990, they have raised more than \$300,000 to help individuals gain access to these devices, many of which are not cov-

ered by medical insurance plans. Both are active members of the synagogue and have served as co-chairs of Beth El's Social Action Committee.

The couple moved to the area twelve years ago and found the Newark Jewish community to be, according to Scott, "a warm and embracing" new home for his family which includes sons, Alexander, 18 and 16 year-old, Noah. He sees the family's recent gift to the Federation Community Capital Campaign as a way to "grow the many programs and services supported by the Jewish



Scott A. Mackler

Federation of Delaware here in the greater Newark area."

Both have taken leadership roles within Federation and its agencies. Lynn joined the board of Hillel in 1990 and serves as a member of Federation's Jewish Community Relations Committee. Scott is a member of Federation's Board of Directors and has served on JFD's Allocations Committee. Both believe that "these organizations ensure a vibrant Jewish future in Delaware."

Philanthropy and commitment to Jewish causes is Scott's birthright. The Northern New Jersey native was raised in a small yet, active, Jewish community. "I was handed a legacy to maintain a tradition that has survived countless efforts devoted to the extermination of Judaism," he said. Scott takes his obligations to Jewish continuity seriously and is guided by the Jewish values of study (Torah), family (avodah), and caring for others (gimlut hasadim).

He is particularly proud of Lynn's efforts, as a Jew by choice, to create a home where these Jewish values flourish. He believes that the Jewish family embodies the hopes and dreams for our society's future. He fervently hopes that his children are guided by the traditions that have sustained our people - l'dor va'dor - from generation to generation and that they will find pride and happiness in assuming the responsibilities of Jewish adulthood in the 21st century.

The Macklers have embraced the Community Capital Campaign "From Generation to Generation ... For Generations to Come" for the obvious parallels that are reflected in their core values. All members of the Delaware Jewish community are invited to support this project of historic proportions which will renovate and expand the facilities of the community's direct service providers, establish a permanent space for the expanding Greater Newark Jewish community, and create a Capital Maintenance & Replacement Endowment Fund. With more than \$16.2 already pledged toward the \$23 million goal, enough pledges have been paid to enable the retirement of capital debt, thus allowing the Jewish Federation to redirect close to \$200,000 annually for programs and services.

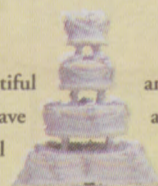
For information about the Federation Community Capital Campaign, please call Seth Bloom at 302-798-9366 or email him at sb@wpoassociates.com

To learn more about The Scott A. Mackler, M.D., Ph.D. Assistive Technology Program, visit their website: www.als-phila.org/clinic/mackler.html



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EDITORIAL

Yasher Koach, Mr. President

There has never been a more exhilarating time to be an American Zionist. In recent weeks, those of us who feel fierce patriotism for the United States, the land we call home, as well as deep love for our Jewish homeland of Israel, take enormous pride in the Bush administration's shift in Mid-East policy.

Our president has made history by publicly stating his disappointment with PLO Chairman Yasser Arafat's inability to control the terrorist elements within his regime. This brief, yet brave statement sends a powerful signal to the European Union—a group steadfast in its sympathy with the plight of the Palestinians.

Jewish-Americans also derived deep satisfaction from President Bush's recent State of the Union Address. He pledged his commitment to shutting down terrorist camps, disrupting terrorist plans and bringing terrorists to justice. Among those group's on America's most wanted list are Hamas,

Hezbollah and the Islamic Jihad—arch enemies of the State of Israel.

The events of September 11th gave Americans excruciating empathy for the Israeli people who live their lives in the face of these miserable martyrs. We now know that our two nations face common enemies. Therefore, it is in our mutual best interests to work together to defeat those bent on destroying the democratic ideals that guide us both.

The Editorial Committee of the Jewish Voice would like to congratulate President Bush on his public support of Israel and wish him much success in the war against terrorism.

All free nations will share in a U.S. victory!

Lynn Edelman

Lynn Edelman
Editor

Photo of the Week



An artist from the mystical city of Safed, Victor Shtivelberg, paints motifs on protective concrete barricades in Gilo, shortly before Palestinian gunmen opened fire on the Jerusalem neighborhood from nearby Beit Jallah for the second day in a row, Feb. 4. Credit: Brian Hendler/JTA

The JEWISH VOICE

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JCRC UPDATE

By Sue Shaffer
JCRC Director

Todah Rabah to the President. JCRC shares this recent communiqué from JCPA, our umbrella Jewish Community Relations organization: "The Jewish Council for Public Affairs applauds President George W. Bush for his strong stance against international terrorism in his State of the Union address. In this time of uncertainty America needs a leader willing to use America's political and military might to put an end to the terrorism that threatens the safety and freedom of peoples across the globe."

"JCPA expresses its deep appreciation to President Bush and his administration for showing strong and unyielding opposition to terrorism carried out by Palestinians against Israel, America's strongest ally. In his State of the Union Address, President Bush singled out Hamas, Hezbollah, and Islamic Jihad as terrorist entities and labeled Iran, Iraq, and North Korea as constituting an 'axis of evil.'"

Action alert: Please send an e-mail or letter to President Bush thanking him for standing with Israel. It should be short and to the point, thus getting across the message of appreciation from the Jewish community; of course sign your name and address.

Bush's e-mail address is: president@whitehouse.gov

Thank you for your action.

PARSHA PLACE

Mishpatim

Exodus 21:1-24:18

Week of February 9

A POWER LUNCH EXTREME

Steve Denker

Today we are no strangers to the idea of the "power meal"—a breakfast, lunch or dinner that serves as a means of moving forward a deal, sizing an associate, assessing a competitor, or cementing an important relationship. An essential component of the power meal is the opportunity that it offers participants to see and be seen in the "right" company. The power lunch is hardly a new idea. The concept of "sharing a meal to seal the deal" may be as old as human history itself.

Therefore, when we read the conclusion of parashat Mishpatim (Exodus 24:1-11), we do not find it surprising that the covenantal process between the People of Israel and God at Mount Sinai includes just such an event—a power lunch extreme—at which Moses is the main human player. Those Israelites who were not invited to that high-level feeding must rely on the written report in the Torah to determine what happened, why, and what is means now.

Moses had the clearest vision of God and the most complete knowledge of the instructions that God delivered. However, the People of Israel could not have evolved and survived until today without the seventy-three other people—Aaron, Nadav, Avihu and the seventy elders of Israel—who dined with God and Moses and thereby became parties to the covenant. In the rabbinic tradition, the "seventy elders of Israel" refers to a duly constituted communal authority, with the word "elder" connoting leadership position, not age. Klai Yakar on this passage points us to the Talmud, which teaches that we have always had councils of "elders" (Yoma 28b). Elsewhere, the Talmud (Gittin 36b, Sanhedrin 46a and others) assigns great legislative power to communal bodies. Some say that this communal representation was chiefly responsible for attracting Ziv HaShechinah—"the Light of the Divine Presence"—to Sinai for the revelation. Invoking God's presence through the community is well-known to us through the custom of saying certain prayers that require communal response—such as the Baruch Hu, the Kedushah, and the Kaddish—only with a minyan. Conversely, the sanctity of a synagogue's location can be transformed into a site for general use only by communal enactment (Megillah 26a-b). This understanding of the role of the seventy makes the continuation of unity and the sanctity of the Jewish people possible. Parashat Mishpatim introduces the idea that God has given us covenantal ordinances that are validated by the community's involvement in revelation. And although every subsequent generation of the House of Israel lived and lives in times and conditions unanticipated by the seventy-three who accompanied Moses, we need not be distant from Sinai. Reform Judaism teaches that like our ancestors, we have a seat at the table and that as a community, we can engage in the ongoing holy process of defining the Jewish elements in our lives that bring us closer to each other and into the presence of God.

Steve Denker is the Rabbi of Congregation Kol Ami in Chicago, IL.

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FEB. 22 CAMP FEB. 14

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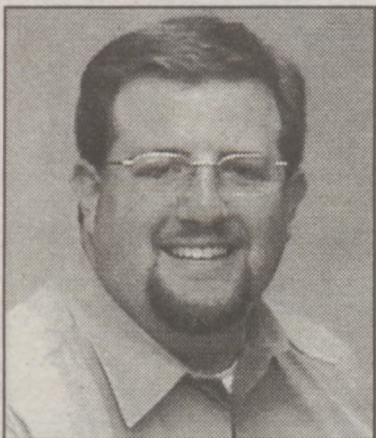
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Dry Bones



FEDERATION FOCUS

Dover Provides A Lesson In Jewish Community 101



Todd Polikoff

By Todd Polikoff

Last week I had the wonderful opportunity to visit Congregation Beth Shalom of Dover for a Shabbat service and meal. The synagogue was hosting a scholar-in-residence focusing on Jewish family and parenting. This program was funded by Federation's allocation to Dover.

Walking into Congregation Beth Shalom reminded me of what it really means to be a Jew. Rabbi Goldberg stood in front of 40 - 50 congregants. Some were dressed formally while others wore jeans. It was a simple, but meaningful service that brought everyone together,

and provided a strong example to the children of how to practice Judaism. While this service was typical in many ways, it had a Hamish quality that can only be found in smaller Jewish communities.

There is a sense of unity and purpose in Dover that is often lost in larger places. Dover does not have the various Jewish agencies and services that are available to us in New Castle County. Yet they are passionate about the Jewish community of Delaware and the global Jewish community. While many of us were in Newark for Super Sunday two weeks ago, Dover held

its own phone-a-thon for the Federation's annual campaign. This is a true expression of *Klal Yisroel*, one people. At every turn, the Jewish community of Dover stands together with all of us.

We in Wilmington and Newark often get caught up in the minutia of the Jewish community. Dover provides us with a very good lesson in Jewish Community 101. I urge anyone who is going downstate to stop in to Congregation Beth Shalom and say hello. You will be pleasantly surprised by the wonderful Jewish hospitality you receive.

On a separate note I want to

extend an apology. The headline of my last article read: "The Jewish Federation does not support the Government of Israel." I want to apologize to anyone who took offense to this title. Those who read the article derived from it the true meaning of the piece. The Jewish Federation stands together with the people of Israel now and forever.

Please feel free to contact me should you have any questions concerning the Jewish Federation of Delaware or the Annual Campaign at 302-427-2100 ext. 16 or todd.polikoff@shalomdel.org.

ENDOWMENT FOR THE FUTURE



By Rachel A. Gross, Esq.

During our lifetime, we create circles and then constantly widen the circumference.

The Jewish wedding ceremony is filled with circles. During the ceremony it is traditional for the bride to circle the groom (today the groom often circles the bride as well). In circling, the couple physically symbolizes the creation of a sacred space containing only the bride and groom and intertwining

the bride and groom as they begin their new life together. From there, the circle widens. Included under the chuppah (bridal canopy), symbolic of the Jewish home the couple will create, may also be the couple's parents, grandparents, siblings, children or closest friends. Observing the ceremony are the guests - a wider circle of friends and loved ones who represent the community of which the new couple is a part.

An integral component of the wedding ceremony, required by Jewish law, is that the groom give the bride, and that she accept, something of value. In earlier times coins were often the item of value. Today a ring (or rings) is most often exchanged. The ring is circular, representing the never-ending love between a husband and wife and signifying a connection to the past and a commitment to the future.

Tzedakah can also be viewed as

a series of circles stretching from ones home and loved ones out to the larger community. On Friday night, immediately before lighting Shabbat candles, the new bride may place a few coins in the pushka, the tzedakah box. This private act reminds the woman, and those gathered around her, of the importance of this mitzvah.

Just as the circle at the wedding widens from the bride and groom under the chuppah to include all of the assembled guests dancing the hora, the circle of our tzedakah widens from our own home to include family and friends to whom we would not hesitate to extend our aide and resources.

From there, we tend to help those agencies and organizations with which we are most familiar or involved. From there we might reach out further to causes that encompass the larger community, the country or even the entire world.

By establishing a gift through



Rachel Gross

the Jewish Fund for the Future you can choose the circle that will benefit from your gift. Our trained charitable planned giving staff can help you decide how best to widen or restrict your circle to accomplish your goals. Please call me, Rachel A. Gross, Esq., at 427-2100 ext. 19, to discuss how you can best marry your interests and needs with your tzedakah.

February 8, 2002

**Our goal is \$300,000
by June 30, 2002**

Dear Members of the Jewish Community:

The people of Israel need us NOW. The Israeli people and the government of Israel have been forced to shift spending to meet critical security needs at the expense of social service programs. Just as we were there during Operations Exodus and Solomon, NOW we must be there to ensure a safe and secure Jewish Homeland!

We need to raise \$300,000 for the following projects:

- Purchasing an armored vehicle used to transport school children and the elderly in Israel proper.
- Fund the Israeli National Trauma Victims Hotline that has been essential in helping grieving families and friends.
- Providing the ambulances in our Partnership 2000 region of Arad/Tamar with two Emergency Care Units which help provide critical care in crisis situations.

Please note that this is a second line campaign and is not tied to your Annual or Capital gift. Please make your pledge NOW and pay it before June 30, 2002.

Thank You for your commitment to ensuring the future of the State of Israel.

B'Shalom,

Stuart & Toni Young

Stuart & Lelaine Nemser

Steven & Carol Rothschild

Israel NOW Co-chairs

Please fill out the following form and send it to the Jewish Federation of Delaware: 100 W. 10th Street, Suite 201, Wilmington, DE 19801

I hereby pledge the following amount to ensure the future of the state of Israel: \$ _____

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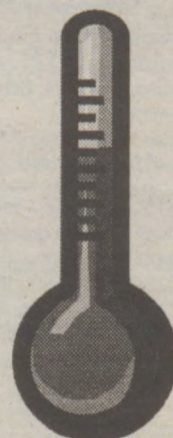
E-mail: _____

The Community Capital Campaign

For Delaware's Jewish Community

From Generation to Generation...

For Generations to Come



Campaign Goal:
\$23,000,000

Achievement to Date:
\$16,228,179
(as of February 8, 2002)

The Super Sunday Committee

would like to thank our volunteers

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Special Appearance
 Congressman Michael Castle

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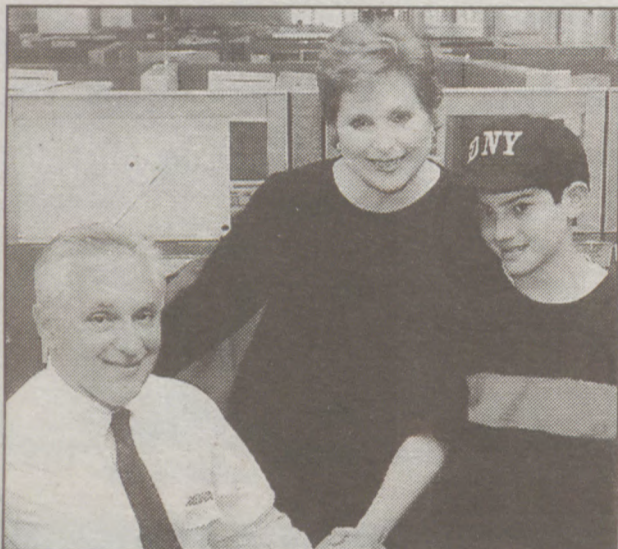
Schoenberg Memorial Chapel

Take-a-Break

A TRULY SUPER SUNDAY

January 27 was Federation Super Sunday - a time to build community and raise funds for the 2002 Federation Annual Campaign
Volunteers make the difference!

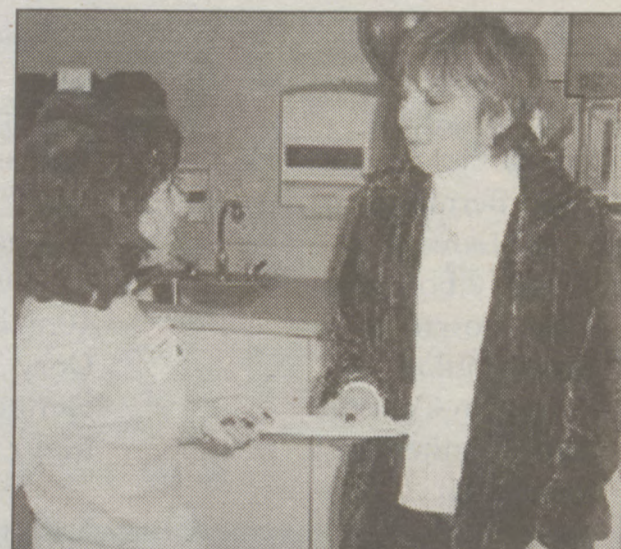
Photos by Daniel Epstein, and Todd Polikoff



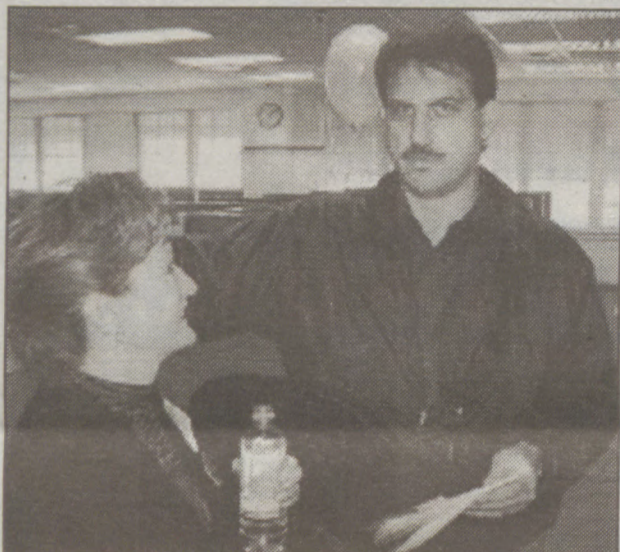
Barry Kayne and Judy Wortman congratulate Eric Rosen on raising more than \$900.



Super Sunday co-chairs, seated: Beth Galperin; standing, from left: Felisha Alderson, Beth Blumberg, and Iris Tocker.



Blumberg and Debbie Cohen talks about volunteer recruitment.



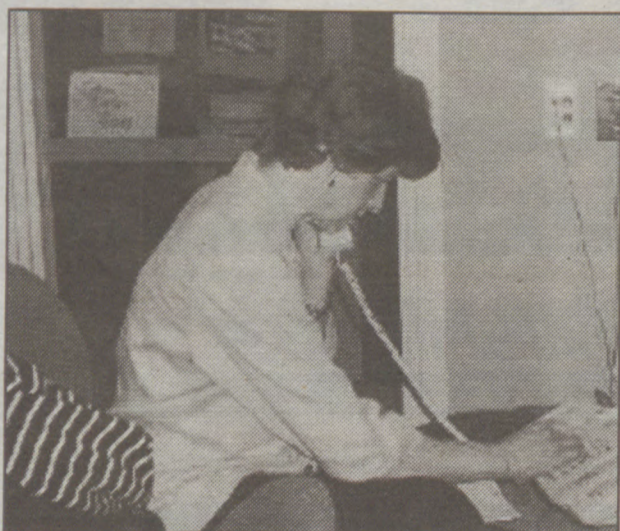
Co-chair Lisa Weiner schmoozes with Scott Feinman.



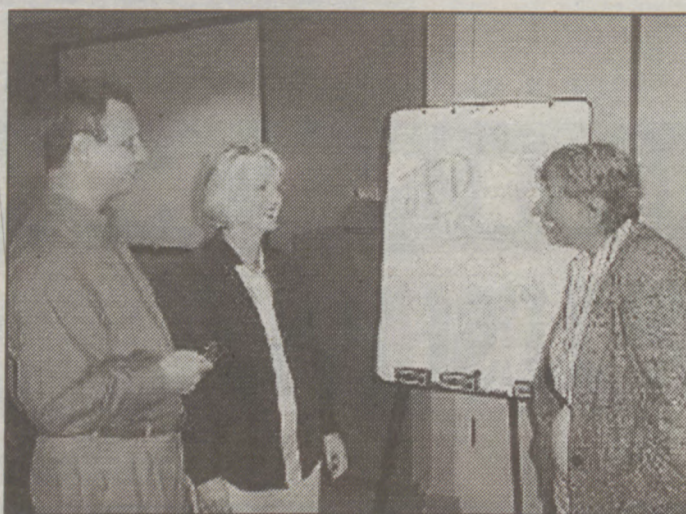
UofD Hillel students give campaigning the old college try.



YJAD members Judith Gendler Epstein, Jonathan Epstein, and Sheree Penser have fun.



Frances Klein hits the phones for research.



Stuart and Lelaine Nemser swap training tactics with Barbara Schoenberg.



Bennett Epstein and Toni Young share smiles.



Newark representatives: Marla Friedman, Staci Bagel, Jody Brown, Leslie Reidel, and Adina Mattes enjoy each others company at Super Sunday Phone-a-thon.



Gratz students help make the day special.

COMMUNITY FOCUS

Thought-Provoking Topics On Tap For UofD Lecture Series

The community is invited to feed their minds this Spring during a series of stimulating lunchtime lectures sponsored by the Frank and Yetta Chaiken Center for Jewish Studies at the University of Delaware/Jewish Studies. All programs will be Tuesdays, from 12:30 to 1:30, at Purnell Hall, Room 329. Everyone is welcome.

February 12-Dr. Alan Glicksman, Philadelphia Corporation of Aging "Immigrants Still Among Us: Soviet Jews and Holocaust Survivors in

the Community"

February 19-Dr. Hannah Kliger, School of Communication, University of Pennsylvania "Transcending Trauma: The Lives of Holocaust Survivors and Their Families"

February 26-Rabbi Arthur O. Waskow, Shalom Center, Philadelphia, PA "G-d, Earth, and Torah: The Emergence of Eco-Judaism"

March 5-Dr. Jonathan Grossman, English Department,

University of Delaware "Is Scrooge Jewish? Representing Jews in Charles Dickens and Literature"

March 12-Cantor Michael Mandel, Temple Beth Emeth, Wilmington, DE "Jewish Music from Biblical Times to the Present: An Overview"

March 19-Dr. Sonat Hart, European Jewish History, Baltimore Hebrew University "Anti-Semitism and Jewish Identity in Vienna from the Turn of the Century until 1938"

March 26-Dr. Rebecca Alpert, Religion and Women's Studies, Temple University "Lesbian Rabbis: The First Generation"

April 9-Reviewers and Class Discussion Review of 3 films about the American Jewish Experience: "Hester Street", "The Chosen" and "Liberty Heights."

April 16-Rabbi David Wortman, Kimmel-Spiller Jewish Healing Center, Wilmington, DE, "Kill or Embrace: Ancient Patterns, Modern Times - Israel, 9/11, and

the War on Terrorism"

April 23-Rabbi David Kaplan, Temple Beth El, Newark, Delaware "Spirituality for American Jews in Crises"

April 30-Dr. Rena Potok, English Department, University of Pennsylvania. "Borders, Exiles, Minor Literature: The Case of Palestinian-Israeli Writing"

Additional information can be found at www.udel.edu/jsp/events or by calling the office at (302) 831-3324.

SAVE THE DATES:

KALLAH 2002 at the JCC of Delaware

Broadcast from the 92nd Street Y via satellite.

THE TEN COMMANDMENTS - Sunday, March 10 6:45 pm

featuring Rabbi Harold S. Kushner, Dr. Alice Shalvi,

Rabbi Joseph Telushkin and Rabbi David Woznica.

FROM HOLOCAUST TO HAVEN - Sunday, April 14th, 7:00 pm

Yom Hashoah Commemorative Lecture, featuring Dr. Ruth Gruber

G'D PERSONAL THOUGHTS - Thursday, April 18 8:00 pm

featuring Governor Mario Cuomo and Professor Elie Wiesel

in conversation with Rabbi David Woznica

Albert Einstein Academy Students Receive Siddurs

During the recent Havdallah Service on Saturday, January 26th, first grade students at Albert Einstein Academy received their prayer books. The covers of these siddurs were decorated by parents. The children also performed a play, highlighting their knowledge of both the English and Hebrew languages.

Pictured is proud first grader Sam Bailey with Michal Cherrin, Head of the Jewish Studies Department at Albert Einstein Academy.

AEA is the only Jewish Day School in the Brandywine Valley. It serves students from pre-kindergarten through sixth grade in New Castle County, Delaware and in Chester and Delaware Counties in Pennsylvania. For additional information, call Rabbi Ellen Bernhardt, Head of School, at 478-5026.



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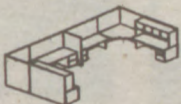
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INSIDE DELAWARE

Students Serve And Learn At Mary Campbell Center

Delaware Gratz Hebrew High School students, under the supervision of their teacher, Carol Barnett, meet every week at the Mary Campbell Center. They are participating in the Gratz Service Learning Program—studying and performing *tikun olam* (repair of the world) while performing community service to a needy population.

The Center is home to some 60 adults who range in age from 17 to

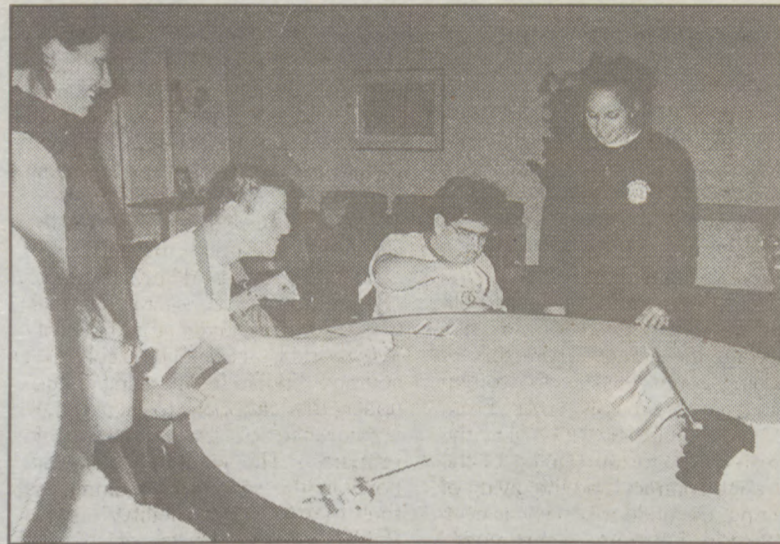
70. Center residents have cerebral palsy, spina bifida, mental retardation, traumatic brain injury or other physical and mental limitations that make it challenging for them to live without assistance.

Gratz students help residents in the learning center, woodshop program, store and on the internet. Students enjoy board games and conversations with residents; read to them, play the piano and help them

write letters to friends and family. The contacts have greatly enriched both groups.

Gratz students may earn community service hours for participation in the Gratz Service Learning Program which count towards National Honor Society and other organizations.

For more information, please call Marlene Milunsky, principal of Delaware Gratz, at 478-8100.



Gratz students helped plan a Chanukah party for residents at the Mary Campbell Center which featured music, dancing, storytelling, dreidels, menorahs and more...Enjoying the celebration are (from left): Steve Slotkin, Ruthie Cabelli, Mike Luternau, Billy Hendricks, Jen Kaplan, and Roland Curry.

Gratz Helps Teach The Teachers

Delaware Gratz Hebrew High School recently brought Rabbi Seymour Rossel to Delaware to offer community teachers effective tech-

niques and insights on different styles of learning, varied teaching styles and ways to improve classroom management. The Kraft

Educational Foundation sponsored this day-long workshop at the Jewish Community Center.

The workshop was attended by teachers from Adas Kodesch Shel Emeth, Albert Einstein Academy, Congregation Beth Emeth, Congregation Beth Shalom, Delaware Gratz Hebrew High School and Temple Beth El. According to Delaware Gratz Principal Marlene Milunsky, "This was a real community-building opportunity for Jewish studies teachers to come together in a learning environment where they shared the common goal of improving teaching skills which benefit our children."

Rossel is the director of the Pathways Foundation, an advocacy program for Jewish teens. He has served on the national boards of CAJE, the Jewish Book Council and NATE. He is a noted speaker, author and editor.



Rabbi Seymour Rossel offering teachers techniques and insights on different styles of learning. The Faculty Workshop was sponsored by Kraft Foundation at Delaware Gratz High School.



Teachers, from left to right: Arlene Bowman, Cheryl Yifrach, Barry Wexler, Cyril Milunsky, Osnat David, Lynne Lew, Annette Wilk, Amira Silber, Susan Kogon.

Gratz Students Explore Jewish Life at UofD

Recently, several Delaware Gratz Hebrew High School students attended the first Blue and Gold Shabbaton at the University of Delaware. The sleepover, which was sponsored by Gratz, Hillel, Chabad and Panim-youth group leaders from Yeshiva University and Stern College-gave participants a taste of Jewish life on campus. Hillel hosted dinner and Shabbat services. Sleeping arrangements and Shabbat morning tefilla were coordinated by Chabad.

Leonard Tehrani, a senior at Delaware Gratz, said "The interac-

tion with the University of Delaware students was great and the food was fantastic." While Tehrani has yet to make up his mind where he will attend college, he has decided to join both Hillel and Chabad. "I enjoyed the experience and would definitely attend again," he stated.

Beryl Schragger and Nicole Samuels felt that the experience was "an excellent way to introduce students to campus life." Schragger added that "the services were different from the ones I normally attend because we sang and danced

in the middle of them." He also raved about the food and the friendliness of Hillel and Chabad students.

Rabbi Eliezer Sneiderman, director of the University of Delaware Chabad Center, helped organize the event. He described the event as "one of our best Shabbosim!" "The students who attend learn first hand about the many important considerations about Jewish life on campus," he said.

The Shabbaton included an official school tour and a question and answer session on college life.

A Seder for Tu B'Shevat

By Ben Zussman

Gratz Hebrew High School teacher David Brown lead his Thursday night class in an out-of-the-ordinary experience—a modified Tu B'Shevat seder. Accompanied by only the surrounding woods, candles, and a flashlight, the class performed this relatively new tradition. The Seder format was based on excerpts from Ellen Beinstein's book, entitled *The Trees Birthday: A Tu B'Shevat Hagadda*, and included an assortment of foods such as peanuts, grapes, oranges, carobs, and parsnip. Between bites, the students took turns reading pas-

sages and blessings dealing with Tu B'Shevat. Brown, who wanted to "add some variety to the classroom setting" also included some of his own ideas, such as passing around a "mystery fruit". The students in this class, which deals with the relationship between ecology and Israel, enjoyed the Seder, calling it "a unique experience for a Gratz class". Student Beryl Schragger may have best summed up the experience by saying, "It was just a cool thing to do...and there was food too!"

Ben Zussman is a member of the Delaware Gratz Hebrew High School class of 2004.

Shayna Maidel On Stage At Tatnall

The Tatnall School in Wilmington celebrates 30 years of theater productions Thursday, February 14th through Saturday, February 16th with a performance of *A Shayna Maidel*. The play is a story about a Polish family whose lives were dramatically changed due to Hitler's occupation of their homeland. The play examines the lives of one branch of the family who moved to America and the other who remained in Poland and was transported to the concentration camps.

The production will feature Tatnall students who participate in the school's Showcase program. According to Showcase Director

Dr. Bruce Chipman, the program is an intensive year-long project which engages students in all aspects of theater craft. Dr. Chipman was attracted to the play because of "its high production quality and its theme of family, roots and reconnection."

Dr. Chipman believes that the play's pronounced Jewish theme will be a valuable teaching tool for Tatnall students, faculty and community theater-goers. Performance times are 8p.m. all three nights. Tickets are available at the door and cost \$7 for the general public and \$5 for students.

The school is located at 1501 Barley Mill Road in Wilmington.

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SIMCHA PLANNING

Women's Wedding Roles Are Expanding

By ARIELLA PALMER

When Leslie Landman and Aaron Feigelson began planning their wedding four years ago, they knew it would follow Jewish law. "Tradition is very important to both of us," says Landman. But, unlike countless generations of brides before, "I wanted to have an active role," Landman says.

In the framework of public obligation and commandment, Jewish men are the central characters of wedding ceremonies, with women taking a more passive role. From the prenuptial festivities like the hassan's tish, to the signing of the marriage contract, and the giving of the ring, the bride when she is even present in the room is surrounded by males who have all the speaking parts while she remains silent.

But because women have not had roles in wedding ceremonies in the past doesn't mean they can't participate today, according to Rabbi Asher Lopatin of Anshe Sholom Bnai Israel Congregation. Jewish law "gives us a direction to go in but whatever is not assur (prohibited) is permissible. There is

a lot of flexibility and the wedding should be an expression of the couple. It is good to include as many people in the ceremony who are close to the bride and groom, including the bride and groom themselves," Rabbi Lopatin says.

Jewish law requires a groom to "acquire" the bride through presenting a ring and proclaiming, "Behold, you are consecrated to me with this ring under the laws of Moses and Israel." Some rabbis discourage brides from giving rings under the chuppah to avoid the appearance of an exchange of property. "The kiddush (consecration), in the sense of acquiring, is the man's responsibility," says Rabbi Vernon Kurtz of North Suburban Synagogue Beth El.

For Landman and Feigelson, the challenge was to figure out how they could respect tradition but each have a significant role in the ceremony. "It was important for me to say something under the chuppah that was consistent with tradition and meaningful to me," Landman says. She found a Hebrew text that acknowledged her

acceptance of the obligations and duties of a Jewish wife and gave her husband a ring after the ceremony in the privacy of the yichud room, a practice that is acceptable to many Orthodox rabbis.

Wilmette native Shira Eliaser chose a verse from "Song of Songs" to say under the chuppah when she and Norman Eliaser were wed last July. She recited the verse — "His mouth is most sweet; yes, he is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem" (5:16) — just before the breaking of the glass so that there was no appearance of an exchange.

"I wanted something that was romantic and expressed my love. It wasn't supposed to be an imitation, or a politically correct phrasing of [the groom's declaration] but I found in it an echo of kiddushin," she says.

She and Norman met at Northwestern University's Hillel, and are now active members of the Egalitarian Minyan of West Rogers Park.

Miriam Silverstein chose not to say anything under the chuppah when she married Brian Silverstein last October. "I wanted the wedding to be as religious as possible without alienating anyone. I'm not an egalitarian person [within religion], I'm not a religious feminist," she says.

Nonetheless, Silverstein and her groom (who has the same last name) incorporated both male and female friends and family members in other ways. Rather than having the prenup-

tial kabbalat panim and hassan's tish in separate rooms, they used one big conference room with the groom's activities on one side and the bride's on the other. While the dvar torah and ketubah signing were on the men's side, women could see and hear everything. While the tenaim, the prenuptial agreement was read in Hebrew by a man, a woman read it in English.

By expanding the ceremony to include English translations of the ketubah and the seven blessings, women can be included under the chuppah and afterwards at the festive meal.

A traditional wedding includes both law and custom. "Custom should be divided into minhag Yisrael, which is as binding as law; and various hanhagot, that aren't official customs, or aren't universally observed, are no problem to change or eliminate," says Rabbi Lopatin.

"In minhag Yisrael, the one who reads the sheva brachot in Hebrew, is a man. I can't be flexible with that. So we have couples come up and a woman reads the English translation for each bracha. The ceremony will have a feel of inclusivity, but the man is doing the halachic part of brachot," says Rabbi Lopatin.

"Walking around under the chuppah is not minhag Yisrael, but it has become very popular. If the

groom wants to walk around the bride, or they want to walk around each other, that's fine. I don't have a problem with the bride breaking the glass, or both of them breaking it together," says Rabbi Lopatin.

Women can also hold the chuppah, says Rabbi Kurtz.

Both Lopatin and Kurtz allow women to sign English translations of the ketubah but insist that the official document be signed by two male witnesses. "The Conservative Movement is struggling with whether women should be counted as witnesses," says Rabbi Kurtz.

"I try to use inclusive language as much as possible under the chuppah," says Rabbi Lopatin. The wedding represents the life of the couple, "it is not just the groom taking the bride into his home."

Wedding Feature courtesy of JUF News, Chicago.



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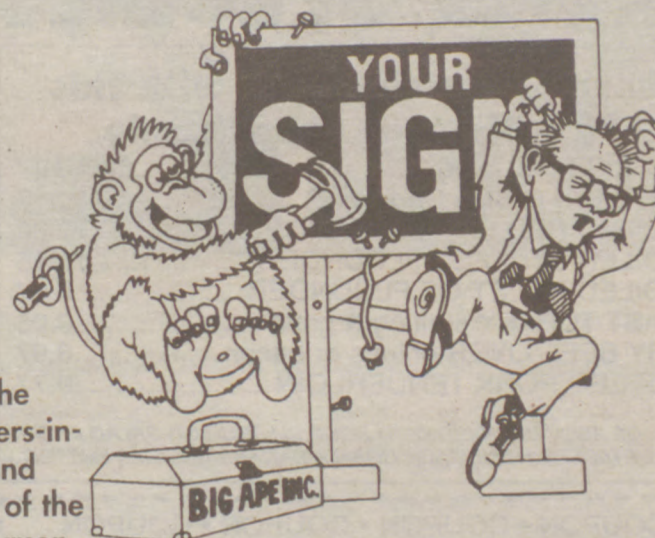
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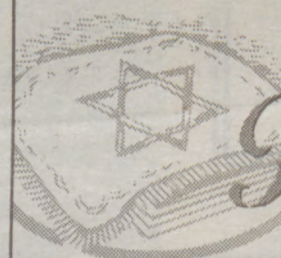
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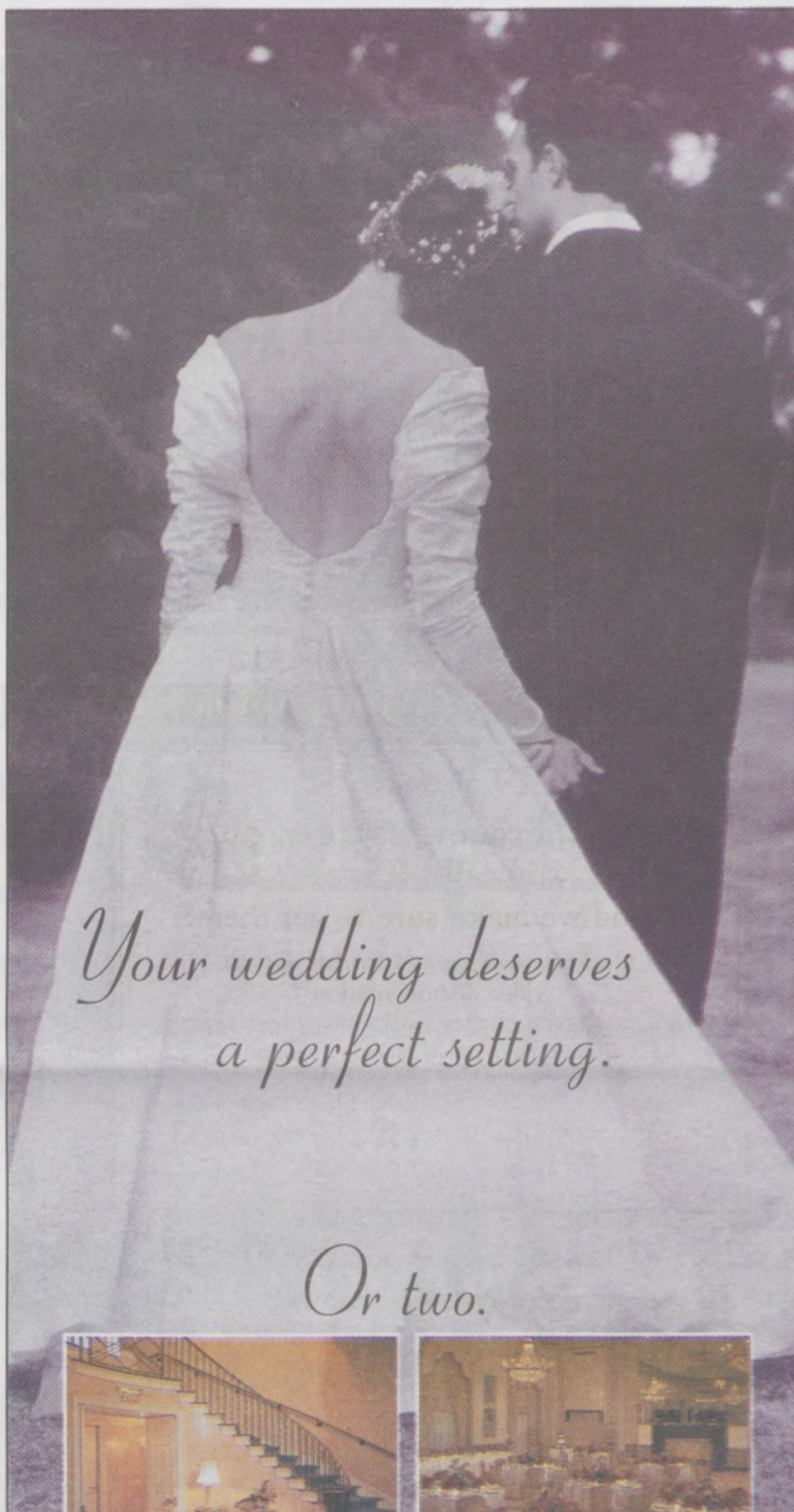
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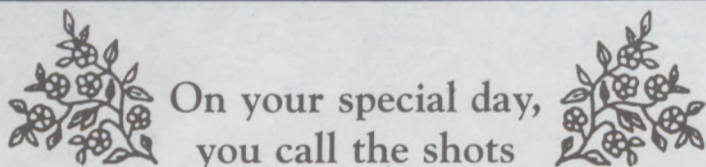
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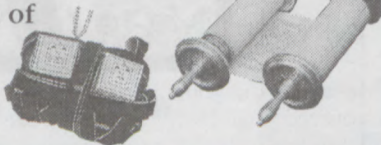
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SIMCHA PLANNING

Terms of Endearment: 19 Words For Jewish Weddings

By PAUL WIEDER

SHALOM! Welcome to the wedding of Sarah and Samuel. Some of you have not been to a Jewish wedding before, or in a while, so here is a rundown of Hebrew words you're going to run into today at our...

Simcha, which means "happiness." A simcha is a happy event, like a bris, a bat mitzvah, or a...

Chatuna, a wedding, which comes from the word...

Chatan, a groom; in this case, Samuel. He gets married to the...

Kallah, the bride. She (that would be Sarah) will be the one welcoming you at the...

Kabbalat Panim, literally, the "accepting of faces." It is a reception at which Sarah greets her guests. Meanwhile, the groom is at the...

Chasan's tisch. "Tisch" is Yiddish for table. The men gather around it to make toasts, learn a little Torah, and sign a document called the...

Tana'im. This short document, signed by two witnesses, attests to the legal terms of the engagement. Then the...

Ketubah, or "writ," is signed. It is often referred to as a Jewish marriage contract. This document is beautiful, but it also spells out the chasan's formal and legal obligations to his kallah. Their business done, the men escort the groom joyously to the...

Bedecken, at which the chasan "bedecks" the kallah with her veil, after making sure it is her! Don't laugh... we do this because, in the Torah, Jacob was tricked by his father-in-law Laban into marrying Leah instead of his beloved Rachel. Now, we always check! The couple then proceeds to the...

Chuppah, the wedding canopy: four posts holding up a decorative cloth or a tallit by its corners, symbolizing their new home. The chasan puts on his...

Kitel, a thin, white robe that is



supposed to make Samuel look like an angel. Once it is on, we can begin the...

Kiddushin, the marriage ceremony itself. The chasan arrives under the chuppah first, to be circled seven times by the kallah when she arrives.

Some couples choose to circle around each other. There are two main parts to the service, the first being the...

Erusin, or formal engagement (in Talmudic times, this might be held a year in advance of the wedding, but today it is done just before the official marriage formulations. Erusin is achieved with a blessing and a shared cup of wine,

followed by the...

Nesu'in, in which Sarah and Samuel actually get married. In a traditional wedding, Sam will place the ring on Sarah's finger, while saying...

"Harey, at mikudeshet li kedat Moshe v'Yisrael," which means, "Hereby, you are sanctified unto me according to the laws of Moses and Israel." Some couples exchange rings under the chuppah. The Ketuba is then read. Then family members and friends join under the chuppah to recite the...

Sheva Brachot, the Seven Blessings, which tie the wedding back to the original simcha, the marriage of Adam and Eve. Samuel will then step on a glass, which symbolizes the destruction of the Holy Temple (based on Psalm 137 that we should remember Jerusalem at our happiest hour). It is also a cue to yell...

"Mazel Tov!" which is used as "Congratulations!" Actually, it

means "a good constellation" and is a wish for luck and fortune. Then the couple bustles back down the aisle and is escorted by all the guests into a private room for...

Yichud, which means "oneness." It is their time to be alone together for the first time as husband and wife. Meanwhile, you will all take your seats for the...

Se'udat Mitzvah, which is not just a wedding feast but a fulfillment of a commandment to rejoice with the bride and groom in their happiness. Following the birkat hamazon, the grace after meals, the sheva brachot are recited once again. They are also recited after any meals with a bride and groom (with at least a minyan) during the week following their wedding.

*Note: While these terms reflect the modern Hebrew pronunciation, some are also referred to by their Ashkenazi pronunciation: eg. Chatunah/Chasanah.

Paul Wieder is on staff at JUF News, Chicago.

7 Ways To Win The Newlywed Game

By Rabbi Shraga Simmons

No one usually thinks of "The Newlywed Game" as imparting essential wisdom about life, but it does make one important point: newlyweds fight!

It's true. Contrary to notions of an annum spent giggling and cooing at each other in perfect bliss, that first year can be a killer.

Now for the good news: Breaking down common misconceptions about the first year of marriage can help you make it through the initial year and ensure the building of a foundation that supports a life-long, meaningful marriage.

1) YOU WILL FIGHT

It is essential to recognize that you are two people coming from very different places, and now your lives and choices are joined together completely. It's inevitable that you are going to have some misunderstandings and disagreements.

Some of them will be major, but most will be over issues like what brand of peanut butter to buy.

This is normal. The act of getting married doesn't solve any problems — whether they're minor differences of opinion between the couple, or character flaws which either individual brings into the marriage. In fact, marriage may even temporarily exacerbate some of these problems.

Having conflicts isn't a failing. Instead, look at it as a challenge. Learning how to work through and resolve them is one of the greatest growth experiences that marriage brings.

2) YOU ARE DIFFERENT

Here's one you probably aren't expecting: Some conflict actually is good. The very best marriages bring together opposites who build on and complement each other's

strengths — to together become better people.

The marriages of our matriarchs and patriarchs were like this — and that's why they were successful.

Abraham was known for his pure kindness; his wife Sarah's strength and clear-mindedness was essential to his mission in life. Their son Isaac's defining characteristic was his moral strength and sense of divine justice; his wife Rebecca's generous benevolence provided the balance he needed.

Their son, Jacob, embodied truth in speech; his wife Rachel mastered the important skill of keeping quiet. Speech is nothing without silence. Without silence, it's mere noise. It's the blend that makes things beautiful.

Harmonious blending doesn't just happen, though. You have to work at it.

Recognizing that you are different is the first step. Working to understand where your spouse is coming from is the second. Not only does this help

resolve or avoid discord, it's a non-verbal way of saying "I love you."

Loving relationships exist on two complementary wavelengths: the effort you put into your spouse builds his or her trust in you.

3) EXCITEMENT IS TIRING

Once you've been happily married for years and years, you may fondly recall the early days when everything was new and exciting. Fortunately, hindsight's rose-colored-glasses will probably edit out the exhaustion you endured from all the changes.

That exhaustion can trip you up. Someone discovered that people who emigrate to Israel tire more easily. The reason is that since nothing is familiar, everything requires much more effort. Even



buying a newspaper takes exertion — you have to remember that newspaper is "eetone" and count the unfamiliar coins. It all takes conscious effort.

Emotionally, you're in another country when you get married.

Be aware of this. Because we're all more likely to behave badly when we're tired or stressed out.

4) MAKE QUIET-TIME

One of the great enemies we have is surprise. It throws us off balance — and then we make mistakes.

Quiet time allows us time to internalize new situations. This is why many people take time off in between switching jobs, or after intense life events. You need "time off" to make "being married" part of your emotional state.

This doesn't just mean taking a

two-week vacation. It means quiet time every day.

Build space into your schedule to catch up and adjust. Be aware of how hyper-sensitive the changes in your life might make you.

Many families have nameplates on their doors. I tell young couples to stop in front of their doors for a moment before entering. Look at the name on the nameplate and remind yourself: "That's ME." I am responsible to a great degree for the atmosphere, happy or otherwise, of this home.

5) HAPPINESS COMES FROM YOU

A husband or wife must do his or her very best to ensure that their spouse is happy, however you are not obligated to make your husband or wife happy. You cannot be obligated to bring about something not within your control. At the end of the day, only your spouse can decide whether or not he or she will be happy. Nor is he or she responsible for your happiness.

You can still be "good" even if your spouse is irritated with you. Maybe you need to do some thinking about why they're upset and how you contributed to it. But it shouldn't affect your core feelings about yourself.

Your attitude is one of the few things in this world over which you have real control. How you respond to stress is up to you.

Even as you work at blending your life with your spouse, you have to maintain some sense of independence. Certain understandings will help your marriage, including: "I am good and pure because God loves me, not because someone

else likes me."

6) LEARN A NEW LANGUAGE

Many problems stem from miscommunications. Sometimes this means that one person didn't understand what the other said. This also means misunderstanding non-verbal clues and needs.

I know of a child who felt that his mother didn't really love him, even though she always put little love notes into his lunches. This child, it turns out, needed hugs.

Your spouse may be telling you all the time that he or she loves you, but you don't recognize it. Or, you may not realize that he or she doesn't understand your way of showing love.

You need to translate it. If your spouse shows love through food, relish it. If your spouse is reticent and doesn't give out compliments easily, capture the moment when he or she does.

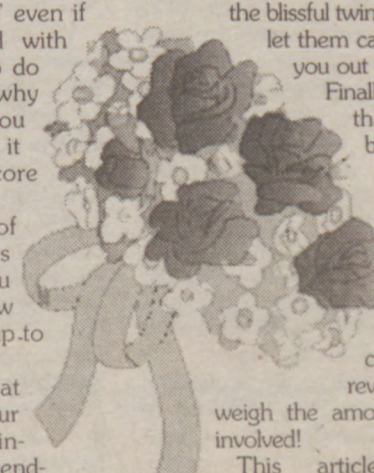
7) CAPTURE THE MOMENT

Carry around those moments with you. Freeze that moment in your mind. Build details: what you're wearing, where the sun is, what's on the wall. Then, when you need, you'll have that moment to recall. Stop and savor it.

During the stormier moments, reach into your mind and hold onto the blissful twinkles — and let them calm and carry you out of the storm.

Finally, remember that you are building a lifetime-together, and there is no reason to expect it should be easy. But of course, the rewards far outweigh the amount of effort involved!

This article originally appeared on the Aish HaTorah website. For more articles on Jewish lifecycles, visit the site at: www.aish.com.



ISRAEL FOCUS

Intifada's Economic Toll

By Gil Sedan, JTA

Israeli-Palestinian violence is spilling over from the battlefield to a new venue — the pocketbook.

Bank accounts, accounting books, checks and cash are being recruited against the other side. And like much in this bitter conflict, even accounting systems have become emotionally laden.

Israel is considering dipping into tax funds it has withheld from the Palestinian Authority to make up for losses due to the ongoing intifada.

Eager to find every available shekel to shrink Israel's growing government deficit, Finance Minister Silvan Shalom first raised the idea last month. Although Foreign Minister Shimon Peres opposes adding a financial aspect to the conflict, Prime Minister Ariel Sharon last week ordered Israeli Cabinet Minister Dan Naveh to tally the cost of the 16-month-old Palestinian offensive.

On the other hand, the Palestinian Authority — ignoring the fact that it initiated hostilities — claims Israel owes it \$8 billion for damages the intifada has caused to Palestinian trade and wages lost from workers barred from their jobs in Israel due to security measures.

Complicating matters further, the European Union now says Israeli retaliation against Palestinian targets has damaged some \$17 million in E.U.-financed infrastructure projects. Israeli officials worry that the E.U. announcement may be a prelude to a formal claim for compensation.

Naveh's team met last week to assess the economic damage of the intifada. Initial estimates, he said, indicate that the Israeli economy has suffered billions of shekels of direct and indirect damage since September 2000, according to reports.

In addition, the National

Insurance Institute reportedly paid some \$50 million to terror victims last year. Actual damages may be much higher, but a thorough accounting job would be needed to come up with more exact figures.

Naveh requested that within the next few days the different government offices collect economic data, which will be reviewed by a sub-committee representing the Prime Minister's Office, the Treasury and the Bank of Israel.

Naveh's investigation coincided with a lawsuit 22 Israeli companies filed last week for compensation for \$4.4 million in unpaid Palestinian bills. The firms charge the Palestinians are refusing to pay their bills for political reasons, and are demanding that the Israeli government make good from some \$400 million in tax funds it owes the Palestinian Authority.

The money comes from income taxes and Social Security payments for some 100,000 Palestinians who worked in Israel before the fighting began, along with custom duties and sales taxes on items such as gas and cigarettes.

Israel froze the tax transfers shortly after the intifada began, arguing that the Palestinian Authority would use the money to pay the salaries of its security services, which have aided and at times led the attacks on Israel.

The Palestinians, too, have their share of economic grievances, particularly over the frozen tax money. Before the intifada, Israel used to transfer the payments to the Palestinian Treasury each month. The amount — more than \$50 million a month, on average — was enough to meet the entire Palestinian government payroll, from doctors and schoolteachers to bureaucrats and policemen.

The Palestinian minister for economy and trade, Maher Al-Masri, warned Israel against dip-

ping into the funds.

"This would be sheer robbery," Al-Masri said. "The Israelis have no right to take our money."

Evidently, there is no end to the list of mutual claims. According to U.N. reports, which have followed the Palestinian economy since the early days of the intifada, Israeli restrictions on Palestinian goods and workers have cost the Palestinians hundreds of millions of dollars in lost wages and sales.

Unemployment in the Palestinian areas has climbed to approximately 60 percent since the outbreak of fighting, and more than half the Palestinian population now lives in poverty, double the rate before the intifada, according to official figures.

The violence also has taken a serious economic toll on Israel production. Before the intifada, Israel's Treasury predicted annual economic growth of about 4 percent. Those estimates now have fallen to 1 percent or less.

Tourism has vanished and foreign investors have quit, leaving the Tel Aviv stock exchanges to fluctuate nervously according to the general mood of economic uncertainty.

Farmers and contractors who used to employ Palestinian workers have switched to foreign workers — but the government, in its fight against unemployment, is trying to cut down on the number of foreigners in Israel, leaving farmers without workers.

Last week, the Labor Ministry was forced to reverse a decision to send home 4,000 foreign workers after citrus growers staged a violent demonstration in front of the Prime Minister's Office.

Several factors argue against presenting a bill for intifada damages. For one, every claim raised seems likely to be faced with a counterclaim. For example, if the Palestinians file a bill for damages

to the Gaza airport — Israeli bulldozers destroyed the runway in response to a terror attack — Israel can reply that the Palestinian Authority is responsible for allowing the terror.

Likewise, if Israel uses the Palestinians' tax money, the Palestinians likely will argue that this contradicts international law, as well as agreements between Israel and the Palestinian Authority.

In addition, humanitarian considerations may serve as a brake. For example, the Palestinian Authority owes the Israel Electric Company and the Bezeq telephone company tens of millions of dollars, but serv-

ice is not likely to be cut off because of the hardship it would cause.

Israel's national infrastructures minister, Avigdor Lieberman, one of the hawks in Sharon's Cabinet, recently suggested halting power supply to the Palestinians, but his proposal was rejected.

Whatever financial claims the Israelis and Palestinians put forward primarily are intended for symbolic purposes. Because of the fragility of the P.A.'s budget, the withholding of tax funds is the most serious sanction Israel has used against the Palestinians — but it has been balanced by increased contributions from Europe and the Arab world.



A hunger striking disabled man takes part in blockading the entrance to the Knesset in Jerusalem on Monday, the 50th day of a strike by mentally and physically disabled Israelis trying to get better living subsidies. People across the Israeli spectrum are feeling the strain of the economic damage caused by the ongoing intifada. Credit: Brian Hendler/JTA

AN ISRAELI PERSPECTIVE

Do Good Fences Make Good Neighbors?

By Nechemia Meyers

Yossie Beilin, Justice Minister in the Barak government and the leading Labor Party dove, must be at the end of his tether. Otherwise it is difficult to understand a recent interview in which he criticized two Labor Party ministers—Binyamin (Fuad) Ben-Eliezer and Matan Vilnai—for supporting a government whose extremist policies, Beilin argues, are prompting many young people to leave the country, as their own children have already done.

This accusation notwithstanding, the phenomenon of Zionist leaders whose progeny live outside of Zion is hardly a new one. It began long before Arafat appeared on the scene.

I became personally acquainted with it when the only grandson of Israel's first President, Dr. Chaim Weizmann, was at our house for dinner some 30 years ago. David Weizmann, then a Londoner employed by the BBC, turned out to have a limited knowledge of Israel and even less of Judaism. Aliyah, it goes

without saying, wasn't on his agenda. A more recent example is Alon Ben-Gurion, grandson of Israel's first Prime Minister, David Ben-Gurion. He manages the Waldorf Astoria Hotel in New York.

Yet the issue that Beilin raises is a serious one, because the ongoing conflict—with bloodshed constantly growing worse—certainly affects the willingness of young Israelis to stay put. But do the doves have a solution any more than the hawks do?

Beilin himself still believes that it is possible to reach a contractual settlement with the Palestinians. But a much larger number of doves are now backing the idea of Unilateral Disengagement (UD). This would involve Israel's deciding by itself on a border with the Palestinian Authority, and then creating the fences and other barriers that would make that border a reality.

Unilateral Disengagement is not a new idea. Its best-known intellectual progenitor is Prof. Dan Schueftan of Haifa University. In an article carried

by "The Washington Post" on December 13, 2000, Schueftan wrote: "There seems to be a consensus among Jews that Israelis and Palestinians are destined to live alongside each other in separate entities rather than with each other as 'one big unhappy family.' But since a negotiated peaceful disengagement is not at hand, a unilateral version is increasingly appealing to the overwhelming majority of Israeli Jews and most policymakers across the political spectrum."

After the failure of the Camp David

talks, the UD theme was taken up by then Prime Minister Ehud Barak in a speech to the Knesset on January 2, 2001. Barak declared that if there is no agreement with the Palestinians, Israel must disengage unilaterally, since otherwise "we are fated to live here as in Bosnia...We prefer to disengage from the Palestinians by agreement, but if there is no choice, we will do it without an agreement."

This is not the view of the current Prime Minister or of the Right in general because, de facto, it would leave many Israeli settlements "behind

enemy lines" and, sooner or later, force settlers to leave. The only notable exception among right-wingers is President Moshe Katzav, who argues that a distinction can be made between a military barrier and a political boundary. Few observers, on either side of the political spectrum, agree with him.

Sooner or later there will almost certainly be a separation of some sort. Before that happens, numerous Jewish and Arab lives will be lost and all too many young people will have left the country.

BETH EMETH NEW MEMBER SHABBAT

If you joined Beth Emeth in 2001 or '02, the congregation would like to invite you and your family to a special event. A new member Shabbat dinner and service are planned for Friday evening, March 22nd at Congregation Beth Emeth, 300 West Lea Boulevard, Wilmington, Delaware. Dinner will be served in our social hall at 6:00 p.m. New members and their families will be blessed and honored at the service, which will be held at 8:00 p.m. in the chapel. The Oneg following the service will provide an additional opportunity for members of the congregation to welcome newcomers and introduce themselves.

If you are you thinking about joining Beth Emeth but haven't yet made the commitment or would simply like to learn more about this Reform congregation, please plan on attending the March 22nd special Shabbat service and dinner. Please call Adele Kessel at 302-478-4733 by March 15th and let her know how many people will be attending. Free babysitting can be arranged, if needed.

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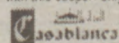


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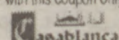
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AROUND OUR JEWISH WORLD

Simchas Sephardic Style

By Elsa Engel

There is nothing quite like a trip to Israel to celebrate a simcha. My husband, Joe and I last traveled there two and a half years ago for a family wedding. We knew before we set out that this Israeli adventure would be quite different on many levels from our last foray.

The occasion was the Bar Mitzvah of our great nephew in a Yemenite shul. While the events of September 11th made us initially uneasy about making the trip, our love for our family and Israel prompted us to make reservations.

We flew out of Philadelphia on an Air Canada flight. There was not an empty seat on the flight to Tel Aviv where passenger instructions were given in English, French and Hebrew. Despite a late departure, a strong tailwind secured for us an early arrival in the Jewish State.

Upon our arrival, we took a cab to our hotel in Netanya. After the long plane ride, we particularly enjoyed our room's beachfront location with its beautiful view of the Mediterranean. I didn't really appreciate how much security had increased until I visited Yotveta - a neighborhood restaurant. My body and my purse were scanned on my way in.

Also noteworthy about our visit to Yotveta is the size of the portions. Order one platter and you'll be guaranteed to have enough food to feed two or three. We walked off the considerable meal taking in the beautiful views from Netanya's town square. It was a quiet and peaceful way to prepare for the tumult of activities that would begin in just a few short hours.

Erev Shabbat came with an invi-

tation to Savtah (Grandma) Bracha's house for Yemenite Shabbat Dinner with the Even family. Neither chicken soup nor gefilte fish was served but the food was delicious. Kiddush was festive and the motzi was made over challah baked specially for the occasion by the mother of the newest daughter-in-law of the large family. We ate and drank and sang and talked in a variety of tongues. English was not the predominant language at this table but the spirit of mishpocha speaks a common language.

On Shabbat morning early we awoke EARLY to attend services at the Yemenite shul - (early means that the service started before 7 AM.) Joe and I (both active members of a Reform congregation) were forewarned that the ceremony would be authentically Orthodox. We were nearly on time. I had to sit behind the mechitzah, but some men entered into the women's prayer space to greet and help the visitors.

The most difficult part of following the service (which was actually Daniel's second call to the Torah after becoming a Bar Mitzvah at his home shul in Massachusetts) was the change in pronunciation from the Sephardic Hebrew of the people to the Yemenite inflection and the differences in vowels and consonants. My take on that is, if you're not Yemenite, you just don't get it. After our grand nephew read his Torah and Haftarah portions, the women ululated, sending up quite a sound and threw candy at him.

When the service was nearly concluded, we adjourned to the basement for Kiddush. As some 90% of the congregation is family, almost everyone in the shul feasted on tra-

ditional Yemenite delicacies. Much of the food was extremely spicy but only the foreigners in the family had to be careful. There was food and conversation around the tables set in a rectangle so that we were all at the 'same table'. Then came the speeches, mostly by one of the patriarchs of the family - Dod (uncle) Ovadia. Many people were introduced, but most especially those who had traveled to be there: Saba Herbert, Dod Jerry and Dodah Esther (that's me). More conversation, much of which I didn't understand, with no translator nearby - I was seated at the women's end of the table. We bid our farewells and returned to the hotel to rest.

That afternoon we went back to Saba Avi and Savta B'racha for a dinner of cholent - again like nothing

I grew up with but very tasty and quite satisfying. The rest of Shabbat and Sunday were nice, quiet, peaceful days; spent like vacationers at the seashore when it is a little cloudy and too cool to take a dip.

Monday came and we visited the small museum of the Association for Society and Culture, Documenting and Research in Israel, PERPETUATION OF HERITAGE OF YEMENITE JEWRY AND THE TRIBES OF ISRAEL. There under the supervision of Dod Ovadia, we dressed in Yemenite wedding finery and renewed our marriage vows. It was an unplanned but nonetheless unabashedly thrilling experience.

Tuesday, we were back in relaxed vacation mode. That evening, and then we attended a gala Bar Mitzvah celebration in our grand nephew's

honor. The affair was on par with many of the lavish American-style parties.

Wednesday, we headed for Jerusalem and Ramat Rachel - the only kibbutz hotel in Jerusalem. While this lovely hotel is close enough to Gilo to hear the gunfire, we were not in range. We enjoyed a reunion with our Jerusalem relatives in a place quiet enough to actually enjoy a conversation.

Daniel was becoming Bar Mitzvah for the third time during a service at the Wall on Thursday morning, so of course we had to go. The rent-a-rabbi was a very gracious gentleman and it was fun at the Wall as well. Daniel did well, as usual. We found out that a picture of Daniel in a Magen David Adom ambulance appeared in a Hebrew language newspaper.

He had made quite a name for himself in Israel because of his fundraising efforts on behalf of MDA. Daniel visited his Israeli relatives the summer before his Bar Mitzvah and saw the ambulance workers in action. He decided to make the ambulance corps his tzedakah project and asked guests to make gifts to MDA in his honor. With the assistance of at least one generous guest, he raised \$3,000. He made another plea for support at his party in Israel.

All in all, this was one of the most memorable trips to Israel that Joe and I have ever had. We hope to return as soon as we are able.

Elsa Engel is the Sisterhood President of Congregation Beth Or in Spring House, PA where she has nurtured the Jewish communal involvement of the editor of this newspaper.



Elsa and Joe Engel renew their wedding vows at a family Bar Mitzvah.

A Costa Rican Odyssey

By Martin M. Roffman, Ph.D.

If you're searching for a very exciting and highly participative vacation, try Costa Rica. My wife, Selma, and I decided to vacation there at the end of December and three days later were booked with airline and initial hotel reservations. We had a great time and fully enjoyed the experience of learning

about a different culture. As shomer Shabbat Jews, we were impressed with the selection of synagogues and the availability of kosher food.

We aggressively used the internet to arrange this trip during a peak vacation period. Our hours spent on-line researching airline schedules and fairs and expediting

hotel arrangements really paid off with a reasonably priced, once in a lifetime experience.

Background

Costa Rica is blessed with a wealth of scenic beauty preserved in ecoparks scattered in an area the size of Kentucky. The volcanoes, hot springs, waterfalls, and extensive flora and fauna are fascinating.

Species of birds and trees found there include collections from North and South America, and are very colorful. Coffee plantations (fincas) abound and it's possible to taste their fresh produce at many stands and restaurants along country roads.

Due to its tropical location, the weather is warm year-round and better defined by wet / dry seasons rather than hot/cold. San Jose, the capital, is situated in a highly populated central valley separated from beaches on the northern and southern coasts by ten thousand foot mountain ranges. Most roads in urban areas are paved but a considerable number of roads in rural areas are nothing more than cleared dirt surfaces with significant boulders and pot-holes that need to be driven to be appreciated.

Spanish is the national spoken language and all street/highway directional signs are Spanish-only. Neither Selma nor myself spoke any Spanish at the start of the trip but after six days, we had at least a passable vocabulary of perhaps 50 nouns. Most tourist facilities are staffed with English speakers and all tours are bilingual so language differences really shouldn't pose much of a problem to vacation enjoyment.

Finally, the unit of currency is the colonie and \$3.80 (give or take) buys 1000 colonies. Several



Selma and Marty Roffman at La Paz Waterfall.

fellow tourists carried calculators to perform conversions between colonies and dollars when trying to figure out how much a particular gift might cost. It certainly beats doing long division by hand.

Continued on page 21)



Jewish Day School in San Jose

JEWISH ARTS AND CULTURE

Klezmer: Backward And Forward

By PAUL WIEDER

Three new klezmer recordings offer a listen into the genre's past, present, and possible future.

Klezmer was originally the soundtrack to the Jewish wedding. But no band has attempted to recreate such an event until recently. Working with people who were in Eastern Europe at the time klezmer was developed, the band Budowitz — named for the maker of their accordionist's instrument — crafted "Wedding Without a Bride."

In 70 minutes, Budowitz ushers the listener through the whole wedding day, from the bride's bedecking to the groom's processional to the in-laws' dance. The songs conjure up the sadness of the bride leaving her family, the joy of the new union, and the lighthearted pomp of the families, considered royalty for the day. There are quite a few surprises for today's wedding attendees, including a dance in which the couple's parents mime a fight and reconciliation.

Another intriguing feature is the use of the cimbalom. This dulcimer-like instrument has strings across a sound-hole, like a guitar. But it is

played flat on a lap or table, and its seeming dozens of strings are struck by small sticks, like inside a piano. Its glinting, chiming tone is unfortunately not common in more recent klezmer ensembles.

Another highlight is the badchan. This emcee serves and a poet, jester, and ringleader, guiding the attendees through the wedding ceremony and spouting praise and admonishment to the young couple in exuberant Yiddish.

The CD comes with thesis-worthy liner notes, but it is more than an academic exercise. "Wedding Without a Bride" is a highly listenable introduction into klezmer for novices, while those familiar only with more recent takes on the form will also be entertained and enlightened.

The current state of klezmer is examined on "The Rough Guide to Klezmer." The Rough Guide series is like a musical version of Fodor's, escorting listeners around the world through their headphones.

The Rough Guide volume on klezmer purports to be an overview of the current klezmer scene. It succeeds, however, in being an excel-

lent overview of the Klezmatics and Naftule Brandwein, and the more intellectual approach to the genre in general. Now, these artists are key to klezmer. And other major players — like the Hanks Netsky's Klezmer Conservatory Band, Brave Old World, the Flying Bulgar Klezmer Band, and Budowitz — are profiled. But they are far from the limits of the style.

Inexplicably missing are such major figures as Giora Fiedman and Andy Statman. Further, some U.S.-born musicians stationed overseas are here, but natives like Britain's Burning Bush and Italy's KlezRoym are not. Also MIA are rising stars like Shawn's Kugel and Tzimmers; local favorites like Chicago's Tumbalalaika, Madison's Yid Vicious, and Cleveland's Yiddishe Cup; and jokesters like Mickey Katz and Klezperanto. Clearly, there is not room for everyone. But their omission is hard to justify when five of the 18 tracks are by the Klezmatics or members thereof, while upwards of eight selections are Brandwein compositions.

One nice feature of the disc is that it presents the same tracks

twice — once by Brandwein himself, once by a more recent band — in keeping with the disc's subtitle: "Shtetl roots and New World revival." It closes with two divergent modern takes on a Brandwein classic as well.

Klezomatics fans will want the band's whole-group and solo albums, and newcomers to klezmer would find this a skewed introduction. But those who like their klezmer somewhere between sugary freylachs and flavorless reproductions should find "The Rough Guide to Klezmer" a winning compilation.

"Wedding Without a Bride" is notable for the way it wrings many emotions from the same instruments. "Rough Guide to Klezmer," on the other hand, boasts the expected clarinets and violins, but also drums, pianos, a trombone, and a tuba.

Looking to the future, KlezSka announces itself as "part of the next wave in Jewish music." The band's name explains its MO: klezmer mixed with ska (punk-like protoreggae). The duo comprises composer and producer Glenn Tamir,

who has played with the seminal Skatalites, and keyboardist Tommy Mandel, who has backed Bryan Adams and Dire Straits. The first half of their CD "Rasta Meets the Rabbi" is given to explorations of the places klezmer and ska might meet, melodically and rhythmically.

But this strange bird doesn't really fly until the second half, which spins Jewish favorites as ska. There is a double dose of Debbie Friedman, "Elokai" and "L'Chi Lach" — arrangements which she might consider borrowing. And "Ein Fiddler" uses a medley of "Fiddler on the Roof" and "Tradition" to invite Tevye from Anatevka to Kingston. In these and the following tracks, Tamir finds an island groove and rides it like a champion surfer.

Appropriately for the age of the Internet, Jewish music's past, present and future are all available for listening right now. Who would have thought we'd live in a time when we could use the words "klezmer" and "download" in the same sentence?

Paul Wieder is on staff at JUF News in Chicago.

Dr. Drooz To Speak On Terrorism

By Joel Glazier

"Winning the War and What are we Defending?" is the subject of a talk to be given by University of Delaware adjunct professor of Jewish Studies and History, Dr. Daniel Drooz. The lecture is part of a mini-series on the War on Terrorism sponsored by Pacem in Terris and will be on Monday, February 11. Dr. Drooz is the son of the late Rabbi Herbert Drooz,

who was one of the founders of Pacem in Terris, a Delaware community based peace education organization working with the Delmarva Ecumenical Agency.

Dr. Drooz had a twenty year career in journalism, and his works appeared in Time Magazine, the Philadelphia Bulletin and the Chicago Sun-Times. His broadcast experience included ABC Radio, NPR and

CBC in Canada. He authored the novel, *Plaque Upon Your House* in 1999.

The program will include a discussion of the impact of the war on terrorism on civil liberties. Two weeks later on February 28, the mini series continues with a talk by Dr. Rudi Matthee, Professor of Middle Eastern History and Islamic Studies at the University of Delaware. Dr.

Matthee will speak on "The Historical Background to Middle Eastern Resentment towards the West and the U.S."

Both lectures will be held at Westminster Presbyterian Church, 1502 W. 13th Street in Wilmington. The Dr. Drooz lecture is at 7:30 P.M. The programs are free and open to the public. More information available at 656-2721.

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A Costa Rican Odyssey Continued from page 20

Traversing Costa Rica

It's possible to tour Costa Rica either by rented car or via tours offered by local bus companies. We did both by participating on two all-day tours as well as renting a 4-wheel drive, stick-shift vehicle needed to reach several of the "must-see" sites. Local tour companies offer a variety of single or multiple day tours depending upon personal interest and budget. Consider offerings at (<http://www.onecostarica.com> and <http://www.bestofcostarica.com/tours.htm>).

A Central Location

Based upon a very favorable recommendation from friends, we booked several days at an extremely special hotel located about 8 miles north of San Jose and 12 miles east of the international airport. Hotel Bougainvillea (<http://www.onecostarica.com/bougainvillea/bougainvillea.html>) is a real gem that served as home base for exploring the country. It has elegantly appointed rooms and acres of beautiful aromas emanating from flowers, coffee bean plants, and trees labeled for ease of identification. Our room faced southward toward the capital, San Jose, whose gleaming lights gave it a surrealistic appearance in the evenings. At \$77 per night per

room, it was an excellent choice.

Must-See Sights

Arenal Volcano is an active volcano with hot springs that produce a stream of rapidly flowing hot water (80-120 degrees Fahrenheit) down the mountain side. Our tour included buffet lunch, changing facilities to don bathing suits, the waterfall itself which provides an area for visitors to sit while hot water splashes down upon them, a partially submerged bar area where the tops of the bar stools are under several inches of water that provides warmth while you imbibe tropical drinks, a buffet style dinner, and transportation between the hotel and Arenal area.

Monteverde is a beautiful area noted for rainforests, canopy rides along tree tops, and an ecofarm. Information about it as well as potential accommodations are presented online at (<http://www.onecostarica.com/onedaytour/monteverde/index.htm>). In terms of driving time, Monteverde is several hours west of San Jose.

The **Poas Volcano** is just north of San Jose and about half the driving time of Arenal. It poured the day we visited Poas so we couldn't appreciate the vast extent and size of this volcano until the return airplane trip when the plane flew over the volcano's caldron. It was mag-

nificent and worth seeing. If you intend to visit, try to see it on a day when the mountain peak is not shrouded in clouds.

La Paz Waterfall can be reached by walking down several hundred steps to observation decks quite close to the falls. It's a fascinating sight and worth the effort. In the same area, a beautiful, massive butterfly enclosure was assembled on a mountainside in a very natural setting to display the thousands of varieties of butterflies common to Costa Rica.

Finally, boat tours down the **Sarapiquí River** are also interesting for the variety of wild life clustered around the river banks. On the day we toured, there were wild monkeys high in the overhanging trees, multiple species of birds, iguanas, and alligators.

Beaches

Beaches abound in Costa Rica. We made a quick stop at Jaco (pronounced Haako) Beach but would have liked to drive farther to other beaches such as Tamarindo where turtles are often observed in the evenings on the sand. Jaco was closer and more conveniently placed for our touring the following day so we chose to stay just one night there. Our hotel in Jaco unfortunately had no hot water which made it iffy and signs nearby

indicated that the ocean water near Jaco was polluted. As ecologically conscious as Costa Rica is, the country still has a way to go to clear pollutants from certain beach areas.

Jewish San Jose

There are several synagogues (Polish Orthodox, Chabad, and Reform) in San Jose, all of which are as security conscious as is the rest of the country. Tourists cannot simply show up at services and expect to be admitted. They must first contact screeners who interview them to verify who they are. I have a list of names and phone numbers of screeners and would be happy to share it with readers who express an interest in obtaining it.

There's a kosher delicatessen called Pita Rica that helped us obtain food provisions and nosh for Shabbat. The owner is Prinah Gil, an Israeli whose husband came to Costa Rica 15 years ago to research plant species. They established and managed the delicatessen ever since. The store sells dairy and meat products, wines, breads, and various kosher products. You can obtain further information about product lines and hours by writing them at pitarica@hotmail.com. The store is located on Frente a Bomba Shell, Carretera a Pavas in San Jose,

directly across the street from the Chabad synagogue.

Finally, there is a Jewish Day School in San Jose that is fortified well enough to stop a tank. Unfortunately, it was closed the day we tried to visit. Entry is through a doorway surrounded by one-way glass. While most commercial buildings and almost all private residences in Costa Rica are security conscious to the extent of gating and fencing in their properties with heavy metal gratings and sometimes barbed wire, the tightest security we saw by far was evident at the Jewish Day School.

Astronomical Possibilities

As an amateur astronomer, I really enjoyed watching the southern Milky Way, Southern Cross, and Centaurus parade over our hotel room porch just above the mountains facing San Jose. Costa Rica is far enough south that these constellations and star formations which are never visible from Pennsylvania/Delaware are clearly viewable without binoculars as long as it's not a cloudy evening.

A Final Word

Adventurous opportunities abound in Costa Rica. Visit the web sites described in this article and plan a trip that suits your own level of comfort and vacation objectives. You're sure to enjoy it.

NACHAS NOOK

Smack, Albom Families Are United In Marriage

Tamara Lynn Smack and Mark Scott Albom were married August 26, 2001 at Congregation Beth Shalom in Wilmington.

The wedding was officiated by Rabbi Daniel Satlow and Cantor Michael Horwitz, the latter participating in his first simcha in Delaware. The reception was held at Brantwyn Manor.

Tammy, a graduate of the University of Delaware, is a Certified Public Accountant. She currently works for the State of Delaware in the Department of Health and Social Services as a fiscal management analyst.

Mark did his undergraduate studies at New York University then went on to earn a master's degree in Immunology at the University of Pennsylvania. He is employed by Cephalon, Inc. in West Chester, PA. A pharmaceutical researcher, he is involved in identifying potential anti-cancer drugs.

The bride's mother lives in Dover, Delaware. The bride's father makes his home in Summerville, South Carolina. The groom's par-



Tamara Lynn Smack and Mark Scott Albom

ents live in Brooklyn, New York. Tamara and Mark have made their home in the Brandywine Hills section of Wilmington.

Mamberg, Gittleman To Wed

Elias and Vivian Mamberg of Wilmington, announce the engagement of their daughter, Ariane Nicole Mamberg to Jeffrey Brian Gittleman. Jeffrey is the son of Gary and Leslie Gittleman of Bryn Mawr, PA, and the late Linda Gittleman.

Ariane graduated with a Bachelors of Science degree in environmental science from the University of Delaware. She also holds a Bachelor of Science degree in meteorology from the University of Massachusetts. She is a clinical research associate with PRA International in Horsham, PA.

Jeffrey earned a Bachelor of Arts degree cum laude in political science from Tulane University and a Juris Doctorate cum laude from the Temple University School of Law. He is an associate with the Philadelphia law firm of Barrack, Rodos & Bacine.

Ariane is the granddaughter of Otto and Lolo Heitlinger of Wilmington.

Jeffrey is the grandson of Stanley and Deborah Jentleson, Florence Gittleman and the late Herman Gittleman.

The couple plans a September wedding.



Ariane Nicole Mamberg and Jeffrey Brian Gittleman.

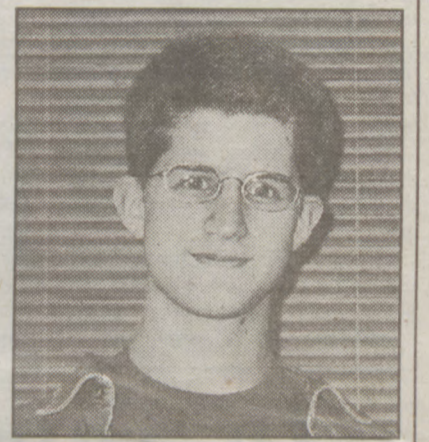
Kamm Is Candidate For Presidential Scholars Program

Benjamin Kamm, the son of Marga Hirsch of Bala Cynwyd, Pa and Ken Kamm of Wilmington, has been named a candidate in the 2002 Presidential Scholars Program.

He is one of 2,600 candidates across the nation selected for this program.

Benjamin, a graduating senior at Akiba Hebrew Academy in Merion, PA, was selected for his exceptional performance on the College Board SAT.

Further consideration is based on students' essays, self-assessments, school activities, recommendations and transcripts.



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New Daughters Of Israel Are Born

Meredith Emily Haines was welcomed into the world by her parents, Kara R. and Bradley Haines of Tavistock, on December 18, 2001. Big brothers Graham Ethan and Noah Adam are excited by her arrival as is her grandfather, Harvey B. Rubenstein. Meredith is named in loving memory of her maternal grandmother, Myrna L. Rubenstein.

Reese Elana Herscott, was born on December 30, 2001. Her parents are Dana and David Herscott of San Diego, CA. Her grandparents are Errol and Ruth Ann Ger of Wilmington and Norma and Murray Herscott of Cambridge, MA. Her great grandmother is Mrs. Rae Ger of Cape Town, South Africa.



New Son Of Israel Is Born

Ivy and Donna Harlev announce the birth of their son, Micah Alexander (Micha Alon) on January 23, 2002. Micah is welcomed by his big sister, Lea Elaine and his grandparents, Doris and Joe Levine of Philadelphia, Bonnie Bruce and Marty Harris of South Florida. Micah is named in honor of two great-grandmothers, Margot Gruenstein of Elkins Park, PA and Helen Alexander Slominsky of West Palm Beach, Florida. Micah's birth also is celebrated by another great-grandmother, Betty Rosenberg. Ivy Harlev is the associate director of the Delaware Jewish Community Center, where Micah received his brit milah.

IN MEMORIAM

COHEN

Rose Cohen, 92, died January 23 at the Wilmington Hospital. She had worked at the Linen Mart in Wilmington. She is survived by a

sister, Rita Krigstein. Graveside services were held on January 25 at the Jewish Community Cemetery on Foulk Road. Contributions in her memory may be made to Congregation Adas Kodesh Shel Emeth, Washington Blvd and Torah Way, Wilmington or to Jewish Family Service, 101 Garden of Eden Road, Wilmington.

SAYER

Alvin Sayer, a native of Wilmington, died January 30,

2002 at age 83.

Alvin and his four brothers owned Sayer Brothers Company at 18th & Market Sts. in Wilmington.

Survivors include his son and daughter-in-law, Dr. William H. and Lorraine Sayer; 3 grandchildren, Jessica, Gabriel and Max, all of Atlanta, GA; as well as his brother, Coleman.

Graveside services were held February 3 in the Jewish Community on Foulk Rd.

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CALENDAR OF EVENTS

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

ORT/HADASSAH AUCTION ON MARCH 9

ORT and Hadassah have planned something new for this year's art auction on Saturday, March 9, 2002 at the Delaware Jewish Community Center. The program includes both a live auction and a silent auction. The LIVE auction features an art gallery from New York city, Marlin Fine Auctions. Marlin - which is new to the Wilmington area - will bring a selection of art in all media and price ranges.

The Tideline Galleries of Hockessin and Rehoboth will hold a SILENT auction at the beginning of the evening. Tideline will offer a wide variety of items including general Judaica, special pieces for Passover and many other unique items.

The ORT/Hadassah event begins at 7 pm sharp with the silent auction and a preview of the live auction. Everyone is encouraged to be there at the opening of the evening. General admission is \$18 per person and a Patron Donation is \$25 per person. Catered hors d'oeuvres and desserts will be served. For ticket information, call Eva Weissman

(302) 478-9095.

SPEND PRESIDENT'S DAY AT JEWISH MUSEUM

Celebrate George Washington's Birthday and President's Day at the National Museum of American Jewish History with a program featuring a significant letter written by President Washington to historic Congregation Mikveh Israel.

A re-enactor of President Washington will read the letter, which affirmed the importance of religious freedom in the United States. The program also will feature performances from the 11th Pennsylvania Regiment and a fife and drummer from the New Ark Fife and Drum Corps.

The celebration will be held Monday, February 18th at noon at the Museum, on Independence Mall East, 55 North 5th Street, Philadelphia.

The program is free. For more information, contact the Museum at 215-923-3811.

FREE WINE TASTING AT TEMPLE BETH EL

Temple Beth El's Sisterhood will sponsor a Passover wine tasting and lecture in conjunction with Kreston's Liquors on Wednesday, February 13, at 7:30 p.m. Jeff Meissner of Royal Wines Corp. will share seven wines from around the world with participants. Kreston Liquors will take orders that night at a 20% discount on Passover wines for your seders. Temple Beth El is located at 301 Possum Park Road in Newark. For more information, please call 366-8330.

SHARE-YOUR-WARES 2002 BENEFITS ORT

The Brandywine Chapter of Woman's American ORT invites the community to attend its annual Share-Your-Wares fundraiser at the Delaware JCC on Wednesday, May 8th from 11 a.m. to 4:30 p.m. Buy gifts from a wide variety of vendors and help support ORT schools in the United States and abroad. For additional information, call Dorothy Bobman at 610-388-8515.

JFS WORKSHOPS

"Surviving Personal Transitions" Learn how make the most of personal and professional transitions.

Date: Thursday evening, February 21, 2002

Time: 6:30-8:00 p.m.

Location: The Relationship Center, 288 East Main Street, Newark

Facilitator: Peggy Lubin, LPC

Cost: \$20. Register by calling Jewish Family Service at 478-9411

Journey Through Pet Loss

To help people whose pets have died find solace in celebration of the life of their pets.

Date: Thursday evening, February 28, 2002

Time: 6:30-8:00 p.m.

Location: The Relationship Center, 288 East Main Street, Newark

Facilitator: Peggy Lubin, LPC

Cost: \$20. Register by calling Jewish Family Service at 478-9411

BASKETFEST AT TEMPLE BETH EL

Temple Beth El's Sisterhood will hold their annual Basketfest 2002, on March 3rd. Doors open at 1:30 p.m. A minimum purchase of 20 tickets for \$9 (or \$10 at the door) entitles you to refreshments and 20 chances to win any of more than 50 themed baskets. Additional tickets will be sold at the event which is designed exclusively for adults. Temple Beth El is located at 301 Possum Park Road in Newark. For more information or ticket sales, please call 366-8330.

CALLING ALL WORLD WAR II VETERANS

Donald L. Miller, author of the newly released book "The Story of World War II", invites all veterans who fought the war in Europe, the Pacific and North Africa to express their views during his upcoming appearance in Wilmington. Miller, a John Henry McCracken Professor of History at Lafayette College in Easton, PA, will discuss

his book and sign copies at Barnes and Noble in the Concord Mall, on Monday, February 11, at 7:30 p.m.

JFS SUPPORT GROUP HELPS GRANDPARENTS PARENT AGAIN

Jewish Family Service announces a new free support group for grandparents or other relatives who are raising children. This is a chance to address many issues involved in raising children and to share experiences and insights. Childcare will be provided. This is a Family Circles program provided in coordination with Services for Older Adults, Jewish Family Service of Delaware and is sponsored by DHSS, Division of Services for Aging and Adults with Physical Disabilities. Grandparents: Parents AGAIN will meet every Wednesday evening, 7:00 p.m. to 8:30 p.m. at 101 Garden of Eden Road, Wilmington. To register, call JFS at 478-9411.

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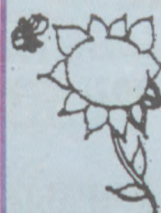
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Wilmington, DE 19810
Phone: 475-3101



4377 Kirkwood Hwy
Kirkwood Plaza
Wilmington, DE 19808
Phone: 999-9901

**MON.-FRI
10AM TO 9PM
SATURDAY
10AM TO 6PM**

410 Eden Circle
Eden Square Shopping Ctr.
Bear, DE 19701
Phone: 836-9745

INTRODUCING DESIGN/ELEMENTS

Where each item in our
distinctive collection is a
genuine treasure specially
selected to enhance the
pleasure of interior and
exterior spaces.

Our storefront studio's ever-
changing display features:

- ~ Imaginative lighting fixtures
- ~ Antique furniture
- ~ Contemporary textiles
- ~ Unique garden accessories
- ~ Other one-of-a-kind furnishings

*Design consulting services available,
helping to create beautiful, functional,
harmonious environments.*

DESIGN/ELEMENTS

d synthesizing the old,
the new, the natural
and the hand-crafted

1823 West 16th Street
Wilmington, Delaware
(one block south of
Delaware Avenue)

(302) 655-7660
(please call for our hours)

5% of our net profit is returned to local charitable organizations

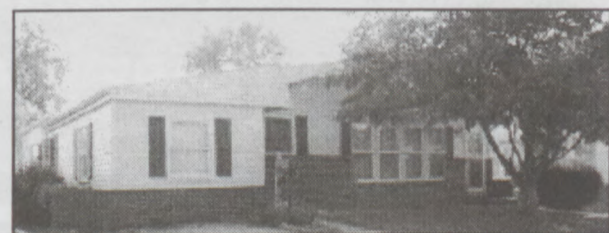
LEVY, SCHWARTZ & ASSOCIATES

FEATURED LISTINGS



110 Galileo Court - Bella Vista **\$327,900**
Stately brick Georgian with Gourmet Kitchen with Granite Island -
Multi level deck with hot tub - Quiet cul-de-sac.

- 3 bedrooms
- Sun Room
- Finished Lower Level
- Family Rm. & Den



4 E. Netherfield Road - Glenville **\$104,000**
Lovely 3 bedroom Ranch with updated central air and heat. Large family room.

- New Carpet & Fresh Paint
- Family Rm & Den
- Fenced Yard
- Offstreet Parking



**LEVY, SCHWARTZ
& ASSOCIATES**
The Team for All Seasons in Delaware Real Estate

Our New Phone Number: (302) 426-6111

Email: homes@levyschwartz.com

Web: www.levyschwartz.com



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