

The JEWISH VOICE

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The New Seven Species Ketubah by Israeli artist, Ardyn Halter

The New Seven Species ketubah shows wheat; barley; figs; olives; palm; pomegranates and vines in rectangular sections surrounding the text. The colours create a sense of depth and richness, serenity and joy. It is like a view from a home out into nature through the medium of a stained glass. The tessellation beneath the text is formed from two interlocking shapes, each different, to make a whole, symbolic of the partnership of man and woman. The supplementary texts (tosafot) are from The Song of Songs, Proverbs and Yehudah HaLevi.

Anyone ordering a ketubah in the 2 months after viewing this cover (and who mentions this) can claim his/her free item of Judaica "I am my beloved and my beloved is mine" Value \$30. A range of his fine ketubot may be viewed on the official Ardyn Halter website: www.ketubaworld.com

INSIDE THE VOICE

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COMMUNITY SPOTLIGHT

Albert Einstein Academy Takes To Its Feet For Capital Campaign

By Lynn Edelman, Editor

The students, parents and staff of Albert Einstein Academy wanted to raise awareness of The Federation Community Capital Campaign in a way that would be fun and meaningful for the young people who view this special school as their home away from home. So, on Wednesday, June 5 at 9:00 a.m., AEA will empty its classrooms and take to its feet for a walk-a-thon around the perimeter of the JCC Family Campus on Garden of Eden Road.

Rabbi Ellen Bernhardt, head of the Brandywine Valley's only Jewish Day School, believes that

this activity is "an ideal venue for those in our school community to see some of the agencies that will benefit from the success of the Community Capital Campaign." Albert Einstein Academy, which serves students in pre-kindergarten through sixth grade, will realize new classrooms, new general purpose rooms and a designated fine arts room and science laboratory.

AEA's campus neighbors, Delaware Gratz Hebrew High School, the Jewish Community Center and Jewish Family Service, share in the excitement of the Community Capital Campaign.

Delaware Gratz Hebrew High

School looks forward to new classrooms with desks and chairs designed for teens and young adults. Principal Marlene Milunsky also anxiously awaits to increased office, storage and resource space.

The JCC will receive an over-all "face lift", an expanded pre-school area and kitchen, renovated and enlarged fitness center, dedicated space for teens, seniors and adult education and an elevator to ensure full access to the facility for the entire community. JCC Executive Vice President Jeff Metz is particularly excited by the architect's rendering of a "Town Square"—an enclosed courtyard/ atrium that will

significantly enhance the appearance of the new facility.

At Jewish Family Service, Executive Director Dory Zatuchni is thrilled at the prospect of appropriate space for counseling, programs and administration. Also planned for JFS are a conference room and an agency library.

Seth Bloom, Capital Campaign director, invites the community to learn more about the Campaign at a series of informational meetings taking place at a variety of locations over the next few months. To R.S.V.P. for any of the meetings listed below, please call Seth at 798-9366 or email him at [capital-](mailto:capital-campaign@shalomdel.org)

campaign@shalomdel.org.

•Tuesday, May 28-7:30-9:00 p.m., Hillel at the University of Delaware, Newark

•Monday, June 3, 9:30-11:00 a.m., Home of Marci & Andy Aeronson, Wilmington

•Wednesday, June 5, 8:00-9:30 a.m., Jewish Community Center, Wilmington

•Thursday, June 6, Noon-1:30 p.m., The Milton and Hattie Kutz Home, Wilmington (Lunch Served)

•Thursday, June 6, 4:30-6:00 p.m., Jewish Community Center, Wilmington

•Friday, June 7, 8:00-9:30 a.m., Albert Einstein Academy, Wilmington

•Monday, June 10, 9:00-10:30 a.m. at the home of Bill & Leni Markell, Newark

•Monday, June 10, 1:00-2:30 p.m., Jewish Family Service, Wilmington

•Monday, June 10, 7:30-9:00 p.m., Home of Annette & Bob Aeronson, Wilmington

•Tuesday, June 11, Noon-1:30 p.m., Jewish Federation of Delaware, Wilmington (lunch served)

•Wednesday, June 12, 7:30-9:00 p.m., Home of Leslie & Jim Newman, Wilmington

•Monday, June 17, 7:30-9:00 p.m., The New Newark Jewish Campus, Newark

•Tuesday, June 18, 7:30-9:00 p.m., Home of Lena and John Elzufon, Wilmington

•Wednesday, June 19, 7:30-9:00 p.m., Home of Sue and Mike Samuels, Pike Creek

•Thursday, June 20, 4:30-6:00 p.m., Jewish Federation of Delaware, Wilmington

•Sunday, June 23, 10:00-11:30 a.m., Delaware Gratz Hebrew High School, Wilmington



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The Community Capital Campaign

For Delaware's Jewish Community

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EDITORIAL

Six Compelling Reasons To Rally for Israel On May 30th

If you were on the fence about attending the Jewish Federation of Delaware's Israel Solidarity Rally/Annual Meeting on Thursday, May 30th at 7:15 p.m., this week's suicide bombings in Netanya and Rishon Letzion should demonstrate the importance of your participation. Six Israelis were killed and countless others injured during the attacks.

Their lives were extinguished by despicable acts of terrorism. We must honor their memories by expressing our outrage and demonstrating our support for a safe, secure Jewish State. Senator Joseph R. Biden, Jr., the chairman of the House Foreign Relations Committee, will keynote the Israel Solidarity Rally, which will begin promptly at 8:00 p.m.-immediately following the installation of Federation officers and new board members.

We, the Jewish community of Delaware, are Senator Biden's constituents. Elected officials are swayed by strong showings of

support for issues that are important to those who helped to put them in office.

Let's help him understand the depth of Delaware Jewry's commitment to the people of Israel. Pack the house on May 30th. Invite your friends, neighbors and families to Adas Kodesh Shel Emeth-the site of this critical community event.

Federation Campaign staff will have pledge cards ready for those who wish to make their commitment to the Israel Emergency Campaign.

This week, terrorists silenced the voices of six Israeli brethren. Let us give voice to their dreams by passionately demonstrating our solidarity on May 30th.

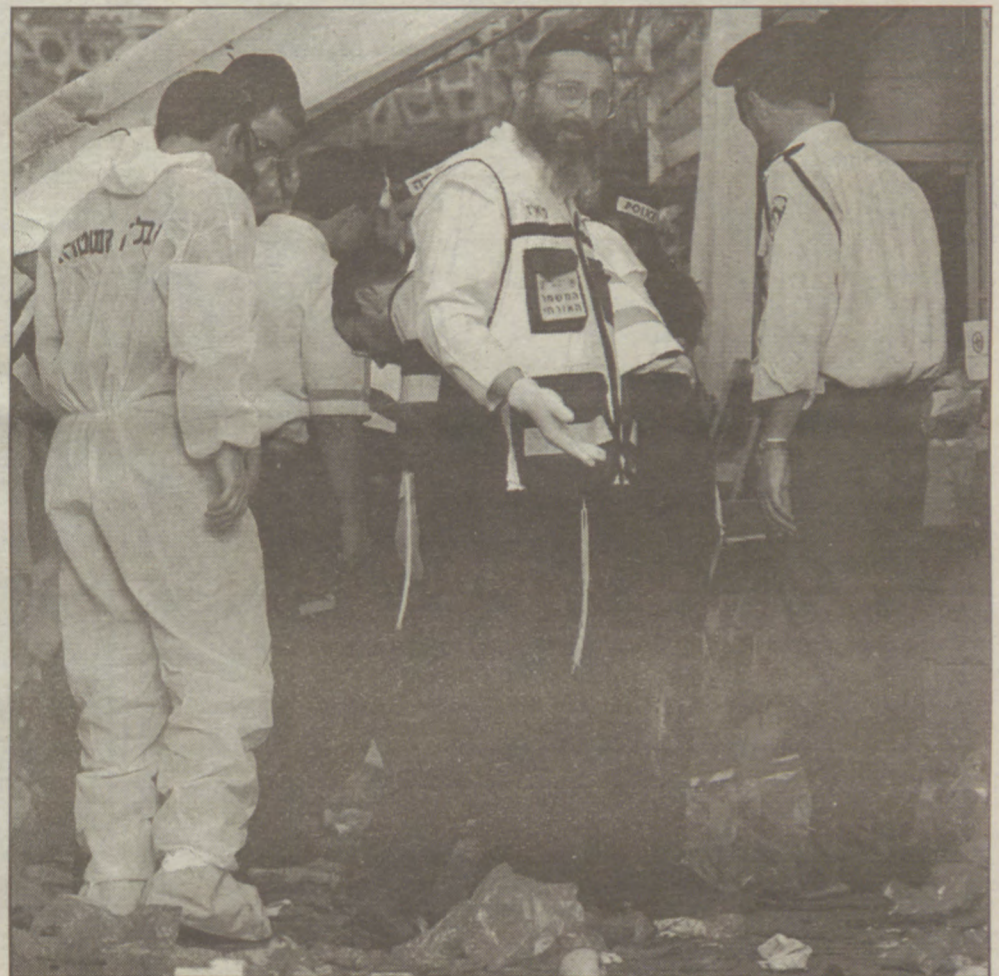
See you then!

B'Shalom,

Lynn Edelman



We must express our outrage at the senseless loss of human lives. Let's show our solidarity on May 30th.



Ambulance workers rush to the scene of an open air market in Netanya devastated by a suicide bombing.

PARSHA PLACE

Week of May 25

Naso

Numbers 4:21-7:89

HOLY ISOLATION

In this week's Torah portion, Naso, we learn about the Nazir, the person whose choice is a life style even more disciplined than that of the Kohanim (high priests). "God spoke to Moshe: Speak to the Israelites and say to them: When anyone, man or woman, makes the express resolve to take the vow of Nazir ...[so that] all the days of his nazirship he is holy to God" (Num.6:1-2, 8). What is the Nazir and what relevance does this have to us today? In short, a Nazir is a person who voluntarily takes an oath to enter into a life of discipline and "aspirations above and beyond his contemporaries in whose midst he lives and sets him the task of being completely 'holy to his God'". (S.R. Hirsch, Torah Commentary, p.534) A Nazir is one who totally commits him or herself to being completely holy. The Torah describes the Nazir as a person who more than abstains from such things as wine and grapes, hair cutting and a corpse (even of a close relative!) but also a person from whom others must keep away! Indeed, the things which indicate a person is a Nazir are mainly a fact of advertising the person's status as a person who should be avoided. Paradoxically, to be a Nazir, or as Hirsch summarizes it, "to go into isolation with and for God" does not mean physical isolation. It is this very paradox that makes the idea of being a Nazir relevant today. Choosing the vow of the Nazir is not permanent. In the Mishnah it states that such a vow without fixed duration is binding for thirty days (Nazir 1.3). From this we can infer that people committed themselves to the disciplined life of a Nazir for short periods of time. This is the point that makes the idea of total dedication to God relevant: we can choose to "go into isolation with and for God" for short periods of time. Most of us, for one set of reasons or another, find ourselves almost always available to someone else. Whether it is for our young children, aging parents, patients, colleagues or employees, we are constantly available by phone, fax, email, pager or even face-to-face chats. To be unavailable once in awhile, however, is not a bad thing. Indeed, we learn from the Torah that it is OK to say "I'm not available". This is what it means to be a Nazir, to be in isolation with and for God.

Rabbi Howard Cohen, Congregation Beth El, Bennington, VT

The JEWISH VOICE

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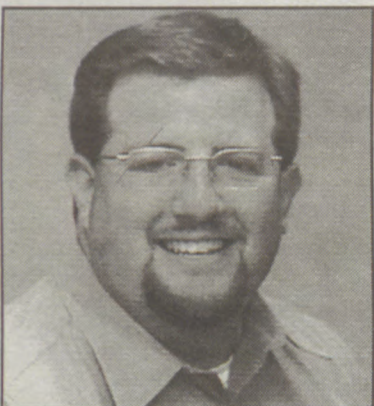
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Dry Bones



FEDERATION FOCUS

Don't Plan Just For The Wedding, Plan For The Marriage Too



Todd Polikoff
Assistant Director, Financial
Resource Development

There are a few constants in the universe. Waves will continue to rush to the shore, the sun will rise in the east and set in the west and the Jewish Federation of Delaware will always need the community's support to maintain a growing and prospering Jewish Community in Delaware. These things will never change. Yet, the number of donors to the Jewish Federation of Delaware's Annual and Community Capital Campaigns is minute when compared to the number of people using our services.

Everyone, Jewish or not, who uses the services of the Jewish Federation through its six constituent agencies (The Jewish

Community Center, Jewish Family Service, The Milton and Hattie Kutz Home, The Albert Einstein Academy, Delaware Gratz Hebrew High School and Hillel at the University of Delaware) should feel compelled to support both the Annual and Capital campaigns. Just as money does not grow on trees, buildings and programs do not magically appear when the need arises; it takes all of us to make these things happen.

The Jewish Federation of Delaware's Community Capital Campaign has reached far beyond most of our expectations and we will continue to reach more people in an effort to raise more dollars.

Capital Campaign gifts will pay for buildings and renovations; the annual campaign will fill those buildings with people engaged in meaningful programs and ensure that the renovations will be maintained.

Giving a capital gift and either cutting or not giving an annual gift is like planning for a wedding without thinking about the marriage. The Community Capital Campaign and the Annual Campaign should not be placed in an "either" "or" scenario.

We will be building and renovating the Garden of Eden campus in Wilmington, we have purchased a new campus in Newark and we will make renovations to all of our agen-

cies through the success of the Capital Campaign. All of these accomplishments will provide for the community for future generations, but they should not come at the expense of the current generation.

The goal of the Jewish Federation Annual Campaign remains the same: assess and address the needs of the Jewish Community in Delaware...Today! I urge everyone who plays volleyball at the JCC, visits a parent at the Kutz Home or has a child enrolled in the Einstein Academy to join the Annual AND the Community Capital Campaigns in servicing our community today and in the future.

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Officers to be installed May 30 at JFD Annual Meeting.

Land My Land

By Shmuel Kaplan

We often express our thoughts by using terms borrowed "from nature." "A bond with the land is clear but not inevitable, yet there is nothing that connects us to this country more than the land itself." This is precisely what Bracha Doehovitz and Esti Barak from Neot Hakikar are trying to convey and illustrate by creating an Ecological Park in Kikar Sdom, a bridge between people and nature.

How simple it is to go back to our roots, and like our forefathers

enslaved in Egypt, work with water, mud and straw. This is what our forefathers did - and this is what the citizens of Arad-Tamar and the visiting Partnership 2000 delegation did. Together they laid the "cornerstone" to the Ecological Park that will service the people of the Region and visitors. All the burdens of daily life will be left at the gate, while inside the visitors will be able to continue to partake in building the Ecological Park, giving expression to their inner emotions and sensations by inlaying nature's

gems (colored stones, sticks and other readily available natural materials). Like the methodological sand bird, a park, full of life, will be reborn out of the dry desert land, holding within it flora and fauna, art and large crowds of children and visitors, each leaving something of themselves in this magical place.

Together, all year round, we will make this park bloom

Shmuel Kaplan is the director of the Living Bridges program in Arad.

SAVE THE DATE

ISRAEL SOLIDARITY RALLY AND
JEWISH FEDERATION OF DELAWARE
ANNUAL MEETING & INSTALLATION OF OFFICERS

featuring

US Senator Joseph R. Biden, Jr.
THURSDAY, MAY 30, 2002

7:15 P.M. at

Congregation Adas Kodesch Shel Emeth
Washington Boulevard and Torah Way
Wilmington

ENDOWMENT FOR THE FUTURE



By Rachel A. Gross, Esq.

In Jewish tradition, a wedding is a *simcha*, a joyous event. However, Jewish tradition teaches us that even during our happiest moments, we should remember the sorrow that plagues our world, and those who struggle in it.

At the conclusion of the *shevah brachot*, the seven blessings, after the couple drinks from the second cup of wine, the groom breaks a glass with his foot. The breaking of the glass during the marriage ceremony is a symbolic act that repre-

sents various things, one of which is the destruction of the Temple in Jerusalem. The shattered glass also reminds us of how fragile life is, the frailty of human relationships and the existence of human suffering. By breaking the glass, we are personally reminded that just as we accept joy into our lives we recognize that there may also be times of sorrow.

This idea of a broken world in need of repair is often addressed at the wedding celebration itself. In years gone by, traditionally there

was a table set at the wedding feast for the poor to come partake in the meal. Today, while some people still maintain this custom, some couples choose to mark their unions with an act of *tikkun*, repair, by making a gift of *tzedakah*. When we engage in the *mitzvah* of *tzedakah* we become personally involved in pursuing justice by sharing wealth with those who are less fortunate than we are and we acknowledge that we cannot celebrate fully knowing there are people in need.

Your *tzedakah* can be beautifully expressed with a gift made to or through the Jewish Federation of Delaware and the Jewish Fund for the Future. We offer one-time and planned giving options for couples and individuals of every age that can help you express your commitment to *tzedakah*. Whether you are newly married, married again, old or young, there are suitable options for you.

Call me at 427-2100 ext. 19. I will be happy to speak with you, confidentially, about philanthropy



Rachel Gross

and the options available to you to benefit the Jewish community, local and national organizations and other charities of your choice.

Breaking The Glass

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With pride and privilege, we congratulate our partner, Richard A. Levine, as the recipient of the Delaware Bar Foundation Award for his twenty years of outstanding service to Delaware Lawyer magazine, a publication of the Delaware Bar Foundation.

Richard has served as Managing Editor of Delaware Lawyer since its founding in 1982. The Award is in recognition of his unyielding commitment to the fiscal health and editorial excellence of the magazine.

Chief Justice of the Supreme Court of Delaware, E. Norman Veasey, and the President of the Delaware Bar Foundation, Harvey Bernard Rubenstein, will present the Award to Richard at the annual Bench and Bar Conference on June 5, 2002.

This year also marks the 30th anniversary of Richard's association with our firm.



Photo by Heidi Scheing

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COMMUNITY FOCUS

Simen Tov To The Albert Einstein Academy Graduates

To the members of the Class of 2002, Albert Einstein Academy, who will receive their diplomas on Tuesday, June 11, 7 p.m. at Congregation Beth Shalom, Wilmington.

Sarah Jo Alexander-Daughter of Eleanor and Frederick Alexander

Maurisa Hyeja Byer-Daughter of Allison and David Byer

Michael William Cohn-Son of Barbara and Neal Cohn

Heather Rose Doran-Daughter of Ellen Doran and Jonathan Doran

Emma Jack Finkelman-Daughter of Pam and Eric Finkelman

Kayleigh Fretwell-Daughter of Diane and Bryan Fretwell

Lauren Jennifer Harad-Daughter of Rachel and F. Todd Harad

Mitchell Martin Kantar-Son of Claire and Barney Kantar

Matthew Leo Klein-Son of Karen and Theodore Klein

Lindsay Kralovec-Daughter of Paula and Robert Kralovec

Jillian Melissa Leviton-Daughter of Amy and Michael Leviton

Ilana Batsheva Mintz-Daughter of Hedy and Howard Mintz

Sydney Olivia Pensky-Daughter of Melissa Amy Pensky

Sophia Sawicki-Daughter of Frances and Robert Sawicki

Nathaniel Scott-Son of Patricia and Martin Scott

Jeffrey David Stanton-Son of Sherri Evans-Stanton and Mark Stanton

Jenna Sara Katz Xarhulakos-Daughter of Orly and Peter Xarhulakos

And Mazel Tov....

To three Delaware women who will travel to Jerusalem on June 17-20 for the 34th Zionist Congress. **Connie Kreshtool** and **Joan Wachstein** will represent the Reform Movement through ARZA/WUNA. **Dina Lipschultz** will represent Hadassah. They are part of a delegation of 145 American Jews who will show their support for Israel and help influence the very future of the Jewish State. Yasser Koach to all of you!



AKIBA HEBREW ACADEMY

Mazel Tov to the Class of 2002

Class of 2002

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Nicole Lea Afriat
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Rachel Sima Bardin
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Mitchell Jason Benedon
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Renata Milman
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Dani Passow
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Elana Shlomit Romirowsky
Michael Benjamin Seidman
Joshua Jacob Shaneson
David Justin Sideman
Tali Silberberg
Robert Brian Solomon
Rachel Suzanne Spivak
Daniel Benjamin Stein
Ruth Therese Stevens

Judah Jeremy Lachman Sucker
Howard Jonah Tilman
Danna Mindy Trachtenberg
David Lawrence Tractenberg
Jonathan Isaac Turow
Johanna Yakova Twersky
Elana Sarah Tykocinski
Adam M. Weber
Emily Beth Wilf
Matthew D. Wizmur

College Acceptances & Israel Programs

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COMMUNITY FOCUS

Sign Up For Holocaust Museum Trip

The Halina Wind Preston Holocaust Education Committee, working with the Delaware Teacher's Center, is offering a trip to the United States Holocaust Memorial Museum in Washington, D.C. on Tuesday, July 30th. A \$28 per person fee includes round trip bus transportation, lecture by a Holocaust educator on the bus and an intro-

ductory group orientation at the Museum. Lunch is on one's own. To register, please send a \$28.00 check, payable to the Halina Wind Preston Holocaust Committee, c/o the Jewish Federation of Delaware, 100 West 10th Street, Suite 301, Wilmington, DE 19801-1628. For additional information, call Amalia Snyderman at 427-2100, ext. 30.



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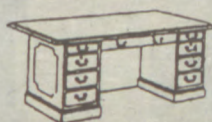
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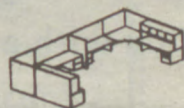
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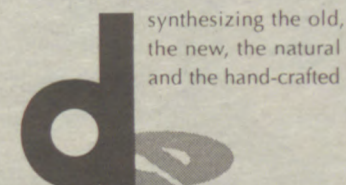
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ON THE SPIRITUAL SIDE

Madness



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The world seems to have gone mad. Terrorists have hijacked the international agenda. People everywhere fear for their own safety. Children commit suicide by blowing themselves up in order to kill other

children. Madness reigns.

Given this reality, it is tempting to ask, "Where is God?" The Torah teaches that God placed before us both the blessing and the curse. He implored us to choose the blessing. Some choose the curse. This understanding seems insufficient when 3,000 people die in their offices, when a suicide bomber detonates a Pesach Seder and when we are at war.

Anger with God is a common experience in Jewish tradition. Abraham got angry with God when He wanted to destroy Sodom and Gomorrah. Amos wanted to decline God's call to prophecy. Jonah was also reluctant to prophesize and tried to escape. When he finally reached Nineveh and found that the people had already repented, He got angry with God. There is a story in the Talmud about a rabbi who got so angry with God he picked up clods of dirt and threw them at the sky. And, of course, in our recent history, many look at the greatest expression of evil our people have experienced, get very

angry and ask again, "Where was God?"

Theologians have grappled with the co-existence of God and evil for millennia. There are those who say that every evil that befalls the Jewish people is a punishment for sin. Others suggest that God created the world and then left everything up to us.

Another story from the Talmud: At a debate over the construction of an oven that would be used for ritual purposes, the rabbis were having a heated discussion. One rabbi claimed that God was on his side. He said to the others that to prove this he would ask God to perform miracles. Even God's own voice did not convince the other side. One of those rabbis looked toward Heaven and said, roughly, "You gave us the law. It is up to us to apply it. The

answer is not in Heaven!"

While not an example of evil facing goodness, the story does imply that there are some answers that are not found in Heaven. We need to look to each other for answers.

In relation to the Holocaust, Elie Wiesel once wrote that in viewing His world descending into the fire, God cried. He acknowledged that people make choices, even those that affect the innocent, and He wept.

God is not intrinsically cruel. To the contrary, He is often very concerned, if not angry, with the choices that we make. In that light, the way to keep from giving up is to praise God in the face of evil. A parallel might be drawn to the *kaddish* prayer. Generally, there is no greater sense of loss and grief than

to lose a close family member. Yet, in the midst of this grief we recite the *kaddish*. It is interesting to note, however, that nowhere in the *kaddish* is death mentioned. Rather, it is filled with praises of God.

Praising God in our darkest moments lifts our spirit above the plane of evil. It allows us to focus, if only briefly, on the good. Spirituality, the seeking after oneness with the Creator, is achieved by reaching out to God with praise, even when angry. Ultimately, Abraham, Jonah and Amos rose above their anger to praise God, as did our clod-throwing rabbi of the Talmud.

So, while the world is going mad, we should find comfort with the Master of the Universe and focus on the good.

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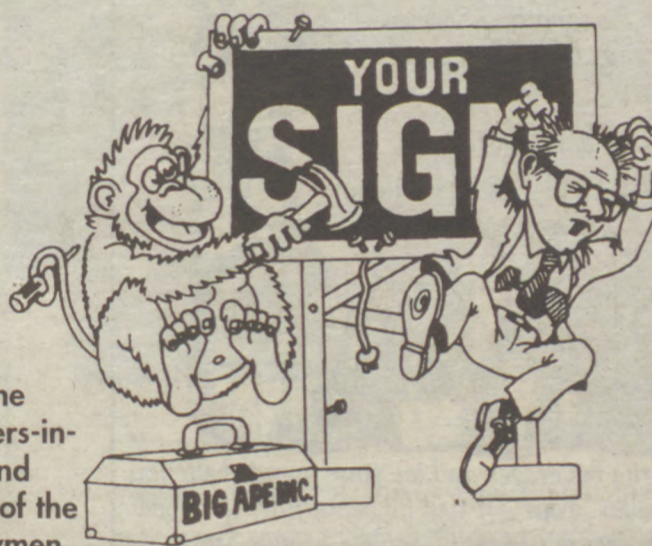
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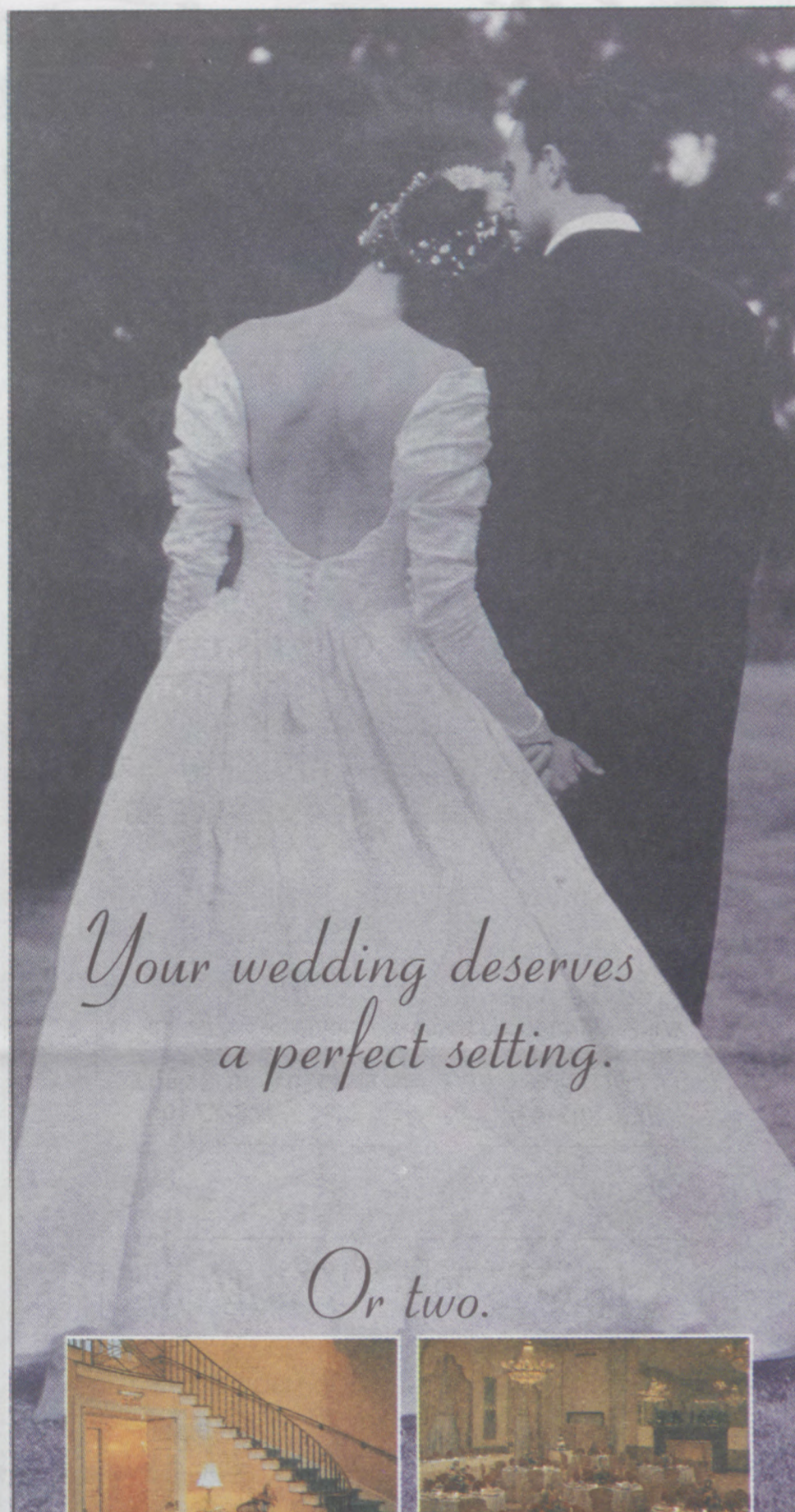
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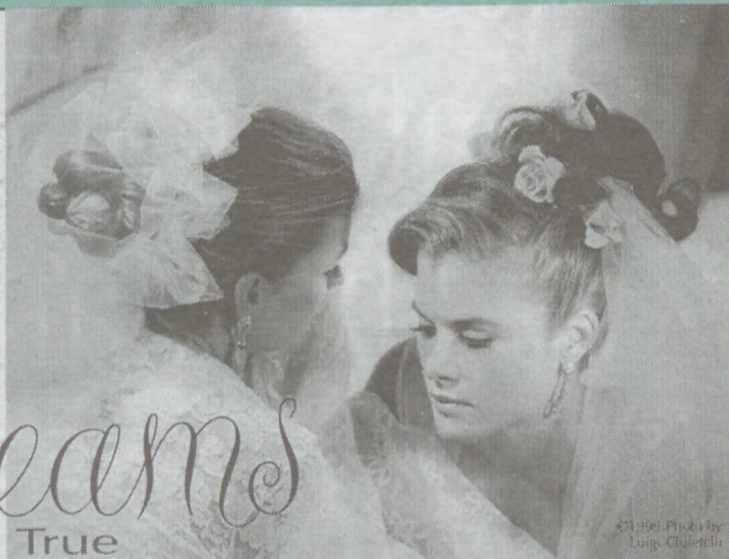
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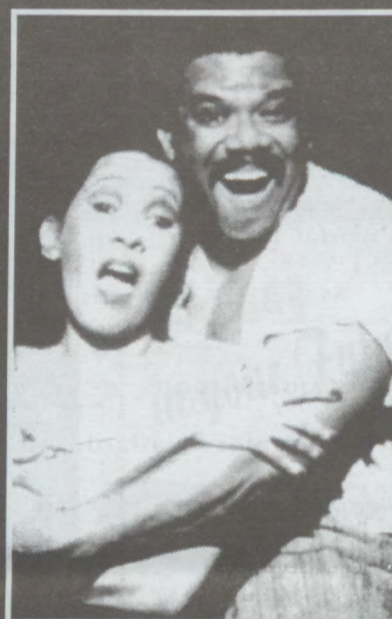
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GLOBAL JEWISH NEWS

Bush Asked To Press Russia On Iran

By Matthew E. Berger, JTA

As the White House forges a new strategic relationship with Russian President Vladimir Putin, Jewish leaders and congressional legislators are urging the Bush administration to press Russia to curb technology transfers to Iran.

"We've been assured that he will raise this issue," Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations, said of President Bush, who will meet with Putin in Russia beginning Friday.

For years, Israel and the American Jewish community have been concerned about the sale of nuclear technology and Russia's sharing of nuclear information with Iran.

Although pro-Israel activists are focusing even more on Mideast diplomacy because of the Israeli-Palestinian conflict, they stress that Russian-Iranian ties are still an issue the White House needs to address.

"It has been eclipsed, but it remains a priority," Hoenlein said. "Iran remains the fulcrum of the international terrorist network and a major state sponsor of terrorism."

Russian-Iranian ties have also remained an issue for Congress. Members of both houses sent separate letters to Bush this week, urging him to press Russia on its ties with Iran during their summit. Jewish leaders and lawmakers are hoping Bush will stress the need for Russia to break its nuclear ties with Iran for Russia's own benefit, as well as for the benefit of the United States and the international community in the struggle against terrorism.

"Time is running out, and without a sustained and meaningful effort on the part of the Russian government to stop dangerous exports now, we will soon be faced with an altered and hugely more threatening

security environment in an area vital to our own strategic interests," said the letter signed by 34 members of the House of Representatives.

The State Department recently reiterated its description of Iran as "the most active state sponsor of terrorism" and Bush named it as part of the "axis of evil." It recently has been accused of smuggling weapons to the Palestinian Authority for use against Israelis, and any nuclear capability it acquires is considered a direct threat to Israeli security.

Recent intelligence says Iran may reach nuclear capability within three to five years.

Russia is considered the primary source for both technology and information that Iran has garnered toward establishing this nuclear capability. According to the American Israel Public Affairs Committee, Russia has provided engines, guidance systems and warhead technologies for Iranian missiles, and has rebuilt a nuclear reactor that provides cover for Iran's nuclear weapon projects.

"It's a very extensive problem," said Marvin Feuer, director of defense and strategic issues for AIPAC. "It involves everything from warhead technologies and helping Iran design weapons to the basics of the Iranian program."

Analysts say the amount of nuclear information and weapons being sent to Iran is manageable, if Russia made a priority of stopping it. That would entail more carefully review the licensing of exports and preventing scientists who worked on nuclear proliferation during the Cold War from traveling to Iran.

But the question is whether Russia has been negligent in controlling sales to Iran or whether the sales are part of a conscious strategy. There is agreement that some companies and entities profit from the Russian sales to Iran, but it is unclear whether the government profits.

Those who say Russia is involved in a strategic alliance with Iran say the Russians believe Iran is going to gain access to nuclear weapons with or without Russian aid, and that Russian support provides a cooperative relationship that can prevent Iran from targeting Russia in the future.

Others say Russia believes a nuclear Iran would be a threat and that Russia should be more active in stopping the trade.

"On the one hand, Russians look to Iran, and they're scared," said Harold Luks, chairman of NCSJ: Advocates on Behalf of Jews in Russia, Ukraine, the Baltic States & Eurasia. "But on the other hand, the Russians look to Iran and see an open market."

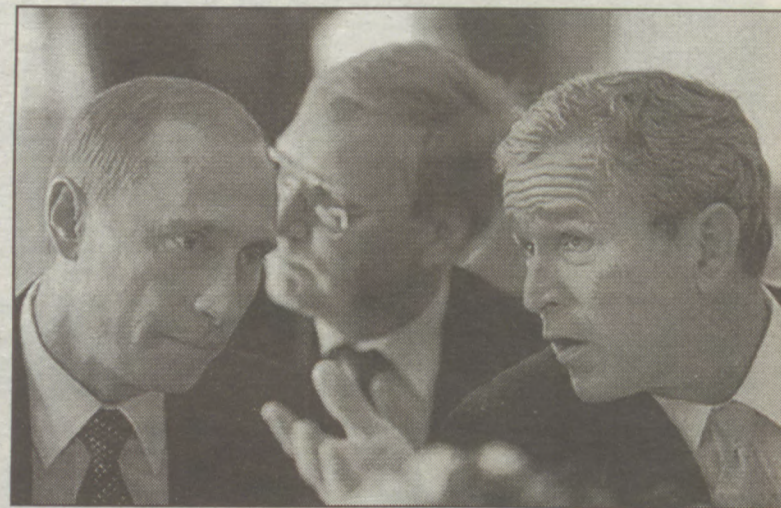
Congress has taken several actions over the years designed to thwart countries — including Russia — from dealing with Iran. The latest was the renewal last year of the Iran-Libya Sanctions Act, which calls for sanctions against foreign companies that invest in Iran's energy sector.

In 2000, Congress passed the Iran Non-Proliferation Act, which required the president to report to Congress about entities providing nuclear technology to Iran and either sanction them or grant them a waiver. The bill also limited U.S. assistance to the Russian space agency until Russia takes action against proliferation of nuclear materials to Iran.

In addition, half of the annual U.S. aid to Russia unrelated to non-proliferation programs is withheld each year until the president can certify that Russia is not aiding Iranian nuclear programs.

"What the United States is asking Russia to do is adhere to international agreements and what is stated Russian policy," Feuer said.

Bush's meeting with Putin comes a week after the United States and Russia agreed to cut their nuclear arsenals by two-thirds. But Feuer



President Bush expresses American concerns about the sale of nuclear technology.

said there has been no indication that the improving relationship between the two states has led to progress on the Iranian front.

Still, it may open the door to future agreements that include provisions on exports to Iran, analysts said.

"We are at the start of a new strategic relationship with Russia," Feuer said. "If it's a very important matter for the United States, it could be at the core of the relationship."

While the Clinton administration stressed the Iranian issue with the Russians, the Bush White House has yet to call publicly on Russia to end its nuclear ties with Iran. American Jewish leaders hope Bush will use his upcoming trip as an opportunity to express publicly views that he has said in private to the American Jewish community.

"The United States has an obligation to go to the Russians, very clearly and very specifically, and state what our concern is," Luks said. "And I think that's been done."

Bush's trip will include one gesture to the Jewish community — a visit to a St. Petersburg synagogue.

Bush will participate in a program Sunday at the Choral Synagogue, though details have not been released.

The synagogue, which is led by St. Petersburg Chief Rabbi Mendel Pewzner, opened in 1893. Recently, it has been restored.

Some Jewish leaders had been concerned that Bush would meet with Lubavitch leadership in Russia but not other Jewish groups. But last week Bush reportedly told the leadership of the United Jewish Communities, the umbrella organization of North American Jewish federations, that he sought to invite a diverse Jewish audience to the event.

Rabbi Avraham Berkowitz, executive director of the Federation of Jewish Communities of the Commonwealth of Independent States, said Bush's visit will be "an incredible boost" for the Jewish community in Russia.

It will show the administration's support for the Jewish community and will be seen as "an important show of support for religious freedom," Berkowitz said.

German Jews Fear Taboo On Anti-Semitism Is Gone

By Toby Axelrod, JTA

Jewish leaders and politicians are condemning what they perceive as a growing anti-Semitic atmosphere in Germany.

As the alarm was sounded, there was an attack on a Jewish site in the German capital that Jewish leaders said was motivated by anti-Semitism.

Though new statistics show no significant change in the number of anti-Semitic incidents, the mood here clearly has changed due to the situation in the Mideast, said Paul Spiegel, head of the Central Council of Jews in Germany. Anti-Semitism in Europe is worse than at any time since the Nazi era, Spiegel said in a recent interview. Nor is he alone in issuing such warnings.

"Something seems to have changed in Germany," Foreign Minister Joschka Fischer told the Frankfurter Allgemeine Zeitung newspaper. "No one feels this more directly and more urgently than the German Jews," Fischer said. "They feel alone again, and that cannot be permitted to happen. Not in Germany."

There were a total of 127 reported incidents from January through March, according to the latest quarter-

ly statistics on anti-Semitism in Germany. Last year, the government reported 989 incidents, down from 1,084 in 2000.

In the latest incident, an unused, pre-World War II Jewish hospital in Berlin was vandalized.

In an attack believed to have taken place last Saturday, windows, lamps, safes, furniture and historical material in the 97-year-old building were destroyed.

Police have not determined the motive, but Jewish leaders said they have no doubt that it was an anti-Semitic attack. "The destruction of a Jewish historical site cannot be considered a neutral act," one Jewish official said.

The hospital had been closed by the Nazis in 1941. After the war, the police chief of East Berlin used the building, which was later used by the East German national railway.

Anti-Semitic crimes have remained fairly static over the past few years, but observers agree that there has been a loosening of postwar taboos against such acts. Both Spiegel and Fischer agree that the change is related to the Israeli-Palestinian conflict. But they stressed that criticism of the Israeli government is not the problem.

It is acceptable to criticize the Israeli government, just as Israelis themselves do, said Fischer.

But "criticism is only possible when based on a foundation of unbreakable solidarity" with Israel, he said.

Criticism is essential to democracy, Munich historian and Mideast expert Michael Wolffsohn said in an interview with the Berliner Kurier newspaper.

But, he added, "every Jew today should be worried" about rising anti-Jewish sentiments in Europe.

Underscoring those concerns, popular German actor Michael Degen, 70, a Holocaust survivor, said he is considering leaving Germany.

In a recent radio interview, Degen said he was alarmed by the wave of anti-Semitism spreading through Europe, "hiding under the magic cap of anti-Israelism."

"It sounds paradoxical, but I would feel more secure in Israel," said Degen, whose recent film, "Leo and Claire," tells the true story of a Jewish man who falls in love with an Aryan woman in Nazi Germany.

His statements came against the backdrop of a crisis within the liberal Free Democratic Party, which is grappling with attempts by anti-Israel forces in the party to dominate its for-

eign policy agenda.

The party released a statement Sunday supporting Israel's right to exist. But its failure to distance itself from anti-Semitic positions taken by some of its leading members has led to a severe loss of confidence among longtime party members.

One of the hottest issues galvanizing politicians and Jewish leaders is the extreme anti-Israel position of Jurgen Mollemann, vice president of the Free Democratic Party and chairman of the German-Arab Society.

Fischer expressed astonishment at the lack of public censure of Mollemann.

According to Spiegel, Mollemann has singled out the policies of Israeli Prime Minister Ariel Sharon for intense criticism, while "saying nothing for week and months on end about attacks against Israelis."

Some have viewed Fischer's criticism in a political context, because the Free Democratic Party is in a position to unseat Fischer's Green Party from the No. 2 spot in a coalition government when national elections are held in September.

In 2001, Mollemann accused Israel of committing war crimes by assassinating terrorists that Palestinian

Authority President Yasser Arafat had refused to arrest. He has called on Germany and the European Union to halt support for Israel.

According to Michel Friedman, a vice president of the Central Council of Jews in Germany, "if Mollemann has not grasped" the fact that Israel has a right to defend itself against the "brutal, hate-filled and cowardly assassins of this world," then he "disqualifies himself from being taken seriously in politics."

Mollemann, for his part, rejected charges of anti-Semitism, saying his criticisms of Sharon are fair.

One leading member of the Free Democratic Party has threatened to quit over the Mollemann issue and plans by another virulent critic of Israel, Jamal Karsli, to join the party's Dusseldorf branch.

Karsli, a legislator of Syrian heritage, has compared Israeli army tactics against the Palestinians to Nazi methods, and has referred to "justifiable fears" of an international "Zionist lobby."

Karsli caused a sensation in April when he quit the Green Party and proposed to join the Free Democratic Party — a move that Mollemann embraced.

JEWISH LIFESTYLES

Discovering Jewish Roots In Catalonia

By Connie Kreshtool

The first thing I learned when I visited Barcelona last month was that the Jews living there during the medieval period were not Spanish Jews but Catalan Jews under the crown of Aragon and Catalonia. This fact seemed to be very important to a non-Jewish academician who made the point during a fascinating discussion of the famous letter written by Rabbi Hasdai Crescas of Barcelona describing the massacre of the Jewish community in 1391. Her interest in the subject of medieval Jewry was one of many indications of Spain's new (renewed?) attention to Jews that I encountered in my visit to Barcelona. I was there to attend a meeting of the representatives of the European congregations affiliated with the World Union for Progressive Judaism.

Another example of this interest was the lecture that was presented by the noted Catalan historian Don Vicenc Villatoro. He spoke to us during a special reception in the impressive 16th Century city hall sponsored by the Mayor of Barcelona for the World Union delegates. His thesis was that the creative periods in Catalan history coincided with those times when there were good relationships with their Jewish communities. He explained that with the forced conversions and expulsions at the end of the 15thC Spain entered a period of backwardness that lasted for centuries.

"Spain did not have a march to modernity because it turned its back on Jews." Even as late as the 20th Century under the Dictator Francisco Franco an anti-Semitic attitude prevailed as Jews were seen as representing modernity and a threat to the regime.

But certainly the most surprising example of this interest is the work that has been done to highlight the medieval Jewish community of Girona. This city about an hour and one-half's drive northeast of Barcelona presently has no Jewish residents nor has it had any for the past 500 years. Like other cities in Spain there are remnants of the great Jewish past and yet no Jewish population. In Girona today there appears to be a real appreciation of Jewish culture and history that has been spearheaded by the mayor and other interested citizens. Jews lived in Girona for five hundred years from the 10th to the 15th Century developing a religious center of international renown. Girona's contribution to the development of cabalistic thinking is well known. Surely its most noted scholar was Moses Ben Nahman, Nachmanides, born in Girona in 1194.

I visited the Jewish archeological museum now established in Girona through the efforts of the municipal authorities and private donations. It sits in the center of the ancient center of the "Call" or Jewish Quarter, today a maze of narrow streets and

medieval three story buildings. Several of these buildings were renovated to house the Catalan Museum of Jewish Culture and its study program, the Nachmanides Institute of Studies. I was fascinated by the display of gravestones from around 5100 with their Hebrew descriptions of the deceased. There is also a stone plaque that is believed to have come from a synagogue with the Hebrew inscription, "The House of Jacob: come along and follow the light of Yahuweh. God is our refuge; open the gates that a righteous people who keep the faith might enter. Would that we could fill ourselves with the goodness of our dwelling, with the sanctity of our temple."

It is almost unbelievable to read the program brochure of the Institute which sponsors monthly lectures on the Jewish history of Spain, courses leading to a graduate diploma in Jewish studies and Hebrew studies. All this in a town where there are no Jews!

In Barcelona a member of the local Jewish community, an architect, led us through the "Call", the ancient Jewish Quarter that today backs up to a gentrified section of the old city, to the site of an old synagogue. The building was slated for destruction but was saved by a local Jew who suspected that the subterranean room in the building had once been a synagogue. He confirmed it by looking in the city's archives where the records from the 14th Century indicated that



Old Jewish quarter in Girona, Spain

this was indeed a site of a synagogue. In fact with his own funds, a small grant from the city and a loan he restored the building. What he found were remnants of a 5th Century synagogue believed to be the oldest remains of Judaism in all of Spain and an 11th Century synagogue with a second floor built in the 13th Century. The owner has established a foundation to maintain the synagogue and to make it available for worship services. In medieval times there were

4000 Jews in Barcelona comprising 15% of the population. Today, coincidentally, there are 4000 Jews in Barcelona all of whom have come from elsewhere within the last generation or two. Among many is the desire to restore their connection to the medieval community. In reclaiming these old sites they are saying to all the world "we've been here before" as a tribute to the past glories of the Catalan Jewish communities and their tragic history.

An Interview With Tobi Kahn

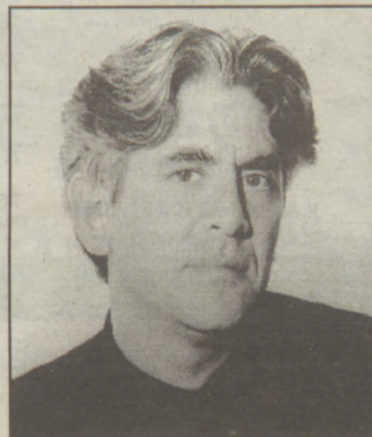
By Paula Shulak

The current exhibition by artist Tobi Kahn at the Delaware Center for Contemporary Art is one which every Jewish resident in our area should try to view. We are fortunate indeed to have this show, CORRESPONDENCE, in our midst. It will be at DCCA through June 18 and if you have not already seen this exciting display by one of the leading painters of our day, I urge you to do so. Even if you are not a huge fan of abstract modern art, you should find something of value in the unique renderings of Tobi Kahn.

I was fortunate to have had an opportunity to interview Kahn and to hear him talk first hand about his work. What he depicts are less form than feelings and with his tremendous sense of color and space he succeeds, in the words of Curator Susan Isaacs in "expressing the infinite vastness and subtlety of an increasingly fragile world". The main focus of his work in this series of paintings is to show how the intimate and the monumental in our world correspond to each other. In scientific terms this is called fractal geometry but in the exciting 'mile a minute' words of Kahn, he explains, "My friend Mark, who is a scientist, showed me the world under a microscope and I could see the similarities between the microscopic and the macroscopic (like the nucleus of an atom and the planets around the sun) and that is what I paint. In Jama (like all of his works, a fabricated name so that the viewer is not led in any way through the experience), I saw a brook from a plane and painted it but when Mark saw the canvas, he remarked that it looked like a small intestine. The final version did not gel

until I saw a Zen work and painted the form gold." (Yours truly imagined the painting was a serpent, but that is exactly what Kahn hopes will happen.) "I want to give the viewer excitement in discovering his/her own meaning in my work."

Kahn confided that Susan had taken him to spend the afternoon at the Delaware Art Museum and he had fallen in love with the Pre Raphaelite collection there. His love of color is reminiscent of the Pre Raphs and as he explained his method of working, I could see other similarities. "First I do a drawing on paper. The images need to be alive for me. Then I start layering the images in color on birch plywood - I love this game of mixing the dark and the light. Each come forward in the viewer's eye at different times, like an optical illusion. Some are totally flat but look like two different planes and some are more textured. If you look hard you can see the red peeking through the black in some works. In others, I use ochre to separate the colors but it looks like a black line. I like Giotto's medieval work and often use his green - the space where the colors meet, that's where it's happening." Tobi Kahn has a varied resume. "In the past he has done some stage sets - 'I did the scenery for a show called 'Jonah' and turned the whole theater into the inside of a whale!" and he has recently created a meditative room for the HealthCare Chaplaincy in N.Y. He also has done outdoor sculptures and is now working on a "sky and water series which concentrates on the varying tones of the horizon at different times." As his friend Mark, who drove from Philadelphia to be at the opening of CORRESPON-



Tobi Kahn

DENCE, said, "I am amazed at his ability to see beauty in nature's landscapes. We'll be driving along and he'll say 'Stop the car and just look at that! See the color where ocean meets sky.' To me it is an ordinary scene, but he is now transforming it into a stunning set of paintings. He sees a life force in everything." And I predict that you will find this life force yourself if you go to DCCA to see Tobi Kahn's work.

When I first looked at Kahn's paintings, I was struck by their very unusual titles. They almost sounded like Hebrew - names like Sefa, Bat Net, Rhyssa - and in light of the fact that he has an extensive Talmudic background, I was sure that there must be some connection. But he soon explained that he and his wife, who is a writer, simply make up the names based on the feelings and experiences he has had while creating the canvases. Such is the spiritual bent of this charmingly honest man, that he spent almost an hour discussing his thoughts on the world and

his art with me. "I am constantly checking in my brain when I see colors or an object or a scene. Maybe I won't do anything with it for years, but I feel most at peace when I am in my studio." And when I asked him if he is a Jewish painter, he quickly replied that his Jewish background is an intimate part of his life but he does not consider himself specifically a Jewish artist. "My work is very Talmudic. There are layers of meaning in the Talmud just like the layers of paint in my work. You know they say that you have two Jews and three opinions, well that's what art should be too. One of my religious strengths is that I believe everyone was at Sinai. I also believe that we should have the same kind of experience with art. Like Judaism there is no dogma. If you ask me if I am a Jewish painter like Chagall the answer is no but like Mark Rothko, yes."

Although, Kahn declines the label, much of his work is based strongly in his Judaism. His magnificent AVODAH series includes ritual objects such as a menorah, etrog box, Yartzeit light, tzedakah box, mezuzah, and a baby naming chair he designed for his children. Those of us fortunate enough to attend his lecture and a reception sponsored by JFD saw slides of many of these works and were amazed at the simple, yet elegant beauty of his designs. Kahn has created two Holocaust meditative museums whose goal he confides is "to allow the visitor to leave with an uplifting and renewal experience." He is a child of Holocaust survivors and is named for his uncle who was one of the first Jews killed by Hitler. Most of his family was annihilated during the War

and he grew up in Washington Heights NY which he lovingly referred to as "Frankfurt on the Hudson". He believes growing up knowing only children of survivors has had a profound effect on his life. "We knew that if we were lucky enough to be born, we'd better do something with our lives." Tobi Kahn feels he follows in the footsteps of Rothko, who looked at a line and saw it in so many ways, or Soutine, who truly had the angst of a Jewish artist. His works including his Israeli paintings or Golem based works are very much his own creations, however.

I cannot remember when I have enjoyed interviewing anyone as much as my brief visit with Kahn. He is totally unassuming and open as he bares his soul. His words really struck home with me as a student of drama when he compared his philosophy about art to the theater. "The soul of the viewer (in either arena) is the most important thing. You can see Othello interpreted by three directors and it will be different each time. It is the same with artists. They can approach the same subject or experience but the viewer has to be a major part of the dialogue." Please don't miss this opportunity to have such a dialogue with someone who I am positive will someday be considered one of the foremost American (Jewish) artists of our time. DCCA is located at 200 South Madison St. near the Riverfront Arts Center. Hours are Tuesday, Thursday, Friday and Saturday 10 AM - 5 PM, Wednesday 10 AM - 8 PM and Sunday 1 PM - 5 PM. Admission is \$3 for adults, \$1 for Students and Seniors Free under 12. Call DCCA at 656-6466 for more info.

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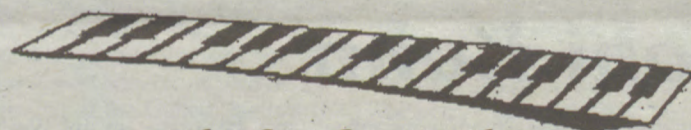
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WE SHALL REMEMBER

There Was No Defense, No Release, No Cover, No Rescue

By Yakov Sukhovolski

This is the fourth and final installment of a chapter from a book written by EE Jaffe's cousin and 23 other Holocaust survivors who reside in Kalingrad. Yakov was the only member of his immediate family to survive the Shoah. He lost his parents, his brother and sister. His engaging and heartbreaking story is excerpted below. This translation by Jaffe appears exclusively in *The Jewish Voice*.

I return now to a description of my own fate. When flames rushed into the shelter where pharmacists Shulgeifer and Minka Kosovska and others were located, they fled to the Kontorovich house, where I was hiding. When we heard Minka's pleas for help we let her in. The Fascists observed her flight to the house, and they surrounded it, but they could not locate the entrance to the hiding place. In searching for an entrance they threw three grenades into an adjoining basement exit hatch, and demanded that the people give up or they would blow up the building. Those in the basement close to the hatch perished, some were wounded.

The threat did not scare us; we knew that we were doomed. I decided to attempt an escape. I had a gun and a grenade. I crawled out of a side hatch, and when I was at the hatch support I shot three Germans who stood near the entrance, and I followed up by throwing the grenade. I dashed under the rubble of a collapsed building, and later I managed to slip beyond the ghetto perimeter and into Shulevich's yard. There I hid in a potato patch, and nobody appeared to pursue me. When night fell, I ran over gardens, orchards, yards and alleyways, out of town until I reached the forest's edge. I spent all night in the forest and the following two days I wandered in the hope of meeting somebody. Later I met up with two other escapees, went to the "Krukov" forest where they stayed for some time.

Later it became known that subsequent to my escape from the hiding place the Germans threw several grenades onto the hatches, shot at random, and retreated. Twenty people remained in the basement and surfaced at night in small groups. Among the ashes and ruins, some escaped. Not all were lucky. Among the survivors were Pinia Ozinski, Abraham Rutshtein and Minka Kosovska. Ozinski and Rutshtein came into the "Krukov" forest a day before me. Before their escape from the basement Abraham picked up my leather jacket that I discarded as I left the shelter. When he arrived in the forest he announced that I must have perished, providing the jacket as evidence. It was a tremendous relief to my friends when on the following day I appeared with hardly a scratch on my body.

I met Ozinski and Rutshtein several times after the war. Minka Kosovska now lives in the USA. Not long ago I received a letter from my friend Ita Singer who was also in the ghetto. She informed me that Minka told her about hiding in the basement, and sent me

several lines from a Yiddish song which she composed in the ghetto when we were arrested, entitled "About Two Brothers". I am excerpting a part of the song:

"Es seinen zwei brider in ghetto geven
in ghetto, in shrekleke zeit
zogt einer zum zweiten: mein bruder her ois
-- mein harz iz zurisen oif shtiker
nit lebn -- nor kamf iz der iker...."

Although for Yerukhem and me the fight with the enemy was all-important, we shouldered the burden of responsibility for the premature death of our father and mother (they were killed seven months before the ghetto was destroyed) and the death of Riva. She died after the war in Vilnius, while living



Yakov Sukhovolski

with a Polish family. Yerukhem perished in March 1943, I was left alone and as much as I could I tried to settle the account with the Germans.

Not long ago I read an interest-

ing statistic about the fight with Germans during the Jewish uprising in the Warsaw ghetto. I cite this note from a brochure called "Achtung Juden". "During the uprising in the Warsaw ghetto, 7000 Jews perished, of them 6000 fell in the course of their fight. They in turn killed and wounded 1350 Germans. If among the six million Jews that died in the catastrophe, 500,000 had put up a fight, in the same proportion, they could have removed from the military system 112,500 Fascists".

Today we know that this was impossible under the prevailing conditions. In other ghettos the prisoners put up resistance and killed and wounded many Germans. Escaped prisoners fought in the forests. As in

Warsaw, exact statistics are unavailable.

My personal fight with the Germans in and outside the ghetto resulted in three Germans and four policemen killed, including the commander of the police in the city of Disna.

My own ghetto is dead, the prisoners shot, suffocated, burnt alive and even their corpses robbed. Entire blocks, the largest part of town, were turned into ruins and ashes. There were left only large mass graves in the Barok forest and many nameless corpses in fields, near roadsides, and throughout the entire town.

I do not know where my father, mother, and Riva are buried. There is not a single headstone left in the

See WE SHALL REMEMBER, pg. 23

COMMUNITY CHAILIGHTS

JCC Sharks - The Comeback Kids

by Mark Delmerico

The JCC Sharks swim team has triumphed in a big way. Just like the mythological Phoenix rising from the ashes, these 5- to 17-year old girls and boys, JCC athletes, won the Mid Atlantic JCC Conference Championship last month - defeating JCC's from Allentown, Cherry Hill, Baltimore, and Klein of Philadelphia.

The Sharks' Conference Championship this year is no small accomplishment. The team has emerged from last place to first place in just 5 years.

This year there were 45 JCC swimmers competing for the Sharks. Just a few short years ago the coaches had to hunt far and wide for kids interested in joining the team. In 1997, for example, there were only seven swimmers on the Sharks.

The program has grown, the quality of instruction has improved, and esprit de corps among the kids has jumped by leaps and bounds.

The head coach for this year's winning team was Heather Sprague, the JCC Assistant Aquatics Coordinator. Ms. Sprague has coached the Sharks since winter 2001.

"It's a long season and a tough job to keep the swimmers motivated, but Heather did more than that.... she did an excellent job with team development," said Ryan Melson JCC Head Aquatics Director.

Winning Coach Heather Sprague commented: "We had fun and everybody participated - and came to the



meets with enthusiasm."

The team's enthusiasm was evident at the poster parties the staff arranged for the Sharks. At the poster parties the swimmers made signs to put up at the JCC pool for the meets. One team poster, seemingly to scare opponents, stated: "The Sharks will eat you alive." This proved to be true.

At the end of the season two swimmers were given SHARK AWARDS. Chelsea Johnson, age 11, and James Malvezzi, age 12, won their awards for sportsmanship, dedication and "heart".

The JCC, the Jewish Community as a whole, the swimmers and their parents have a lot to be proud of this year. It is a rare accomplishment in

youth athletics to go from the bottom to the top so quickly.

JCC Executive Director Jeff Metz noted the work of the Shark swimmers, "I'm proud of the effort of the all of the kids. They worked hard all season and for several years to reach this championship."

Metz continued, with an observation on the JCC staff involved with the Sharks swim team, "The hard work and dedication of Ryan Melson and Heather Sprague was truly an inspiring effort. Their dedication to the swim program and the kids has allowed all of them to be successful this year."

Anyone can see the Sharks' championship trophy by stopping by

the JCC lobby, where the trophy is displayed with honor.

Parents who have children aged 5 and up who might be interested in joining the JCC Sharks swim team next year can talk to Coach Heather Sprague. She may be reached at 478-5660. Coach Sprague says she'll "even take 4 year olds if they can swim"

Sharks team member Danielle Kuller, 6, summed up the team and the Sharks' effort: "They're great, they won and they have a trophy."

JCC swimmer Kuller added: "and the coach teaches really good stuff."

Mark Delmerico is JCC Board Secretary and father of a retired Sharks swimmer.



Jack and Naomi Goldstein

Delaware Gratz Receives Donation

Delaware Gratz Hebrew High School has received a donation from Naomi and Jack Goldstein of several books which they hope to soon share with the Jewish community of Delaware.

Thanks to the Goldsteins' generosity, Gratz has acquired Encyclopedia Judaica, a complete multi-volume set of the Talmud, with both Hebrew and English translation, many Yiddish/English and Russian/English books and a wide variety of English books on various aspects of Judaism.

When the Federation Community Capital Campaign completes its final phase, Gratz will take these treasured tomes out of storage and place them in a new shared Library/Lounge.

The school is indebted to the Goldsteins for their generosity.



PLANNING A JEWISH WEDDING



Voyage Round A Bridegroom

By Eliezer Segel

Difficult as it is to recall all the details of my wedding, which occurred almost a quarter-century ago, one memory that does still emerge through the mists of time was my bride's determination to observe the practice of walking around her groom seven times under the marriage canopy. At that time and in our straightlaced community, this was not a familiar part of the ceremony, and I imagine that the rabbi and guests regarded it as yet another example of our fundamental eccentricity. They were probably right.

I believe that since those days in the hoary past, the custom of circling the groom, like many other obscure and exotic Jewish customs, has achieved more widespread acceptance, often among young couples whose parents or grandparents would never have heard of the practice. The standard pattern seems to be that the more exotic and bizarre a custom is, the more fervently will it be touted as an essential expression of authentic Judaism, especially by individuals whose acquaintance with Jewish tradition is of recent vintage.

By Jewish standards, groom-circling can not lay claim to any impressive antiquity. The earliest

known reference to it is in a biblical commentary composed by a certain "Rabbi Dosa the Greek" in the early fifteenth century. Rabbi Dosa cites the custom, which consisted of three rather than seven circuits, as that of "Austria." In subsequent centuries, as many central-European Jews migrated eastward, we find the practice mentioned in connection with Hungary, Galicia, Poland and Russia. Not untypically, we note that similar customs were also attested among non-Jews in Slavic and Balkan lands, and it is not always clear who was copying from whom.

The precise details of the custom vary in the early sources. The older texts generally speak of three circuits. In some versions the bride is escorted on either side by a bridesmaid bearing a candle. Several communities accompanied the ceremony with the singing traditional hymns, or with the humming of a wordless melody.

As is often the case with Jewish customs, there is no consensus about its fundamental purpose or origins.

The favourite proof text is Jeremiah 31: 21: "for the Lord hath created a new thing in the earth, A woman shall compass a man."

In the original context of the prophet's allegory, the woman symbolizes the people of Israel, who will initiate the reconciliation with her beloved, the Almighty. Although in the human realm, such forwardness in a woman was considered an unprecedented novelty, on the religious plain God anticipates it eagerly. The Hebrew phrase that is translated "compass"—*tesovev*—is used here to designate a courtship, rather than actually walking around. However, the advocates of the custom found in the literal translation of the passage a convenient Biblical precedent.

Indeed, Jeremiah's imagery seems more propitious than that of another biblical passage that was adduced by some interpreters, that of Joshua circling the walls of Jericho seven times until it crumbled to the ground. For all that the theme was understood in a favourable sense, as representing the breaking down of divisions and barriers between the new couple, we may expect that the image would give rise to discomfort among some prospective husbands.

Not all the rationales cited biblical texts. Some scholars proposed interpretations that built more

directly upon the elements of the custom.

According to one very practical approach, the whole ceremony was designed to provide the groom ample opportunity to observe his prospective mate from all possible angles, just to make sure that nobody had tried to substitute an impostor in her place. Presumably, the lessons of Jacob's unfortunate deception by Laban have not been lost on his posterity. At any rate, one wonders why this objective could not have been accomplished more effectively by having the man walk around the woman.

However most authorities prefer interpretations that are less practical and more symbolic.

For example, some commentators suggest that the groom is being compared to a king surrounded by the adulations of his ceremonious retinue. This opinion would be more convincing if it were the guests, rather than the bride, who were doing the surrounding.

A more spiritual symbolism was introduced by Rabbi Dov Ber of Lubavitch who explained that, in walking around her spouse, the wife was demonstrating how she would bask in the benevolent influences that radiated, so to speak, from his person.

A variation on this symbolism is that it represents how the groom will now be encompassed by the luminescence that issues from his of his bride. The seven circuits are required to penetrate the seven shells of solitude in which the soul has been encrusted.

For all the charm or insight that we find in such explanations, none of them strikes me as altogether convincing. Their sheer number arouses the suspicion that their authors were just guessing at the source for a custom whose original reasons were no longer known.

The most convincing theory is that the practice originated as a protective measure against the demonic whose envy tends to be kindled on festive occasions. The bride's walking around the groom might be a variation on a similar procedure, described in a work from the early nineteenth century, in which they encircled him with a cushion into which had been stitched a gold coin. Similar prophylactic devices are widespread in world folklore.

Whatever its original purpose, I have it on reliable authority that the effects can be quite enduring, and that some husbands have been known remain dizzy for years after the wedding.

Matches Made In Heaven

By Eliezer Segel

I believe it was the sardonic 17th-century author Robert Burton who first coined the English adage that "matches are made in heaven." However the idea underlying that adage has enjoyed a much longer history in Jewish tradition.

The Talmud observed that forty days prior to conception, a divine voice is already declaring which mates are destined to be joined in conjugal life. This perception of a foreordained match is encapsulated in the Yiddish word "bashert."

The ancient Jewish sages were aware of the myth—familiar to many of us from Aristophanes' speech at Plato's *Symposium*—that men and women were originally a single androgynous being that was split into two, so that in seeking their ideal mates, they are really striving to reunite with the missing portions of their selves. This reciprocal aspect of a successful union was voiced in rather archaic terms by Ogden Nash when he mused "I believe a little incompatibility is the spice of life—particularly if he has income and she is patable" (Feel free to switch the gender designations).

The preparation of a proper match is no easy matter, even for the Almighty. Rabbi Yohanan in the Talmud observed that the task ranks in its difficulty alongside the splitting of the Red Sea.

When a Roman matron asked Rabbi Yosé ben Halafta how God has been occupying himself since completing the creation of the universe (reflecting the widespread view among ancient philosophers that after setting the world in motion, the Creator withdrew from active involvement in the affairs of

that world), the Jewish sage was quick to reply that God has his work cut out for him preparing suitable matches for his creatures.

The lady countered that this seemed a trivially simple task for an omnipotent deity, upon which Rabbi Yosé dared her to try her own hand at it. Taking up the challenge, the matron convened a mass wedding for the male and female slaves of her household.

However the honeymoons were cut short, since by the next day most of the newlyweds were bruised and bleeding. The matron was compelled to concede the wisdom of Rabbi Yosé's words!

The Talmudic traditions about destined matches came to be interpreted by Jewish thinkers in the light of the new theological ideas and social realities that arose in later generations.

Thus, the medieval mystics interpreted the matchmaking process from the perspective of their own distinctive doctrines. Some Kabbalists observed that a good *shiddukh*, like all other holy handiwork, is fashioned by means

of permutations of the sacred letters of the Hebrew alphabet. This, explains Rabbenu Bahya bar Asher, is why the Torah



decreed that a marriage can only be dissolved by means of a written document of divorce.

Other Kabbalists, including the

author of the *Zohar*, depicted supernatural matchmaking in accordance with their belief in reincarnation: Thus, it sometimes happens that people's transgressions prevent them from finding their destined mate in their current lifetime, and the matter must be deferred to a subsequent existence.

The medieval Jewish philosophers were bothered by this implied suspension of free will. Maimonides addressed this weighty question in a responsum to Obadiah the Proselyte, insisting that the Rabbi's statements about pre-ordained marriages should not be taken at face value, since they challenged the foundations of moral autonomy. Perhaps, Maimonides suggested, the Talmud meant only to say that God rewards or punishes people by yoking them to worthy or disagreeable mates.

Some ingenious twists on the belief in pre-ordained matches are preserved in the *Sefer Hasidim* (The Book of the Pious), that remarkable collection of Jewish lore from twelfth-

century Germany.

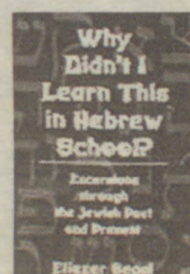
One passage in *Sefer Hasidim* tells of a bridegroom who was forced into an unwanted—but lucrative—union. In the course of the wedding ceremony he recited both the "*Barukh dayyan ha-emet*" blessing which is usually recited over a tragedy or bereavement, and "*Barukh ha-tov ve-ha-metiv*," the blessing for good fortune! He justified his strange practice by citing the Talmudic traditions about the Almighty's role in the selection of his mate.

New heights of chutzpah are suggested in another passage from *Sefer Hasidim*, where an adulterer is said to have invoked the Talmudic traditions in order to justify his illicit liaison with a married woman: "If matches are made in Heaven," he deduced, "then it was God who made me do it!"

Needless to say, the Rabbi who discussed this argument was less than impressed by its cogency.

Notwithstanding such occasional misuses, the fundamental notion that God has a hand in the selection of a compatible union is hopefully to be regarded as an expression of the feelings of the couple, that an enduring marriage is such a remarkable achievement that it can hardly be credited to chance or human agency.

These articles and many others are now included in the book *Why Didn't I Learn This in Hebrew School?* Excavating through the Jewish Past and Present. Eliezer Segel



MILESTONES

In Memoriam

GOLDER

Bruce M. Golder, 54, Radnor Woods, died May 10. A native Delawarean, he was the husband of Rochelle for 33 years; the loving father of Sam and Charlie; grandfather of Kayla Golder; son of Donald D. Golder and brother of Maureen LaPorte and Jeff Golder. Interment was in the Jewish Community Cemetery on Foulk Road. Contributions in his memory are requested to The American Cancer Society, 92 Reads Way, New Castle, DE 19720.

GREENBERG

Alfred Greenberg, 89, died at Shipley Manor on May 18. A native of Fall River, MA and long-time resident of New York City, he moved to Wilmington in 1967. Mr. Greenberg was a tailor by trade. He worked as a salesman for Brait's Men's Clothing Store on Market Street before opening up his own business, Alfred's Men's Shop. He retired from business in 1980. He was a decorated veteran of the United States Army. He received two Purple Hearts and a Silver Star for distinguished military service. His community involvement included membership in the Jewish War

Veterans of Delaware, Congregation Beth Shalom and the Delaware Jewish Community Center.

Mr. Greenberg is survived by his wife, Estelle Greenberg; his son and daughter-in-law, Ronald and Joyce Greenberg of Averill Park, NY; daughter and son-in-law, Lynne and Terry Sklar of Wilmington; sister, Bessie Schectman of Chelsea, MA; grandchildren, Melissa and David Greenberg and Jamie, Scott and Alex Sklar.

The family requests that contributions in his memory be made to either Delaware Hospice, 3515 Silverside Road, Wilmington, DE 19810 or DFRC, 640 Plaza Drive, Newark, DE 19702.

LEVY

Lena C. Levy, 87, of Wilmington, died May 17th. She was the widow of N. Burton Levy and is survived by her daughters and sons-in-law, Carolyn and Donald Kreston of Edenridge and Elaine and Arthur Lavin of Schenectady, NY; brother, David Freedman; four grandchildren and seven great grandchildren.

Contributions in Mrs. Levy's memory would be appreciated to either the Kutz Home, 704 River

Road, Wilmington, DE 19809 or to Congregation Beth Emeth, 300 West Lea Blvd., Wilmington, DE 19802.

SKLUT

Norma J. Sklut, 75, of Dartmouth Woods, died May 7. The widow of Louis who predeceased her in 1995, she is survived by her sons, Alan, Michael and Jonathan; her daughter, Elisa Ley; her daughter-in-law, Susan and son-in-law, Randy Ley; her sister Eileen Gluckman and ten grandchildren. She was interred in the Jewish Community Cemetery on Foulk Road. The family would appreciate donations in her memory to either

Congregation Beth Shalom, 18th and Baynard Blvd., Wilmington, DE 19802 or to Compassionate Care Hospice, 623 West Newport Pike, Graystone Plaza, Wilmington, DE 19804.

WAGNER

Aylene Wagner died May 7th at the age of 63. Survivors include her husband, Martin; son, Aaron; daughter, Gaylia; her parents, James and Serena Parker; and her brother, James Parker. She was interred at Beth Emeth Memorial Park on Faulkland Road. The family would appreciate donations to Congregation Beth Emeth, 300 West Lea Blvd, Wilmington, DE 19802

WEINBERG

Edward Weinberg, 91, of West Palm Beach, Florida, formerly of New York City, died May 13th. His is survived by his children, Phil and Sheila Weinberg of Wilmington, Victor and Marian Weinberg of Plainview, NY, Joyce and Ken Regula of Brooklyn, NY and Sylvia and Martin Kladko of Lake Worth, FL; nine grandchildren and seven great grandchildren.

Contributions in his memory are requested to either Congregation Beth Emeth Rabbi's Music Fund, 300 West Lea Blvd., Wilmington, DE 19802 or to a charity of the donor's choice.

NACHAS NOOK

Levine Receives Prestigious Award



Richard A. Levine, Esq.

Richard A. Levine, Esq., a partner with the law firm of Young Conaway Stargatt & Taylor, has been selected to receive the Delaware Bar Foundation Award for his twenty years of outstanding service to Delaware Lawyer Magazine. This is a quarterly publication widely read by judges, lawyers and the community at large.

Sheldon A. Weinstein, Esq., formerly the managing partner of the law firm and now "of counsel", reports that the magazine encourages articles from non-lawyers and also appeals to a broad readership because of its articulate, intelligent

and entertaining articles."

Levine has served as the managing editor of the publication since its inception in 1982. The Foundation has presented him with the award for "...Demonstrating an unyielding commitment to the fiscal health and editorial excellence of the magazine and his invaluable contributions to the publication's success."

State of Delaware Supreme Court Chief Justice E. Norman Veasey and Harvey Bernard Rubinstein, President of the Foundation, will present the award at the annual Bench and Bar Conference on June 5th.

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Brian Mand and Tamara Podell

Mand/Podell To Wed This Summer

Martin and Shelly Mand of Wilmington announce the engagement of their son, Brian Curtis to Tamara Elyse Podell. Tamara is the daughter of Claire and Donald Marks of Tarzana, California and Ronald Podell of Woodland Hills, California.

Brian received his undergraduate degree from the University of

Virginia and his master's degree from Ohio University. He is a TV sports reporter in Los Angeles and recently wrote a book on college basketball.

Tamara is a graduate of the University of California at Santa Barbara and is an account executive at a public relations firm in Burbank, California.

Yampolsky Graduates West Point With Honors



Cadet Lev Mark Yampolsky

Cadet Lev Mark Yampolsky, son of Michael and Olya Yampolsky will graduate from the United States Military Academy at West Point on June 1st.

He is a graduate of Brandywine High School. During his time at West Point, Lev has been named to either the Dean's List or to the Superintendent's List for every semester. He has majored in Eastern European Studies and minored in Mechanical Engineering. Upon graduation, he will be commissioned a second lieutenant in the US Army. Following completion of the Infantry Officer Basic Course and follow-up courses at Ft. Benning, Lev will be assigned to the 82nd Airborne Division, located at Fort Bragg, North Carolina.

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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.

SINGLES MINGLE-

If you are Jewish, single and age 40 or older, join Singles Mingles for

the following activities: Saturday, June 1, meet at 6:00 p.m. for a Moroccan seven course meal at Casablanca Restaurant. Enjoy authentic entertainment by male and female belly dancers. Please call Judy Blake at 475-8940 to RSVP. Sunday, June 23, at noon, the group will travel to the New Jersey Aquarium in Camden, NJ. If you are interested, please call Miriam Weiner at 478-6897 by June 18th.

FUNDS AVAILABLE FOR STUDY IN ISRAEL/JUDAIC STUDIES

The Greenbaum Scholarship Fund of the Jewish Fund for the Future-the Endowment Fund of the Jewish Federation of Delaware-provides funds to Jewish undergraduate students from Delaware and those who are studying in Delaware for the following purposes: "To attend an accredited college or university

program in Israel. *To pursue Jewish studies at an accredited North American college or university. Interested students may apply by completing an application. Applications and guidelines are available from the Jewish Fund for the Future. In addition, students completing 80 credits of study at Delaware Gratz Hebrew High School or graduates of a high school level Jewish Day School such as

Akiba Hebrew Academy, may be eligible for Gratz-Greenbaum monies towards their undergraduate studies. Applications and guidelines are available at Gratz and Akiba. Application deadlines are August 1st for the Fall/Winter semester (or session) and December 1st for the Spring/Summer session. For more information, please call Rachel Gross or Gina Kozicki at 427-2100, ext. 19.

We Shall Remember Continued from page 20

Jewish Globoke cemetery where my relatives Marusia and Moishe Chawes buried my brother Yerukhem. The Jewish life of my town was ruthlessly obliterated after an existence of almost two and a half centuries.

Now, 56 years later, I still carry in my memory a heavy burden, and in my heart an incredible endless pain of a survivor. I witnessed a lot, survived, but in the post war years I learned even more about the role of the Germans as well as the local populations in the extermination of Jews all over Europe, and the world's indifference to the catastrophe and its consequences.

In the search for answers as to what was overlooked, what could have possibly been prevented, and by comparing life and death in our ghetto with that which transpired in the majority of European ghettos, I came to the conclusion that in large measure there was no alternative to the behavior of the com-

munities and their leaders. Neither the leaders of the Judenrats nor the leaders of the Jewish resistance could do anything for the majority of the Jews. There was no way to salvation considering the implementation of the "final solution" on the entire territory of the third Reich; such a way simply did not exist.

My tragic conclusions are supported by words from Zvi Lubetnik, one of the leaders of the uprising in the Warsaw ghetto: "I don't know what conclusions can be reached from my words. I just want to say, although it will help no one and it will not diminish the pain, I doubt that any other people would have behaved differently under conditions of defenselessness or could have stood up to the total system devoted to destruction. We know how Poles went to the slaughter, Russian prisoners and whole nations that were subjugated by the Nazis".

I clearly remember everything that happened to me, my family, the Jews of our and other communities. Together with us, the youngest generation of Oswiecim*, the memory of the perished will not die, but with each generation the memory will unfortunately erode and become dimmer and duller because with us will disappear the images of the innocent victims preserved in our souls; that bothers me a great deal.

I want the history of this catastrophe with the concrete example of our town's community and the tragedy of our family to become the inheritance of my children, grandchildren, friends and anyone else who is interested in hearing from one of the last witnesses of the Holocaust, his stories about survival, his opinions, conclusions and his vision of events of more than half a century ago.

For most future generations it will only be a page of history - for

me it is not only a common tragedy of my people, but also an awful personal tragedy, in the shadow of which is passing my entire life.

Every day and night in the ghetto and later in the forest was lived in constant expectation of the worst, with a growing conviction of the inevitable demise of all. I survived six hundred sixty days and nights in the ghetto and four hundred twenty in the forest. Only upon the exit from the forest in June 1944, upon our liberation did we understand all that has happened to us. I was overcome by an awful apathy, an incredible melancholy, and absolute indifference to what happened around me. My status was conditioned by a great desire to regain what was lost and a feeling of helplessness, with absolute isolation and heartbreaking acknowledgement of my own guilt about my father and mother (about Riva I did not know anything at that time) which has never left

me and in the shadow of which I live to this day.

When I am reminded about my adolescence, beginning in the forties, I am overwhelmed by anxiety and desperation, I once again relive the past; it is my everlasting torment and pain. I often remember those years, because then events transpired which predestined my future, my life's path. I pledged to myself - never to forget! I want this to be remembered not only by me, but my relatives, friends, all who lived in the Globoke ghetto, and other European ghettos who have similar memories. There are few 21st century living witnesses of the Holocaust, and fewer who have the strength to tell about it. The number of witnesses, who survived, saw and remember the horrible catastrophe is on the decline, therefore we feel the need to tell all about our fight and we hope that our testimony will receive appropriate attention.

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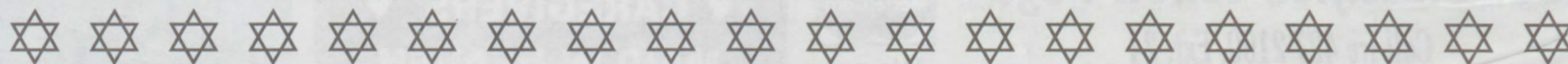
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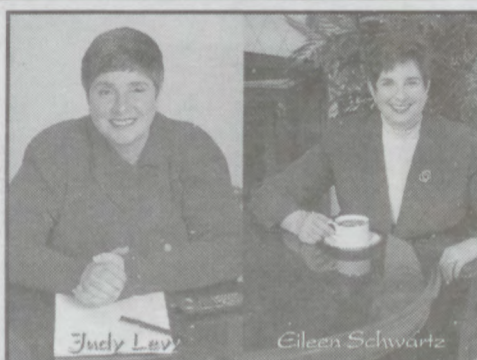


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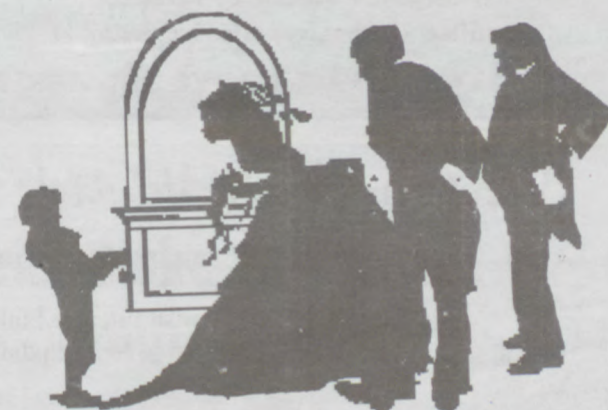
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