

The JEWISH VOICE

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Is It Kosher to Toast a L'Chayim to the Millennium?

By the Faculty of CLAL



Let's be honest—we know that it isn't exactly 'our' millennium. By our calendar, we've got 240 more years to go. The coming 'third millennium' is based on an imperfect counting of the birth of a particularly beloved Jewish child.

But we also know that there is a world-wide party going on, and that many of us are thinking about where and how we will pop the cork.

So we ask: Is it kosher to toast a l'chayim to the millennium?

Here's our answer: Though it is not 'our' millennium, it is a milestone in world history. We stand on the brink of a global event when we, as a human race, take a moment to reflect and celebrate. As midnight approaches, humanity will look back with nostalgia, and look toward the future with hope. Self-reflection and celebration - two things Jews have been perfecting for well over 2,000 years. So why not make millennium night a night when we, as Jews, reflect on what we have contributed to the world, and what we might do to improve it?

So, what difference does a thousand years make?

A thousand years ago, the first Jewish families began to settle in Europe. Shmuel HaNagid, a poet, scholar, and military commander in Spain, was about to rise to become the king's chief advisor. Rabbi Samuel ben Hopni was preparing to begin his work of fusing rationalist philosophical thought with Torah study. Jewish women gaining economic power began to assert their rights to recline at the Passover seder. It was still forty years away from the birth of Rashi, the French commentator whose work became central to Torah study.

A thousand years ago, a majority of what North American Jews know as Jewish wasn't even around yet — no yarmulkas, no klezmer music, no bar mitzvah parties, no yahrzeit candles, no Kol Nidrei, no long black coats, no noodle kugels. A thousand years would bring us all these, and be topped off by a century in which Jewish life was nearly extinguished and then reborn.

For the past thousand years, Jews have creatively synthesized developments in the wider world with the inherited tradition. Now we turn to what the next 1,000 years can mean. What will the information age mean to a people who have passed on a database of wisdom for generations? What could it mean for us to spend a millennium living in freedom, without threat from the outside world? What would it mean if we were to invest in building wiser, pluralistic and more engaged Jewish communities? How will we be a 'light unto the nations' in a global village?

The night of December 31st, we welcome the millennium with these questions — and some champagne.

Here's our suggestion for bringing a little simcha to the millennium night — choose one or all of the following ways to toast the millennium:

May people around the world find _____ in the millenium we welcome tonight!

May the next thousand years bring us _____!

May we work to build _____ in the coming millennium!

Fill your kiddush cup with champagne, decorate your Shabbat table with confetti, and take a moment to celebrate with all those around the world who welcome the promise of the new millennium.

"May it be a time of goodwill, of blessing, and of a rich harvest."

-Leviticus Rabbah, 17

CLAL, The National Center for Learning and Leadership, is based in New York City. For further information about organizational programs, call them at 212-779-3300 or visit their website at www.clal.org.

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JEWISH HERITAGE

Creating A Legacy Of Jewish Learning

By Lynn Edelman
Editor

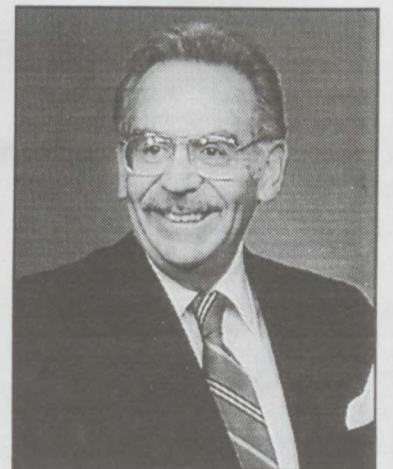
Bennett Epstein discovered the depth of Nisson Finkelstein's commitment to Jewish studies during his friend's final weeks of life. "Nisson, with whom I had the pleasure of studying Torah and Mishnah, refused to take the medication that his doctors prescribed to help him cope with the pain of bone cancer," Epstein recalled, explaining that "he was afraid that the morphine would dull his mind." Epstein believes that his study

partner would be particularly pleased by the creation of the Nisson Finkelstein Scholarship Fund at Albert Einstein Academy, an agency that he served as president from 1983-1984. The Fund was established last month by his widow, Rona Finkelstein and his children, Wilmington attorney Jesse A. Finkelstein and his wife, Elizabeth B., and Loren A. Finkelstein and his wife, Amy N., of Colorado, to perpetuate his love for Judaism and Jewish learning. "My husband believed strongly

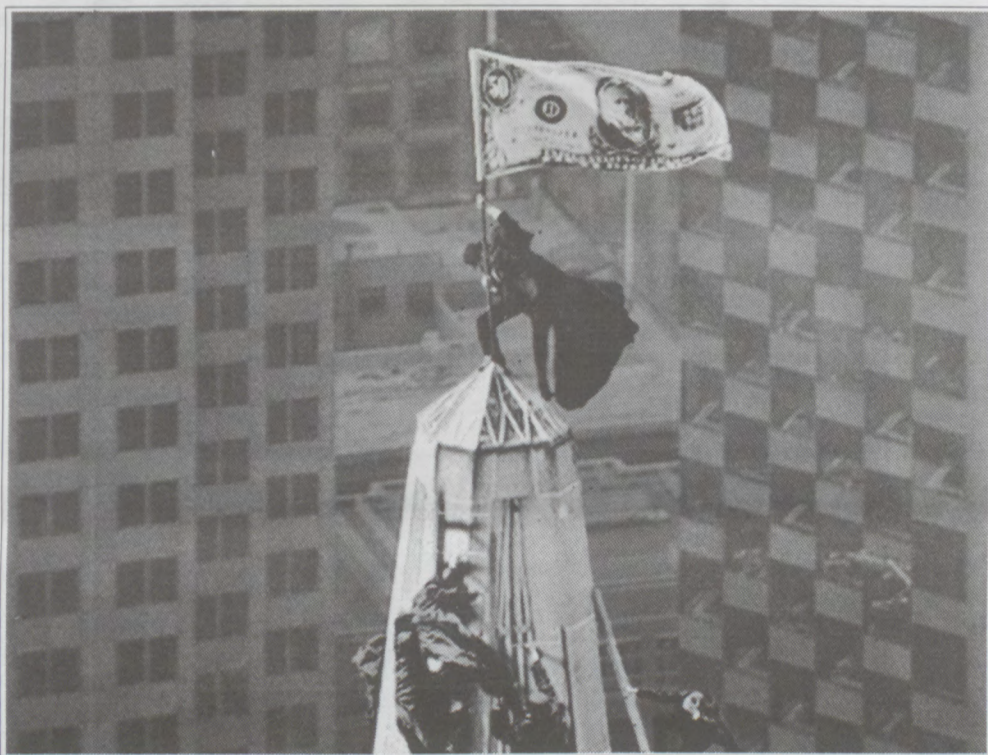
that a Jewish day school education was very important to the future of our Jewish people," said Mrs. Finkelstein. "He felt that the background children received in a day school environment would help children develop their Jewish identity and understanding of their faith while preparing them to function in a multi-cultural environment," she added. Mr. Finkelstein shared his passion for Jewish history with readers of the *Jewish Voice* during his ten year tenure as the author of "On



Rona Finkelstein



Nisson Finkelstein



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Gerry McShane has 25 years of experience in the financial services industry. He studied finance and accounting at Widener University and attended the Cannon Trust School. He has several years of experience in investment management services. He is a member of the Delaware Estate Planning Council and Wilmington Tax Group.



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Gerard J. McShane
Vice President

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the Other Hand" – one of the newspaper's most popular columns. "My husband used this column as a vehicle for teaching Jewish adults about their rich heritage," said Rona Finkelstein, adding that he dictated his last column to her shortly before he died. His career as a physicist brought him many accolades. He was lauded for his administration of ILC Industries in Dover, the firm that developed the Apollo Space-suit. Despite these professional

achievements, he was most proud of his work on behalf of the Delaware Jewish community. Larry Isakoff viewed Nisson Finkelstein as a mentor. "I was just coming up the ropes of Jewish Federation leadership when Nisson served as JFD president from 1977-1979," said Isakoff, adding that, "during Nisson's tenure, the Federation had difficulty finding a chief professional officer, so Nisson

Continued on page 14

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EDITORIAL

L'Chayim - Make A Toast To Peace

The year 2000 dawns. Jewish scholars and theologians are debating whether or not it is kosher for Jews to revel in celebration of a Christian milestone—a Millennium year.

Yet it is almost impossible **not** to get caught up in the heady excitement of ushering in a new century. Imagine, waking up on Saturday morning, January 1 to turn the page on a secular calendar with triple zeroes marking the hundreds, tens and ones places on a sparkling new year.

Think of the possibilities to fill these days, weeks, and months which lie ahead with acts of tikkun olam. There are endless ways to serve our community, our nation, our homeland and our world during this 21st century.

What a powerful omen that this New Year's Day falls on the Sabbath—a day given to us by G-d for rest, reflection and renewal. How awesome is this opportunity to give thanks for a 20th century filled with many Jewish milestones—the creation of Israel as a Jewish homeland and the signing of peace treaties with two of its Arab neighbors—Egypt and Jordan—and to pray that this new century will mark the beginning of a permanent peace between Israel and Syria.

Today, in the aftermath of Chanukah, in the midst of Ramadan and in the advent of Christmas—a Jew and a Muslim sit down together at a Washington, D.C. negotiating table. Israeli Prime Minister Ehud Barak and Syrian Foreign Minister Farouk al-Sharaa strive to break down the barriers of years of mistrust and forge a new beginning.

Both sides must cede power, control and financial resources to make this transformation from enemies to allies. Yet, both have much to gain from these sacrifices.

For Israel, the loss of the Golan will make the nation significantly smaller but markedly more secure. For Syria, the price of peace lies in the cost of stepped-up security along Israel's northern border. In return, they will regain much of the water-rich territory lost during the Six-Day War of 1967.

This is only round one of a bout between two veteran fighters. When the final bell rings, may they **both** emerge as champions of the cause of peace.

At the dawning of the 21st century, may we lift our glasses and make of toast of "L'Chayim". Drink in the magic of Shabbat and drink to the prospect of shalom and salaam.

Voice Box

Syrian/Israeli Peace Negotiations

"It goes without saying that peace for Syria means the return of all its occupied land, while for Israel, peace will mean the end of the psychological fear which the Israeli people have been living in as a result of the existence of occupation,"

Syrian Foreign Minister
Farouk al-Sharaa

"What we are witnessing today is not yet peace. Getting there will require bold thinking and hard choices,"

U.S. President Bill Clinton

"It's winter and cars have a hard time getting started in the cold. In time, we will be able to rev up properly,"

Israeli Prime Minister
Ehud Barak

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Suite 301 Wilmington, DE 19801-1628
e-mail: jewishvoic@aol.com

Attention Voice Readers

Help us mark a century of achievement by Jewish individuals who have made a difference in our society. Please fax or Email your suggestions of men and women worthy of inclusion in our 20th Century Chai Club. Those "chai-lighted" will include Delawareans as well as Jews from across the United States and around the world. Nominations should include a brief biography and must be received by Friday, December 24 for publication in our January 7th edition.

Please Email to Jewishvoic@aol.com or Fax to (302) 427-2438.

Parsha Place

Week of December 18

VAYIGASH

Genesis 32:4-36:43

by Rav Michael Rosensweig

On the surface, the episode of Yosef and his brothers represents a rare opportunity to chronicle the ideal response to adversity and gross mistreatment. Following this line of thinking, one would have anticipated that Yosef, whom Chazal characterizes with the appellation "ha-tzaddik," the righteous, would react to his victimization by his brothers with selfless graciousness, unqualified forgiveness, and boundless understanding. Yet, strikingly, we encounter an exceptionally complex and ambivalent posture, demanding clarification and analysis.

In Parashat Miketz, Yosef appears to toy with and manipulate his brothers. According to the Midrash Tanchuma (Bereishit 45:3), he puts them through psychological torture before revealing his true identity: "Yosef said to them: 'Did you not tell me that this one's brother is dead? I will summon him and he will come to me.' And he called, 'Yosef son of Yaakov, come to me.' And they looked at the four corners of the house. He said to them, 'Where are you looking? I am Yosef your brother.' Immediately, their souls departed, and they could not answer him for fear." Even when he evidently reaches out to them - "Geshu na elai, va-yigashu" - he uses deliberately enigmatic language, undoubtedly designed to leave them wondering about his true intentions. The term geshu connotes both appeasement and readiness to do battle. Moreover, his formulation - "I am your brother Yosef whom you sold to Egypt" - was bound to accentuate their guilt.

In the next verse (45:5), as he seemingly allays their anxiety - "Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you" - Chazal understood that Yosef intentionally emphasizes the contrast between their malicious intent and God's divine providence. The fact that they were the beneficiaries of their own act of betrayal could not have been lost upon the brothers, nor could it have brought them much comfort. These ambivalent references take place even as Yosef risks his own life to protect the brothers' reputation in the eyes of Egypt (see Rashi and midrash on 45:1-2) and in the eyes of their father (see Ramban's commentary). The predominant rabbinic view, however, is that Yosef was ultimately able to embrace his brothers and extend his forgiveness, even if he was unable to fully absolve them of their guilt. The fact that he eschewed a simplistic and perfunctory act of mechila, electing instead to address the full implications of their betrayal ultimately enhances his stature as Yosef ha-tzaddik. The Midrash Tanchuma concludes: "'He kissed all his brothers, and wept over them' - just as he only reconciled with his brothers through weeping... so does the yeshu'a (salvation) come to Israel only through weeping." May our sensitivity to Yosef's complex perspective hasten that yeshu'a.

(Rav Michael Rosensweig, an alumnus of Yeshivat Har Etzion, is a Rosh Yeshiva at Yeshivat Rabbenu Yitzchak Elchanan, Yeshiva University.)

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FEDERATION FOCUS

Year End Tax Planning

Year End Charitable Planning Tips

- Eliminate capital gains taxes by contributing stocks and bonds.
- Prepay next year's pledge; take the charitable deduction this year.
- If you are making a gift of stock that is held in a brokerage

account, the date of your gift is generally the date that the stock is transferred to FEDERATION's account.

•A cash gift is deductible on the date it is delivered to FEDERATION or on the date it is put into the U.S. mail. If you mail a check on December 31, you may want to

get a receipt from the post office.

Please consult with your tax advisor about your charitable tax plans. If you would like more information about these tips please call the Federation's Endowment Director, Rachel Gross at 302-427-2100 ext. 19.
Stock Transfer Instructions

Making a gift of stock to FEDERATION can be as easy as picking up the phone and calling your broker and FEDERATION. **Before making any gift of stock please call Natasha Voskresensky at FEDERATION, 302-427-2100 ext. 18, to verify the account information and to assure that your FEDERATION account is properly credited.**

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By using these accounts, FEDERATION saves on brokerage commissions, the charge is only \$8.00 per trade, which means that FEDERATION can use more of its resources to benefit our community.

However, if FEDERATION maintains an account with your broker's firm, your broker may be able to transfer the shares from your account directly to the FEDERATION's account at your broker's firm.

If you are transferring stock to the account listed above, always call the FEDERATION first to verify the account information and to assure you receive proper credit for your gift.

Simplify Your Giving at Year-End With A Philanthropic Fund

A unique planned giving option offered by the FEDERATION is its Philanthropic Fund program. As a year-end tax planning strategy, a Philanthropic Fund offers you the opportunity to make charitable gifts based on your tax planning needs, while providing ongoing charitable grants in subsequent years.

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Israel Happenings

By Ruth Weinstein JCRC Committee Member TRANS-ISRAEL HIGHWAY PROTESTS

An anticipated 6-lane, 300-kilometer, \$1.2 billion highway will run from the Galilee to the Negev. It is being met with much protest from Israeli Arabs, whose farmland is included in a section of the planned road. Other critics say the highway will be an environmental and social disaster, destroying 10 percent of Israel's diminishing open spaces and hastening suburban sprawl. Highway defenders cite the need for linking the country's sparsely populated periphery to the crowded center, where most jobs are located.

Look for much debate on this project.

MUSLIMS TO JERUSALEM

Israel's Ambassador to Sarajevo is encouraging Muslim pilgrims to visit Jerusalem. A first group of 50 Muslims from Bosnia is due in Israel shortly. The initiative emerged after a Bosnian delegation came to Jerusalem and visited Christian and Muslim holy places and were

delighted with their trip. As a result, the Muslim community raised the possibility of including Jerusalem as a pilgrimage destination, next to Mecca and Medina.

EL AL DIVERSIFIES

El Al, which has heretofore relied on U.S.-made Boeing airliners, has voted to renew its fleet with both Boeing 747 and European Airbus 340 planes. Lots of choices for those of us traveling to Israel!!

VENTURE CAPITAL IN ISRAEL

Venture capital investments in Israel set a new record in the third quarter of 1999, when \$261 million was invested in 87 companies, according to the quarterly survey of PriceWaterhouse Coopers.

HAIFA FIRE

Five hundred acres of forest near Haifa were destroyed in a fire on December 4. Investigators don't know what started the blaze but arson is being suspected. Fortunately no homes were damaged.

IT'S OFFICIAL

The Pope will be coming to Israel next year. The Pope's planned visit appeared to be in question after the Israeli government gave permission for a mosque to be built near the Church of the Annunciation in Nazareth. But an official announcement from the Vatican has put fears of his cancellation to rest, and states that the Pope will visit Israel's holy places irrespective of the controversy over the mosque. The Pope is expected to arrive in Israel on March 23, and to visit Nazareth, Bethlehem and Jerusalem.

WATER CRISIS

Weather forecasters say it's looking more likely that Israel will suffer from its second consecutive winter drought, and the country's farming industry stands to suffer the most. The amount of rainfall in the next three months is likely to fall far below average, according to an updated forecast issued by the Israel Meteorological Service. The Kinneret's water level is at an all-time low and there is much concern.

QUAKE AID

Israel sent 255 rescue workers and 100 medical personnel to the site of the earthquake that struck Turkey the night of November 12.

Bark Is The "Chai Light" Of Chai Dinner

Tickets are going fast for the Sunday, January 9th Generation to Generation Chai Dinner featuring comedienne Caryn Bark. Bark, cited in USA Today as Chicago's top female comic, will perform at the Delaware Art Museum.

Her one-woman show "Diary Of A Skokie Girl" about growing up Jewish in America has played to sold-out audiences nationwide and in Canada. She can also be seen on Lifetime Television's "Girl's Night Out". In her native Chicago, Bark is lauded by the Chicago Tribune as "a keen observer of modern times."

The event, which honors and welcomes households contributing a minimum of \$2,018 or individuals contributing \$1,018 to the 2000 Annual Campaign, is co-chaired by Connie Kreshtool, Dan & Susan Kreshtool, Doris & Stan Budner and Lisa & Henry Weiner. Couples (ages 22-30) may attend by contributing a minimum of \$1,018 to the Campaign.

For more information and/or to make your pledge to the Campaign, please contact Rhonda Falk, Campaign Director at 427-2100.

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Thanks to your support of the Jewish Federation of Delaware's Annual Campaign, these programs and resources will continue to nurture, educate and heal many in our Jewish community.

Our community's needs are many. Please consider increasing and/or endowing your gift. **YOU AND I CAN CHANGE THE WORLD!**



Super Sunday Committee Members Practice For Feb. 6 Phone-A-Thon



Top row, left to right: Steven Threefoot, Cathy Vinograd, Cas Anolick

Front row, left to right: Debbie Cohen, SUPER SUNDAY Chairperson, Rona Caplan, Sue Shaffer, staff

Caryl Marcus-Stape Launches A Perfect Party

Caryl Marcus-Stape believes that party planning is in her genes. She is the daughter of parents who are late-night "party people." She recalls that "in my family, if someone sneezed we had a party and I always enjoyed helping out." She honed her talents during her teenage years planning programs for the United Synagogue Youth.

After college, she planned events for United Way and

Congregation Beth Shalom in Dover. She had a hand in coordinating details for her sister's wedding and, most recently, her daughter Pamela's bat mitzvah.

Members of the Delaware Jewish community are familiar with her work on Federation Super Sunday, which she co-chaired in 1998, and her efforts on behalf of the 1997 and 1998 Albert Einstein Academy Galas.



Caryl Marcus-Stape

With the support of her husband, Jeff and the encouragement of family and friends, Marcus-Stape recently left her job as manager of a Wilmington law firm to launch A Perfect Party. She offers clients the benefit of her creativity and organizational skills.

She advises those planning a "turn of the century" party to keep things simple and manageable, do

"I love my heritage. Our parents were there for us. We must be there for our children! This way we will keep them Jewish."

-Barbara Schoenberg,
JFD President

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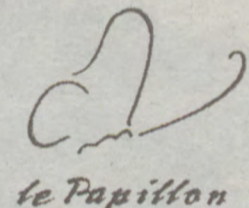
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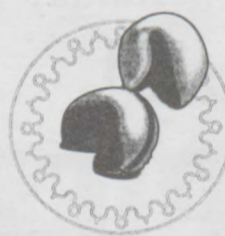

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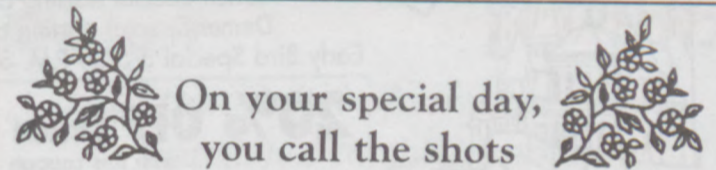
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A MATTER OF OPINION

Ehud - It's Not Over Yet

By Judy Lash Balint

Ehud, Madeleine and Bill had better think again. If they believe that Israelis will capitulate to giving away the Golan to Syria's longtime dictator in return for the promise of peace, the three politicians are seriously mistaken.

Their misreading of public sentiment here was clearly in evidence yesterday as the Knesset debate on the issue raged on. Outside Israel's parliament building, amidst the blooming flowers of the Rose Garden, more than 12,000 people showed up, despite the cold, rainy day with a simple message: "We're not moving from the Golan." Joining a large contingent of Golan residents, were religious nationalist types, Russian, American and Ethiopian immigrants, bareheaded Likudniks, members of all kinds of youth movements and a smattering of Shas-niks.

The crowd had gathered with just two days notice - news of the pending Washington negotiations was dropped on the Israeli public like a bombshell last Thursday, fol-

lowing Madeleine Albright's visit here, and the rally took place on Monday afternoon. But thanks to the Internet, efficient word of mouth and the billboard culture here, where every few blocks large posters are plastered with political announcements updated every few hours, the masses rallied.

A strong police and IDF presence ringed the park, but the atmosphere was peaceful, with entire families participating and even kiosks set up hawking hot drinks.

As people thronged into the park the loudspeakers blared lively songs about peace and the strength of the Jewish people. Flags and banners waved - almost all the signs were homemade, not mass produced by protest organizers, again indicating the depth of feeling among those who find it impossible to imagine what good can come of giving away Israel's most important strategic asset.

I was close to the front, right in front of the stage holding a sign in English which read: 'Mr. Barak,

Stop Giving Away Our Country to Terrorists.' This morning, I was part of the photo which appeared on the front pages of Haaretz and the Jerusalem Post.

The first speakers were members of the Golan Residents Committee who had organized the demonstration. They were vastly outnumbered on the stage by photographers and cameramen from every media outlet in Jerusalem, clamoring to gauge popular feeling for or against further negotiations with Syria.

Each speaker counseled that this was just the opening salvo in what promises to be a lengthy campaign leading up to the referendum which will ultimately decide the fate of the Golan. With each speaker, the chants of "We're not moving from the Golan," grew stronger.

After about 45 minutes, cabinet ministers and members of Knesset emerged from the debate to address the crowd. Among the surprises were Eliezer Zandberg from the staunchly secular Shinui party, and Nissim Zeev of Shas. The loud-

est cheers were reserved for Likud leader, Arik Sharon and Minister of the Interior, Natan Sharansky. Yuli Edelshtein (Yisrael B'Aliya), Avigdor Lieberman (Yisrael Bayteynu) and Likudniks Danny Naveh, Gideon Ezra and Tzippi Livni also told the crowd of their strong opposition to a Golan pull-out.

Almost two hours after the announced start of the rally, hundreds of people were still streaming into the park to strengthen the opposition, and be strengthened by the resoluteness of those who had traveled from the Golan.

Inside, the Knesset's final vote took place after 10 p.m. Instead of the resounding endorsement Barak hoped to take to Washington, the count was 47 in favor of renewing talks with Suria; 31 opposed, 24 abstentions and 18 no-shows. So the total of abstentions and those opposed (55) exceeded those MKs in favor of the proposal.

On the street the percentages reflected a wider gap. A small crowd estimated at between 800-

1,200, less than 10 percent of the opposition group, stood outside Prime Minister Barak's residence to endorse the withdrawal and listen to Education Minister Yossi Sarid announce that, "We can have security without the Golan Heights."

Urgent discussions are underway to determine how the referendum campaign should be conducted and funded. Some politicians feel the major political parties should be responsible, while others see the issue as non-partisan and falling within the realm of non-governmental groups such as Peace Now and the Golan Residents Committee.

But whatever the decision as to how to run the campaign, Ehud, Bill and Madeleine shouldn't underestimate the Israeli consensus on one of the most far-reaching questions to face the country.

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The Teaching Of Contempt

By David Clayman

Incitement and delegitimization of Jews by Jews are poisoning basic Jewish values of peoplehood and unity while devaluing Israel as the state of the Jewish people. Incitement against Russian olim and delegitimization of non-Orthodox forms of Judaism are reprehensible. To exclude and stigmatize other Jews deepens and exacerbates already existing feelings of alienation and exclusion. But what is worse is the teaching of contempt, a term borrowed from the lexicon of Christian-Jewish relations to describe centuries of Christian anti-Semitism.

An IDF officer was recently charged for giving a lecture where in he taught that "the Reform and Conservative movements caused the assimilation of eight million Jews and this is worse than the Holocaust in which only six million were lost." When challenged by two women soldiers the officer in question refused to retract his remarks, adding that his words were based on "fact." The IDF, to its credit, reacted quickly and decisively. Almost immediately the IDF Spokesman issues an unequivocal statement saying, "Equating assimilation to the Holocaust and implying even indirectly comparison of the Reform movement to the Nazi movement exceeds all bounds of logic and deserves to be condemned."

The army Chief of Staff appointed the commander of the Education Corp. to conduct an inquiry. His finding was that the army has no place for such bigotry and recommended that the officer be cashiered and released from active duty. The decision to dismiss the officer from the IDF was hailed by both Conservative and Reform leaders as a "courageous decision, clearly indicating that such incidents can no longer be ignored.

Such cases of slander and incitement against movements representing the majority of world Jewry will no longer be tolerated."

During the IDF inquiry, the officer said that his ideas were based on "facts" learned from his teachers before he entered the army. If so, then the army's exemplary swift action in court-martialing and discharging this officer seems to be little more than another example of the "shin gammel syndrome," placing the blame on the lowly buck private on guard duty with no reference to or responsibility by the command structure. The officer was only guilty of repeating teachings that he had heard in a state supported and state recognized school. What of the teachers and the curriculum and other students exposed to this same drive?

The president of the Masorti Movement in Israel cites in an article that earlier this year Sephardi Chief Rabbi Bakshi-Doron, in an interview with Israel Radio, stated that the Reform and Conservative movements lead to assimilation that is even more disastrous for the Jewish people than the Holocaust. His statement was similar to that voiced by the young officer, "but no one was there to discharge him."

It is sad that political figures, liberal religious leaders, and the media called for the officer's head. He leaves the army probably as a self-styled martyr to his beliefs. The national religious newspaper, *Hatzofeh*, called the IDF Chief of Staff's decision to dismiss him "hasty and astonishing." The paper's editorial insisted that the officer spoke the truth. "Millions of Jews have abandoned Judaism because of the direct or indirect influence of the Reform Movement, and the numbers are rising. Many more millions than were murdered by the Nazis." The editorial un-

abashedly claimed that "the officer's comments do not warrant dismissal from the IDF and the Chief of Staff should reverse his decision."

The IDF, the Reform and Conservative movements, and Israeli society might be better served if that officer had been reduced in rank and sentenced to one hundred hours of community service instead of being discharged from the army. Those one hundred hours of com-

munity service should consist of observing and meeting with and talking to Conservative and Reform Jews - children, teenagers and adults, teachers and rabbis. Let him visit a Tali (Masorti) school and see Jewish children preparing for Shabbat or a holiday. Let him attend (but not be forced to pray in) a non-Orthodox synagogue. Let him attend a Talmud lesson at the Schechter Institute of Jewish Studies and a Bible lecture at

Hebrew Union college. He may come away after these hundred hours the same bigoted and prejudiced person but at least his prejudices and bigotry will now be based on empirical "facts." But just maybe the experience will have the effect of modifying some of his beliefs and raise some doubts about things he has been taught.

Editor's note: David Clayman is Israel Director of the American Jewish Congress.

Creating A Legacy

Continued from page 2

went into early retirement to fulfill both roles."

Bennett Epstein, who succeeded Mr. Finkelstein as JFD president, praised him as "one of the three finest people that I have had the pleasure to know." Epstein placed his friend in the company of Frank "Sonny" Chaiken and Leo Zeffel - describing the trio as "the brightest, the most dedicated and most productive in their service to the Jewish community."

Epstein is happy that his friend is immortalized in an agency that has fond family connections. His granddaughter, Hannah Epstein, is a first grader at AEA, while his daughter-in-law, Joanne, volunteers her time as school nurse.

AEA board member Caryl Marcus-Stape also is gratified that the Finkelstein family's generosity will secure the future of Delaware's only Jewish day school. As a parent to AEA alumna Pamela, now an eighth grader at Akiba Hebrew Academy, and son Mark, an Einstein kindergartner, Marcus-Stape knows the value of the school in building Jewish identity. "Thanks to this wonderful gift, other children from our region can

receive a high-quality Jewish education despite their financial circumstances," she said.

Rabbi Ellen Bernhardt, the Head of School, believes that the Scholarship Fund is a fitting tribute to a man who "was devoted to Judaism and Jewish education." She is grateful to the Finkelstein family for helping to assure the longevity of Albert Einstein Academy and hopes that this gift

will inspire other community members to endow the continuity of this 30 year old institution for future generations of Jewish students.

Albert Einstein Academy is a constituent agency of the Jewish Federation of Delaware. For additional information about creating an endowment at JFD or its agencies, please call Rachel Gross, Endowment Director, at 427-2100, ext. 19.



Who needs Atlantic City? Residents of the Kutz Home enjoy a fun-filled "Kutzino" afternoon.

AROUND OUR JEWISH WORLD

A Short Tale Of Two Cities

By E.E. Jaffe

On a recent trip to Europe, my wife and I visited six countries, but the stopovers in St. Petersburg, Russia and Stockholm, Sweden were most memorable. As our ship approached the port of St. Petersburg, a large sign with man-size letters proclaimed in Russian that we were arriving in Leningrad. Although the sign was once lit with neon lights now it is abandoned and, according to one source, is not being removed or changed because of lack of funds. Our ship docked at the port in the late afternoon. This very large port with many cranes and loaded docks evidenced very little activity at 5 p.m. on a weekday. The docks were laden with stacks of steel plates and steel wire. These are some of the very few manufactured goods with which the Russians can compete in world markets.

To our surprise and delight our ship was welcomed at the pier by a 10-man orchestra, the musicians dressed in military type apparel. As the passengers began coming off the ship the orchestra continued playing a variety of tunes, including an excellent rendition of Hava Nagila. It soon became apparent that the ensemble has organized the welcome on their own initiative because they were begging for dollars as compensation for the unsolicited entertainment.

St. Petersburg is the second largest city in Russia and is the country's most important port. The city was given three different names on four historic occasions. Peter the Great who founded it in 1703 as the capital of Russia

named it St. Petersburg. When Russia went to war against Germany in 1914, the name was changed to Petrograd, which means Peter's City. This was done to eliminate the German ending "burg." The Communist Government gave the city the name Leningrad in 1924 upon the death of Lenin. And when the Community Party's rule ended, it was renamed St. Petersburg in 1991.

During the siege of St. Petersburg in World War II that lasted almost 900 days from October 1941 until January 1944, the city was devastated. The beautiful boulevards, sumptuous palaces and many bridges over the River Neva were largely destroyed. Nearly all of them have been restored. Also restored was a cemetery where the resting places of prominent men of the arts of the 19th and 20th century are located, including those of Tchaikovsky and Dostoyevsky. Most palaces and impressive architectural landmarks are located along the banks of the Neva which stretches within the city for 24 miles. There are 120 bridges in the city, most of them crossing many canals, but some are drawbridges which look like triumphal gates when ships can be seen on their way to or from the Baltic Sea. The winter palace is a building of huge dimensions. To imagine its size a couple of statistics are helpful. The palace has 1057 rooms, 1786 doors and 1945 windows. Next to the banks of the Neva are also located the two buildings of the Hermitage and many other imposing buildings, most of which could

stand a good scrubbing. We visited the Hermitage on a hot and humid day, but in the absence of air conditioning, the exhibition of superb art objects and fine interior decorations were somewhat more difficult to appreciate. The museum boasts a number of unique works of world renown. Represented are the greatest masters such as Leonardo da Vinci, Rembrandt, Cezanne, Renoir, Picasso and many others. There are also rare sculptures by masters like Michelangelo, Rodin and Bernini. Notwithstanding these irreplaceable treasures, the rest of the rooms in the museum are a total disaster. Evidently, funds are not available to remedy the situation. An inquiry with a guide as to why they would not sell one or two valuable pieces of art and make the place more attractive, elicited the following response. Firstly, people from everywhere are coming anyway. Secondly, a mother does not separate herself from her children. And thirdly, if a picture were sold the garnered money would probably disappear because of the incredible corruption that engulfs the nation. Outside the museum, people were hacking all sorts of trinkets for dollars and others were extending their hands for alms. A very sad commentary!

Since we did not have individual visas, we could not explore anything outside the group. Thus, any thing relating to Jewish life in the city remained off limits. Overall, it was an interesting but somewhat depressing experience.

By contrast, Stockholm, the capital of Sweden, is a very cheer-

ful and clean city. The cleanliness of the streets and buildings provides a sharp contrast to that of St. Petersburg. Stockholm is sometimes referred to as the Venice of the North because of the many waterways around the city. We took a boat ride around the many islands and embassy row. The boat was equipped with an earphone system delivering translations of the narrative in six languages, including English.

Sweden was the only Scandinavian country that was not occupied by the Germans in World War II, and to this day visas are not required to visit anywhere in Sweden. Since we arrived in the city on the Sabbath, we set out to visit the Central Synagogue of Stockholm. The first Jewish congregation of Stockholm was established in 1782. Swedish Jews were emancipated in 1870 and settled in a few major cities. Today there are 18,000 Jews in Sweden about half of them former victims of Nazism, and about 2,000 came to Sweden from Poland in 1968. The synagogue we visited is a conservative house of worship by American standards. It has a very imposing interior structure dominated in front by a very tall Aren Kodesh. In the upper narrow balcony, which encompasses about 2/3 of the building's periphery, the worshippers were exclusively women. On one side of the ground floor, all worshippers were men. Yet on the other symmetrical side, both men and women were seated. There are about 400 seats on the lower level, approximately 60% of which were occupied when we visited. When

called to the Torah all designated men assembled on the Bimah next to the Torah and cantor. Each person left as he completed the reading of his portion of the Torah. To our surprise and delight, the Rabbi delivered his sermon in faultless English. It turns out that he is an American who has resettled permanently to Sweden. He may have spoken in English to reach the many tourists in the audience.

Not far from the synagogue is located a simple but important monument to the Jewish victims of the Holocaust. It is constructed of gray granite and the Menorah and lamp are cast in bronze. The names of victims are grouped together above the name of the survivor who supplied the details. The survivors, who found a safe haven in Sweden, appear in alphabetical order. Certain plaques contain names of those persons who died while being transported to Sweden, or shortly after their arrival following their liberation from concentration camps. The monument is devoid of embellishments except for a ledge at its base for placing small stones as a traditional gesture of love or respect for a deceased relative. It is a place for memories and reflection, yet it is in the midst of the bustling city, very close to the Raoul Wallenberg Square. It thus provides a link between the Jewish and the native Swedish community.

Our experiences and impressions in the two cities we visited, separated by less than 200 miles as the crow flies, were distinctly and uniquely different.

INSIDE DELAWARE

Beth Emeth Swings In The New Century

A popular song of just a few years ago asks the musical question "Do you wanna dance under the moonlight?" While Congregation Beth Emeth can't promise the moon, the synagogue's Special Events Committee can guarantee a full evening of swing dancing on January 22, 2000.

Swing and Sway Night will feature an hour of group instruction by professional dance instructor Jim Clark of the Crystal Ballroom. Next, the Martin and Dailey Band will perform three hours of the swing and slow dance music. Jim Clark will be available throughout

the evening to help keep dancers in step.

Dancers will be fortified by a variety of snacks, light finger food, cookies, desserts, coffee, and soda. One lucky participant will receive a door prize of free dance lessons.

Swing and Sway Night runs from 7:00 to 11:00 p.m. at Congregation Beth Emeth, 300 West Lea Boulevard, in Wilmington, Delaware. A group dance lesson will be given from 7:00 to 8:00 and the rest of the evening will be given over to live music and dancing. Advance reservations are \$20.00 for adults and \$15.00 for students with ID. Tickets purchased at the door will be \$25.00 for adults and \$20.00 for students. To sign-up contact Esther or Paul Timmeney at 2818 Landon Drive, Wilmington, DE 19810 (302-478-0363). Checks should be made payable to "Congregation Beth Emeth." All advance reservations must be received by January 15, 2000.

Chabad's Chanukah

Although the formal observance of Chanukah is over, the messages and memories of a wonderful Chanukah will last long into the winter. Last Saturday's Menorah Lighting at Christiana Mall drew a large crowd and the ceremony received compliments from the mall administration. Children singing and playing dreidel in the middle of the busiest area mall strengthens Jewish pride.

The menorah lighting on the University of Delaware campus was also well attended and the Olive Oil Factory at Zany Brainy was featured on Channel 12. The look on the children's faces as they lit the menorah with olive oil they had just made themselves, was truly precious. Holiday programs in the area nursing homes, giant Menorah at the Delaware Memorial Bridge, menorahs in many office lobbies and hospitals helped bring the Festival of Lights to thousands of people throughout the State of Delaware.

Buchwald To Speak At AKSE

Enhance your Jewish awareness in the year 2000. Make a brunch date on January 9th, from 10:30 a.m. to 12 Noon with Rabbi Ephraim Z. Buchwald. Rabbi Buchwald, founder and director of the National Jewish Outreach Program (NJOP), will speak at Adas Kodesch Shel Emeth as part of the synagogue's Commandment of the Month Club series.

Rabbi Buchwald will discuss "The Importance of Shabbat to the

Jewish People." NJOP is the sponsor of Shabbat Across America and Canada and Read Hebrew America and Canada.

This program is open to the entire community for a nominal fee of \$5.00. No charge for Commandment of the Month Club members.

Reservations are required! Call the AKSE office at 762-2705 for additional information.

"100 percent participation means the survival of Judaism."

-Alan Schoenberg
YOU & I CAN
CHANGE THE WORLD!

College Night

Area college students and their families are invited to a special Shabbat dinner and services on December 24th beginning at 6:00 p.m. at AKSE.

Adas Kodesch college students are free. Costs are \$18 for adults and \$10 for children. To reserve your seat, call the synagogue at 762-3618.

A New Century Dawns!

A MILLENNIUM TIMELINE

By Peter Ephross, JTA

The following is a list of some of the important Jewish dates of the last 1,000 years, with an emphasis prior to the 20th century:

- 1009 — The oldest existing text of the full Hebrew Bible is written.
- 1070 — Rashi, a French Jewish thinker, completes his commentaries on most of the Bible.
- 1096 — Participants in the First Crusade massacre Jews in several Central European cities, beginning centuries of pogroms linked to the Crusades. In 1099, Jerusalem falls to the Crusaders.
- 1124 — Records of a Jewish gate in Kiev attest to the presence of a Jewish community there.
- 1139 — Judah Halevi completes his influential philosophy of Judaism known as "The Kuzari." He is a friend of commentator Abraham Ibn Ezra, who also left Spain for the life of a wandering Jewish scholar.
- 1144 — Jews in Norwich, England are accused of murdering a Christian child in what is believed to be the first ritual murder charge. The blood libel, as well as others in England that follow in the 12th century, incites anti-Jewish violence.
- 1195 — Moses Maimonides completes "The Guide to the Perplexed," considered the most important work of medieval Jewish thought.
- 1232 — The Jewish community of Marrakesh, Morocco, is re-established, leading to massacres of Jews caused by Islamic political revolt and grass-roots hatred.
- 1239 — Pope Gregory IX orders the kings of France, England, Spain and Portugal to confiscate Hebrew books. Following this edict, the Talmud is condemned and burned in France and Rome.
- 1286 — Moses de Leon of Spain completes a commentary of the Torah. The Zohar remains a central text of Jewish mysticism.
- 1290 — King Edward I banishes all Jews from England. It is the first of numerous expulsions of European Jews during the Middle Ages.
- 1333 — Casimir the Great takes power in Poland and brings with him a sympathetic attitude toward the Jews, who benefit as a result.
- 1488 — The first complete edition of the Hebrew Bible is printed in Soncino, Italy.
- 1492 — The Jews of Spain are expelled as part of the Spanish Inquisition. The majority flee to Portugal, and eventually to North Africa and Turkey.
- 1516 — Jews in Venice are relegated to a ghetto, the most extreme segregation to which Jews had been submitted. Over time, Jews in many lands are similarly segregated.
- ca. 1525-1609 — The life of Rabbi Judah Loew of Prague, creator of the legendary Golem, the mythical creature that protects Prague Jews from their enemies.
- 1526 — The Prague Haggadah, which contains the oldest known printed Yiddish poem, is published.
- 1543 — German religious reformer Martin Luther writes "About the Jews and Their Lies," considered the first modern anti-Semitic tract.
- 1559 — Pope Paul IV allows the first printing of the Zohar, a Jewish mystical text.
- 1565 — The Shulchan Aruch, Joseph Caro's authoritative code of Jewish law, is first printed in Venice.
- 1569 — The Kabbalist Isaac Luria settles in Safed. Luria's ideas give rise to a new form of Jewish mysticism.
- 1622-1629 — Persian Jews are forced to convert to Islam.
- 1648 — Ukrainian peasants led by Bogdan Chelmnicki revolt against their Polish landlords and Jewish agents. Some 100,000 Jews die in the uprising.
- 1654 — Jacob Barsimon, regarded as the first Jew to settle in what will become the United States, arrives in New Amsterdam.
- 1666 — The false messiah Shabbetai Zevi converts to Islam after being faced with the possibility of death if he remains a Jew.
- 1719 — Glueckel of Hameln, a Jewish businesswoman, completes her memoirs. These remain an important source of Jewish history and culture of the time.
- 1740 — The Ba'al Shem Tov, the founder of Chasidism, takes up residence at Medzibezh, Podolia, now part of Ukraine.
- 1777 — The Jews of New York are granted equality under the law.
- 1791 — France emancipates its Jews, beginning the period known as the Enlightenment, in which Jews are granted equal rights.
- 1794 — The Russian Pale of Settlement, in which Jews are allowed to live only in certain areas of the Russian Empire, is first established.
- 1795 — The Third Partition of Poland culminates a process bringing hundreds of thousands of Jews under Russian rule.
- 1840 — The first Hebrew printing press in India is established.
- 1840s — The use of the word "Jew" as a verb comes into popular parlance in North America. "To Jew" means to strike a bargain or employ questionable business practices, according to this prejudicial usage.
- 1880-1925 — Masses of Jews emigrate from Eastern Europe to the United States. More than 2.5 million make their way to the New World.
- 1881 — The word "pogrom" enters the English language, as Russian mobs begin a series of violent attacks against Jews and their property.
- 1894 — Sholem Aleichem begins writing the first episode of the life of Tevye the Dairyman.
- 1898 — The First Zionist Congress, held in Basel, Switzerland, heralds the growth of modern Zionism.
- 1939-1945 — The Nazis kill 6 million Jews across Europe in the worst genocide the world has ever known.
- 1948 — The State of Israel is established.
- 1967 — Israel wins the Six-Day War. All of Jerusalem is now in Jewish hands for the first time since 70 C.E.
- 1993 — Israel and the Palestinian Authority sign the Oslo peace accord.

Source: "The Timetables of Jewish History"



JEW OF THE MILLENNIUM?

By Andy Altman-Ohr

Someone with good name recognition — but someone many Jews don't know much about — has been selected as the "Jew of the millennium" in an informal survey of California professors and intellectuals.

Maimonides, who lived in the 12th century, wasn't a landslide winner, but he was named by more than half of the people who participated in the Jewish Bulletin telephone survey.

The writer of two of the most important books in Jewish history and someone who helped keep Jews around the world unified. Maimonides was lauded for his contributions to history as a philosopher, rabbi, scholar and physician.

Two other popular picks were the fathers of two movements: the Ba'al Shem Tov, the founder of Chasidism in the 18th century, and Theodor Herzl, credited by many as the founder of modern Zionism.

Even though he lived all but four of his 44 years in the 1800s, Herzl was also named by several survey participants as the "Jew of the 20th century," a category that produced no clear-cut favorite.

"Maimonides, born in 1135, took the best of rationalist tradition and combined it with Judaism in a way that continues to speak to Jews nearly a millennium later," said Andy Heinze, director of the Swig Judaic studies program at the University of San Francisco.

"I would choose Maimonides even if I were using the criteria of individual greatness — he must have been a supreme genius."

In writing — Moreh Nevochim ("The Guide of the Perplexed") in 1190, Maimonides offered for the benefit of the intellectually elite an effective synthesis of medieval Judaism with the philosophy of Aristotle.

"We do not consider it a

principle of our faith that the universe will again be reduced to nothing," he wrote. "It is not contrary to the tenets of our religion to assume that the universe will continue to exist for ever."

Twenty years before that, he wrote Mishnah Torah, a legal commentary on the code of oral laws in the Talmud. In it, he presented a modernized codification of all previous Jewish law, which until that time was unorganized and frayed.

Moreover, he wrote both texts in Hebrew at a time when there was an emerging schism and language barrier between the Sephardic and Ashkenazic Jews.

His main claim to fame was through his philosophical contributions, however.

the man also known as Rambam "introduced Aristotle and Greek philosophy into modern Judaism," said Jonathan Roth, an associate professor in the Jewish studies program at San Jose State who admitted many of his history students have never even heard of Maimonides.

"It's not surprising," Roth said. "He's probably one of the best known people of the Middle Ages that nobody has heard of."

The more well-known Ba'al Shem Tov received the nod from Rabbi Michel Lerner, editor of Tikkun magazine, and Zachary Baker, curator of the Judaica and Hebraica collections at the Stanford University Library. Born as Israel ben Eliezer in approximately 1700, the charismatic leader was said to have witnessed many miracles on his path toward establishing "a mass movement — Chasidism — that revitalized Judaism and transformed the Jewish communities of Eastern Europe," Baker said.

"He reclaimed the spiritual excitement of Judaism for a Jewish world that had lost its spiritual moorings and its prophetic insights and had become spiritually dead and obtuse," noted Lerner, spiritual leader

of Beyt Tikkun, a Jewish Renewal congregation in San Francisco.

A secular leader, Herzl, drew votes for helping turn Zionism into a worldwide movement in the late 19th century; his support was split, however, with two votes in the "millennium" category and two in the "20th century" category.

"He had a dream about [Israel] that predated the Holocaust," said writer and historian Bernice Scharlach of San Jose. "So many people thought we only got Israel on account of what happened in the Holocaust."

Some professors refused to participate in the survey, citing the millennium as a Christian or artificial measurement of time.

"As far as I'm concerned, the millennium is over in 240 years," said U.C. Berkeley Jewish studies professor Daniel Boyarin, alluding to the current year of 5760 on the Hebrew calendar.

The "20th century" category was a mixed bag, with single votes going to theologian and philosopher Abraham Joshua Heschel, Lubavitch leader Rebbe Menachem Mendel Schneerson, German-American philosopher and political theorist Hannah Arendt, and underground Holocaust-era historian Emanuel Ringelblum.

Einstein was the most popular choice in that category.

Seymour Fromer, co-founder and director emeritus of Berkeley's Judah L. Magnes Museum, gave a Jewish reason for selecting Einstein.

"He reflects the entrance of Jews into the mainstream of science and cultural life," he said. "He reflects the suffering of Jews under Nazism. He fled Germany and helped the United States win the Second World War. He became a symbol of achievement and intellect in science and knowledge."

Editor's note: This article first appeared in the Jewish Bulletin of Northern California.

A New Century Dawns!



IS Y2K A JEWISH ISSUE?

By Debra Nussbaum Cohen, JTA

Is the change of the secular calendar from 1999 to 2000 a Jewish issue?

Some insist that the change of the millennium doesn't take place until the calendar rolls over to 2001. But no matter when they think the current era comes to a close, people on both sides of the overall philosophical divide are taking firm stands.

"Jews should butt out of the turn of the millennium," said Rabbi Arthur Hertzberg, a historian and visiting professor of the humanities at New York University. "It's not our calendar. We are not at the turn of our millennium."

Many in the Jewish community share Hertzberg's perspective.

Two influential kosher supervision agencies in the New York area, for example, prohibited prominent restaurants under their supervision — Mendy's Deli in Manhattan, and Noah's Ark in Teaneck, N.J. — from holding millennium-related special Shabbat events that had been scheduled for Dec. 31 and Jan. 1.

Others, however, say that although the millennium isn't an intrinsically Jewish occasion, it still provides an opportunity — much like Rosh Hashanah — for Jews to reflect on our experiences and goals.

Still others say that no matter what our personal feelings about the change in the Christian-created calendar, it would be naive for Jews to ignore the turn of the millennium.

Jews should be prepared for possible technological problems, they say, and should be concerned about a potential backlash by right-wing Christians whose messianic aspirations remain unfulfilled when the calendar rolls over and Jesus has not returned to earth.

"Though apocalyptic expectations have always been proven wrong, wrong doesn't mean inconsequential," Richard Landes, director of the Center for Millennial Studies at Boston University, warned at a recent symposium on the millennium, which was sponsored by the Anti-Defamation League.

"The more wrong people are, the more passionate they are," he said.

Rabbi A. James Rudin, director of interfaith affairs for the American Jewish Committee, is also concerned.

"A lot of my fellow Jews take the turning of the millennium as a joke, but I don't," he said. "For some Christians, Dec. 31 is just a night for a great party. But a lot of other Christians take it very seriously."

"There's the wise, prudential jubilee

approach of introspection and atonement for what we've done wrong, which is the Catholic approach," he said. "Then there's the prophecy crowd from among extreme evangelical Protestants who make apocalyptic claims for the second coming of Jesus."

Until recently, prominent conservative evangelical leaders — including the Revs. James Dobson, Jerry Falwell and James Kennedy — were predicting mass upheaval and warning their followers to prepare by stockpiling dried food, water and weapons in advance of an apocalyptic scenario recounted in the Christian Bible's Book of Revelation.

Christian broadcaster Dobson even gave each of his 1,300 employees an extra \$500 to prepare for Y2K, according to a report in the Religion News Service.

Several who had predicted widespread social crisis have in recent weeks largely backed off such doomsday scenarios, wrote the news service, but other Christian fundamentalists and extreme-right hatemongers remain a threat, according to "Y2K Paranoia: Extremists Confront the Millennium," a report published recently by the Anti-Defamation League.

Inherent in Christian theology is the belief that Jesus will return to earth, ushering in the messianic era.

There are some, primarily right-wing evangelical Christians, who believe that the historical stage has now been set for that chapter to begin, since conditions prophesied in their Bible have been fulfilled: The State of Israel's creation in 1948; Jerusalem's reunification under Jewish control in 1967; and the ingathering to Israel of oppressed Jews, particularly from the former Soviet Union, since the 1980s.

When there are high expectations "and then nothing happens, there could be a backlash," Rudin said.

"If Jesus doesn't come back, who can they blame?" Rudin asked. "Historically, Jews have often been blamed for not cooperating in this Christian end of the world plan."

Others are more concerned about technology than theology.

They say that a failure of computer systems worldwide to recognize the change of the millennium could have disastrous consequences for individuals, communities and the environment.

Rabbi Arthur Waskow, director of the Shalom Center, which is a division of ALEPH: Alliance for Jewish Renewal, says that the whole problem stems from an overreliance on computers, which he has dubbed "techno-idolatry."

His concerns range from the potential interruption of crucial supplies

of oil, food and medicines to what he believes is the worst case scenario: "a chemical plant or nuclear plant going haywire, releasing massive amounts of poisonous chemicals. Most nuclear plants require electricity to shut down, so not being able to do so could make serious trouble," he said.

To prepare, he and his wife have stockpiled two weeks' worth of supplies for five people: bottled water, cans of tuna, vegetables and fruit, as well as flashlights and batteries, and a radio powered by turning a crank. They are keeping lots of books, especially a Bible, close by.

Waskow may be one of a small number of Jewish voices calling for other Jews to take such precautionary measures, but he's not alone.

"How scared do you want to get?" Rabbi Jeff Glickman, spiritual leader of Reform Temple Beth Hillel in South Windsor, Conn., asked referring to the several examples of potential disaster that he could cite.

Glickman, too, is preparing for Y2K by stocking up on nonperishable food and filling a lined trash can with fresh water for each member of his six-person family. He is also taking "a considerable amount of money out of the bank to hold in cash, he said.

"Banks interact with thousands of other institutions every day. If any garbage comes in from any of them they may have to stop and verify every transaction. How long would that take?" he wondered.

What's more, "there could be a horrible run on things at the end of December, like food and stocks, whether or not the computer glitch happens."

Glickman and Waskow have both tried to use their pulpits — Glickman at his synagogue and Waskow through seminars at the Jewish Renewal retreat center Elat Chayyim in New York — to convince Jews that the real solution to millennial concerns is to work toward a greater sense of community by increasing personal contact between people rather than continuing to rely so heavily on technology.

Still, the two rabbis aren't the only ones hedging their millennial bets.

"I for one am not ready to give up the batteries and bottled water in my kitchen cabinet," said Pam Schafner, an ADL lay leader who introduced the millennium symposium there last month.

For his part, Landes said that even if the calendar changes over from 1999 to 2000 without incident, debate and fear will not end.

"I don't think it's intelligent to assume that this will all decrease next year," he said.



ARTS & ENTERTAINMENT

A Bit of Nostalgia Kirk Douglas "Becomes A Man" Again

By Paula Shulak

As I watched the recent revival of the musical "1776", written by Peter Stone and Sherman Edwards, which appeared at The Playhouse in Wilmington, I could not help but feel a bit of nostalgia, not only for the show itself (which I have had the privilege of working on in the past in community theater) but also for the sense of positive patriotism and love of country that it stirs up in most people's hearts. There are tough ideas and provocative concepts throughout this play; who would have thought that they could be expressed by means of music! I believe every school child in Delaware should have been brought to see this riveting production, if only to have Caesar Rodney, John Dickinson, Thomas McKean and George Read brought to life before their eyes and not simply be names in a history book or on their school.

This was definitely a team effort. There are no Broadway stars in this show, indeed most of the actors have never appeared in New York on Broadway. They are veterans of regional theater and touring companies, but they are strong and complement each other nicely. Most notable were Christopher Carsten as John Adams, the "agitator" for independence and David B. Springstead as Benjamin Franklin. James A. Middleton as John Dickinson is a

fine actor but his singing left something to be desired which was also true of Rob Richardson as Edward Rutledge, who has been given one of the most rousing musical comedy arias I have ever heard in "Molasses to Rum", but who unfortunately did not live up to my expectations. Finally, Ryan Dietz as the Courier was splendid in his rendition of "Mama Look Sharp", the heartbreaking Act 1 finale number, which tells how his young friend was slaughtered on the battlefield at Lexington.

Staging was quite lovely for this version of 1776 and Daniel Stewart is to be commended for his inventive direction. Abigail Adams seemed to be suspended in air for her flashback scenes with John and except for the fact that a light cue was missed and we saw her escape after her song, it was quite effective. There is much dialogue in this nearly 3 hour show but I was never bored and part of the reason for this is the fact that the Director kept the action moving. There is so much drama in real history if one but looks for it and even though you knew the outcome of the plot from the beginning, the mystery was always there. The show was replete with wonderful comic lines, lovely musical numbers including a rousing chorus of "Cool Cool Considerate Men" as sung by the men of property. It was ironic that I saw this performance during the same week that The World Trade Organization was meeting in Seattle and was being accused of the same insensitivity as these colonial entrepreneurs were in their day. Times do not change very much. All in all this 1776 was a very worthwhile evening and although the Playhouse run has now ended, the effect of an excellent show will go on for years. If you missed it this time, try to catch it some time in the future.

"I think all of us have a responsibility to help others in the community."

-Toni Young,
Past President of
JFD and author
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By Tom Tugend, JTA

Hollywood luminaries crammed the 200-seat chapel at Sinai Temple here as Kirk Douglas was called to the Torah for his Bar Mitzvah reading and speech.

"Today, I am a man," intoned the 83-year old actor Thursday in the prescribed fashion, adding, from the perspective of a long and rich life, "But it takes time to really become a man and assume your responsibilities in this troubled world."

Douglas had decided some years ago to crown his return to his Jewish roots with a second Bar Mitzvah on his 83rd birthday — his 13th birthday following the traditionally allotted Jewish life span of 70 years.

Draped around his shoulders was the tallit he wore on Dec. 9, exactly 70 years earlier, when Issur Danielovitch, the son of poor, illiterate Russian Jewish immigrants, marked his coming of age at the Sons of Israel synagogue in New York.

Now, 84 films later, his trademark dimpled chin still juts out, although his blond hair has turned to white. His slow and occasionally slurred words are a reminder of a stroke he suffered almost four years ago.

Douglas always identified as a Jew, but was not observant except for one day a year.

"I always fasted on Yom Kippur. I still worked, but I fasted. And let

me tell you, it's not easy making love to Ava Gardner on an empty stomach" — a remark greeted with enthusiastic applause by the Hollywood crowd.

Douglas dates his Jewish observance to a helicopter crash in 1991 in which two young men died. While lying in a hospital bed with excruciating back pains, he started pondering the meaning of his survival and his life.

"I came to believe that I was spared because I had not yet come to terms with my Judaism, that I had never come to grips with what it means to be Jewish," he said.

Since then, he has become a conscientious Torah student under the guidance of two Orthodox and two Conservative rabbis in Jerusalem and Los Angeles.

In a second career as a writer, Douglas has turned to Jewish themes. Before the Bar Mitzvah ceremony, he read excerpts from his latest work, "Young Heroes of the Bible," to a Sinai class.

As any other Bar Mitzvah boy, Douglas was surrounded by his proud family, including Anne, his wife of 45 years, three of his four sons and three grandchildren.

Although none of Douglas's sons are Jewish according to halachah, or Jewish law, or were raised as Jews, they increasingly "feel" Jewish, said their father. In a graceful luncheon talk, producer-actor Michael Douglas, the oldest son, easily inserted Yiddish and

Hebrew expressions into his speech.

The guest list included old friends, such as studio mogul Lew Wasserman, who recalled working as Kirk Douglas' agent 50 years ago, and actor Karl Malden, who in 1939 worked in summer stock with Douglas, then known as Izzy Demsky, while Malden's name was Mladen Sekulovich.

Also joining in were Los Angeles Mayor Richard Riordan, comics Don Rickles and Red Buttons, TV hosts Larry King and Monty Hall, Barbara Sinatra, actresses Catherine Zeta-Jones and Angie Dickinson, writer Larry Gelbart and producers Gil Cates and Jerry Weintraub. Steven Spielberg, who was out of town, was represented by his mother, Leah Adler.

Producer Arthur Cohn, a multiple Oscar nominee for "The Garden of the Finzi-Continis" and "Central Station," flew in from Switzerland for the occasion and was honored with the first aliyah for the Torah reading.

Douglas gave himself his own best Bar Mitzvah present with the release of the film "Diamonds," which opened last Friday.

In his first screen appearance since his stroke, Douglas gives a moving portrayal of a former boxing champion felled by a stroke who reasserts his independence during a long trip with his son and grandson.

MILESTONES

MANDEL

Daniela Andrea Mandel, 78, died December 14 in Worcester, Mass. She is survived by her son, Cantor Michael M. Mandel of Congregation Beth Emeth in Wilmington; her daughter, Marsha Mandel; her brother, Fulgencio Rodriguez; sisters, Juana Puerta and Floriana Valdes; a grandson, Markus Dabrowski. In lieu of flowers, the family requests that contributions in her memory be made to Congregation Beth Emeth.

PORTNOY

Beatrice G. Portnoy, 80, of Tavistock, died on December 13. She is survived by her husband, Hyman; her sister, Nettie Hart; sister-in-law, Nina Roffman and niece, Phyllis Molchatsky. Contributions in her memory may be made to the Kutz Home, 704 River Road, Wilmington, DE 19809 or Congregation Beth Shalom, 18th and Baynard Blvd., Wilmington, DE 19802.

SCHIFF

Gertrude B. Schiff, 82, died on December 9 in Dover. Services were held at Congregation Beth Shalom in Dover.

Lingafelt

Shirley Jane Lingafelt, 63, of Wilmington, died December 2. She is survived by a daughter, Joyce Ann Morganstern, one son, four grandchildren and seven great grandchildren. Contributions in her memory may be made to the Delaware Hospice, Suite 100, 3515 Silverside Road, Wilmington, DE 19810.

Scholarship
Aid

The Sylvia and Isadore N. Silverman Scholarship Fund will be awarding its 11th Annual Scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the Adas Kodesh Shel Emeth Office, Washington Street Extension and Torah Way, Wilmington, DE 19802. Deadline is March 15, 2000. The Fund was established in 1989 to honor the Silverman's 55th wedding anniversary by their four daughters and many friends.

"Our Jewish tradition calls for all of us to give tzedakah to support our institutions and help our fellow Jews in need. The Federation/UJA Campaign offers the best way for the Jewish community to come together as one family and support each other and world priorities. On a very personal level, I feel good about doing my best to help my extended Jewish family."

-Steve Dombchik,
Past President of JFD
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NACHES

BLUMBERG AND DEGANI TO WED

Nancy & Jay Blumberg of Wilmington announce the engagement of their son, Marc Andrew, to Sharon Degani of Dallas, Texas. Sharon is the daughter of Mike and Hana Degani of Dallas. Marc is currently living in Dallas and is Senior Vice President of an internet marketing agency. Sharon is an artist specializing in painting murals and furniture for children. A February, 2000 wedding will take place in Dallas.

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.

DECEMBER

Thursday 23

Attention folk dance fans!

The Israeli Consulate, The University of Pennsylvania Hillel and Rak-Dan Israeli Dancing will sponsor an Israeli Dance Camp, December 23-26 at International House, 3701 Chestnut Street in Philadelphia. Learn the newest dances from Israel's top instructors. The camp features workshops during the day, dance parties at night, vegetarian meals, plus Kabbalat Shabbat and Havdalah services. Participants stay at the University City Sheraton Hotel. For additional information, call Israel Siegler at 610-664-2435.

Saturday 25

Israeli recording artist Arik Sinai

will perform in concert, 7:30 p.m. at International House, 3701 Chestnut Street. Tickets are \$20 in advance and \$25 at the door. Student discount with ID. For additional information, call 610-664-2435.

Don't feel isolated or alone

on Christmas. Enjoy a Havdalah service followed by a Chinese dinner and a performance by musician David Paskin. The fun begins at 6 p.m. The cost for JCC members is \$12 for adults, \$10 for seniors and \$6 for children. The cost for non-members

is \$18 for adults, \$15 for seniors and \$9 for children. Advance registration is required. For more information, call Ivy Harlev at 302-478-5660.

ONGOING

WORKSHOPS: Jewish Family Service of Delaware serving all denominations has ongoing workshops for individuals interested in women's issues, healing services, support groups for caregivers of children with special needs, family court mandated divorce workshop, cancer support groups, widow's support group, and a men's support group. To learn about these programs, call JFS at 478-9411.

JEWISH FAMILY SERVICE hosts auditions for "Stories from the Other Millennium." We are seeking seniors over 60 years old to perform in an original play about true stories from real life. No experience is necessary. Auditions: December 20 at 2:00 p.m. at the JCC. Performances will be in the Spring of 2000. Please contact Lauren Pokras at Jewish Family Service to find out more - (302) 478-9411.

VOLLEYBALL ANYONE?

Young Jewish Singles of Delaware sponsors a weekly volleyball game and dinner outing for adults in their 20s and 30s. Non competitive play every Wednesday at 6 p.m., dinner at 8 p.m. Call Phil at 652-6688 for more information.

ISRAEL AND JEWISH STUDIES

The WUJS Institute offers scholarships of \$200 during the year

2000 to all young adults in the Delaware/NJ Partnership 2000 Region. The scholarship brings the cost of the seven-month Institute to \$2000 and includes Hebrew Ulpans, Jewish-Israel Studies, camping trips, seminars and a wide range of social and cultural activities over seven months. Also included in the cost are accommodations, one cooked meal a day and employment assistance. For additional information, call the Jewish Federation of Delaware at 427-2100.

MONTEFIORE MUTUAL BENEFIT SOCIETY

announces new rules relating to restoration of membership benefits which lapsed due to divorce. Under these rules divorced spouses of Montefiore members can become members for a reduced fee. Written requests for this type of membership must be sent to Montefiore Mutual Benefit Society, P.O. Box 7186, Wilmington, Delaware 19803-0186 before the latest of either March 1, 2000, or the end of the third month following date of divorce.

THE KIMMEL-SPILLER

Jewish Healing Center of Jewish Family Service offers Jewish healing services on the second Monday of every month from 7-8 p.m. Led by Rabbi Myriam Klotz, the service will include prayer, songs, meditation and reflection. For additional information, please call Rabbi Klotz at 302-478-9411.

BEING JEWISH AT CHRISTMAS.

At the National Museum of American Jewish History. Sunday, December 26, 1999, noon - 4 p.m. with The Sally Mitlas Ensemble performing klezmer, Israeli, Sephardic and traditional Jewish music; the antics of the Segal Puppet Theater; and new this year Magician Michael Bonner enthralling all with the story of Hanukkah. \$3. Free for museum members and children five and

under. Bagels courtesy of Brooklyn Bagels. On View: Creating American Jews, the Museum's permanent exhibition exploring the evolution of Jewish identity in America and Past Perfect: The Jewish Experience in Early 20th Century Postcards. Funding provided by the Robert Saligman Jewish Heritage Fund with generous support from Joseph Levine & Son Memorial Chapel. For more information call the Museum at 215-923-3811.



YOU & I CAN CHANGE THE WORLD!

<p>Sunday, January 9 Generation to Generation Chai Dinner Caryn Bark, Comedian</p> <p>Friday, February 4 Saturday, February 5 Federation Shabbat with Danny Siegel, author, lecturer and poet</p> <p>Sunday, February 6 Super Sunday Phonathon</p> <p>Tuesday, February 22 Wednesday, February 23 Thursday, February 24 Super Tues., Wed., Thurs. Phonathons!</p>	<p>Tuesday, March 14 Federation Mission to Washington, D.C.</p> <p>April 11 and 12 Concert featuring Arad String Youth Orchestra</p> <p>Please call 427-2100 to learn more about these programs and ways in which your commitment to tzedakah can benefit our Jewish community.</p>
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The Jewish Federation of Delaware needs a warm, outgoing individual who enjoys dealing with the public. If you can help answer phone calls and greet visitors between 3:30 p.m. and 5:00 p.m., please call Judy at 427-2100, extension 15.

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