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Calendar of Events Pages 18 & 19



Happy Chanukah

The JEWISH VOICE

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Jewish Historical Society Mr. Julian H. Preisler 505 Market Street Mall Wilmington, DE 19801

Talks continue despite violence

By CYNTHIA MANN

States News Service

WASHINGTON (JTA) — The flagging Arab-Israeli peace talks continued this week in the shadow of intensified violence back home, capped by the killing of an Israeli border policeman by Arab fundamentalists.

The negotiators acknowledged the impact of the violence on their talks, but vowed to persevere.

Israeli Ambassador Zalman Shoval, who is also a member of the negotiating team, expressed "shock and abhorrence with this brutal act of murder."

But he said those who killed Sgt. Maj. Nissim Toledano "also want to kill the peace process, and we're not going to let them have that sort of prize."

Haidar Abdel-Shafi, the chief Palestinian negotiator, said on Monday that violence had thrown "a shadow of grief and discontent" over the deliberations. But he said the recent events were a natural byproduct of the Israeli "occupation" and only made it more urgent to find a peaceful solution.

The talks between the Israelis and the Palestinians had been stalled by deep differences in the approach to an interim Palestinian self-governing authority in the territories. The Palestinians entered the current round of talks with a reduced delegation to register their "dissatisfaction" with the talks.

This week the Israelis presented what Rubinstein called "an extensive document" outlining their latest positions, while the sessions saw some progress on a common agenda.

The Israelis have complained that the Palestinians' proposed arrangement inevitably would result in Palestinian sovereignty after five years. And that, they argue, violates the ground rules for the talks, which require the interim phase to stand on its own, apart from negotiations on the final status of the territories.

The Palestinians criticized the Israeli proposals as inadequate, calling them "apartheid-like" and a different form of "occupation." They have asked for U.S. intervention to pressure Israel, calling the current U.S. role "lacking in effectiveness" and not representing "the genuine involvement that could be expected."

But the Israelis rejected a more direct U.S. role, calling that a violation of the terms of the process, which call for direct, bilateral talks.

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Cuomo to highlight Delaware campaign week Malcolm Hoenlein to address dinner

Jewish Federation of Delaware Campaign Week '93 activities will feature two addresses to the community by New York Governor Mario Cuomo, Sunday, January 31, 1993, and Malcolm Hoenlein at the Dinner of Commitment Saturday, January 23, announced Steven Dombchik, JFD president.

"Since the concept of focusing the COMMUNITY Campaign into a week period of time is new for the Jewish community of Delaware, we have decided to introduce it to the community in a big way," said Dombchik, "and what better way than with one of the most eloquent and effective speakers of our time, Mario Cuomo."

Speaking at the Chai Society Brunch, at noon at the Hotel duPont in Wilmington, community members contributing \$1800 or more to the 1993 COMMUNITY Cam-

paign, will have the opportunity to meet the governor personally.

At 3 p.m. that day, Cuomo will be featured at a community-wide forum at Adas Kodesch Shel Emeth, Wilmington. Leslie Goldenberg is chairing the Chai Society Brunch and Ellen Koniver is chairing the Community-Wide Forum.

The week before Campaign Week '93, Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations, will be the keynote speaker at the Dinner of Commitment, Saturday, January 23, 7 p.m. at the Rodney Square Club.

The black tie dinner is for donors to the COMMUNITY Campaign of \$10,000 or more. Irving Shapiro is chairing the reestablished Dinner of Commitment, and Bennett Epstein and Toni Young are co-chairpersons of the Leadership Gifts Division.

Cuomo's eloquence and passion have contributed greatly to his success as governor for New York with the largest Jewish population in the country. As the governor since 1983 — the only democratic governor to be elected to a third term in New York's history — Mario Cuomo has been a strong advocate for issues of concern to New York and World Jewry.

(Continued on page 35)



Governor Mario Cuomo

Malcolm Hoenlein

University lifts "hate ban"

By REBECCA FALKOWSKI

The Jewish Voice

The University of Delaware's decision to lift its "hate speech" ban last week has brought mixed reactions even though all are in agreement that the code outlawing prejudice-based harassment is now illegal.

"As an attorney, I certainly understand the University's decision," said Robert Coonin, chair of Delaware's Jewish Community Relations Committee (JCRC). "However, I think the University acted prematurely."

Although there has been no challenge to the code adopted in 1990 by the Faculty Senate, the governing body of the 900-person faculty,

the University was advised that recent judicial decisions in other states make it clear that the university's code is illegal under the First Amendment.

The University had adopted in 1990 a "hate speech" code that until recently, had been adopted by many campuses and communities making it a misdemeanor to burn crosses or place a swastika.

According to faculty member Viv Klaff who attended the meeting, Timothy F. Brooks, Assistant Vice President for Student Life, introduced the reversal request saying that the University could be sued if it prosecuted a

(Continued on page 35)

Unrest in Israel escalates as body discovered

By DAVID LANDAU

JERUSALEM (JTA) — Nationwide apprehension about the fate of kidnapped border police Sgt. Maj. Nissim Toledano turned to grief Tuesday morning, when his body was found on a West Bank road about nine miles north of Jerusalem.

Toledano, 29, had been stabbed repeatedly and strangled.

The discovery of his body brought to a sad end two days of tension in which the entire nation seemed to share the anxiety Toledano's family had undergone since the father of two was kidnapped before dawn Sunday on his way to work in Lod.

In a related development, the Government of Israel announced that on December 16, military governors of Judea, Samaria and Gaza were directed to begin the "temporary and immediate" removal of members of the Islamic-fundamentalist organizations of Hamas and Islamic Jihad. Implementation of the action was "stayed" by the Supreme Court of Justice until a hearing, scheduled for Thursday morning (12/17) Israeli time, could be held.

Prime Minister Yitzhak Rabin, delivering the news to the Knesset, pledged a relentless war against Hamas, the Islamic Resistance Movement in the territories, which claimed responsibility for Toledano's abduction.

Rabin, who also holds the defense portfolio, said the murder proved the kidnapers had no intention of negotiating over release of the border policeman and confirmed the government's wisdom in insisting on evidence that Toledano was alive as a condition for entering into any dialogue.

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Opinion

More on Jeffries...

We are fortunate that, at least in this country, most of us can afford the Dr. Leonard Jeffries.

In a democracy, what counts, what really defines the word and the institution is not just free elections, but the Bill of Rights and how minorities are treated.

It was only a couple of decades ago that the Faubus, Wallace (there are several others who could be mentioned here), who in giving hatred a bad name caused segregation to be outlawed in the most revolutionary civil rights legislation.

However, there is one portion of the population that cannot afford the Jeffries, and that was most of his audience at the University of Delaware where he recently spoke.

The group to which he did the most damage was Afro-Americans, his own people, the people he ostensibly came to help.

By blaming all whites, with particular emphasis on Italians and Jews, for most of the misfortune that has befallen Afro-Americans over the past centuries, the student is given the perfect excuse for his own shortcomings. While claiming to instill in his audience a feeling of self-confidence and self-worth, the speaker actually burdened them with a feeling of superiority and hatred and blame towards their fellow students and academics.

Most students, regardless of ethnicity, have difficulties at their sensitive age, away from home, trying to fit into a new world of university life among strangers. Add to that state of mind a good dose of hatred, and you have created a volatile mixture in the student's mind that is conducive to everything but success in college.

Hatred is great business. People spend untold amounts of money on hate literature, tapes and videos, and guest speakers like Jeffries. Demagoguery pays.

Jeffries still blames Whitey for selling Afro-Americans into slavery, choosing to leave out the fact that most of them were first captured and then sold to whites by their own kind.

As a presumably well paid demagogue he has, once more, sold his audience down the river.

THE JEWISH VOICE DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, JANUARY 15. The deadline for stories and photos is noon, THURSDAY, JANUARY 7. Material should be sent or brought to The Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803. (302) 478-6200 or faxed, (302) 478-5374. All articles must be typed, double spaced.

The JEWISH VOICE

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Letters to the Editor

The Jewish Voice welcomes signed letters from its readers on subjects of interest to the Jewish Community. For verification purposes, include home address and phone number (day and evening). The more concise a letter is, the less likely it will need to be condensed. A name will be withheld upon request. Send letters typed, double spaced, to The Jewish Voice, 101 Garden of Eden Road, Wilmington, DE 19803.

Hadassah leaders respond

Editor:

For the past several months, we have watched with concern as malicious and violent attacks on non-German residents and the vandalism of Jewish targets have taken place in reunited Germany. It is especially troubling that those perpetrating these attacks and those taking to the streets against foreigners have drawn on Nazi symbols and echoed Nazi beliefs. Memory of the tragic past strengthens our conviction that this kind of violence cannot be tolerated in any democratic society. It must be brought to an end, the rights of the victims must be protected, and the xenophobic and racist impulses and beliefs connected with such acts must be repudiated.

We, the Young Leaders of the Northern Seaboard and Eastern Pennsylvania Regions of Hadassah, strongly condemn the attacks against foreigners and the upsurge in acts of anti-Semitism which have been taking place. While we welcome recent announcements which have taken note of the problem, we believe that effective measures must be taken

by Chancellor Helmut Kohl and the Bundestag as well as state and local government leadership to protect the rights of minorities and to counter extremist activities in Germany.

We call upon German authorities to work with law enforcement officials and legal prosecutors to put an end to the attacks on foreigners and prosecute those responsible. We further call on federal and state officials to directly counter acts against Jewish targets and memorials to the Holocaust, to repudiate expressions of anti-Semitism, and to intensify the efforts of civic educational organizations and the school systems to develop prejudice reduction programs and study of the Holocaust. Such concrete actions would demonstrate to the world that a unified Germany will not tolerate in any way racial and ethnic hatred on its soil, and that the lessons of the past will be learned and applied.

This statement was agreed upon by all the members of the Young Leaders Session, many of whom were members of the Delaware chapters.

Ain boor y'ray chet.

A (Jewishly) ignorant man does not fear missing the mark (i.e. does not fear sin).

From Pirke Avot.

CORRECTIONS

A line in the review of "Animal Crackers" in the December 4 issue should have read that the musical could be a hit again "in 1993", not in 1933. The Voice regrets the error.

In the recent Newcomers Guide, it should be noted that Larry Isakoff is president of Congregation Beth Emeth and Jay Stellenberg is president of Temple Beth El. It should also be noted that the Professional Services listing is paid advertising. The Jewish Voice regrets these errors and oversights.

Opinion

New challenges for AIPAC in 1993

By MORRIS J. AMITAY

The recent spate of unfavorable publicity received by the American Israel Public Affairs Committee (AIPAC) is unfortunate, and much of the criticism directed against it was unwarranted. However, with the selection of a new AIPAC President coming at the same time as we are preparing for a new Administration and a new Congress, and with a relatively new government in Israel, there is no reason why needed changes at AIPAC cannot be made. In assessing its future role and programs it would be wise for AIPAC to stick to basics and the original intent of its founders.

AIPAC's prime role as conceived by American Jewish leadership at the time of its founding was to lobby the U.S. Congress on issues under its purview affecting Israel. In carrying out its mandate, AIPAC has always been pro-Israel — not pro-Labor or pro-Likud as some critics have charged. And, wisely it has always taken positions which can be justified as being in the best interests of the United States.

At about the same time, the Conference of Presidents of Major American Jewish Organizations was created to present the views of the organized American Jewish community relating to Israel to the Administration in a coordinated fashion. Israel, as a sovereign nation, deals directly with the U.S. Government at all levels, and in fact, maintains two full time professional positions and two staff positions at its Embassy here to deal with the U.S. Congress. The latter activity is a practice of a number of other foreign embassies. Over the years, on issues affecting Israel, Jewish American citizens have exercised their constitutional rights individually, through non-lobbying organizations, and through AIPAC — a professional and duly registered domestic lobbying organization.

In the past there has necessarily been communication between AIPAC representatives and executive branch foreign affairs and national security officials. But more recent experience has shown that it can be dangerous and even self-defeating for AIPAC staff (and more particularly its less knowledgeable lay leadership) to attempt to negotiate, make "deals," or

purport to speak to the Administration on behalf of Israel or the U.S. Congress.

The kind of political influence exercised on Capitol Hill by all the various interest groups represented here in Washington is simply not

applicable in dealing with Presidential appointees or career bureaucrats who are largely insulated from the same kind of political considerations which impact on elected officials. This is the way the framers of our constitution

intended it to be by establishing our three branches of government with its system of checks and balances. As a practical matter, the level of expertise and hands-on experience of these government officials cannot be matched by lay leadership lacking the relevant political or foreign policy skills and experience. The most effective "lobbyists" with the Administration will continue to be key Members of Congress whose views the Administration must take into account for both political and process

The farther AIPAC strays from a more focused role with the Congress by broadening the scope of its activities, the less effective it will become in performing its vital lobbying function with the two legislative bodies. Additionally, the more intense its executive branch "lobbying," the more confusion created as to who speaks for Israel while increasing the resentment by its friends on Capitol Hill who see not only their prerogatives diminished, but in some cases their bargaining positions with the Administration undercut.

The organized Jewish community, acting through its multiplicity of national organizations, federated communities and coordinating bodies, could be more effectively utilized to help perform some of the informational and educational grassroots functions AIPAC has taken on in recent years, such as its campus activities, political workshops, and information outreach.

AIPAC has indeed grown dramatically in the past decade in terms of membership, staff and budget. But with this growth came problems as to the appropriate delineation of the roles of lay leadership and professional staff, coordination of its activities around the country, policy direction, and speed and efficacy of decision making. AIPAC perhaps by trying to do too much lost sight of its primary function — lobbying 100 Senators, 435 Representatives, and their staffs — easily a full-time task in itself.

As AIPAC approaches the coming year with so many new challenges ahead, all friends of Israel should wish it well and hope its future activities are measured by the achievement of closer U.S.-Israel ties rather than newspaper headlines.

Never again?

By JACK MARKELL

A swastika was burned in my backyard when I was ten. That horrible incident inspired me to learn about the Holocaust. I listened to my grandmother, most of whose family had escaped Europe and the Nazis just in time. I listened to our neighbor, whose arm still showed the branding of his identification number. I listened to my teacher in Sunday school. And all of these adults taught me the same thing: "We won't forget. Never again."

I grew up with a semi-comfortable feeling that these and other adults would always be around — and would protect the rest of us. They would insure, as they had admonished me, that "never again" would a despot be allowed to target and annihilate a people — Jews or anybody else for that matter.

My grandmother is dead now. My neighbor and teacher have moved far away, with troubles of their own. And, all of a sudden, it seems, I am the adult. I am the adult — watching the scenes of horror in the former Yugoslavia.

And I have to wonder whether I am not watching history, perhaps on a different scale, repeat itself.

When I listen to the words "ethnic cleansing," what I am hearing is "Final Solution."

When I listen to the news about the town

Jack Markell of Montclair, New Jersey, has had op-ed pieces published in The Wall Street Journal, The Chicago Tribune, and The Chicago Sun-Times. He grew up in Newark, Delaware.

of Kozarac, which, until a few months ago, had 15,000 Muslims and now has none, I am thinking of the Warsaw Ghetto, which lost its Jews.

When I learn about hundreds of Muslims being crowded into a room for three days with no water, no food and no toilet facilities and then being gunned down en masse, I remember lessons of the gas chambers.

And when I hear our leaders express a hesitation, indeed, a reluctance to do anything of consequence for those being slaughtered in Bosnia/Herzegovina today, I recall, as David Wyman pointed out in *The Abandonment of the Jews*, a response by President Roosevelt to a reporter who asked whether a conference of foreign ministers had taken action to aid "Jewish victims of atrocities or persecution." Roosevelt's response: "That I don't know...as you know, that whole problem is — the heart's all right — it's a question of ways and means."

And when I talk to my friends — indeed, when I question myself — about the current situation, the answers are always the same. "Yes, it's terrible. But what can we do?" "We can't get ourselves involved in someone else's civil war." "We ought to let the U.N. or the Europeans lead the way. After all, it's a lot closer to them than to us."

But how can we accept those answers? How can I accept that answer from myself?

If this tragedy doesn't move us to action, how can we pass on to our own children the guidance from our grandparents, our teachers, or survivors of the Holocaust? How can we say "never again," when we have sat idly by as genocide occurs — again.

Washington Watch: Unraveling

By DOUGLAS M. BLOOMFIELD

The Israeli-Palestinian peace talks may be unraveling.

Conflicting messages from Israel, unrealistic Palestinian expectations, violent pressure from the rejectionists, and inattention from Washington contribute to the problem.

Preoccupied with their own political survival, George Bush and Jim Baker left the peace talks to their aides. Uncertainty over the U.S. election prompted the Arabs to wait and see. Since the election, they have been waiting for Bill Clinton to send some clear signals. The only message he has given is a desire for continuity. But more is demanded.

The Arabs are savvy enough not to give any concessions to a lame duck administration, regardless how friendly it has been. It is now the Clinton Administration that can dispense the incentives and rewards. But first it must pick a team and articulate a clear policy.

Meanwhile, the Arabs are wasting no time raising the heat on Washington and testing the new president. Under Syrian leadership, they have announced they will give the talks about four more months, and if Clinton can't force more concessions out of Israel, the Arabs are threatening to take a walk.

Clinton demonstrated during the campaign that he does not buckle under to pressure or

rattle easily, and that kind of blackmail could sway him closer to the Israeli side.

The Arabs are bluffing, but they will keep trying. They fear Clinton, with his mandate and desire to concentrate on the domestic economy, will ignore them and the peace process. Hopes for peace that were raised after Yitzhak Rabin's election this summer were quickly dampened as the American campaign heated up and President Bush's fortunes began sinking.

The Palestinians dragged their heels for several reasons. Internal disarray had them nearly paralyzed (and still does). They wanted to wait and see how the American elections would turn out. And they sought to create a deadlock that the United States would have to step in and break.

Their unwillingness to respond positively to virtually anything Israel offered was a great disappointment in Jerusalem and Washington, which thought the new Labor-led government was breaking the logjam. But the Palestinians apparently decided that if they agreed to anything, it would give an undesired appearance of progress. Their message was the Rabin government differed from its predecessor only in rhetoric and not substance. Thus they dug their heels, hoping Israel would be blamed for the deadlock and the U.S. would

have to step in.

They had good reason to feel that way. Although, U.S. diplomats urged them to take Israel's offer of autonomy as a starting point, privately, those not-so-fabulous Baker boys assured the Palestinians that once autonomy was accepted they could expect more support from Washington.

Deputy Assistant Secretary of State Dan Kurtzer, according to published reports and reliable sources, lectured top Israeli negotiators last week that they are strong and already have a state of their own so they should make additional concessions to the unresponsive Palestinians. Kurtzer and the other Jewish State Department officials told the Israelis they were speaking to them as "family" and in their best interest. The Israelis were outraged and the session got very heated until Kurtzer's boss, Edward Djerejian, a respected diplomat of Armenian ancestry, stepped in to cool things. Later that evening Kurtzer personally apologized.

One senior Israeli diplomat said he does not doubt the well-meaning sincerity of Baker's Jewish aides, but the Bush administration has blatantly hidden behind them. None will be missed if replaced by Clinton, but Djerejian has won Israel's respect and the Israelis would not be upset if he remained.

The Palestinian stall is very risky business. It could help kill the whole peace process, however imperfect it may be. The Palestinians are deeply split and have no clear leadership. They are very suspicious of Israel. They fear it wants to finalize an interim agreement with them in order to legitimize settlements and make the autonomy and occupation permanent, thus avoiding final status negotiations. They dismiss all assurances to the contrary.

The Palestinian negotiators are under conflicting pressures from competing factions. They are in daily contact with Yassir Arafat in Tunis, but the secular PLO in exile is not running things in the West Bank and Gaza. It is influential, to be sure, through loyalty and intimidation and money. But its followers in the territories have factions of their own, including the older ideologues and the younger pragmatists. And then there are the rejectionists, both secular and Islamic extremists.

The latter, led by Hamas, have been particularly violent. As Prime Minister Rabin noted, they don't simply want to kill Jews, but the peace process as well. The problem is the extremists are gaining the upper hand and the Palestinian moderates and Rabin are both losing ground.

(Continued on page 5)

LOCAL

Community Alert

The Jewish Community Relations Committee of the Jewish Federation of Delaware has issued an alert that newspapers have been distributed entitled "The Truth at Last" in several neighborhoods in Newark. The newspaper declares that the Holocaust never existed and that "it is the basis for special considerations granted Israel in foreign aid, immigration refugee rights, and military aid. We have been instilled with feelings of guilt for allegedly failing to save the Jews..."

The neighborhoods reporting receipt of the newspaper are near the Maryland line. One person who was handed the paper said it was from a man whose car had a Maryland tag.

Anyone receiving the newspaper or having information about the person or persons distributing the literature is asked to call Lelaine Nemser at 478-6200.

Israeli in Delaware for program

Israeli Yossi Natani, former director of the Joint Distribution Committee Missions and Visitors Department, will be in Delaware on January 14.

He will speak at the Wilmington Jewish Community Center at 8 p.m. at a dessert reception for those who have expressed interest, may be interested or who have signed up for the Hineni Mission to Israel scheduled from April 25-May 5.

Attendees will have the opportunity to ask questions about the mission, find out more about current

situations in Israel, learn about the itinerary and meet others in the community who have already committed to joining the mission.

Born in Poland in 1927, Natani immigrated to Israel in 1945. He fought in the pre-state Haganah and subsequently in the Israeli Army. He graduated from Tel Aviv University in Social Welfare and Public Relations.

To R.S.V.P. or to request information about the Hineni Mission, contact Rhonda Cohen, Jewish Federation of Delaware (302) 478-6200.

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A first Hanukkah for many new Americans

Jewish Family Service, led by its Refugee Resettlement Program, coordinated a Hanukkah party on Sunday, December 13 for the new (and older) members of the Delaware Russian American community. Over 75 people joined together in the bilingual holiday celebration at the Wilmington Jewish Community Center.

The JFS has settled 55 new people this year who came to America with little or no knowledge of Judaism. Part of the Refugee Resettlement Program is to encourage the sharing of our American and Jewish cultures by way of events such as last Sunday's

party.

Linda Vodovis, acculturation coordinator, led a group of volunteers in organizing the event. Anna Shenkar, an Albert Einstein Academy teacher created and led a program describing the Hanukkah story and the traditional lighting of the Hanukkah. Cindy Goldstein, Myrna Ryder, and Eleanor Weinglass led the holiday music and sing-a-long. The event was also supported by Dini Silver, Bonnie Churlin, Shoshana Hershkowitz, the JCC, and Goorland and Mann.

To volunteer for the Refugee Resettlement Program, call 478-3906.

HAPPY HANUKKAH

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The newest additions to the Refugee Resettlement Program, Irina and Lev Sychin and Mikhail Mazin.



"Shir Ami" brings spirit to the party!

LOCAL

Menschen Portfolio initiated at Jewish Family Service

By DORY BLAU

Friendly visitor. Think about it. Does the image conjure an extra-terrestrial being from the outermost parameters of space? Does it have a Modiglianian neck and pointed index finger? Is it placid and benign? Or, is the friendly visitor not as convivial as anticipated? Darth Vaderian perhaps? Forboding? Omnipotent? Or, does the image communicate a more mundane dimension, a dimension of earthy proportions...with a basket, and a gingham coverlet, and chocolate chip cookies.

Whatever the preconceived notion, assume it false.

Jewish Family Service of Delaware is pioneering a unique volunteer program called The Menschen Portfolio. Participants include doctors, lawyers, homemakers, teachers, engineers, students and those without definition. Under the guidance of the social services division, networks of menshes will provide direct services to target populations within Wilmington. The services will include verbal interactions, transportation, fiscal management and resource development.

One hour, once a month, the mensch will interact with an assigned individual. The assumption of the Menschen Portfolio is that the mensch's life will be enriched as greatly as the recipient of the services.

Think about it. No preconceived notions. One hour, once a month. Be a mensch. Become a part of The Menschen Portfolio. Contact Jewish Family Services of Delaware, 478-9411.

Coats for kids

Norman Balick, owner of Fairfax Valet Cleaners in Wilmington, has started a new tradition that's catching on.

For the second year Balick has organized his "Coats for Kids" campaign, which helps get winter warmth to children who really need it.

"I simply have a big box," said Balick, "available to my customers. They bring the coats in, I clean and press them when the box fills up and

then I call the Salvation Army to distribute them through their centers."

Balick said he got the idea through his national cleaning association.

"I feel good about what we're doing. I couldn't believe it — a lady stopped me on the street the other day and said she's started coming to me for cleaning just because of what this project is about."

"The important thing is that the kids benefit."

AKSE school leaders plan to retire

Gladys Gewirtz and Helen Gordon have notified Adas Kodesch Shel Emeth that they will retire at the end of the school year.

Gewirtz and Gordon have worked together as a team in heading the Talmud Torah for more than 22 years, with Gordon serving as principal and Gewirtz as curriculum adviser and teacher. Both taught prior to

serving as school leaders, Gewirtz having taught since 1955.

A search committee has been formed to hire a principal for the School, and persons interested in the position should send a resume to: Adas Kodesch Shel Emeth, Washington Boulevard and Torah Drive, Wilmington, DE 19802, attn: Kevin Gross.

Freelancers wanted

Freelance writers are needed for The Jewish Voice for coverage of Jewish community events. Anyone interested should contact Rebecca Falkowski, Editor, at 478-6200.

The **JEWISH VOICE**

says...

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Local family copes with Alzheimers

By JENNIFER REYNOLDS

Lin Ziering of West Chester wants to change people's attitudes about nursing homes. On the one hand, she understands the fear, guilt feelings, and reluctance involved in placing a parent in a nursing home environment. On the other hand, she and her husband recently had to face the decision of where to obtain the best care for Lin's mother. And what they found, to their surprise and joy, was that their decision turned out to be positive for all parties involved.

"This was a happy choice," Lin says. "I berate myself now for falling into the trap of believing stereotypical comments about nursing homes. I avoided the nursing home decision as long as possible and by delaying, I did my mother a terrible disservice."

The experience began, as many family dramas do, with a phone call during the wee hours of the morning. The call was from Lin's mother's companion. "She said my mother had woken up in a panic and couldn't calm down," Lin relates.

"We had tried to keep my mother in her own apartment in New York City for as long as possible, but when this call came we didn't feel comfortable with the situation any longer. My husband Lance and I drove up to get her, picked her up and brought her to our home at 5:30 in the morning."

Lin's mother, diagnosed with early-stage Alzheimer's disease, was to stay with Lance and Lin temporarily, until a better solution could be found. Although they were happy to have

her with them, the Zierings found that new problems cropped up. "It would take me three hours to get my mother ready in the morning," Lin says. "She was unwilling to go out or go anywhere; I couldn't leave her with someone else while I did errands because she wouldn't stay with anyone else. Then, if I finally cajoled her into the car, she wouldn't get out once we reached our destination."



Lin and Lance Ziering know that for Lin's mother, Ethel Melner (center), a nursing home was the best solution.

At wit's end, Lin was struggling with guilt feelings and frustration over how to improve her mother's quality of life. "The idea of having to take over someone's life is very intimidating. And when that person is your mother — it feels like now you're the parent, and your parent is your child. It's very difficult to make these decisions for them."

If not for the love and support of

her husband Lance and daughter Lisa, Lin says, "I couldn't have handled the situation. Lance was my rock, and Lisa gave me constant reassurance."

A family physician advised that her mother needed professional care as well as outside stimulation. So Lin began gathering information from nursing facilities in Pennsylvania, Delaware and New Jersey.

In a matter of weeks, the family selected Foulk Manor South (FMS) in north Wilmington. "It's close to ICI, where my husband works. But mostly this community impressed me with its home-like setting and feel of a private residence," Lin says.

Determined to avoid a facility that felt "institutional," Lin was impressed with FMS's tradition of fresh flowers in the dining room, monthly tea parties with china and candles, gardens and patios, and what she calls its atmosphere of gentility.

"I brought my mother along when I toured nursing centers because it was, after all, going to be her home. I wanted to see how she reacted to the places and to the staff. I wanted to see how the people treated her as well, and not make a decision based on cold facts," Lin says.

To help smooth her mother's transition from the Ziering home to FMS, the family bought her a stuffed bear called Buddy, and let her know that wherever she'd go, Buddy was there to look after her.

"The first thing we did in her new room was install Buddy facing her

bed," Lin says. "We put family pictures on the wall, and gave mother a plant to take care of, because it's important that she be responsible for something. She shares a bathroom with a long-time resident who looks out for her and shows her the ropes."

And how has Lin's mother adjusted to her new home? "I see her blooming in all different ways," Lin says with happiness and relief. "I don't think she's had a social life as active as the one she has now for years. She's busy with activities — she goes for rides in the country, to nice restaurants, concerts, happy hour, she's acquired a taste for bingo; things she would never have done ten years ago."

Even better than the activities, Lin says, are the friends. "Before she was very self-centered and was always worrying about what was happening to her. Now she looks out for the people she knows. If she doesn't see her friends, she inquires about them. She's part of a community now, and she's a happier, healthier person." Living in a nursing center has another advantage, Lin points out. "She knows there's a nurse there at all times, and this gives her a feeling of safety, which decreases her anxiety."

A resident in the assisted living unit, Lin's mother is still able to essentially care for herself with the extra help she receives daily. Although she becomes confused about dates, times, and seasons, Lin believes her mother's disease has plateaued in recent months. "And when

her condition worsens, as it inevitably will," Lin says, "she will be able to remain at FMS, simply moving to the specialized Alzheimer's Wing down the hall."

Formerly a substitute teacher at Albert Einstein Academy in Wilmington, Lin retired last June to spend time with her mother before the disease worsens. She is helping organize an auxiliary of family members at FMS and wants to assist in special programs such as the barbeque residents and relatives shared in July. "That was extra special," she says, "because the residents extended hospitality to their families; they could host others at their own home." A trip to New Castle, organized by FMS, to see the tall ships also provided special memories. "Three generations of our family went, and it made my mother feel very proud," Lin said.

Although the Zierings are happy to have found FMS, life is still not perfect. Lin's mother has a relentless condition that eventually will rob her of memory, speech and personality. Yet Lin is determined to treasure the time she and her mother still have, a wish that has come true since she stopped trying to care for her mother by herself. "Mom is my priority now and for the immediate future," she says.

"I'm so grateful that when I went for help I went to the right place. If my story could save people from all the grief I went through for nearly two years, then it's worth sharing."

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Panim El Panim Face to Face with JFD

Where the dollars go: A look at our agencies

By SHARON H. SILVERMAN

Special to the Jewish Voice

When you contribute to the JFD campaign, your donation goes a lot farther than the Federation itself. The JFD is a conduit that channels your contributions to local and overseas beneficiaries.

Here's a look at the primary beneficiary agencies of the Jewish Federation of Delaware and how they put your money to good use.

The overall goal of Jewish Family Service is to maintain family stability and strengthen Jewish identification. "We provide social services to about 3,000 people each year," says Arnold Lieberman, Executive Director.

"Our core program is counseling for individuals, couples and families. We also help the elderly and their families and caretakers.

"Jewish Family Life Education provides group programs centered around specific topics or issues. We provide support groups: for instance, during the Gulf War we formed a group for people with relatives in Israel."

JFS also works to resettle and acculturate immigrant families, with English-language training and employment counseling.

Volunteers visit Jewish patients at the state hospital, assist needy families at holiday time and help Jewish transients who pass through the area. "The Milton and Hattie Kutz Home is

the only Jewish-sponsored home in the area," says Executive Director Daniel G. Thurman. "Our 82-bed skilled nursing facility provides kosher meals and religious services in addition to a vibrant program of social and recreational activities.

"We serve many residents who do not have the funds to pay in full for their care."

Eleanor Weinglass, Principal of Albert Einstein Academy, explains that the 73 kindergarten through 6th-grade students at the Jewish day school receive an excellent education in the context of Judaic values, knowledge and traditions.

"We emphasize the very important educational processes of problem-solving and critical thinking," says Weinglass. "Much of the curriculum is research-based. Our dedicated staff also really cares about how kids feel about themselves and how they relate to others. Here the children develop a sense of identity and community."

Elaine Friedberg, Principal of Gratz Hebrew High School, says that Gratz students develop pride in themselves as individuals and Jews as they explore the values and practices of Judaism. "We want our kids to grow up to be active in Jewish community and to teach the Jews of tomorrow," says Friedberg.

According to Susan Parcels, Publicity and Public Relations Coordina-

tor for the Jewish Community Center, the JCC has something for everyone from 1 to 101. "We meet the social, educational, cultural and recreational needs of the entire community in a comfortable Jewish setting."

Children's services are provided for walking 1-year-olds through 12th-graders. Youth group programs are custom-made for teens. Young adult singles can participate in a variety of activities.

Adults enjoy classes, trips and discussion groups. The Senior Center provides transportation, a kosher lunch and activities from art classes to current events seminars.

The entire family can enjoy the state-of-the-art Fitness Center, pool, gymnasium, and outdoor Family Campus.

The JCC is working to expand its services to special populations, including children with disabilities. In addition, financial assistance for scholarships and memberships is available for families in need.

For Jews worldwide, United Jewish Appeal is a critical link to their

heritage and their future.

In Israel, UJA supports rural development, urban revitalization, care for abused children and job training for mentally disabled young adults. Immigrant resettlement continues to be a major challenge as Russian, Central Asian and Ethiopian Jews move into the mainstream of Israeli society.

The Joint Distribution Committee is at work in Eastern Europe so that aging Holocaust survivors do not experience deprivation.

In India and North Africa, dwindling populations receive essential services, while in war-ravaged areas, leadership training, education, cultural support and religious sustenance are provided. Summer camps offer youths a pause from the turmoil that dominates their lives.

In addition to scores of other humanitarian aid programs worldwide, UJA and JDC track and combat anti-Semitism. This vigilance is essential to Jewish survival in an increasingly intolerant world.

Hillel at the University of Delaware

offers everything from Shabbat dinners to community service projects to information about opportunities in Israel to bagel brunches and other social functions.

Rabbi Stephen Booth, Hillel Director, sees Hillel as a positive environment for Jews on campus, one that nourishes the widest possible range of Jewish expression. One of his goals is to get more Jewish students connected to Hillel. "We want to increase the variety of programs to involve students with different interests. Hillel is a great place to discover that there are many equally valid ways to be Jewish.

The 1993 COMMUNITY Campaign theme of "Think Jewish...and imagine what more we can accomplish!" was selected not only to communicate a fund-raising challenge, but also to convey that we should take pride in the services these agencies provide every day. Past successes are, however, only part of the picture: these agencies need our ongoing support so they can continue to accomplish their missions.

All your questions answered Community mission to Israel

"Community response to the Hineni Mission to Israel has been fantastic," according to Mission Co-chairpersons Ruth and Sheldon Weinstein. The subsidized mission, scheduled to take place from April 25 - May 5, 1993, is being sponsored locally by the Jewish Federation of Delaware in conjunction with the Northeast Region of the United Jewish Appeal.

The following is a list of answers to several questions that may help those people who are considering participation with the Mission. "If anyone has ever considered visiting Israel, whether their first-timers or veterans, they should join us. This trip will be a very special experience for all of us," added the Weinsteins.

What is the cost of the mission?

The subsidized cost for this trip is \$1500 per person. The regular price is \$2500.

I want to stay in Israel longer. Can I do that?

There is no additional air charge to extend your trip in Israel, as long as it doesn't exceed 21 days. We can help you make travel arrangements for your extension.

Can I go to Europe or Egypt after the mission?

For an additional \$195, you can extend your visit to those countries. We can again help you with this.

Can I cancel the trip at any time?

You will need to give us a \$500 deposit per person at the time of your application. There will be a \$25 fee for all cancellations. If you cancel within 30 days of departure, you are subject to an additional \$100 penalty. Stopovers cannot exceed 21

days. If the stopover is cancelled less than 14 days prior to departure, there will be no refund.

I am travelling by myself. How much is the single supplement?

The single supplement is \$539, however, if you wish we can try to arrange a roommate for you.

What should I wear? What do I bring?

Prior to the mission, you will receive guidelines on what to bring, what to wear, general temperature, highlights of the itinerary (subject to change), and other important information. The most important consideration is obtaining a passport. Check with your local post office for an application and instructions.

How much should I contribute to the Jewish Federation of Delaware?

You will have the opportunity in Israel to make your contribution to

the 1994 Community Campaign. UJA requests a minimum of \$1000 per person be pledged. Final payment is not due until December 31, 1994.

I don't speak Hebrew! What about language problems?

Almost everyone in Israel speaks English. We have wonderful guides who speak fluent English, plus we are staying at some of the finest hotels in Israel where English is a requirement. You'd be surprised that many new immigrants speak English better than Hebrew. If you took Hebrew as a child or adult, you'll have the wonderful opportunity to practice.

Where can I sign up or get further information?

We are taking applications now. Please call Rhonda Cohen at the Jewish Federation at (302) 478-6200. She will be happy to send you an application or answer your questions.



DELAWARE PARTICIPANTS in the United Jewish Appeal Ruby Lion of Judah regional conference are from left Ellen Koniver, Toni Young, and Pat Sloan. The day-long program featured presentations by Professor Allen Pollack, Founder and Past National Chairman of Professors for Peace in the Middle East, Shoshana Cardin, Chairman of the Conference of Presidents of Major American Jewish Organizations, and Julia Koschitzky, President of United Israel Appeal of Canada. The group also enjoyed a luncheon at the United Nations and a tour of the private art collection of Solange and Jean Claude Landau.



The Abe and Pearl Kristol Hillel Student Center at the University of Delaware currently under construction is scheduled to open February 1993.

Life insurance creatively applied

The Jewish Community of Delaware Endowment Fund has recently received a survivorship life insurance policy which will provide in the future a generous fund to meet community needs.

Such a gift is within the financial ability of many of our Federation contributors. Here's how it works!

Donors take out an insurance policy with the Endowment Fund as owner and beneficiary to be paid upon the death of the donor(s). Premium payments can be set up so that after seven to ten years the policy earnings are enough to pay its premiums; in effect it becomes a paid-up policy.

The donor makes a yearly contribution to the Fund in an amount equal to the premium until the policy becomes a paid-up policy. These contributions are tax deductible.

This type of gift is especially desirable for younger men and women when it is possible to create a large endowment with a minimum investment. However for all donors it is a way to leave a lasting legacy while helping Jews here and abroad.

SPECIAL FEATURE

Neo-Nazism in Germany...

By PRISCILLA W. SIEGEL
Special to The Jewish Voice

In recent months, Europe has experienced a dramatic rise of neo-Nazi activity, especially in Germany. While the virulence of the skinhead propaganda and violence toward foreign nationals, Jews, and Jewish monuments in Germany has seen shivers of *deja vu* around the world. Jews are particularly appalled by this evocation of the Hitler era.

In an effort to get local reaction to these events *The Jewish Voice* conducted the following interview with several Delaware residents including German nationals and Jews in the community:

Question: What, in your opinion, is the cause of the rise of neo-Nazi activity in Germany? Why the re-emergence of overt anti-Semitism in a country with so few Jews?

Thomas Hedrich (teachers German and French in the Brandywine school district, born in Offenbach,

Priscilla W. Siegel is a freelance writer for The Jewish Voice residing in Newark.

near Frankfurt, left Germany in 1983): The people involved are mostly teenagers and young people who are unhappy with the refugees coming into Germany and using the social services of the country. It also has to do with the reunification. The east Germany population does not know what democracy means, and people in the east are convinced that the imperialistic west is evil. The refugees coming into Germany are being used as scapegoats, and the refugee situation triggered the rise of anti-Semitic sentiments. In my own schooling, we were educated about the horrors of the Third Reich, and I left high school with the idea of "never again."

Monika Shafi (professor in the Foreign Language Department, University of Delaware, born near Aachen, left Germany in 1979): My impression is that it is connected to major social changes within the country, primarily reunification which was done hastily and resulted in a dire social, economic situation. The anti-Semitism is part of the same pattern, but also represents a complex issue. There seems to be a need to blame



somebody for a bad situation and the Jews have been the traditional scapegoat.

Heiko Blankenstein (artist from Augsburg, Bavaria, recently arrived in Delaware on an extended visit): People are not satisfied with how things are being done in Germany. Basically, the easterners were thrown in the cold water, and unemployment is high. These neo-Nazis are

just hiding behind Nazi thoughts and don't really believe in the Nazi ideology. But some of the leaders do believe in the ideology and they are dangerous. They are trying to deal with their problems by beating up on the victims - anti-Semitism is a side effect.

Dorothy Finger (born in the Ukraine, resident of Wilmington, Holocaust survivor): Economic problems and reunification are to blame for the rise of neo-Nazism. The Holocaust was not taught in the east, so the neo-Nazis have the feeling that the Nazi era was not so bad. In west Germany, there was at least an admission of guilt and an effort to make reparations. The re-emergence of anti-Semitism worries me very much. We dare not be silent, and our government must speak out.

Ann Jaffe (born in eastern Poland, resident of Wilmington, Holocaust survivor): I think the anti-Semitism and neo-Nazism were there all the time. Now that all the foreigners have come into Germany and they are experiencing bad economic times, it gave the neo-Nazis a chance to vent their feelings.

Sara Horowitz (English professor and director of Jewish Studies Program, University of Delaware): The presence or absence of Jews has little to do with anti-Semitism. Jews are a traditional scapegoat. The present situation is a response to pressures on the changes in Germany brought on by the wave of immigration from the east. But we should give credit to the strong showing of Germans who are not anti-foreign. There seems to be a large presence of Germans who are uncomfortable with the rise of neo-Nazism. Jews are so sensitive to anti-Semitism that we need to notice that there are positive responses in Germany.

Peter Grumbacher (rabbi, Temple Beth Emeth, Wilmington, parents fled Germany in 1938, father had been imprisoned in Dachau): You don't need Jews to have anti-Semitism. The attitude of the large group of unemployed Germans is to look for any minority as a scapegoat, and the Jews are the usual scapegoat. Now that communism has fallen apart

(Continued on page 9)

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SPECIAL FEATURE

...A Delaware perspective

(Continued from page 8)

in Europe everything has come to the surface that was not permitted before. There is a rising tide of nationalism throughout Europe.

Question: How should the German government respond to the neo-Nazi propaganda and the violence?

Hedrich: I think the government should prosecute the guilty - try them and put them in jail. I would hope for legislation that would outlaw the Fascist party, and at the same time follow an educational program in the schools to teach young people about the history of the Nazi era.

Shafi: The German government has been very slow in responding to this terror. The legal system needs to be used to prosecute the guilty. The government should identify and stand up for the victims, and the government should participate in the anti-Nazi demonstrations.

Blankenstein: Neo-Nazism is dangerous and scary. The government should find the killers and give stiffer penalties for perpetrators. Trials should happen more quickly. There seems to be helplessness in the east. There are not enough police there which gives the hoodlums a feeling they can get away with a lot. It is also strange that there was quicker action on cracking down on the left-wing groups than on the right.

Finger: The Germans have to respond with stronger laws.

Jaffe: The Germans are sending a mixed message. By curtailing the immigration of refugees, they seem to be agreeing with the violence of the neo-Nazis against foreigners.

is very tricky to limit civil rights. However, given its recent history, I don't think Germany can be so generous.

Grumbacher: Most important, the leadership must constantly speak out in keeping with the principles established after the war and indicate

vate citizen, the events in Germany are very scary and abhorant. In the United States, however, the civil liberties implications would have to stress the criminal behavior. The hate issues would have to be dealt with in other ways.

Question: How do you feel about the German government recent ban on some of the neo-Nazi groups, on neo-Nazi slogans, the proposed ban on the popular rock hate music, and the ban on the Hitler salute?

Hedrich: If the State feels that the local authorities can't exert control, then for the well-being of the majority, I am for it.

Shafi: It may be a type of censorship, but neo-Nazis should be banned. It is not a question of freedom of opinion. They are openly preaching hatred. In the 70's, the government was very swift in acting against the left-wing groups. Indirectly, this debate plays into the hands of the skinheads as a general climate is created. But as shameful as these activities are, I don't think we can compare this period to the Weimar period. There is no fundamental crisis in Germany.

Blankenstein: The German government should impose stricter bans. Also, the media gives too much attention to these neo-Nazi groups, which only encourages them.

Finger: I am glad this is being

done. I do have a problem with infringements of civil rights, but order has to be restored in Germany. I would like Germany to be a democracy, but even in a democracy you are not allowed to incite to riot. I am worried and upset that after 50 years all these things are going on.

Jaffe: I agree with the bans. If these things go unchecked, the neo-Nazism would spread like wild fire. Here, in the United States, the Nazi groups are protected by the civil liberties groups. When I hear of the events in Germany my blood boils and my fears arise. My heart goes out to the victims, because I know the fears they are experiencing.

Horowitz: The stuff going on is so provocative and evocative that the government needs to take this kind of strong action. These things are not harmless.

Grumbacher: The German government cannot back down on its opposition to anything that smacks of a return of Fascism, even the smallest manifestations. Bans are justified. Violent behavior cannot be tolerated, and unqualified opposition must come from the top.

Mellon: Merely banning behavior just pushes it underground. All that anti-Semitism that had been festering in the eastern European states just popped right out as soon as the lid was taken off.



What is encouraging is the larger number of citizen protests against the neo-Nazis.

Horowitz: The government needs to be very unequivocal and needs to protect people who are endangered. I don't know enough about German civil laws, but in the United States it

that they will not tolerate violent behavior against groups, large and small. The power that Germany has gained in Europe has to take into account responsibility and justice.

Judy Mellon (Wilmington resident, and executive director, American Civil Liberties Union): As a pri-

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SPECIAL FEATURE

A look at the real problem: A B'nai B'rith Analysis

By WARREN EISENBERG
DIRECTOR

International Council, B'nai B'rith

(EDITOR'S NOTE: The following are excerpts from an eight-page report from the International Council of B'nai B'rith)

"A few thousand neo-Nazis and skinheads are not the major problem in Germany today," a Berlin newspaper editor told me. "Rather, it is the lack of moral content and leadership in politics."

When Chancellor Helmut Kohl campaigned for speedy unification of Germany he promised a process free of sacrifices. But today the costs are becoming all too clear. Violence against Jews and foreigners is just the most frightening example.

Germany's leaders are now being asked to exhibit courage in dealing with unification, the rise of the right and the absorption of foreign asylum seekers. In better economic times, the country

could have spent its way out of its crisis. Although Bonn will spend an estimated \$120 billion during each of the next seven years to provide jobs and social programs for the 16 million former East Germans, that may not be enough to fully absorb them or their crippled economy into a unified Germany. Nor, by itself, does it change German attitudes towards foreigners, whether they are immigrant workers or asylum-seeking refugees under Germany's liberal constitution; a violent minority of extremists have directed their resentment over lack of work and services at Jews, immigrants and foreigners.

Kohl has pledged to put an end to extremism by outlawing right-wing groups, increasing the police presence and prosecuting attackers. But, critics maintain, prosecutions have been slow in coming, and that the centerpiece of the Kohl plan, a more restrictive asylum law, is flawed, because it really does not deal with the country's prob-

lems. German leadership, which is government at federal, state and local levels, and the German people, are being tested by this crisis, which pits old prejudices against new challenges.

Attacks on foreigners and on Jewish sites have prompted the country's 40,000-member Jewish community to question their future in Germany. "The attacks have traumatized younger Jews and re-traumatized those with memory," says Dr. Michael Skoblo, a leader in B'nai B'rith and the community at large. "The willingness to emigrate is rising," he added. There are already signs of interest in moving to Israel.

Though anti-Semitism may not form the core of the ugly reaction to foreigners, Jews know that bigotry doesn't end with one group. Ironically, the German Jewish community had been on its way to increased integration into the life stream of the country, in part because of a younger generation which was raised in today's Germany. At one level they find acceptance, at another they are identified with the rest of the "foreigners." In Germany, as in most European countries, people remain "foreign" despite hundreds of years of ancestry in a community.

There is recognition that Hitler did not create anti-Semitism in Germany; he just used it more viciously. Today anti-Semitism is no worse in Germany than elsewhere in Western Europe; in fact, there are larger numbers of Germans who have higher positive consciousness of Jews. But Der Spiegel reports that only one-third of Germans were ready to accept "special" consideration for the Jews, while 43 percent

were opposed. The regional divisions on this point are disturbing because they underscore a higher lack of interest and understanding of relations with Jews in the Holocaust-educated West where 50 percent rejected the idea, while only 25 percent did so in the "uneducated" East. The poll also revealed that most Germans believe Jews have too much influence in the world. Anti-Semitism can exist without Jews even in Germany.

What then is the task for the Jews in a new German republic? They are small in number, 40,000 people in a country of 80 million. There are perhaps another 15,000 to 20,000 Jews who are disengaged from the community. Over 50 percent of the Jewish population is "Russian" and their number is likely to grow. In fact, a Russian Jewish leader predicted that 20 percent of Jews leaving the former Soviet Union will go to Germany.

The arrival of new Soviet immigrants places additional demands on the community. Few among today's Russian emigres know about their religion or Jewish communal life. "The outlook for engaging Jews in Judaism, is not bright," confides Norma Drimmer, a Berlin Jewish leader. While there is involvement of some former Soviet Jews in Jewish schools, there is a lack of people equipped to handle the task of making newcomers "Jews."

To their credit, German officials have been increasingly looking to American Jews to interact with Germans as a way to provide the sense of how a sizeable Jewish community involves itself in national life. B'nai B'rith, the Ameri-

can Jewish Committee and some other organizations participate in these programs with politicians, scholars and youth. With the critical demand for education to deal with bigotry, B'nai B'rith is among the organizations offering to use their experience in helping German officials to promote understanding.

It is also important to underscore the fact that Germany has been Israel's strongest supporter, following the United States. And for a time in the 1960s and 1970s, German youth took it upon themselves to visit Israel and to work on kibbutzim. Nevertheless concern has been growing that in the more pro-Arab atmosphere of the European Community, Germany's pro-Israel position may be diluted, even though government officials argue that they see no change.

Germans face an identity crisis. In recent decades young Germans have chosen not to think of themselves as German. Their attachment is to "Heimat," or regional localities rather than to a greater Germany. Located in the middle of Europe, having learned the lessons of Nazi destructiveness, most Germans developed a hefty sense of opposition to militarism and strategic arms stockpiling during the Cold War, particularly since a possible superpower war would have taken place on their soil. These sentiments and their law played strongly against a German role in the Gulf War.

While there is no clear cut vision of the German scene today, one German official confided that his government

(Continued on page 11)



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NATIONAL/INTERNATIONAL

Jewish community expresses high regard

Clinton's domestic team so far receives praise

By CYNTHIA MANN
States News Service

WASHINGTON (JTA) — Jewish communal professionals have solid praise for the men and women President-elect Bill Clinton has named so far to his domestic policy team.

"These are people who are thoughtful and like public service and want to do good," said Mark Talisman, director of the Council of Jewish Federations' Washington office.

"There is a consensus in the Jewish community that the government needs to play an assertive role in shaping a more just society and intervene to ensure the poorest and least powerful are protected," said Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism.

Several of the appointments represent just such a stepped-up role for the federal government, he said.

"What Clinton has signaled by his appointments is his interest in getting a broad base of thinkers, some more conservative and some more liberal," said Diana Aviv, associate executive vice chair of the National Jewish Community Relations Advisory Council.

That could make consensus more difficult, she said, "but it depends on how Clinton draws on them and carves out a direction."

"We're encouraged by the fact that he has appointed competent and prominent women to important posts," she added.

Many of the appointees are well known to the Jewish community,

including Robert Reich, who has been named secretary of labor; Donna Shalala, named secretary of health and human services; Carol Browner, tapped to head the Environmental Protection Agency; Robert Rubin, who will fill a new top economic policy post; and investment banker Roger Altman, designated to be deputy treasury secretary.

Of these, Reich, Rubin and Altman are Jewish; Shalala is a Lebanese American with close relationships to some Jewish organizations.

"The fact that so many Jews have been appointed to prominent positions already makes this (incoming) administration feel significantly different from the Bush administration," said Rabbi Saperstein. "It is far more inclusive of the Jewish community."

"The fact that there will be so many Jews sitting around tables" where decisions are being made "ensures there will be voices sensitive to Jewish concerns," he added.

All have high praise for Shalala, who is currently chancellor of the University of Wisconsin. But Talisman of CJF spoke of a special link with her: They were both named teen-ager of the year in 1955 in Cleveland, he noted this week with wry amusement.

"I have followed her career with awe and admiration," said Talisman. "She has very special talents at consensus-building and listening, which are absolutely essential in the tasks ahead of her, namely health and welfare reform."

Her future department, HHS, also has jurisdiction over domestic resettlement of refugees, including Jews from the former Soviet Union, a key part of Talisman's agenda.

Aviv said Shalala enjoys a strong reputation in the Jewish community. She recalled a speech by Shalala on

multiculturalism on campus that received an "enthusiastic response" at last year's NJCRAC plenum.

Shalala, 51, was president of Hunter College in New York and an assistant secretary of Housing and Urban Development before she went to the Wisconsin campus, where one of her most notable achievements was defusing racial tensions. She is also well known for her work in children's advocacy.

Aviv and others also lauded the selection of Reich, the Harvard political scientist and longtime friend of Clinton's, who is expected to be an activist labor secretary.

Reich, currently head of the transition's economic team, is an ardent believer in government job-training and education programs as a means to increase national productivity.

"Reich is not a conventional economist," said Talisman, who termed the appointment "exciting." He said his commitment to job development "portends well" for the country generally and for Jewish vocational services in particular.

Meanwhile, Saperstein, whose Religious Action Center works on environmental issues, praised the appointment of Browner to head EPA. Once a legislative director for the vice president-elect, Sen. Al Gore, she is now secretary of Florida's environmental agency.

Saperstein said the pick "sends a signal about the strength of environmental protection" in a Clinton administration. He said her balance and ability to negotiate compromise with the business community while enacting a pro-environment agenda embodies the Clinton-Gore dictum that guarding the environment is a sound, long-term economic investment.

Jewish leaders also noted the appointment of Rubin, co-chairman of the investment banking firm Goldman Sachs, who is active in New York's UJA-Federation and is a member of the Central Synagogue, a Reform congregation.

A longtime Democratic Party ac-

tivist and grandson of a Brooklyn party leader, Rubin will fill a new post of top coordinator of economic policies that parallels the national security adviser on foreign affairs. He brings to the post a long-held concern for urban problems and their drain on the nation's economy.

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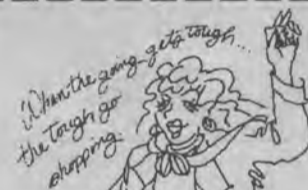
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The Celebration Begins at Home



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Analysis

(Continued from page 10)

failed to provide the public with the sense of responsibility for unification: for Westerners there is financial sacrifice and the need to reach out to their East German cousins; in the East people feel like victims but have no understanding of the responsibility to help themselves.

It is amazing that in the strong political drive to achieve unification, no grasp of the human disruption and the economic bankruptcy was anticipated by the German government. In financially propping up the East, as they did for many years, West German officials had to be familiar with the decay in both people and buildings. Just to visit East Berlin, going through Checkpoint Charley from the plush West was a degrading experience. The pollution, the shabbiness, the privation were all evident. Today there is a lively debate about how long it will take to develop one nation from people with such differing experiences. While the first predictions said two to ten years, most analysts predict a much longer rupture.

The collision of East and West in unification, the economic threats, have conspired to find scapegoats. The fear of hordes of Eastern Europeans, hungry for jobs and a new life, is not confined to Germany alone. Western Europe is awash in racism, xenophobia, extremism and anti-Semitism. When it occurs in Germany is seems more worrisome. And at one level

Germans seem to console themselves with the view that they, like other Europeans, are not a "nation of immigrants." They also argue that much of the rage is spontaneous and disconnected from a tightly coordinated right-wing hate movements. But reporters who maintain contacts with neo-Nazis and skinheads make it clear that the bands of lawless youth are fed materials and even money from Nazi operatives in western Germany, as well as from right-wing extremists in the United States.

This hatred and violence is not confined to impoverished East Germany. Though there have been more than 1,800 attacks on "foreigners" in the last year, there is also little comfort in the fact that about 60 percent took place in the prosperous west.

Though what is happening is reminiscent of the leadup to the Holocaust, there are also vast differences in a number of areas. Shocked by pictures of neo-Nazis and skinheads preaching and acting out violent hatred and anti-Semitism, hundreds of thousands of Germans have taken to the streets to demonstrate their moral outrage and their support for beleaguered refugees and Jews.

Kohl's attempt to change the asylum law is considered inept by those who feel the government is neither setting the right example nor addressing the key problems facing the country. Pointing to the proposed constitutional change, B'nai B'rith's International President Kent E. Schiner and Interna-

tional Vice President Joseph Domberger of Munich wrote in a letter to the New York Times, "Such a step will do nothing to address the belief of right-wing provocateurs that police will look the other way when they harass foreigners and Jews."

"As long as neo-Nazi thugs know that legal authorities are neither motivated nor prepared to deal with these attacks, the attacks are bound to continue," they added. "Germany's schools should also make a vigorous commitment to teaching the value of tolerance, pluralism and democracy. It is high time that the German government committed itself to that difficult, unglamorous but essential task to prevent more hapless and unhappy youths from accepting the easy, dangerous solutions offered by neo-Nazism."

Only by dealing with extremism today can it be prevented tomorrow. That requires strong, moral leadership from key politicians and government at the federal, state and municipal levels.

Eisenberg prepared this report upon return from two conferences in Berlin in late October and early November. They were a symposium on the interrelationship between American Jews, Israelis and Germans sponsored by the American Institute of Contemporary German Affairs at Johns Hopkins University, the Aspen Institute and the Konrad Adenauer Stiftung and a German B'nai B'rith conference on the transfer of dual use military technology to the Middle East.

NATIONAL/INTERNATIONAL

Inside the loop: Celebrating the holidays

EDITOR'S NOTE: Following is a column by syndicated columnist Howard Rosenberg of Arlington, Virginia, that *The Jewish Voice* will run in future issues as space permits.

By HOWARD ROSENBERG
Divorced parents are quarreling this holiday season over how their children should celebrate Hanukkah and Christmas.

In Westport, Connecticut, a divorced Roman Catholic woman wanted to take her two children to Mass on Christmas Eve this year. But the father, who is Jewish, "objected on the ground that it would violate an agreement that the children be raised Jewish," the *Wall Street Journal* reported December 1.

The Connecticut Superior Court ruled in favor of the mother, by drawing a distinction between attending a holiday religious service and those at other times of the year.

In a related kind of case, parents squabble over the constitutionality of prenuptial agreements that state that a child must be raised according to a certain religion.

"Courts in different states have decided the issue differently," the *Journal* said. "A majority of states, including Pennsylvania, Ohio and Florida, tend not to honor such agreements. But New York courts generally uphold them, citing written agreements as evidence of what the parents at one time thought was in a child's best interests."

In a 1990 case, in Norristown, Pennsylvania, a Jewish mother wanted the court to enforce a prenuptial agreement stating that her three children would be raised in her faith, not in that of her ex-husband, who is Catholic. Pennsylvania's Superior Court ruled that the father could take his children to Mass occa-

sionally, including at Christmas, the *Journal* reported.

A more unusual case has arisen in New York, where "a mother who had promised to raise her child as an Orthodox Jew wanted to change that agreement when her own practices became less religious," the *Journal* wrote.

Complicating the mother's decision was that she had signed a separation agreement "that explicitly stated that custody would revert to the father unless she adhered to specific terms in the agreement," the *Journal* added.

The New York Court of Appeals ruled that "a contract about a child's religious training is enforceable — although it also noted that the most important consideration remained the child's well-being," the *Journal* wrote.

The NBC television series "L.A. Law" has received a complaint from the Anti-Defamation League of B'nai B'rith for its portrayal of a Yiddish-accented movie executive.

The show's November 19 episode featured actor Shelley Berman playing "the stereotypical caricature of Hollywood moguls of years gone by," *Hollywood's Daily Variety* reported November 23.

In a letter to Rick Wallace, the show's executive producer, the ADL said it was "deeply troubled by what appears to have been a throwback to depictions of an earlier era." ADL's Los Angeles regional director, David Lehrer, told Wallace that the ADL was reserving judgment, however, and that it was simply passing on the tenor of the complaints that it had received.

Daily Variety reported that "the script contained words such as 'bubbies' (for breasts) and 'schtupping' (fornicating), etc." In addition, the movie executive character spoke about "the tragedy of the Kennedy assassination" by stating: "Please let the assassin be a gentile."

In a follow-up interview December 4, Lehrer said he hadn't yet heard from Wallace on his request for a videotape or a private screening of the show.

Before extremist Rabbi Meir Kahane was assassinated in 1990, Jews and blacks could squabble over who was the greater racist, Kahane or Nation of Islam Minister Louis Farrakhan. Now, the *Village Voice* has declared a tie for "Tsuris titan" between two New Yorkers regarded as having aggravated the city's racial or ethnic tensions: Rabbi Avi Weiss and black Rev. Al Sharpton.

Weiss, of Riverdale, New York, has been leading Hasidim in protests against the recent Crown Heights verdict acquitting a 17-year-old black of last year's murder of rabbinical student Yankel Rosenbaum. Rosenbaum was apparently lynched

in retaliation for the accidental death of a black boy after he was hit by the motorcade of the Lubavitcher rebbe.

Weiss led successful demonstrations in Poland against a Carmelite convent at Auschwitz. More recently he interrupted white supremacist David Duke's presidential announcement and a Christian Coalition rally at the Republican Party convention.

The rabbi "cuts a dramatic figure with his prayer shawl, intense manner, and the trademark concentration camp pajamas he sometimes dons to remind people that another Holocaust may be just around the corner," the *Voice* wrote.

Sharpton, who regularly inserts himself into high-profile racial conflicts in New York, drew notoriety a few years ago for advising black teenager Tawana Brawley, who was widely exposed as a fraud for claiming that she had been raped by several whites.

Weiss has drawn greater attention recently, leading Rabbi Ismar Schorsch, chancellor of the Jewish Theological Seminary of America, to call him "the Al Sharpton of the Jewish community."

The *Voice* compared Weiss and Sharpton in several categories. Sharpton was deemed to have greater "stage presence," for his booming voice, plump body and speaking style that contains "an undercurrent of irony that TV adores." The *Voice* said Weiss "doesn't seem to have a humorous bone in his body. His delivery is monotonous and severe. Advice to Weiss: Get a coach."

Weiss has surpassed Sharpton in "racial demagoguery" of late by "hurling bloody imprecations" at New York City Mayor David Dinkins "while Hasidim chant, 'Every Jew a .22 (revolver),'" the *Voice* surmised.

Weiss shows greater disdain for maintaining order, the *Voice* wrote. Sharpton "seems to be pulling back from the racial brink" while Weiss "advances toward the precipice undeterred. Indeed, he seems intent on filling the leadership vacuum left by Kahane."

The two came out equal in their talent for provocation. While Sharpton made a bigger splash locally, "Not only did Weiss invade a Carmelite nunnery at Auschwitz, he succeeded in getting himself roughed up by local workmen and tossed out to boot," the *Voice* wrote. "Thus, he caused an international scandal, transforming himself into a hero in the eyes of some."

Weiss also won for greater hypocrisy and for his "contribution to the New York style of paranoia." Sharpton shaped the style during the Brawley hoax, the *Voice* wrote, but "Weiss has democratized and ecumenized it by showing that, regardless of race or ethnicity, anyone can play."

Holiday dilemma

(Continued from page 25)

to them and may even feel like a form of rejection. It is important to keep open dialogue with everyone, so that the connection between you and those you love is not broken. The need to feel accepted, valued and loved is essential to all families.

Some scholars have suggested that families are best served by raising

children with *one religion, two cultures*. In order to successfully create such a home, parents need to continue to communicate with each other in an empathic, warm and genuine manner. This way both partners feel acknowledged and honored while their children are able to appreciate each parent's uniqueness and heritage.



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NATIONAL/INTERNATIONAL

New poll on voters

WASHINGTON, D.C. — The National Jewish Democratic Council has released an exit poll study of Jewish voters which it commissioned from Voter Research & Surveys (VRS). The study provides an overview of answers by Jewish voters to political and demographic questions asked by VRS in its national and state polls during the most recent elections.

According to NJDC Executive Director Steve Gutow, "This study reveals some interesting wrinkles in the

Jewish electorate. For example, it appears that American Jews had a much different response to family values, abortion rights, and foreign policy issues than other voters. They also had a dimmer view of the economy's condition, a bigger movement of conservatives to the Democratic ticket, and a stronger flirtation with Ross Perot than might have been expected. In sum, this study shows that 1992 was a period of discontent and at least temporary realignment for a significant number of American Jewish voters."

Russian Column

EDITOR'S NOTE: The following Russian column is furnished by Jewish Family Service. The following articles are about fighting in the ex-Soviet republic of Tajikistan; revisionist David Irving in Georgia; and the decision by the U.S. Supreme Court to not hear the appeal for convicted spy Jonathan Jay Pollard.

ПАПА ПРИЗЫВАЕТ ЕПИСКОПОВ ГЕРМАНИИ БОРЬТЬСЯ С РАСИЗМОМ

В связи с усиливающейся в Германии ксенофобией Папа Иоанн Павел II призвал римско-католическую церковь Германии к борьбе с расизмом и к защите евреев от антисемитизма.

В своем расширенном обращении к епископам из бывшей Восточной Германии Папа назвал расизм и антисемитизм нарушением прав человека и обратился к своим братьям по религии с убедительным призывом "самоотверженно воспрепятствовать расистско-националистическим тенденциям, которые подвергают опасности имидж Германии".

Папа заявил: "Хулиганские выходки в синагогах и вандализм на еврейских кладбищах, учитывая горький исторический опыт, имеют колоссальное значение для евреев, и никогда к этому не будет терпимого отношения". Папа также предупредил об опасных условиях, способствующих усилению расизма, имея в виду экономический кризис, безработицу и укоренившуюся за период коммунистического правления в стране атеистически-материалистическую ментальность.

Выступление Папы получило высокую оценку в свете улучшающихся отношений между католической и иудейской религиями. Речь папы прозвучала всего через два дня после его встречи с президентом Всемирного еврейского конгресса Эдгаром Бронфманом во время обычного заседания комитета председателей еврейских организаций и Ватикана, проходившего 12 ноября по программе Диалог евреев с католиками.

Выступление Папы прозвучало также накануне издания нового катехизиса католической церкви, в котором открыто осуждается Катастрофа и определенно отвергаются претензии к евреям в отношении убийства Христа.

ИЗРАИЛЬ ЗАНИМАЕТ 18 МЕСТО В МИРЕ ПО РАЗВИТИЮ

Израиль занимает 18 место среди стран мира "по человеческому развитию" на шкале Программы развития Организации Объединенных Наций. В отчете, сделанном по этой программе за 1992 год, сообщается, что программа включает такие факторы как образование, здравоохранение, жизненные ожидания, работу, а также другую демографическую информацию.

Каждый год Программа развития ООН определяет на каком месте находится та или иная страна мира в соответствии с приведенными выше и другими показателями человеческого развития, среди которых учитываются естественные ресурсы, промышленный уровень, дефицит продуктов питания и приток доходов или источников дохода.

В отчете Программы человеческого развития за 1992 год рассматривалось 160 стран. Первое место заняла Канада. На последнем месте Гвинея. Израиль находится впереди Люксембурга, Италии и Франции. ЮАР находится на 70-ом месте. В начале списка стоит Япония, занимающая второе место. На третьем месте Норвегия, на четвертом Швейцария, на пятом Швеция и на шестом Соединенные Штаты.

В Израиле сейчас проводится работа по организации специальной делегации экспертов из университетов и правительственных учреждений, которые примут участие в проектах программы ООН по развитию в странах Третьего мира, особенно в новых растущих регионах и районах сельскохозяйственного развития.

Zagreb Jewish community center reopens after bombing

By EDWARD SEROTTA
American Jewish Joint Distribution Committee, Inc.

Over 5,000 invited guests recently attended the re-opening of the Jewish community center in Zagreb, capital city of the former Yugoslav republic of Croatia. The celebration was held one year after a bomb ripped through the building, causing damage in the tens of millions of dollars. No one claimed responsibility, and no clues have yet been found.

With long term, low interest loans and grants from the Croatian government, this Jewish community of 1,400 members has rebuilt a center that rivals any in Europe. Eighteen children attend the cheerfully painted basement kindergarten daily; in a youth club on the fourth floor 40-50 teenagers publish newsletters and hold seminars. The center also has a synagogue, theater and a well-stocked library with new as well as ancient Hebrew texts, computers, offices and

a large social lounge.

Since the end of World War II, uninterrupted programming and aid for Zagreb and all former Yugoslav Jewish communities have come from the American Jewish Joint Distribution Committee, the overseas arm of the United Jewish Appeal.

Jews in Zagreb are among the city's most respected entrepreneurs, businessmen and intellectuals. Few have left during the civil war.

"This is a state in the making," said Miki Gelb, a successful businessman who spent the past year helping with the community's reconstruction. "It will be another five or ten years before this country is built. As Jews, we get along with our neighbors. We want to help our country."

On opening night, the war in neighboring Bosnia seemed far away indeed. The prime minister of Croatia was chatting with Dr. Ognjen Krause,

community president. In the social hall stood long time Israeli politician Josef Burg (now director of Yad Vashem) and Croatian parliamentarians. Diplomats and ministers could be found scattered throughout.

Srdan Matic, executive vice president of the community, was beaming. "We wanted to have a center that would draw our members. Before the war, Jews here were very wealthy, but after, this fine old building became more and more run down. There were people who just didn't want to come here. So to us, having this building now is a dream." Josef burg smiled at that.

"To dream," he quipped, "is part of reality."

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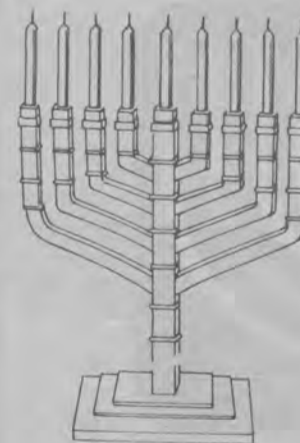
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NATIONAL/INTERNATIONAL

Racing the clock to help Holocaust survivors

By TAMAR KAUFMAN
Northern California Jewish Bulletin
SAN FRANCISCO (JTA) — A

Dutch journalist and a German lawyer, armed with fax machines and determination, are racing the clock

in an attempt to help Holocaust survivors.

Jews who lost property in the former East Germany due to the rise of Nazism in the 1930s have until December 31 to file claims for restitution but, the two discovered, many are unaware of the deadline.

Simon Hammelburg, West Coast correspondent for Dutch Radio and Television, heard about the problem when a friend visited him in Los Angeles a few months ago.

"The (German) authorities made me believe that everyone who's eligible knows and has filed," attorney Ingo Leetsch had told Hammelburg. "I don't believe it but I can't substantiate it."

The journalist suggested they place a couple of small notices in California's Jewish press, including the Jewish Bulletin, thinking "if we could help one or two people before the year ends, they could open a bottle of champagne and celebrate."

But since the notices ran about a month ago, the phone has not stopped ringing and Hammelburg has been inundated with heartrending stories from all over the United States.

One of the most poignant came from a woman in Monterey Park whose parents were forced to flee Berlin when she was 3 years old.

"I asked if she could remember the street where she lived or her father's business, which I thought impossible because she was so small," Hammelburg said.

But "she said, 'Oh yes. In the little bag that I took I had a hanger from the clothing business and that had the name.' Her entire family was killed and she only had a stupid hanger."

Like so many of those who have contacted the journalist, the woman had never spoken about her experiences.

"She was sitting there with this newspaper, staring at the notice and she suddenly decided, 'Now I can handle it,' and she called."

Hammelburg, himself the son of Holocaust survivors, has been spending hours on the phone, listening to tale after tale of loss and destruction, taking notes, writing up short reports and immediately faxing them to his friend in Bremen, Germany.

Everyone gets a sympathetic ear, even if they do not qualify for East German restitution.

"These people have been walking around with this heavy baggage all these years," Hammelburg explained. But even those with legitimate claims are encountering problems. "For example, they call the German consul general and first they get caught up in voice mail.

"Some people just hang up then. If they finally do get someone, they get sent a pamphlet in German."

Most of the survivors still alive today "left Germany when they were little children," Hammelburg said. "Many don't even speak German."

One woman, who was 7 years old

when her family fled Berlin, knew her father had owned a department store.

"She knew exactly where it was," Hammelburg said.

"It's still there. But when she wanted to file a claim, she got a letter from the government asking her to list all the items that had been in the store. This is enough to throw someone off."

Despite such stories, Hammelburg does not think the German authorities are deliberately standing in the way of claimants.

But for people who have been so thoroughly traumatized, people who may never have spoken about the past and who, often, have been talked into contacting the authorities by friends and relatives, bureaucratic obstacles loom large.

Yet "most of these people really need that money," Hammelburg said.

"For decades they didn't want to deal with the Germans. One guy said, 'I never wanted to talk to the monsters again.'"

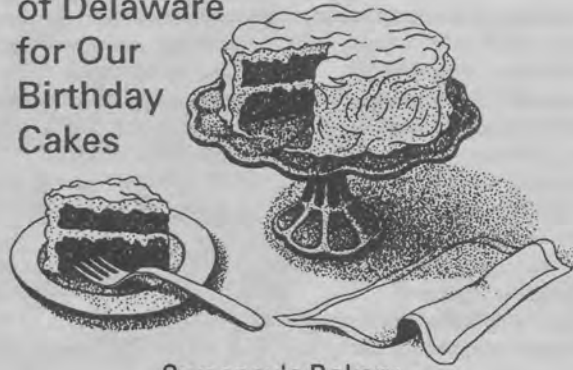
But necessity can be a powerful motivator.

Hammelburg, who can be reached at 310-438-4316, does not expect the deadline to be extended.

"I just wish that the German authorities or social organizations would become sensitive to the signals that these people give, and give them what they deserve. Because in fact, they do deserve it. It's not like asking for a favor."

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Wiesel idea rejected by Bosnia leader

By JOSEPH POLAKOFF

WASHINGTON (PNR) — Peace activist Elie Wiesel's proposal for President Alija Izetbegovic of Bosnia-Herzegovina to meet in Paris with Serbian President Slobodan Milosevic and Radovan Karadzic, a leader of Bosnia Serbs, has been rejected by Izetbegovic.

Wiesel, visiting detention camps in Bosnia and checking reports of human rights violations, was told Nov. 29 by Izetbegovic "you can meet your enemy but you can't meet the murderers of your children. Our people see murderers in them."

"Mr. President," Wiesel replied, "they say the same thing. That is the biggest problem."

Meanwhile, questions are being raised why world's Muslims have not acted "more vigorously" to support Bosnian Muslims. An editor of The Washington Post, Stephen Rosenfeld, wrote: "Why, for instance, have oil-producing Muslim states not cut off Serbia's life-sustaining oil import? Why have so few arms and food cargoes reached Bosnia from amply provided Muslim sources? Why have Islamic volunteers not flocked to fight with their brothers in Sarajevo? 'Where is Islam when the Bosnian Muslims really need it?'"

Rosenfeld noted "some Muslim aid has been sent" and "some arms, relief and military volunteers have got through," but the totals "seem



Nobel prize winning activist Elie Wiesel with Yugoslav President Dobrica Cosic during a press conference November 30, RNS PHOTO/Reuters

modest."

His article suggested that Bosnia's Muslims are regarded as "second-class Muslims only by the relatively brief — four-century — accident of Turkish conquest. Apparently they are not well accepted by the world Islamic community either ideologically, politically or — being Europeans and Slavs ethnically. This is ironic when you consider how their Balkan rivals keep insisting they are instruments of fundamentalist subversion."

From the first hours of reports of Serbian "cleansing" of Bosnia's Muslims, Israel's government and people

have demanded a halt to that activity, recalling the death camps for Jews under Nazi rule. Jewish communal leaders in many countries also have protested the "cleansing" as a massive violation of human rights.

The American Jewish Joint Distribution Committee established a convoy to bring some 500 Muslims and other Bosnians to safety. Jewish secular and religious bodies have urged the American Government to do more to halt the fighting, establish safeguards for civilians, and mobilize world public opinion against the carnage.

National/International

South African envoy raps apartheid and anti-Semitism

By JOSEPH POLAKOFF
 WASHINGTON (PNR) — Within a month of his arrival in Washington in March 1991 as South Africa's ambassador, Harry Schwarz began astonishing his diverse audiences with views on South Africa that do not parse with what his American audiences would expect from the governmental representative of a race-torn country.

In the succeeding 30 months this indefatigable envoy, now 68, has spoken to hundreds of groups, large and small, across America. In churches and synagogues, public auditoriums and chambers of finance and trade, Schwarz, as a leading lawyer, banker and politician in his country has provided expert information on racism and commerce, finance and democracy.

In describing South Africa's political condition, Schwarz has said his country's greatest challenge is to develop a constitutional system which will accommodate differences among its peoples. New members of Congress and Clinton Administration officials would profit, an associate believes, to hear his explanation of his countrymen's positions.

Repelled by apartheid, Schwarz, solidly Jewish, took the political route to fight it. Joining South Africa's

Democratic Party when a young lawyer, he became one of his country's fiercest critics of apartheid in all its aspects. Nevertheless, he is the first opposition politician to become an ambassador. Even more astonishing is that he is the ambassador at South Africa's most important diplomatic post.

A stern foe of anti-Semitism as with apartheid, Schwarz, who was born in Cologne, Germany, sometimes recalls in speeches that as a youth he witnessed the jeering of his country's anti-Semites at Jewish refugees from Hitlerism who, like his grandparents, arrived by ship in Capetown to start life anew in the tip

of Africa.

"You can't be a selective racist," Schwarz says. "If you are a racist toward one race, you're a racist toward all races. If I as a Jew don't want to be discriminated against, I can't discriminate against other people."

Active in South Africa's Jewish affairs, Schwarz has held leadership positions for years in the community and retains some of them along with his governmental obligations. While he is on close terms with American Jewish organization he maintains these relationships as a Jew and not as ambassador. Among his first speeches ambassador was to the American Jewish Committee.

Syria stops issuing permits

NEW YORK (JTA) — Syria has not granted travel permits to Syrian Jews for the past eight weeks, since the eve of Bill Clinton's election victory, according to State Department officials and Jewish activists.

But Syrian Jews already holding permits have been permitted to travel abroad during this period, and those seeking to travel have been permitted to submit applications.

Since the shift in Syrian policy in April, 2,600 Jews have used their

visas, generally travelling to Brooklyn's large Syrian Jewish community. There are roughly 1,400 Jews remaining in Syria, of whom 400 do not intend to leave.

Activists feel that the Syrian retreat from its policy of free travel was designed to send a signal to President-elect Bill Clinton, who on the campaign trail had criticized the Bush administration for not taking a hard enough line on Syria for its involvement in terrorism.

Peace Now sponsors Israeli-Palestinian youth

By CRAIG SUMBERG
Americans for Peace Now

A group of Israeli and Palestinian teenagers, on a ten-day trip to Austria in early December sponsored by the Israeli advocacy group Peace Now, visited Mauthausen, the Austrian concentration camp.

According to Yoav Peck, a member of Peace Now Youth and an Israeli participant on the trip, the visit to the concentration camp "impressed upon the Palestinians the depth of the Israeli commitment to a secure Israel."

The trip to Austria, an outgrowth of a series of meetings Peace Now had held in East Jerusalem between Palestinian and Israeli youths, "allowed both groups to enjoy freedom from the occupied-occupier roles and begin to learn about the others in some depth," said Peck.

Peck described the experience at the concentration camp as "one of the most poignant moments" of the trip. "After standing side by side in the gas chamber, and then passing by the mouth of the crematorium," Peck noted that "as we emerged into the dusk, Palestinian youths comforted Israelis, and Israelis hugged Palestinians."

The Palestinians then participated in a brief memorial ceremony with the Israelis. According to Peck, "the

visit to Mauthausen clearly enhanced the Palestinians' understanding of the depth of our commitment to a secure Israel."

Similarly, the trip forced the Israelis to confront the daily realities of life on the West Bank for the Palestinians. Peck noted that "like most Israelis, the teenagers from Peace Now Youth have grown inured to the pictures and news coming from the West Bank and Gaza." Yet Peck found that "spending ten days with Palestinians our own age brought into renewed focus the agony of living under occupation."

Just as the Palestinians came to a better understanding of Israel's need to guarantee its own security by their visit to Mauthausen, the Israeli teenagers also came away with a heightened sense of Palestinian vulnerability. Peck recalled walking down a Vienna street one night, when 18-year old Palestinian delegation member Ahmad turned to his companion and said, "You know, walking freely down a city street with no fear is something I have not done in years."

The Israeli delegation of fourteen teenagers was made up of Peace Now Youth activists. The fifteen Palestinians on the trip group were either students from the Ramallah Friends' School or ex-students now enrolled at Bir Zeit University.

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from

Senator Bill Roth

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Inside Israel

Israel revokes press credentials

By LISA CLAYTON

JERUSALEM (JTA) — Israel revoked press credentials December 1 from two foreign journalists who published details of an army training accident without first submitting them to the military censor.

The Foreign Press Association said it would fight the "deplorable action" taken by the Government Press Office against Carol Rosenberg of the Miami Herald and Ian Black of The Guardian in Britain.

They were penalized for filing stories on a November 5 army exercise in the Negev, in which five members of an elite army unit died and six more were wounded when a missile was fired accidentally.

Four other correspondents have been summoned to the office of the military censor to receive the lesser

penalty of a rebuke for similar violations.

The press association said it suspected information on the ill-fated military accident at the Tze'elim training grounds may have been "deliberately leaked" to correspondents by insiders anxious to broaden public knowledge of the disaster.

The disciplinary actions come amid calls for changes in censorship procedures that date back 50 years to a pre-electronic era. Members of the press want a policy that takes into account the technologies of instant communication.

Adding another note of complexity to the debate is what has been dubbed the war of the generals inside the army itself over responsibility for the accidental firing of the missile during the exercise at Tze'elim.

An army board of inquiry singled out Maj. Gen. Amiram Levin and two other officers for discipline. But mili-

atly leaked it so that Israelis could learn of it. Israeli newspapers are able to cite news items reported

Black said he reported only information that had appeared in the Israeli news media and that he therefore had no need to submit the copy to censorship. He claimed the real story was the intentional leaking of information to foreign correspondents by government officials and senior officers determined to have the Tze'elim incident reported more fully.

The Foreign Press Association said it would take legal action to fight the penalties imposed by the censor on its members. It charged Israel with fostering a hostile atmosphere against the foreign press corps in "an effort to divert attention from the accident that resulted in the death of five Israel Defense Force soldiers."

It said the very existence of military press censorship "is incompatible with a free press in a democratic state."



Ian Black, correspondent for The Guardian, and Carol Rosenberg, correspondent for the Miami Herald. RNS PHOTO/Reuters

tary sources began leaking information that the Maj. Gen. Uri Saguy, chief of military intelligence, had been present at the exercise and should also carry responsibility for what happened there.

Both Black and Rosenberg have denied they were the ones who revealed the fact of Saguy's presence or the report that the exercise was in preparation for the planned assassination of a leader of the Islamic fundamentalist Hezbollah in Lebanon.

They claim their information came from Israeli sources, who deliber-

ately leaked it so that Israelis could learn of it. Israeli newspapers are able to cite news items reported

abroad without submitting them to censorship.

In an interview with Israel Radio,


El Al airlines voted "Best" to Middle East

NEW YORK — El AL Israel Airlines as been selected as "The Best Airline to the Middle East" according to the fourth annual readership poll conducted by *Business Traveler International*, the only U.S. magazine written for the international traveler.

In a new travel category, readers of *Business Traveler International* were asked for the first time to vote on their choice for "Best Airline to the Middle East." ELAL ranked number one, followed by British Airways, TWA, Lufthansa and Swiss Air.

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HOLIDAY HOURS: Sunday, December 20, 12 p.m.-5 p.m.
 • Monday-Wednesday, December 21-23, 10 a.m.-9 p.m.
 • Thursday, December 24, 10 a.m.-5 p.m.

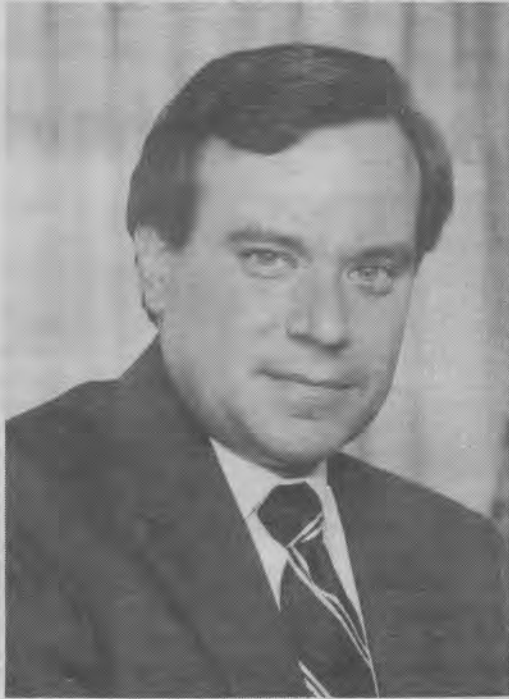
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Inside Israel

Beverly Hills stars head for Israel

The Israel Ministry of Tourism has extended an invitation to three stars of the hit TV show, *Beverly Hills, 90210*. The show, a one-hour dramatic comedy, which airs nationwide on the Fox Broadcasting Network, is the number one show among younger audiences, and features a group of actors portraying teenagers growing up in the Beverly Hills area.

On December 20, three stars of the show, accompanied by family, associates and friends, will depart the United States for a 12-day visit to

Israel. The cast members are Jennie Garth, who plays the part of Kelly Taylor, Gabrielle Carteris, who portrays Andrea Zuckerman in the show, and Ian Ziering who plays Steve Sanders.

While in Israel, the actors and their escorts will visit the country's many tourist attractions, attend the Christmas celebration in Bethlehem, participate in several events that are planned for them, including events with younger audiences and gala

events hosted by the Ministry of Tourism.

"We are hoping these will be good-will emissaries for Israel tourism upon their return from Israel. I am sure that they will discover a whole new world there, not only filled with historic treasures but also with a fast-moving contemporary life. This is one message they can tell about to other American young people," said Raphael Farber, Israel's Consul and Tourism Commissioner to North America.

Israel launches sale of state-owned stocks

By JOSEPH POLAKOFF
WASHINGTON (PNR) — Israel's Government has placed its stake of 42.5 per cent in IDB Holding, a big industrial investment group, on the Tel Aviv stock exchange (TASE) for an anticipated return of more than \$350 million, *The Financial Times* of London reported November 30.

Calling the action Israel's largest public flotation of state-owned shares, the newspaper said the government "pointed to the issue as evidence of

its commitment to privatization." It also reported TASE officials said the issue was 120 times oversubscribed.

The IDB sale was a spin-off from the government's program to sell its majority holdings in Israel's four main banks, acquired at a cost of \$7 billion after a share collapse in 1983.

IDB Holding had been split from its previous partner, Israel Discount Bank, and control sold back to the Rocanti family of Tel Aviv that holds the balance of shares. Two family

members are on trial on criminal charges arising from the 1983 share collapse.

According to the Financial Times, the government has yet to finalize how it will dispose of Israel Discount Bank, or Bank Hapoalim and Bank Leumi, the country's three biggest financial institutions.

The previous biggest sale of government-held shares was in February when 25 per cent of Israel Chemicals was sold for 600 million shekels, about \$240 million.

Ethiopian cuisine debuts

By SIMON GRIVER
LJA Press Service

JERUSALEM — Betty Dinku, 26, is putting Ethiopian dining on the Israel tourists' restaurant list. The run-down Jerusalem cafe she refurbished has given the capital its first taste of Ethiopian cooking, which is known for its rare combination of dried and ground spices.

As a table of four dip their injera (bread) into communal dishes of savory sauces mixed with meats and vegetables, Dinku points out that Ethiopian dishes have more in common with traditional Middle Eastern cuisines than with mainstream African cooking. With pride she adds, "Ethiopian food belongs to a very distinct tradition."

The restaurant, named Sheba, employs nine Ethiopian immigrants who prepare and serve the steaming dishes. Dinku, who works 16 hours a day, has the habits of all professional chefs. She spends the early hours of every day at a wholesale market, scouting out the best cuts of meat and freshest vegetables and fruits.

Dinku, petite with delicate mannerisms, cuts an unusual figure among Israeli restaurateurs. She shares their ambition but throws a cloak of romanticism over the risks and grueling hours of private enterprise, when she says, "I've been dreaming of owning a restaurant since I arrived in Israel seven years ago."

At that point, it looked as if Sheba would remain one of those unfulfilled dreams. Dinku took a number of jobs in restaurants and other businesses while studying for her degree in international relations and African studies

at Jerusalem's prestigious Hebrew University. But her competence in academics never squelched the dream of owning a restaurant. Dinku says, "I wanted to establish a career and wasn't sure in which direction I should go. Since I didn't have any money, it was totally unrealistic to think about opening my own business."



Betty Dinku

In a country that has distinguished itself for turning dreams into reality, Dinku found a pleasant surprise. The Jewish Agency's Operation Opportunity funds new immigrant businesses. For those willing to take the gamble, there is funding. Dinku didn't hesitate. When she saw the neglected cafe with its lush, if overgrown garden, she knew that she was on the right road.

American Jews fund the Jewish Agency through the United Jewish Appeal/Federation Annual and Operation Exodus Campaigns. These campaigns have also supported the immigration and absorption of hundreds of thousands of Jews from the former Soviet Union as well as almost the entire Ethiopian-Jewish community.

Unlike most Ethiopian Jews, Dinku did not come from a rural and impoverished background. Her father is a successful businessman in Addis Ababa. But unable to get any of his money out of the country, his daughter had to learn to fend for herself.

That Dinku has taken an independent road professionally fits in with her decision to immigrate to Israel. With a sister established in Canada, she had the option of building a life in the West. She opted for Israel because she wanted to lead a full Jewish life.

That choice has presented special challenges. A few months ago Sheba had its gala opening, attracting such well-known Jerusalemites as Teddy Kollek. Since then, Dinku has advertised heavily but has attracted three times more tourists than locals. French and Americans seem especially drawn to the new eatery.

But success will also mean a steady local clientele. Dinku realizes that Israelis are less swayed by advertisements than by word-of-mouth recommendations. She says, "It's looking encouraging. More and more Israelis are showing up and saying that a friend sent them." She concludes, "And now I know what it feels like to get that big compliment — customers who return again and again."

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1993 COMMUNITY CAMPAIGN

CALENDAR

JEWISH FEDERATION OF DELAWARE



SATURDAY **JANUARY 23**

DINNER OF COMMITMENT

7 pm • *Rodney Square Club, Wilmington*
Chairperson: Irving Shapiro

For donors contributing \$10,000 or more to the 1993 COMMUNITY Campaign
Black Tie Optional
\$35 covert per person

THURSDAY **JANUARY 28**

SYMPOSIUM ON CARE: Older People with Alzheimers or Related Disorders

6-8 pm • *Milton and Hattie Kutz Home*
Co-chairpersons: Susan Jonas, Barbara Greenfield, Joan Wachstein
Co-sponsored by Jewish Family Service and The Milton and Hattie Kutz Home

SUNDAY **JANUARY 31**

CHAI SOCIETY BRUNCH

12 noon • *Gold Ballroom, Hotel DuPont*
Keynote Speaker: **MARIO CUOMO**, Governor of New York
Chairperson: Leslie Goldenberg

For donors contributing \$1800 or more to the 1993 COMMUNITY Campaign
\$22 covert per person



COMMUNITYWIDE FORUM: Campaign Week Kick-Off

3 pm • *Adas Kodesch Shel Emeth*
Keynote Speaker: **MARIO CUOMO**, Governor of New York
Chairperson: Ellen Koniver
\$10 per person at the door
\$7.50 in advance

WEDNESDAY **FEBRUARY 3**

INTERGENERATIONAL DINNER

6-8:30 pm • *Jewish Community Center*
Featuring: Jackie Pack, musical entertainer for all ages
Chairperson: Steve Kleiner

Sponsored by the Jewish Community Center
Covert: **Children 3 and under, FREE**
Children 3-12 and Seniors, \$5
Adults \$10



THURSDAY **FEBRUARY 4**

YOUNG LEADERSHIP CABINET COMEDY FunRAISING RECEPTION

for adults 20 something and 30 something
6-9 pm • *Sheraton Suites, Wilmington*
Featuring: Pat Godwin, WMMR on-air personality
Mickey Freeman, renowned comedian
Chairperson: Craig Lewis
\$10 covert per person at the door
\$8 in advance



We've scheduled **Many Exciting Events** appealing to all ages, on behalf of the **1993 COMMUNITY CAMPAIGN**. We hope you will attend as many as possible. We need your support! It's time for us all to "Think Jewish and imagine what **More** we can accomplish!"

LION OF
12 noon • *University*
Featuring: Ruth Gruber
Chairpersons
For women contributing to 1993 COMMUNITY Campaign
\$15 covert

NEW CASTLE COUNTY FEDERATION
8 pm • *Temple Beth Shalom*
Speaker: Ruth Gruber, author of *My Jewish Journey*
Chairperson: Peter...

SOUTHERN DELAWARE FEDERATION
7:30 pm • *Congregation Beth Shalom*
Speaker: Dr. William Korey, humorist
Chairperson: Bob Cry...

Calendar of Events

SATURDAY FEBRUARY 6

COMMUNITY-WIDE TEEN DANCE
7:30 pm • Jewish Community Center
Chairperson: Dan Tanzer
Sponsored by Gratz Hebrew High School
\$3 per teen in advance \$5 at the door



SUNDAY FEBRUARY 7

TZEDEKAH TSUNDAY FUNDAY
3 pm • Jewish Community Center
Chairperson: Connie Sugarman
Sponsored by Albert Einstein Academy
\$3 per child



NEW CASTLE COUNTY SUPER SUNDAY
9 am - 2 pm, 6-9 pm • Patterson-Schwartz Realtors
Wilmington
Co-chairpersons: Sue Busch and Jerry Weinstein

SOUTHERN DELAWARE SUPER SUNDAY
9-12 noon • B. Gary Scott Realtors, Dover
Chairperson: Bob Crystal

SUNDAY FEBRUARY 21

UNIVERSITY OF DELAWARE BAGEL BRUNCH
12 noon • NEW Hillel Student Center
Chairperson: Miriam Gelfand
Sponsored by Hillel at the University of Delaware



FRIDAY FEBRUARY 5

LION OF JUDAH LUNCHEON
University and Whist Club of Wilmington
Chairperson: Ruth Gruber, author and foreign correspondent
Women contributing \$5000 or more to the 1993 COMMUNITY Campaign
\$15 couvert per person

NEW CASTLE COUNTY FEDERATION SHABBAT
Temple Beth El, Newark
Chairperson: Peter Kline

UNIVERSITY OF DELAWARE FEDERATION SHABBAT
Temple Beth Shalom, Dover
Chairperson: Bob Crystal

FEBRUARY 9 - FEBRUARY 25
COMPLETION PHONE-A-THONS

JANUARY 31 - FEBRUARY 7

CAMPAIGN WEEK



THINK JEWISH

... AND IMAGINE WHAT WE CAN ACCOMPLISH!

At most of these events you will have the opportunity to make your commitment to the 1993 Campaign. For more information about these events, or to volunteer your services, please contact the Jewish Federation of Delaware, 478-6200. Attendance at each event is limited. Reservations will be processed on a first-come first-serve basis. Early reservations are suggested.

RESERVATION FORM

Please complete and return this reservation form by January 15th, indicating the events you plan to attend.

Include a stamped, self-addressed envelope to receive your tickets.

Your Name _____

Address _____

Phone: Day _____ Evening _____

Total Enclosed: _____

Checks should be made payable to the Jewish Federation of Delaware. The cost of couvert and tickets are not tax-deductible.

DINNER OF COMMITMENT \$35/person Total _____
Name(s) attending: _____

SYMPOSIUM ON CARE No Charge
Name(s) attending: _____

CHAI SOCIETY BRUNCH \$22/person Total _____
Name(s) attending: _____

COMMUNITYWIDE FORUM \$7.50/person Total _____
Name(s) attending: _____

INTERGENERATIONAL DINNER
Children 3-12 and Seniors \$5.
Adults \$10. Children under 3 FREE
Name(s) attending: _____

YLC FunRAISING RECEPTION \$8/person Total _____
Name(s) attending: _____

LION OF JUDAH LUNCHEON \$15/person Total _____
Name(s) attending: _____

COMMUNITYWIDE TEEN DANCE \$3/person Total _____
Name(s) attending: _____

TZEDEKAH TSUNDAY FUNDAY \$3/child Total _____
Name(s) attending: _____

NEW CASTLE COUNTY SUPER SUNDAY I/We will help! (indicate shift/s)
Volunteers: _____

9:15 am - 12 noon 11:15 am - 2:00 pm 6:00 pm - 9:00 pm

SOUTHERN DELAWARE SUPER SUNDAY I/We will help!
Volunteers: _____

COMPLETION PHONE-A-THONS I/We will help!
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**Shadows of Auschwitz:
A Christian response to the Holocaust**

By DOV SEIDEL

Special to The Jewish Voice

Book Review: Shadows of Auschwitz. A Christian Response to the Holocaust, Harry James Cargas, 1990. The Crossroad Publishing Co.

Harry James Cargas, a Roman Catholic, is Professor of Literature and Language at Webster College in St. Louis. He lectured on the subject of this book at the Jewish Community Center in Wilmington some time ago. In the Acknowledgments, we find "...a special thank you to...Dr. Arnold Kerr, (professor of Civil Engineering at the University of Delaware and a Holocaust survivor) without whose constant support this revised edition might not have been possible."

Through the Kerr Book Fund administered by the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware, copies of the book are being donated to local churches, libraries and schools.

In Chapter 1, "Centuries of Christian Persecution of the Jews," Cargas writes, "The Holocaust was the culmination in great part, of Christian teachings about Jews, of misinterpreted and erroneous theology." He reviews for us that Adolf Hitler was a

baptized Catholic who was never excommunicated by Rome, that Martin Luther wrote, "First, their synagogue or school is to be set on fire and what won't burn is to be heaped over with dirt and dumped on, so that no one can see a stone or chunk of it forever..." that St. John Chrysostom wrote, "God hates the Jews and always hated the Jews..." it is a very long history of Jew-hatred that Cargas summarizes.

In Chapter 2, "The Nazi Atrocities," Cargas reviews for us Christian actions which had their parallels in Nazi practices (partial list): Jews could not hold public office (535), Jews were not permitted to take Christians to court or be witnesses against Christians in a trial (1179), Jewish clothes had to be marked with a badge (1215), etc.

There is a fascinating and tragic account of a strong statement on behalf of Jews, written for Pope Pius XI, in 1938, that, through a series of Machiavellian machinations, never got into print. The National Catholic Reporter has written that "the publication of the encyclical draft at the time it was written may have saved hundreds of thousands, perhaps millions of lives."

Cargas writes of the actions of the

U.S. State Department, quoting Henry Morgenthau, Jr.: "Officials dodged their grim responsibility, procrastinated when concrete rescue schemes were placed before them, and even suppressed information about atrocities in order to prevent an outraged public opinion from forcing their hand..."

The book ends with specific recommendations towards reconciliation, which include, among others:

- The Catholic church should excommunicate Adolf Hitler;
- The Vatican historical archives for the twentieth century need to be opened to historians;
- We Christians need to get on our knees and repent our sins against Jewish people.

In his Foreword, Elie Wiesel asks, "How is one to understand, to explain, this Christianity bereft of charity and compassion?... The things he (Cargas) says about his Christian brothers and sisters and friends will be painful to them; one hopes they will not turn away. Thanks to this book, they will learn what others have hidden from them for so long: that the love of God is whole only if expressed through the love of human beings."

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Arts and Entertainment

Words and Music: Wizard of Oz

By STEVE COHEN

Seeing "The Wizard of Oz" on stage is something like seeing "Animal Crackers," which I reviewed in my last column.

Here again is an old creation that is identified with its original stars and with the movie screen. And here again we have today's actors copying the performances of other people.

I saw it recently at the Paper Mill Playhouse in Millburn, New Jersey. Like Goodspeed, the Paper Mill has a reputation for revivals that bring sophisticated theater-goers from Manhattan (and, in this case, from Delaware.)

Eddie Bracken starred as the wizard, and the other cast members were lesser-known professionals. Kelli Rabke, a young New Jersey native, was Dorothy.

Unlike "Animal Crackers," "Wizard of Oz" was exactly like the film. Since the movie is one of my favorites, that's good. Director Robert Johanson used modern technology to duplicate the special effects we remember from the movie: the tornado lifting Dorothy's home, the witch flying on her broomstick or on her bicycle, and witches being crushed by a house and melting into the ground.

The production has 19 sets, 175 costumes, and loads of pyrotechnical special effects. It's amazing to realize that this could never be done on-stage in 1939, and it's so easily done now. The audience excitedly applauded each scene that recaptured the film.

All the familiar songs are here, and then some. We got to hear the verse of "Over the Rainbow" and also a second-act reprise of it. There's an extra verse of "We're Off to See the Wizard" and a song and dance number, "The Jitterbug." All of this music was written in 1939 by Harold Arlen and Yip Harburg, and was cut from the film.

Some may disagree with the concept of turning a movie into a theater piece, but I don't. I'm sure that Arlen and Harburg would have written their show for the stage if the technical effects could have been realized then in the theater.

The Old Vic first brought this show to the stage in London a couple of years ago, and recorded a cast album.

"Wizard" is fun and worthy of seeing again. I hope they'll repeat it. I'd love to take small children to see it.

Ultimately, however, "Animal Crackers" is the more outstanding theater experience because it is something larger than, and better than, the movie.

.....

I saw Vincent Gardenia in one of his last performances when "Breaking Legs" played at the Delaware Playhouse a few weeks ago. He died of a heart attack the day the touring show was about to open in Philadelphia, December 9.

Steve Cohen, journalist and former broadcaster for National Public Radio, is a freelance writer for The Jewish Voice. He resides in King of Prussia.

The 72-year-old actor was a respected professional, and he played this role with warmth and conviction. The play is a lightweight comedy about mafia people who decide to produce a play written by the padrone's daughter's boyfriend. There was more humor in the premise than in the completed play.

of nonchalance and passion.

I was particularly pleased to hear the Coward material. Cole Porter songs are performed frequently, and PBS has been running a biographical program about him. But Coward is not as widely remembered, and seldom performed because it's so hard to capture his style.

And the winner is...

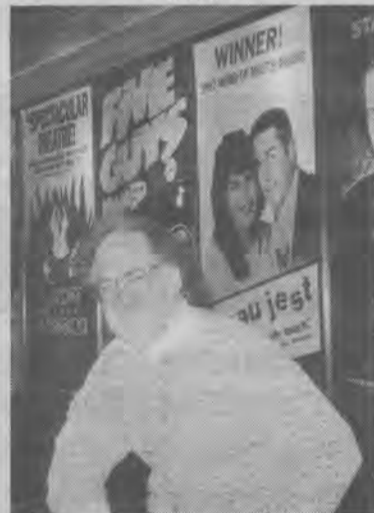
Many readers correctly answered our quiz question about Joel Grey's father. His dad's name was Mickey Katz. From the correct postcards we drew the name of one winner: Evelyn Goldberg of Wilmington.

Congratulations to Mrs. Goldberg. She was the guest of the Delaware Symphony, Steve Cohen and The Jewish Voice at last week's concert. Keep reading the Arts & Entertainment pages in future issues for more chances to win free tickets.

You can make up some of your own jokes which will be as good as most of the play. For instance: in this play when they say "break a leg" they aren't wishing you good luck.

Audiences in New York and in Wilmington seemed to enjoy it. But without Gardenia as the solid center of the action, I don't see much to get excited about. The play continues at the Forrest Theater in Philadelphia with Vince Viverito, Joseph Mascolo, Karen Valentine, Gary Sandy and Larry Storch in a character cameo.

#####



Steve Cohen

The American Music Festival presented the third and last cabaret act of their season at the Hotel Atop the Bellevue last week. The performer was David Staller in an evening of songs by "Noel and Cole" — Noel Coward and Cole Porter, of course.

Staller's childhood was spent in England, and he is best known as an actor on Broadway and on television. This background helps explain how he was able to charm the audience with his patter and with his affectionate renditions of music by those two ultra-sophisticated writers/composers.

Coward and Porter knew each other. They shared mutual friends and sometimes partied together in the Palace that Porter rented every summer in Venice. Both men wrote urbane, witty songs that captured the essence of high society. They even took turns at writing parodies of each other's work.

Staller, dressed in white tie and tails and carrying a champagne glass, looked as if he would have fit right in at one of their parties. He sang the parodies and many of their romantic standards with just the right mixture

Coward was English, and no American singer ever had a big success doing his songs. No one ever got the essence of them as successfully as David Staller. He sang, "I'll See You Again (whenever spring breaks through again)," "When you can't bear the clamor of the noisy town, Sail Away" and "I'll Follow my Secret Heart" — three great Coward songs — with just the right touch of world-weariness and sadness.

Staller included stories about the songs, and also told about his meeting Noel Coward when he (David) was a child. He remembers Coward radiating supreme self-confidence and sophistication. I too have a remembrance of Coward. It was 1961 when Coward's next-to-last musical, "Sail Away," was trying out in Philadelphia.

Two days after I saw it at the Forrest, I attended a performance of "Turandot" at the Academy of Music. I was visiting with Leontyne Price in her dressing room afterwards, while fans dutifully trooped by to shake her hand and get autographs.

Suddenly there was a commotion in the hallway: "Noel Coward is in the house," said one usher, reverently. "He's coming backstage," said another, and everyone in the dressing room froze, because Coward was such a legendary personality. Leontyne even said, "Oh my God, Noel Coward. What can I say to him?"

Then Coward appeared, dropping to his knee in front of Miss Price. He kissed her hand and said how much he simply adored her. So here was another side of Coward. He was a "humble fan" of hers and wanted to pay his respects. At the same time he was the flamboyant superstar, turning a backstage visit into a little theatrical performance of its own.

Among the Cole Porter songs were "You'd Be So Nice to Come Home To," "You'd Be So Easy to Love," "I've Got You Under My Skin" and "Anything Goes." The 33-year-old Staller is working on his first record album and preparing for a Rodgers and Hart program at the Alogonguin in New York in February.

.....

A sudden but brief illness prevented me from attending the Delaware Symphony's concerts at the Wilmington Grand Opera House last week. The orchestra's next concert will be a New Year's Eve program of waltzes by Mozart, Strauss and Lehar.



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Arts and Entertainment

PBS program: The Restless Conscience

By MORRIE WARSHAWSKI

At the end of Hava Kohav Beller's Academy Award nominated documentary, *The Restless Conscience*, a list of men's names rolls up the screen. Their professions span a broad cross-section of society - professors, theologians, politicians, civil servants, military officers, lawyers, philanthropists.

It would be hard to imagine a more diverse group. Yet, there was one thread that bound these men together. They hated what one leader had done to their country and they were willing to risk their own lives to exterminate him. These men were part of the underground in Nazi Germany that resisted Hitler's regime and that plotted for his death. All were eventually caught and murdered - most by hanging from the end of a thin wire attached to a meat hook.

THE RESTLESS CONSCIENCE is a product of Beller's nine years of research and tireless work to uncover new material and to interview friends, wives and relatives of the many resisters she profiles. Beller, who was born in Frankfurt/Main, Germany and raised in Israel, now lives in New

MORRIE WARSHAWSKI writes frequently about culture and the arts for publications throughout the US from his home in St. Louis.

York. The plodding style and pat presentation of the first half of this video may discourage many viewers.

But the last half of the work is filled with a kind of drama that would inject energy into any program. Here Beller examines and details the unraveling of the many desperate plots concocted to assassinate Hitler and how they all failed. These include General von Tresckow and Fabian von Schlabrendorff's "Project Flash," wherein a bomb set to explode on Hitler's plane never detonated, and the tragically ill-fated attempt of Lt. Col. Klaus von Stauffenberg to assassinate Hitler at Rangsdorf. There the bomb exploded, but because of its placement and the fact that Stauffenberg could only activate one of the two devices, Hitler was only slightly wounded.

Beller does an excellent job of illuminating the thinking and workings of the Kreisau Circle, a group of anti-Nazi intellectuals led by Count Helmut von Moltke and Count Peter von Wartenburg. Here was a group that was committed to discussion and non-violence until it became clear that the only way to rid their nation of the cancer of Nazism was to follow their conscience and commit an act of treason.

The documentary makes it clear that people turned against their government for a variety of reasons, and

that many Germans were not initially opposed to National Socialism. One Army soldier in the 9th Infantry Division describes his transformation as a 19-year old while watching the SS spend a day murdering 1,500 innocent Jews in Russia. "this was the moment when the bottom of everything falls out," he says. He recalls Kristallnacht and shakes his head at the inaction of both the Army, the police and fire brigades to come to the assistance of Jews during that night of terror.

A lawyer, Peter Bielenberg, describes his shock at learning that a Jewish friend and former classmate could no longer practice law. Dr. Goerdeler, the Mayor of Leipzig, became incensed when Nazi anti-Semitism resulted in the destruction of the city's statue of the famous Jewish composer Mendelssohn.

Beller details the dangerous and fruitless efforts of many resistance members to get the British to recognize the existence of an organized opposition to the National Socialists. She pays special attention to the work of Lutheran pastor Bonhoeffer. Time and again, Churchill, Chamberlain and Eden reject the resistance's plea for a sign of support.

One by one their plans fail. By the end of the war almost all were captured. Some were killed immediately. Others were first tortured, then trot-

ted through the humiliation of a public trial, and then sentenced to death by hanging. After Hans-Bernd von Haefen's execution his widow received a bill from the government for 150-marks to cover their costs.

In 1944 von Tresckow said, "The novel worth of a human being begins

only then, when he is ready to lay down his own life for his convictions." THE RESTLESS CONSCIENCE gives us a stark view of a brave group of men who realized they would be worthless without engaging in direct action, and who paid the ultimate price.

Books

"Mingled Roots..."

By BARBARA BOKEIL

Special to The Jewish Voice

In the Jewish community, the soaring rate of intermarriage has made the grandparent role more complex than at any time in past history.

Today, many grandparents are faced with the numbing challenge of transmitting their traditions and heritage to their grandchildren without alienating non-Jewish sons-or-daughters-in-law.

For grandparents who need answers, B'nai B'rith Women has just published a tactful and practical manual - the first of its kind.

Mingled Roots: A Guide for Jewish Grandparents of Interfaith Grandchildren is a highly useful 83-page volume which serves as a loving 'howto' book, offering grandparents specific suggestions for sharing their

Jewish heritage with interfaith grandsons and granddaughters in ways that do not threaten the children's parents.

Author Sunie Levin wrote this book for all Jewish grandparents seeking to build a stronger relationship with their grandchildren. Beautifully illustrated by Margaret Scott, "Mingled Roots" includes chapters covering such topics as "Grandparent Diplomacy," "What to Say and How to Say it," "What's Jewish?," "Christmas/Chanukah Celebrations," "Jewish Customs and Superstitions."

During Jewish Book Month, B'nai B'rith Women of Delaware presented gift copies of *Mingled Roots* to each synagogue library in Wilmington, Newark and Dover.

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Arts and Entertainment

TV and radio highlights December 18 - January 15

Saturday, December 19

TV: Sisters — Teach Your Children Well
NBC, 10-11 p.m.

Focuses on Frankie Reed's (Julianne Philips) recent conversion to Judaism and the role it will play in her life. She also comes face to face with anti-Semitism for the first time when the fish market owned by her husband Mitch Margolis (Ed Marinaro) is vandalized with a swastika.

In coming to terms with her outrage and anger, Frankie learns the importance of teaching her new-born son and her family members to understand and accept her religion. The episode culminates with a Hanukkah dinner that Frankie prepares for the entire family and explanation of the holiday.

Sunday, December 20

TV: Hanukkah at Bubbe's
PBS-12, 10 a.m.

Puppets are used to tell the history of Hanukkah.

TV: Hanukkah at Grover's Corner

PBS-12, 10:30 a.m.

Holiday special for children of all religious backgrounds. Led by musician David Grover and Emmy Award-winning actor Theodore Bikel, the story is about the annual celebration of Hanukkah through tales and origi-

nal songs.

Monday, December 21

Radio: The sights and sounds of Chanukah
WHYY-91 FM, 8 p.m.

Ed Asner hosts a program of music and traditional readings.

Radio: Winter Solstice
WHYY-91 FM, 11 p.m.

Ancient rituals, songs and dances celebrate the shortest day and longest night of the year. Margo Stage hosts.

Tuesday, December 22

Radio: Chanukah Lights
WHYY-91 FM, 7 p.m.

National Public Radio's Susan Stenberg and Murray Horowitz share Jewish holiday readings.

Radio: The Chanukah Story
WHYY-91 FM, 8 p.m.

The Western Wind Vocal Ensemble commemorates the Jewish holiday through music and narrative.

Radio: An Open Gate
WHYY-91 FM, 9 p.m.

An exploration of Jewish/Christian intermarriage.

Radio: Beyond 1492: 500 years of Sephardic Music
WHYY-91 FM, 10 p.m.

Host Ellen Kushner presents a music and storytelling extravaganza celebrating the rich heritage of

Sephardic Jews worldwide. Music by Voice of the Turtle.

TV: Somalia: A Country is Dying
PBS-12, 10 p.m.

Taped in August of 1992, CBS news medical correspondent Dr. Bob Arnot travels through Somalia, a country in the midst of civil war with such horrific repercussions that nearly two million people, many of them children, are threatened with immediate starvation.

Wednesday, December 30

TV: The Restless Conscience
PBS-12, 9 p.m.

Explores the activities and motivating principles of a small group of individuals within Nazi Germany who were part of the German resistance.

TV: Perlman in Russia

PBS-12, 11 p.m.

Itzhak Perlman's performances during his historic 1990 visit to the former Soviet Union. Includes excerpts from a recital in Tchaikovsky Hall, Moscow, and performance of the Tchaikovsky Violin Concerto at the Bolshoi Philharmonic Hall in Leningrad, where Perlman is accompanied by the Israeli Philharmonic Orchestra, also making its first appearance in Russia, conducted by Zubin Mehta.

Children's tape honored



Recording artists Ilene Safyan (left) and Margie Rosenthal.

National magazine Parents' Choice has awarded its 1992 Parents' Choice Honor "Award for Outstanding Children's Recordings" to "Where Dreams are Born," a collection of Jewish lullabies recorded by Margie Rosenthal and Ilene Safyan.

The announcement was made recently on a segment of ABC's "Good Morning, America" television program.

The two Portland (Oregon) women are homemakers and mothers who have parlayed their singing and guitar playing, interest in Jewish music and business experience into a recording firm that has produced more than 25,000 tapes, marketed nationally.

Rosenthal grew up in California, Safyan in Pittsburgh. Rosenthal has a master's degree in special education. After a stint teaching blind children, she began to mix music and teaching at Portland's Congregation Beth Israel's school and other area Jewish schools.

Safyan's master's in business administration led to a job at IBM. She then followed her friend into the school and preschool teaching circuit.

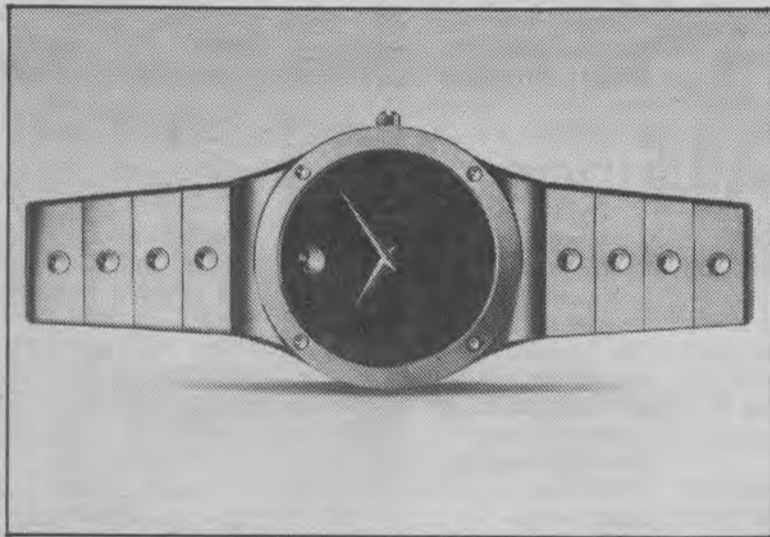
Their recording career began in 1987 after a librarian asked for a tape especially for preschoolers. The result was "It's Time to Sing," which they describe as "preschool songs for Shabbat and everyday."

After a few more recordings and requests for appearances nationwide, they began their company Sheera Recordings (the word means "to sing" in Hebrew).

For a copy of the tape "Where Dreams are Born," call SILO at 1-800-541-9904, or for more information contact Sheera Recordings, P.O. Box 19494, Portland, Oregon 97219.

Some of this information was from an article by Phil Hunt in *The Oregonian*, November 23.

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CHANUKAH

How do you spell relief: L-A-T-K-E

By TED ROBERTS

Every year our small synagogue throws its annual Chanukah party—a latke smorgasbord for adults and a carnival for the kids. Even though I'm suspicious of any meal with a vegetable as the main course, it's a day to remember. Shrieking kids run wild with armfuls of candy and plastic toys that they've won in the games while latke addicts wander through a light haze that fills the dining room and corridors of the synagogue. The haze comes from the kitchen where the ladies are frying enough golden pancakes to dull the hunger of the Maccabean Army. And there's a long line of expectant diners hoping there's not a three alarm fire in the kitchen before they can claim a stack for their plate.

Like every opportunity in life, timing is critical. It's not easy to digest this mixture of potato, Matzoh meal, and onion bubbled in boiling oil.

So when should I show up to eat? "Go early," say the eager latke lovers that haven't scored since last Chanukah. "Get 'em while they're fresh and the oil doesn't look like tar."

"Wrong," says another group. "Go later when the oil is good and hot and the Sisterhood cooks have thrown out the first three or four batches as inedible." There's always an early batch that's perfect for plugging the leak on the synagogue roof. And another that can be used for the Latke Toss—a game like Frisbee.

Ted Roberts is a columnist for The Hebrew Watchman in Memphis, Tennessee.

but made more difficult by the sloppy aerodynamics of the potato cake. Ever try to wing a latke down a 30-foot hall without touching the sides? The worst part of this contest is the first prize—a neat Saran-wrapped six-pack of...Latkes. Second prize is a 12-pack with a jar of Roloids.

But I remember last year. (Those who don't learn from history are cursed to relive it.) Last year I went late and was served from a large, soggy hillock of patties that could have lubricated a fleet of Mac Trucks.

But aside from viscosity, timing also determines who's handling the skillet. Emily may be a dedicated mother in Israel and a relentless social chairman, but her skillet skills are lacking. For 364 days of the year her only use for the kitchen is to use the counter to debox the fast food she procures for her family. It's also a convenient place to store salt and pepper and keep napkins, which are used to wipe your fingers clean when you bring in pizza. But one day a year she puts on an apron (usually backwards) and stands in front of a frying pan.

I don't want to be in the line during her shift. I'm waiting for Rosalee, who's 20 pounds overweight from snacking at her own cooking every night of the year. I'm waiting for Rosalee, who warms up for the Chanukah season by baking a latke stuffed turkey for Thanksgiving. This is as pious to me as making Matzoah ball soup when it isn't even Pesach. A gifted mother in Israel, she is.

And if I miss Rosalee's shift, I want to catch Harriet, who at least knows a skillet from a ukulele when she sees one.

After we've eaten, the glowing winner of the Latke Discus Throw—an annual event sponsored by the Junior Congregation—tells the congregation the ageless story of the "second Chanukah miracle." It's a tradition in our shul.

When the Maccabees reconquered the Temple, not only was there an oil shortage for the menorah we're told, but cooking oil was limited. Although you won't find this in Maccabees 1 or 2, it's fairly clean in oral tradition.

Only a small urn of oil sat on the kitchen counter of the Temple. The Sisterhood ladies who rushed into the kitchen—they were right behind the victorious warriors—were appalled. Hundreds of latkes had to be fried for the Temple workers and troops. Hilda, (we think it was Hilda) the sergeant who commanded the Kitchen Brigade, uttered the fateful words that ought to be printed on every 50 pound sack of potatoes. "Well, let's cook up a batch."

They did. And Hilda noticed that even after many batches, the oil was crystal clear—golden. You could have read a latke recipe on the bottom of the skillet.

The ladies turned out a half dozen more skillets full. All perfect. Not too much onion, not too much matzoh meal. Not raw, not scorched, just right! And the oil was as clear as spring water. That's when the ladies knew it was the "second miracle." They cooked through the night with that single urn of oil. Everybody got their fill of latkes. At least that's what's implied in the oral tradition.

And that's the way we tell the Chanukah story at my shul.

All kinds of Latkes

By ETHEL G. HOFMAN

Chanukah is the happy Festival of Lights. Candles are lit on the menorah, children spin the dreidl, rousing songs of victory are sung and Chanukah gelt is given. And to eat, there are latkes—glorious pancakes, crisp on the outside, moist and flavorful inside.

The custom of eating dishes fried in oil stems from the miracle at the Temple. When Judah Maccabee and his followers rededicated the Temple, they found that all the oil had been spoiled except for one small sealed jar, enough for one day. But a miracle happened and the oil continued to burn for eight days, the time needed to prepare a supply of pure fresh oil.

Potatoes were cheap and plentiful in Eastern Europe so it was natural that potato latkes became a traditional Chanukah dish. Today in Israel, soofganyot (fried doughnuts filled with preserves or sprinkled with confectioners sugar) are a popular Chanukah street snack, hot from the deep fryer.

Ethel Hofman is a certified home economist, syndicated columnist, cookbook editor and the food editor of The Baltimore Jewish Times. Copyright Ethel Hofman.

Every cook has a potato latke recipe tucked away but famous cookbook authors have their own Chanukah favorites. Mollie Katzen, author of *Still Life with Menu*, didn't like the ones she ate each year. "They had a raw potato taste and were usually heavy and soggy," she comments. She solved the problem by first slightly precooking the grated potatoes in boiling water.

To tempt our ever-changing palates and highlight foods of the New World, Elizabeth Rozen, in her book *Blue Corn and Chocolate*, offers Pecan Polenta Rounds, flavored cornmeal patties studded with pecans. Leah Loeb Fischer, in *Mama Leah's Jewish Kitchen*, cooks up a batch of Potato Chremslach, crisp balls of mashed potatoes.

MOLLIE KATZEN'S POTATO LATKES

- 2 large potatoes
- 1 medium onion
- 2 eggs
- 1/4 cup flour
- 1/2 teaspoon salt
- fresh ground pepper to taste
- 7-8 tablespoons oil for frying

1. Scrub potatoes (peeling is optional) and grate. The food processor's grating attachment does this in seconds.

2. Heat a medium sized saucepan of water to boiling. Drop in grated potato and parboil for 5 minutes. Drain in colander and rinse in cold water. Drain thoroughly.

3. Grate onion. Combine all ingredients except oil.

4. Place a heavy skillet over medium-high heat. Add 2 to 3 tablespoons oil and wait until oil is very hot (hot enough to sizzle a drop of batter on contact). Spoon in batter to form pancakes and press down to make them thin. Keep heat medium-high and fry on both sides until uniformly crisp and brown.

Note: It will take more than one shift to get all pancakes fried. Add fresh oil for each batch, making sure oil gets very hot before adding batter. Keep cooked latkes warm in 200F oven in one layer on a bed of paper towels to prevent sogginess. Makes 16 to 20 4-inch latkes.

ELIZABETH ROZIN'S PECAN POLENTA ROUNDS

- 2 tablespoons margarine
- 2/3 cup coarsely chopped pecans
- 2-1/2 cups chicken stock
- 1/4 teaspoon nutmeg
- several grinds of black pepper
- 1 cup coarse yellow cornmeal
- vegetable oil to saute

(Continued on page 25)

One religion, two cultures

By DEBBIE FREED

When two people marry they weave together a tapestry of similarities and differences. In the early stages of all relationships, differences seem to disappear or are even admired, and there is a belief that "we can work out any future problems together because we love one another." In fact, however, after a certain amount of time, the tapestry may start to unravel.

A major area of contention in an interfaith marriage may be religion. Before having children, couples are often acquiescent to each other's needs around observing religious holidays and traditions. Conflicts may arise, though, over whose family they visit or what the expectations of the religious celebrations include. One partner may also feel wounded or slighted when the other does not appreciate the importance of a certain ritual or wants the other to attend services with him/her.

As adults, we are not always aware of how influenced we are by our past.

Debbie Freed is the Family Life Education Coordinator for Jewish Family and Children's Services, San Francisco.

Sometimes it is quite obvious to us why we behave the way we do, and often it is not. Life cycle rites of passage, holidays and traditions serve as catalysts in sparking old memories often long forgotten. It is no coincidence that at the High Holidays we may be suddenly reminded of our grandparents, and how they held our hands as we walked into the awesome synagogue, filled with a mixture of legendary sounds and smells. Or that at Christmas time, the sights and smells may remind us of brightly wrapped presents under the falling pine needles of the Christmas tree.

It is often easier to be accepting and inclusive of these varied religious customs before having children together. Among the many conscious/unconscious reasons we may want a family is to relive our childhoods or even to improve upon them. Children also represent a link to the future, our past and to eternity. Religion also may have the same significance. Suddenly, one spouse or both may have an urge to celebrate certain early family religious traditions in their homes. And this may be intolerable to the other.

Some believe that for the sake of the child's identity, it is necessary to be raised with one religion. Parents choosing this path need to be supported by their extended family and community in this endeavor. More importantly, however, they need to be aware of the sadness and loss for the partner whose religion is not chosen.

In holiday-related family life education workshops, adults may unexpectedly cry about lost customs and family memories. This is true for those raised as Jews and those in

interfaith families who were raised as non-Jews. Even if one is a Jew-by-choice and observes the Jewish traditions with commitment and passion, the loss of childhood memories is never stronger than at these times.

It is important for each spouse to be able to acknowledge to themselves and their partner these feelings. Couples may fight and argue

Latkes

(Continued on page 24)

1. In small skillet heat 1 tablespoon margarine over medium heat. Add pecans and saute, stirring, until lightly brown. Set aside.

2. In medium saucepan combine stock, remaining tablespoon margarine, nutmeg and pepper. Bring to boil.

3. With one hand slowly pour cornmeal into boiling stock, while whisking or stirring briskly with the other hand. When all cornmeal has been added, turn heat to low and cook for 10 to 15 minutes, stirring often until quite thick. This is 'polenta'. Remove from heat and add pecans.

4. Spread hot polenta in a 12-inch baking pan and let cool completely.

5. With 2-1/2 inch cookie cutter, cut cooled polenta into rounds. Remove carefully with spatula and saute in hot oil until lightly browned on both sides. Makes 12 to 14. Serve with meat.

Note: For dairy meal, substitute vegetable stock for chicken stock. Butter may be used instead of margarine.

The classic soofganyot are made with yeast. This is a quick substitute.

over the question of attending a family Christmas party, for example, and take unmoving sides on the issue. The argument becomes one of power and control. What is missing is empathy and compassion. It is amazing to observe a spouse shift position while listening to the often unrecognized grief of their partner discussing what Christmas means to him/her. In that

process, it is possible to collaborate on how to handle the conflict, and perhaps to even become closer to one another.

It is also important to recognize extended family members' feelings in terms of having relatives who are not raising their children in the original family's faith. It may be confusing

(Continued on page 12)

QUICK AND EASY SOOFGANYOT

1-1/2 all-purpose flour
2 teaspoons baking powder
2 eggs, lightly beaten
2 tablespoons sugar
1/4 cup oil
1/4 cup apple juice
1/4 teaspoon salt
oil for frying
confectioners sugar to sprinkle

In medium bowl, combine flour and baking powder and make a well in center. Add eggs, sugar, oil, apple juice and salt and mix well until smooth. Pour enough oil into a large, deep saucepan to come about 1-inch deep. Heat to 350F on deep-fat thermometer or until a piece of dough is lightly browned quickly when added to oil. Place (do not drop or hot oil will splatter) spoonfuls of dough into hot oil. Fry 2 to 3 minutes on each side, turning carefully, until golden. Drain on paper towels and serve hot, sprinkled generously with confectioners sugar. makes 12 to 14.

MAMA LEAH'S POTATO CHREMSLACH

6 medium potatoes
1 medium onion, diced
2 tablespoons corn oil

4 eggs, lightly beaten
2 teaspoons salt
1/4 teaspoon freshly ground black pepper
corn oil for frying

Peel and slice potatoes and boil in salted water to cover until fully cooked (20 to 30 minutes depending on thickness). Drain and mash. Saute onion in 2 tablespoons oil until golden. Mix into mashed potatoes. Let potato mixture cool, then stir in eggs, salt and pepper. Correct seasonings.

Heat about 2 tablespoons oil in heavy frying pan. Place mashed potato mixture, a tablespoon at a time, into hot oil. Fry until golden brown on all surfaces and remove to paper towels to drain. Repeat with remaining mixture adding more oil as needed. Serve still warm. makes 6 to 8 servings.

FRESH 3-FRUIT SAUCE

1/2 pineapple, peeled and cut in chunks
2 red apples, unpeeled, cored and cut in chunks

1/4 cup cranberries
2 tablespoons honey
Place all ingredients in food processor and chop coarsely. Cover and refrigerate until needed. Makes approximately 3 cups.



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CHANUKAH

~ Chanukah ~
a Hebrew version
(translated into English)

Chanukah: Translated from the Hebrew, Yahadut, Halachah L'Maaseh, Harav Yud. Mem. Low, by Dov Seidel for The Jewish Voice.

The Holiday of Chanukah continues for eight days: from the 25th of Kislev until the second (or 3rd) of Tevet. The holiday was established by Yehudah the Maccabee and his brothers to mark the purification of the Temple from the hands of the desecrators, the Greeks and the Hellenists, and to mark the renewal of services in the Temple. According to the Rambam (Maimonides)

"(It was) in the (time) of the Second Temple, when the Kings of Greece issued a decree upon Israel and cancelled their religion and didn't permit them to use the Torah or to perform mitzvot, but rather offered their hand in the form of Mammon and their (the Greeks') daughters, and entered the Temple, and opened breaches in it, and defiled its purity. It was very sad for Israel, because of them, and the Greeks pressured them greatly, until the G-d of our fathers had compassion on them, and saved them from their hand and rescued them, and strengthened the family of the Chashmonai, the high priests, and they killed the Greeks and rescued Yisrael from their hand.and destroyed them.

It was on the 25th of the month of Kislev when they entered the Temple; they found no pure oil except for one small container (pach), and there was in it only enough oil to light (the sacred lamps) for one day. But they lit from it the arrangement of lamps for eight days, until they beat olives and brought forth pure oil. And because of this, the Sages of that generation fixed that there will be these eight days, beginning with the 25th of Kislev, days of happiness (simcha) and praise, and we will light lamps in the openings of our houses, each and every evening of the eight days to show and reveal the miracle. And these days are called Chanukah, and we are forbidden any mourning or fasting, like the days of Purim".

It seemed that the way of Antiochus was succeeding in broadening the Greek-hellenistic power. Also among the Jewish people, some, who were inclined to accept the influence of Greek culture and its idols, fell victim to its policy and became Hellenists; they came from the highest strata of the (Jewish) people. But the work of spiritual persecution and assimilation was not entirely complete. If the Hellenists gained the upper hand, the inclination of Antiochus was liable to be realized: "Go out and remove them from the nations, and the name of Yisrael will not be remembered any more"

There is no doubt that the fate of the people of Yisrael was then similar to the fate of Ammon, Moav, Philistia, and Aram, Tsor (Tyre) and Tsidon (Sidon) - great peoples, might powers, who vanished completely from the stage of history and are now absent from the chronicles of the world.

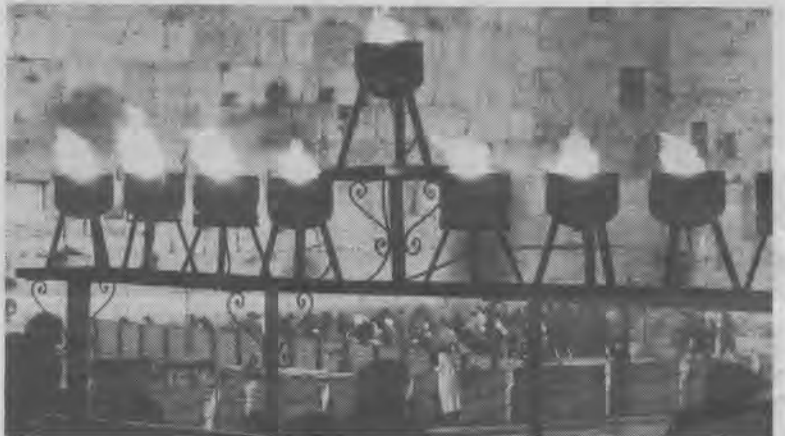
But it's reasonable that the history of the Jews return to itself: according to what happened after the period of Yehoshua Ben Nun, when the Judges

arose to rescue Yisrael from the hand of her enemies, so also in the period of Hellenism: HaKodesh-Baruch-Hu brought forth M'tityahu ben Yochanan, the High Priest, a man from the village of Modi'im and clothed him in the mantle of leader and warrior. And therefore M'tityahu drew close around him his five sons, the Chashmona'im, and a handful of warriors and with the slogan "Who is for G-d, (come) to me!" brought about a revolt against the Greek government and its culture and paganism.

Without an accumulation of weapons or ammunition, and without arrangements for training, barren of equipment and supplies, and lacking "family of the covenant" (b'nai brit), both within his ideological camp and without, M'tityahu and his five sons - Yonatan, Shimon, Yehuda, Elazar, and Yochanan succeeded in estab-

ideological and spiritual (even) in the beginning. This wasn't a "physical" struggle, and was not from a desire to establish control, was not from a desire to annex territory or to broaden the (reach of) government, but from within a desire to live in full autonomy, as Jews, and to shake off all oppression of a foreign government.

The first battle of the war ended on the 25th (khaf heh) of Kislev. This date bestowed on the holiday its name: Chanu - khaf heh - because on the 25th of Kislev they won their first rest and respite from their enemies. Then the Chashmona'im entered the Temple in Y'rushalayim in order to purify it from its impurities and return the (prayer) service to its regular path and to its former glory - as a symbol of the renewed Jewish governance. One of the symbols, which expressed the governance, was the altar.



Chanukah at the Kotel. WZPS photo

lishing a generation of "Chashmona'im" and "Maccabim" who went out without fear or awe to a battle of rescue against the Greek kingdom.

What is the source of these synonyms — "Chashmona'im" and "Maccabim." There are many explanations for this. We'll only mention that "Chashman" is a descriptive title that is attached to outstanding personalities, well-connected, who are blessed with leadership ability - and from this we derive "Chashmona'im". And "Maccabi", in accord with tradition is a descriptive title of soldiers who fight for the word of G-d, and who inscribed on their flag the verse "Who is like you, HaShem, among the gods" (The first letters of the Hebrew, mem, khaf, bet, yud, form "Maccabi").

One of the miracles which most astonished the generations of the people of Israel was the miracle of the victory of the Maccabees - according to which is said in the prayer, "On the miracles" (Al neesim), which is said in the "Amidah" prayer and in the Birkat Hamazon each of the days of the holiday, and has the prescription from the period of the Gaonim "And You, in Your great compassion, decreed and took revenge on them, and delivered the strong to the weak, the many to the hands of the few, the defilers to the purifiers, the wicked to the just, and the wanton to the hands of those who busy themselves with your Torah..."

The background to the battle, in which the Greeks were defeated, was

And this is related in the book of the Chashmona'im, aleph, daled: And they woke up early in the morning and they raised up the ohlot (offerings) on the new altar as was required. And they dedicated the altar on the same day, the altar that the Greeks had defiled, and they praised HaShem with song, with harps, with flutes, and with cymbals. And they fell on their faces and praised HaShem, that they were given strength and deliverance, and they celebrated the dedication of the altar eight days, and they raised up ohlot (offerings) and thanks with happiness in their hearts...and there was great happiness in all the congregation of Yisrael, because HaShem had removed the disgrace of the nations from them. And Yehuda commanded his brothers and all the congregation of Yisrael to celebrate the dedication of the altar on the 25th of the month of Kislev, eight days, every year, in praise and thanks to HaShem.

According to the Book of the Chashmona'im, bet, eight days were established for the celebration of the event because this marked the completion of the dedication of the Temple. The days were to be celebrated "with joy as with the celebration of Succot...with branches of myrtle, and branches of citrus trees in their hands" and with praise.

In our days, we establish the mitzvot of the dedication (Chanukah) with the lighting of candles, with the reciting of "Hallel" and with the prayer "Al Haneesim" (on the miracles).

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OPERATION EXODUS...THE COMMITMENT CONTINUES

CHANUKAH IN RED SQUARE -- Vadim, an 11-year-old at a Moscow Jewish school with Israeli teachers from the Jewish Agency, lights a menorah from the JDC. Jewish Agency and JDC outreach to the former Soviet Union is made possible by your contributions to Operation Exodus and the UJA/Federation Annual Campaign. Photo by Richard Lobell.

Clip 'n Save A HANUKKAH RITUAL FOR OUR TIME

These meditations, based on a "classic" Hanukkah hymn or text, are designed to be read on each of the nights of Hanukkah before the candles are lit. They reflect the relevance of Hanukkah to the mood, spirit and situation of our people during this year of Operation Exodus.

LIGHTING THE HANUKKAH CANDLES

The kindling of the lights is the most significant ceremony of the Festival. It should be observed in a spirit of reverence and solemnity and in a beautiful and impressive manner.

- 1. The Hanukkah candles should be kindled after nightfall. The Menorah should be placed near the window for public view.
2. On Friday night the Hanukkah candles are kindled before nightfall and before the Sabbath candles. On Saturday night, they are kindled after the conclusion of the Shabbat.
3. On the first night, place one candle in the Menorah at the extreme right. Light the Shamash (the auxiliary candle) and recite the blessings. With the Shamash, light the candle in the Menorah. On the second night place two candles in the Menorah and so on, adding one candle each night of the festival. The candles in the Menorah are kindled from left to right.

HANUKKAH BLESSINGS

(Recited after the Shamash is lit but before the other candles are kindled)

ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצוותיו וציוונו להקליק נר של חנוכה:

Baruch Ata Ah-do-nai Eh-lo-haynu Melech Ha'olam, asher kid'sha-nu b'mitz-vo-tav vitzi-va-nu l'had-lik navor shel Hanukkah.

Blessed are You, O Lord our God, Sovereign of the Universe, who has sanctified us with Your commandments and commanded us to kindle the light of Hanukkah.

ברוך אתה ה' אלוקינו מלך העולם שפעשה נסים לאבותינו וציוונו להקליק נר של חנוכה:

Baruch Ata Ah-do-nai Eh-lo-haynu Melech Ha'olam, she'asa ni'sim la'avotaynu ba'ya'mim ha'zeman ha-zeh.

Blessed are You, O Lord our God, Sovereign of the Universe, who performed miracles for our ancestors in days of old in this time of the year.

(On the first night only)

ברוך אתה ה' אלוקינו מלך העולם שנתת לנו נרות חנוכה וציוונו להקליק נר של חנוכה:

Baruch Ata Ah-do-nai Eh-lo-haynu Melech Ha'olam, she-het-va-nu, v'ki-y'mo-nu v'hi-gi-a-nu la'zman ha-zeh.

Blessed are you, O Lord our God, Sovereign of the Universe, who has kept us alive, sustained us, and permitted us to celebrate this season.

READING FOR THE FIRST NIGHT

Hanerot hallalu anakhnu mailekaim (from Tractate Soferim 20:6):

These lights which we kindle tell the story of freedom: freedom from Greek oppression and from the cruel persecutions our people were made to suffer in the days of Antiochus.

Just as the Maccabees wanted to be free to serve God alone, may we dedicate ourselves to serve our people and humanity by helping to bring freedom to all, and teaching by example our devotion to the God of our salvation.

READING FOR THE SECOND NIGHT

She-azzah nitzim la-avoteynu (from the second Hanukkah candle blessing):

"God performed miracles for our ancestors in those days."

God's miracles are with us today, too. Sometimes we are so close to them, we either miss them or take them for granted. The creation of the State of Israel in 1948 and the exodus of Soviet and Ethiopian Jews are new miracles in our own time. By supporting our brothers and sisters--those in Israel and those still yearning for our homeland--we acknowledge that God's miracles are fulfilled by human deeds. Through our deeds, we give praise to the eternal God, Maker of ancient and modern miracles.

READING FOR THE THIRD NIGHT

Oy lee, lamah yoo-ladi-tee (from Megillat Hanukkah 2:6-13):

"Woe is me," Mattathias said when he saw the horrible crimes of the Greeks in Judea and in Jerusalem. "Why was I born to see this--the crushing of my people, the destruction of the holy city--and to sit still while it is surrendered to the enemies, the holy place into the hands of foreigners?" And then he gathered his sons and neighbors. They armed themselves and defeated their foes.

When we think about how our people have suffered in this century, it is hard not to despair. And we are troubled still. Outbreaks of anti-Semitic violence here and abroad are increasing.

Let us not lose hope. Like Mattathias, let us affirm, "God is with me. I shall not fear!" And, like Mattathias, let us be ever vigilant, ever among the defenders of our people.

READING FOR THE FOURTH NIGHT

Yi-Yerushalayim sh-mamah, kha-midbar hayatah (from Megillat Hanukkah 3:45):

"Jerusalem was deserted, like a wilderness, none of her children went in or out." Thus was the holy city as Judah Maccabee and his brothers prepared for battle.

The Maccabees were shocked by the appearance of the empty city. But they gathered together and prayed and planned. They recalled how our ancestors were saved from Egyptian bondage, and the memory gave them strength.

This Hanukkah we resolve to stand in solidarity with our people in Israel. We promise that we will not desert Jerusalem. As we come together, our frustration with the hard challenges that face us will be transformed into faith in the One who liberates and saves Israel.

READING FOR THE FIFTH NIGHT

Ya-yarev kavod l'ama (from Megillat Hanukkah 3:3-9):

Judah Maccabee "increased his people's glory far and wide," winning many battles and securing victory for our people. In a world filled with evil, the Maccabees enabled our people to stand tall.

In our violent world, we Jews stand proud because of Israel's might. But over and over again, we have witnessed the victory of the few against the many as Israel has defended its people.

We pray for the peace of Jerusalem and Israel, keeping in mind God's word to Joshua, who led our people into the Holy Land: "Be strong and resolute; do not be terrified or dismayed, for the Lord your God is with you wherever you go."

READING FOR THE SIXTH NIGHT

Mee yi-ma-layt ge'yuroi Yisrael (from the folk song; Hebrew by Menashe Ravina, English by Ben Edidin):

"Who can recount the things that befell us..." What a thrilling story Hanukkah tells! The revolt against religious persecution, the purification and rededication of the Temple in Jerusalem and the development of ways to preserve Judaism in a world of alien cultures.

May our faith be as strong: may we too marshal the ability to resist assimilation, using our faith to measure what is good and what God requires of us--justice, righteousness, humility, wisdom, a compassionate heart and a charitable hand.

READING FOR THE SEVENTH NIGHT

Ma-oz tzur yi'shu-a-tee (from the anthem by Mordecai ben Isaac):

"Mighty Rock of my salvation, praised beyond compare, You are our God and Deliverer. When the Greeks assailed us in the days of the Hasmonians, breaking through the defenses, profaning the pure oil, You wrought a miracle from the remaining container, causing our sages to decree eight days of singing and rejoicing!"

The memory of Hanukkah has given strength to our people. They understood that they would prevail, "not by might, nor by power, but by God's spirit."

This is the spirit that sustained Russian, Eastern European and Ethiopian Jews through the dark years of oppression and exile. Now they are at freedom's door, and we must ensure the success of their Exodus by strengthening Israel's economy and providing jobs for these newcomers. We must help give the story of their salvation a happy ending.

READING FOR THE EIGHTH NIGHT

Kindle the taper like the steadfast star
Ablaze on evening's forehead o'er the earth:
Send through the night its luster till afar
An eight-fold splendor shines above the earth.

(From the poem, "The Feast of Lights," by Emma Lazarus [1849-1887])

These words set the mood for this final night of Hanukkah with its "eight-fold splendor." We proclaim the miracles of this season; the victory of the Maccabees, the renewal of our faith, the triumph of the spirit. In every age that followed this victory, "a hero, a sage," inspired by these achievements, has emerged to lead us into a brighter future.

We, too, are privileged to see and to help make miracles happen in our own time. Through Operation Exodus, we build a brighter future for our people.

May we be worthy members of our noble and glorious House of Israel. May the blessing of peace be upon Israel and all of God's children. Amen.

Clip 'n Save

Happy Chanukah

from the Board of Directors and Staff of the Jewish Federation of Delaware

CHANUKAH

When Grandpa brought home the tree

By LAURA BERNELL

CAMPBELL, Calif. (JTA) — Anyone growing up Jewish in America has memories of how it felt to be the Jewish kid in the neighborhood at Christmas time.

Throughout most of my childhood in Albuquerque, N.M., my brother, sister and I simply accepted that while we lit the menorah candles in our home and received a few pieces of Chanukah gelt, our neighbors lined sidewalk and rooftop with colorful bulbs and anticipated bounteous presents to appear under the Christmas tree.

Every Dec. 26, all the kids in the neighborhood — including us — gathered on Art and Chuck's porch across the street. And everyone — except us — showed off their bounty from the day before.

Somehow, it seemed okay. Our singularity seemed normal — until the winter of 1956 when our mother's father came to live with us for a while. I was 6, my brother 8, my sister 10.

Grandpa was an Orthodox Jew who had come to America from Romania. While he stayed with us in Albuquerque, he maintained his Jewish observances. Every Saturday morning, he walked the few miles to Albuquerque's one synagogue. My mother kept our home as kosher for him as was possible in a town without a Jewish butcher.

I remember Grandpa as a kind, soft-natured soul, always with a twinkle behind solemn eyes. He was a carpenter by trade, and worked while in Albuquerque, so we were used to his comings and goings.

He regularly left in the mornings

with his toolbox and returned in the middle of the afternoon, had a glass of schnapps, and took a little nap. One day in December, Grandpa left the house very early, without his toolbox.

In less than an hour, he was back and, as always, stopped to kiss the mezuzah before entering the house. When he walked through the door, we were completely unprepared for what we saw. Into our living room, our Orthodox Jewish grandfather, yarmulke on his head, dragged a fresh pine Christmas tree!

With the Yiddish accent he never lost, he addressed my mother's questioning eyes: "You live in a Christian community among Christian people. Everyone in your neighborhood has a Christmas tree. So — your children, they should have one, too."

And he let the tree drop at my mother's feet.

To defy my grandfather was almost unthinkable. And yet, to have a Christmas tree in our home was also almost unthinkable.

We silently waited to see what would happen next.

"I'm sorry, Pa," our mother said to

her father. "But the children don't need a Christmas tree since they don't celebrate Christmas," and she dragged the tree out the back door and left it to dry up in the backyard.

To this day, my mother questions her response. "I didn't want to confuse you kids, but I often wonder if I did the right thing." I think she did.

My grandfather's generation of American Jews — mostly immigrants from Eastern Europe — were afraid of being different. But by the time my mother's generation became parents, they had begun to trust that in America, it might be okay to be different.

"My father felt that — he didn't want you kids to feel different, to feel like 'greenhorns,' so he brought you the tree," my mother recently told me. "He wanted you never to feel left out."

Helping children feel different without feeling left out is the same challenge facing Jewish parents today.

"Many Jewish children have a kind of uncomfortable sense of being in the wrong place during the Christmas season," said Cynthia Himmelfarb, former director of Jew-

ish Family Services in Los Gatos, California.

But if children come to the season liking and accepting themselves, as individuals and Jews, they can rejoice in the joy of their Christian friends, Himmelfarb said.

In most Jewish homes, Chanukah is a simply celebrated festival. The flames of the menorah candles look diminutive flickering against the backdrop of Christmas lights framing houses and high-rises all over town.

But looking deeper, the rabbis see something that belongs to all celebrants of the season, a common strain of humanity that runs through and joins these two winter holidays.

One rabbi put it this way:

"Both holidays respond to the need to find light and hope during the darkest season of the year. They both seek that light and hope within. They both have their spiritual origins deep within the history of humankind, long before there was a Judaism or a Christianity.

"There have always been festivals at the darkest time of the year that involved affirming hope and lighting lights," the rabbi said.

Happy Hanukkah

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A New Year's wish...

By ERICA MEYER RAUZIN

Rosh Hashannah is the spiritual new year, but January 1 is the turning point of practical renewal, of renewing club memberships, school tuition, subscriptions and calendars.

Any project with a clear beginning, middle and end seems tidy, and so it is with the calendar year. January One is the line drawn in the sand: last year isn't allowed to cross. Although our spiritual ledger may have turned over a fresh page last September, our practical ledger is waiting for us to underline 1992's last figure and add everything up.

My favorite part of this is acquiring new calendars. I love the promise of an untouched calendar, from big picture book calendars sealed in cellophane to pocket-sized booklets in thin vinyl covers. We scatter calendars throughout our house as part of our perpetual search for better organization, the pledge of the first week in January.

The Jewish wall calendar listing the holidays and the Sabbath candle-lighting times has been in the kitchen since September. That calendar is our home's internal clock, the daily weave of the baby sitter's schedule, the school's winter vacation schedule, the countdown for Passover.

My second grader has her own diary and her own calendar, 12 glossy posters of mountains accompanying big sheets for each month so she can record her dates with her cousins and her Brownie meetings. I use a weekly calendar, myself, because using a monthly one seemed to make my life go by too quickly.

The people who design picture-poster calendars must not use them much, because they never leave

enough space to write anything. The graphics are beautiful, but the date boxes are too small.

When you are seven years old, a wall calendar isn't enough. Your handwriting is expansive and a little wobbly. You need room to reflect, to sharpen your pencil and start over several times. To meet that need, we gave our daughter her first diary, a pretty white leatherette book with pastel pages and a flimsy brass lock. The lock is her favorite part because it gives the illusion of protecting the diary from her four-year-old sister. Of course, the four-year-old can't read, but it's the principle of the thing.

Actually, this particular diary doesn't have a high level of privacy anyway, because although our daughter has provided all the writing in it, so far, on demand, my husband and I have provided all the spelling.

New Year's Day always brings me renewed resolve as a diarist as well, but my ambition peters out during the year. I get a new diary each year, but I have established an unfortunate pattern: my family is well documented in January and February, cursorily commented upon in May and June, and barely annotated in November.

For years, I have used the same looseleaf calendar and datebook for business. It is well organized, but it isn't tidy anymore. Even when I insert new calendar pages, I'm still faced with old address sheets, blueprints of a mobile society, married by addresses erased and replaced, phone numbers lined out and written over. Contemplating the technical renewal of New Year's, I'm ready to rewrite these lists, although I fear my enthusiasm would flag somewhere around the "L" or "M" pages, leaving half my friends neatly listed and the other half mired in chaos.

The looseleaf system makes it easy

to become up-to-date, to insert a clean sheet, to make a week better just by recopying it. I never considered a change until someone gave me a beautiful leather-bound calendar book. The gold-edged pages have sections for schedules, do-it lists and diaries. It includes an almanac of useful charts, an address section and a place to note everyone's clothing sizes and birthdays.

This elegant volume promises an overwhelming amount of organized adulthood. I am almost afraid to make a mark in it for fear I'll start something I'll have to maintain. That's the nature of New Year's, the threat balanced by the temptation, the fear of slipping back balanced by the rare opportunity to move forward with optimism.

Late one night a couple of weeks ago, we took our seven-year-old diarist outdoors to look for shooting stars during a meteor shower. Before hand, we explained how scientists knew the meteor shower was going to happen and we gave the scientific explanation for shooting stars.

"Do you have any questions," I asked my daughter as we went outside.

"Just one," she said, "What are the stars shooting at?"

Ah, I don't know, sweetie. Brighter skies, maybe. Fresh chances. New starts. Those are all part of a Happy New Year...

And we hope yours is just that, a streak of light soaring toward the heights.



Erica Meyer Rauzin is a syndicated columnist who resides in Miami Beach.

Synagogue Life

The Rabbi Writes

By **RABBI DAVID B. KAPLAN**

Temple Beth El, Newark

The first night of Hanukkah is December 19. At times, it has been a very minor holiday, but in America, because of its proximity to Christmas, it has taken on great importance. I would not suggest that we can go backwards. We as Jews seem to need something to call our own when the rest of the country is celebrating a holiday which has no meaning for us.

I would suggest, however, that if we are going to participate in a major celebration of Hanukkah, that there are better and more appropriate ways than just giving gifts and lighting candles. It is true that Hanukkah is called the festival of lights. The word "Hanukkah" however, does not mean lights or joy, but "dedication." If this season is to have real meaning for us as Jews, and not just be a haven from the Christmas cheer, then we must make an effort to give the holiday its meaning.

There is an old Jewish saying, "It is hard to be a Jew!" It isn't that it is difficult to be born a Jew, or to say one is a Jew. In Judaism, it is not what we say, but what we do that is important. On Mt. Sinai, we said, "We will do and we will listen." Action is the operative word.

In the Book of Maccabees, Mattathias describes his philosophy when he says, "Though all the nations that are under the king's dominion obey him and fall away from the religion of their ancestors, yet will I and my sons and brethren walk in the covenant of our ancestors. God forbid that we should forsake the Torah. Whosoever is zealous of the Law and maintains the covenant, let him follow me."

I am not suggesting that everyone become Orthodox. This is not a polemic against intermarriage, nor am I advising everyone to be strictly Kosher or Shomer Shabbat. I am a liberal Jew and as such have a different way of being Jewish than my more traditional sisters and brothers.

The point is that no matter how one decides to be Jewish, one must convert one's thoughts into action. It is not enough to say, "I am proud that I was born Jewish even though I don't do anything that is Jewish." Being Jewish is like breathing; it must be done continually. It must affect the way we live.

One can do this through prayer, study, and preservation of the Jewish people by affiliation and work with various Jewish organizations. I do not consider gourmet Judaism a sufficient effort. Even those of us who feel we are highly involved in being actively Jewish need to take time to reevaluate our performance. Recent events and surveys around the world and in the United States indicate that anti-Semitism is far from dead. There may be fewer bigots plotting our downfall, but anti-Jewish sentiment continues. We need to ask ourselves, what are we doing to protect ourselves and plan for the security of the next generation?

In short, what I am suggesting for all of us is that we give Hanukkah a real reason for being celebrated in a truly Jewish fashion. Along with lighting the candles, playing dreidle, eating latkes, and whatever other family traditions we may have, we also need to ask ourselves each night, "How can we become more committed Jews?" Then we too will be followers of Mattathias.

A happy and committed Hanukkah to all.



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 18TH — 4:20 PM
 25TH — 4:23 PM
JANUARY
 1ST — 4:29 PM
 8TH — 4:35 PM
 15TH — 4:42 PM

Two religious groups merge: FTOR and UTJ

By **LAINIE BLUM-COGAN**

NEW YORK (JTA) — Swimming against the tide of polarization among American Jewish religious movements, two groups have announced the formation of a new rabbinic body that brings together like-minded traditional rabbis from the nearest poles of the Conservative and Orthodox movements.

The Union for Traditional Judaism, a right-wing break-off from the Conservative movement, has agreed to unite with the Fellowship of Traditional Orthodox Rabbis, a group of left-wing Orthodox rabbis, to create a rabbinic body under the auspices of the UTJ.

The membership of the Rabbinic Fellowship voted unanimously in favor of Morashah as the new name at the first meeting of the group held in Manhattan November 8-10.

MORASHAH (heritage) is also an acronym in Hebrew for *moetzet rabbanim shomrei halakhah* which translates as "council of rabbis, promoters of the halakhah."

Rabbi Ronald Price, executive vice president of UTJ, said, "Through this agreement we have taken a major step toward unifying the traditional halachic community and marshaling the resources available therein, to teach open-minded observant Judaism to the entire Jewish community."

The essential feature of the agreement, according to Price, is the expansion of the UTJ Rabbinic Services Committee into a body that will serve the broader professional needs of all member rabbis.

The new rabbinic group will provide rabbis with support services, including continuing Torah education programs, professional conferences and other features to be developed according to the needs expressed by members.

The outgoing president of the FTOR and new co-chairman of the UTJ rabbinic group, Rabbi Mark Kunis, said, "Now that we're combined, we have a much larger base of congregations and rabbis, and we'll be able to offer more support for each other."

The Morashah will "function under the umbrella and as part of the union," said Price.

Unlike the rabbinic associations of the major movements, the Keness will not have its own administration separate from that of the union.

Rather, the Keness co-chairmen will serve as members of the Union board. "That way, we can avoid the duplication of things we've seen in other groups, where you essentially create a series of institutions that tend to compete with one another," said Price.

Both FTOR and UTJ are splinter groups that broke away because of dissatisfaction with major religious movements.

The FTOR was founded five years ago by a group of modern Orthodox rabbis who were concerned with their movement's drift toward the right.

UTJ members separated from the Conservative movement in 1983 in protest of what they saw as Conservatism's insufficient emphasis on halachah, especially as evidenced in the movement's decision to ordain women as rabbis.

While FTOR was solely a rabbinic body, the UTJ is a direct-member-

ship organization with a constituency of 8,000 lay families and 300 rabbis. The integration of FTOR will add nearly 100 rabbis to UTJ's rabbinic group.

The Rabbinic Keness will have formidable entrance requirements, including a credentials review and an examination in Jewish practical law, which is unique among the major rabbinic associations, according to Price.

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Synagogue Life

Holidays in Albuquerque - a different experience

By STEVE COHEN

I travelled to Albuquerque, New Mexico, for Yom Kippur. The main reason was to worship with my bride's family. An unplanned bonus benefit was the chance I got to see the differences between the Southwest and the East Coast Jewish communities.

It's not just that the landscape is different. In New Mexico the people are more aware of the surrounding desert and mountains and they incorporate that landscape into their worship.

Late on Yom Kippur afternoon,

during Ne'ilah, when the prayer says "My eyes look up to the mountains," I looked up and there, indeed, were the mountains. No stained glass window insulated us from the outside world. Instead, there was a picture window. And right outside the window rose the 10,000 foot high Sandia Mountains.

When the prayer book said, "The day is ending; the sun is setting," the congregation could see it happening right through the large window: the orange and purple sunset reflecting from the hilltops.

The sanctuary was that of Congre-

gation Albert, founded in 1895 and named for the father of one of its first benefactors, Albert Grunsfeld. The rabbi is Paul Citrin, who has lived in the East and who has found greater contentment in the Southwest.

Albuquerque is one of the oldest cities in the United States, founded by Spanish traders in 1706 as a rest stop on the trail from Mexico City to Santa Fe. The area was Spanish until the 1840's, and was one of the last areas to become part of the United States. It didn't become a state until 1912.

Its growth has been spectacular. In 1900 Albuquerque's population was only 6000, while Philadelphia's was over 1,000,000. By World War II Albuquerque had grown to 35,000 — just a little more than Dover, Delaware, or King of Prussia, Pennsylvania. Since then it has multiplied more than ten times. Albuquerque is now a city of 385,000 ... the largest city in New Mexico.

It has grown because of its beauty, its warm, dry climate and its casual, friendly lifestyle.

Many easterners picture New Mexico as sandy desert, similar to Arizona. But it's different. It's "high desert," more rock and hard brown earth than sand. Albuquerque's altitude is 5700 feet, the same as Denver, which advertises itself as the "mile high city."

Most of Albuquerque is a flat plateau, with fields of sagebrush. Occasionally you see tumbleweed tumbling down the roads. On the east the Sandia Mountains rise precipitously, towering 5000 feet above the plateau. On their top are aspen trees, turning gold in the autumn air. To the north are the Sangre de Cristo Mountains, the foothills of the Rockies. The so-called "high road" leads through these mountains from Santa Fe to the arty town of Taos.

Three hundred miles to the southwest is Los Alamos where the first atomic bomb was built and tested, and White Sands national monument. To the southeast are Carlsbad Caverns, the world's largest bat caves.

The geography is very much to the point of this story. Jewish worship is involved with the geography. And sight-seeing and art are two of the main hobbies of the people I met.

Art is a major part of Southwestern culture, especially Indian pottery. Lia Rosen is one of a growing number of Jewish artists who try to combine Southwestern prehistoric motifs with Judaica. They make religious objects with clay, and they blend Indian designs with Hebrew lettering. The synagogue displays local art and uses local earthtones and turquoise color schemes.

New Mexican architecture combines Spanish style with American Indian colors and materials. That's appropriate because the population of the area is a mixture of Hispanic, Indian and Anglo. I found to my surprise that New Mexico contains the largest percentage non-Caucasian population of any state.

There were some Jews among the very first settlers, although even they did not know it. Apparently their

parents or grandparents had become marranos to escape the Spanish Inquisition, and the children were educated in the Catholic religion. But many years later, in New Mexico, some of the Catholic descendants began to wonder why their family lit two candles every Friday night. Some of them, now called crypto-Jews, are investigating their heritage and trying to bond to the Jewish community.

The shuls and hawrot are the only places where they can bond and identify.

I noticed another distinction when I worshipped in Albuquerque: the large number of multi-ethnic and multi-cultural faces. These obviously are Jews by choice, now members of the congregation. The rabbi told me that the degree of intermarriage there is 70% (compared to nationwide estimates of 52%).



High Holidays in Albuquerque

In 1846, when the United States went to war with Mexico, a Prussian Jewish trader named Solomon Spiegelberg accompanied the American troops. His four brothers followed, and they soon set up a chain of dry goods stores.

Among other early Jewish settlers were "Navajo Sam" Dittenhoefer, who was a good friend to the Indians, and Solomon Bibo, from Poland, who apparently was an even better one. Sol married the daughter of the Acoma Indian chief and became governor of the tribe.

In 1880, a German-Jewish merchant named Charles Ilfeld, a member of my wife's family, opened a Western version of Wanamaker's in Santa Fe.

Ilfeld loaned money to the archdiocese to help build the Cathedral of St. Francis. Instead of interest, Ilfeld required that the church put the Hebrew letters for God on the arch over the main entrance. So we have the unique spectacle of Hebrew lettering on the front of this cathedral that today still dominates the main square in Santa Fe.

The Albuquerque B'nai B'rith lodge established in 1883 was the first Jewish institution in the Southwest, and a few years later B'nai B'rith founded a cemetery. Congregation Albert was built in 1899, the first Jewish house of worship. It is Reform, and there is now also a conservative synagogue and a couple of hawrot.

There are no Jewish neighborhoods in Albuquerque, unlike every East Coast city that I know of. And there are no kosher restaurants or delicatessens. Those who want kosher have formed a cooperative that flies in kosher meats.

There's no Jewish community center and there are no Jewish country clubs. Rabbi Citrin says that, because of this, the Jews of Albuquerque are more devoted to their congregations.

Jewish women who grew up in Albuquerque tell me that it was hard to find Jewish boys to date. It was even hard to find another Jew in your classroom.

My wife says that she was the first and only Jew to some of her classmates. "It's hard to realize that I was the only basis they had for knowing what a Jew is," she says. "Their whole idea of 'Jew' depended on me."

Bagels came to Albuquerque only recently. There's now a store called New York Bagels, owned by a Christian New Mexican by the way, that sells chile bagels.

When Rabbi Citrin came to Albuquerque 15 years ago there were 325 families in the congregation; now there are 625. One of the reasons for the growth has been the influx of Jewish families from other parts of the country; another reason is innovative worship.

Fifteen years ago many Jewish people didn't take off from work on the second day of Rosh Hoshanah. Now many more of them do, so they can attend outdoor services in the Sandia foothills. I arrived too late to be there, but attendees tell me that it's an intimate experience being so close to nature and to God.

Services are informal, with individual congregants reading prayers aloud. During services you can smell the incense of the nearby pinon trees and see the glow of Aspen leaves. Colorful hot air balloons drift above, for this is the season of the annual Balloon Fiesta, the world's largest such event. Afterwards the families share juice and coffee cake.

While on the subject of food, it's customary to break the Yom Kippur fast with tortillas and huevos rancheros rather than our familiar lox and cream cheese. Different, for me, and fun. The whole experience was a revelation, so to speak, culturally as well as religiously.

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Announcements and Events

Dear Rachel

Chabad Lubavitch plans Chanukah holiday programs

With Chanukah fast approaching, Chabad-Lubavitch announces various communal holiday programs.

Saturday night, December 19, the first night of Chanukah, Chabad will sponsor the Public Menorah Lighting and celebration at the giant Menorah adjacent to Macy's in Christiana Mall. The program will start at 7:30 p.m. with entertainment and fun for the whole family.

Traditional Chanukah songs will be sung, and dreidles, latkes, raffles balloons and Chanukah gelt will be distributed to all participants. The annual "Dreydel Championships" will take place after the lighting.

Sunday, December 20 at 12:30 p.m. the award winning radio program "Miracle of the Maccabees" will be aired on WJBR (1290 AM). The program will be replayed again on the following Sunday at the same time.

At 4:30 p.m. there will be a Chanukah program at the Kutz Home. All friends and relatives are invited to participate.

At 7:30 p.m. Chabad will host a Latke party and talk for all Russian Jewish immigrants. For many this will be their first celebration of the holiday commemorating religious freedom. Rabbi Michael Lifshin, himself a recent Russian arrival, will ex-

plain the Holiday, history and significance and will then speak on his experiences as a Soviet immigrant coming to the U.S.

Monday, December 21: At 4:30 p.m. there will be a Chanukah program at the Foulk Manor South Nursing Home. All friends and relatives are invited to participate.

Tuesday, December 22: At 7:30, the Vogels will once again host the annual Latke Party at 1306 Grinnell Road, Green Acres, Wilmington, and is open to the entire community.

Wednesday, December 23: At 7:30 p.m., Chabad of University of Delaware and Newark will be having an "Open House" and Chanukah Party at 208 Cheltenham Road, Oaklands. The evening will provide an opportunity for the Newark community to get to know the new Rabbi and his family.

Sunday, December 27: At 1 p.m. there will be a Chanukah party for children featuring the fabulous "Segal Puppet Theatre and Company" at the Wilmington Jewish Community Center. There will be prizes, refreshments, and raffles. Admission is \$3.

During Chanukah, volunteers will also visit patients in area Hospitals, as well as visits to Jewish inmates in the Correctional facilities. Menorahs will be seen in supermarkets and area

Hospitals (Wilmington, Christiana, St. Francis and A.I. Dupont) with the cooperation of Jewish doctors and The Medical Center. The Menorah at the Delaware Memorial Bridge will bring the message of Chanukah to the tens of thousands daily. For more information on programs or for Chanukah Guides and kits, please call Chabad at 478-4400.

From Rabbi Chuni Vogel, Director of Chabad-Lubavitch.

Puppeteer at Beth El

On January 15 and 16, Temple Beth El of Newark will have as its guest Marilyn Price, Jewish puppeteer and storyteller from Chicago. Marilyn travels extensively all over the country as a master in the art of Jewish stories and hand-made puppets. She appeals to all ages and gears her message and technique to her different audiences.

Price will do a presentation on Friday evening at Shabbat Services at 8 p.m. On Saturday morning, beginning at 10 a.m. she will be meeting with children from kindergarten through confirmation age at different times to share her wisdom

Dear Rachel,

Three years ago, my husband was diagnosed with **Alzheimers Disease**. I did everything I was supposed to: went to clinics, support groups, read all the books, and made sure I continued to have a life of my own separate from taking care of him. As is to be expected, my husband's condition has worsened slowly over the years. He wanders, so I can't leave him alone, and he gets very restless in the evening. I can see the time coming, down the road, when I won't be able to take care of him at home.

I expected all this. "Harry" and I talked about this when he still could, and he told me it was okay to get other people to take care of him if I couldn't. The whole thing was awful, and I did my grieving in that first year after we learned what was happening. What I don't understand is why I feel so terrible now. Nothing that is happening is really new or unexpected, but I feel depressed and tired all the time. And guilty when I get angry at Harry, because he can't help what he is doing, and I know that is normal. But I feel so empty inside. Why? Why now?

Wife of Forty-Four Years Minus Three

Dear Wife,

Acute loss, acute grieving. Chronic loss, chronic grieving. As you lose Harry bit by bit, you mourn him bit by bit. Everything you are feeling is normal, horrible, and the only way you can come to terms with the losses you are experiencing. Harry sounds like he was quite a guy. These last three years have been years of losing Harry the husband, and replacing him with Harry the patient. Instead of wife, you are nurse and caretaker.

While your depression is understandable, it can be helped. Go back to the Alzheimers support group. Get a physical from your doctor to see if there are any medical conditions causing or contributing to your depression. Consider counseling. Your misery can't help Harry. Getting on with your life, with all its pluses and minuses, can help you.

Rachel

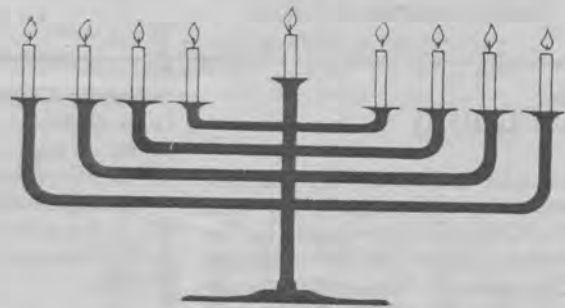
Send letters to "Rachel, c/o Jewish Voice, 101 Garden of Eden Road, Wilmington, DE 19803." Names and details will be altered to protect your privacy.

and humor.

This program is being sponsored by Temple Beth El and the Newark Committee of Jewish Federation of

Delaware. The community is invited to participate.

Call the Temple office at 366-8330 for more information.



Best wishes

for a

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Calendar of Events

DECEMBER
Sunday _____ **20**
ORT Family Chanukah Celebration for ORT families and new Ameri-

can families with young children from the former Soviet Union. Holiday songs, crafts and refreshment at the Wilmington Jewish Community Center. For reservations, call Michelle Engelman at 475-7418. Free for

children of ORT members and New American guests; \$2 per child for non-members.

Wednesday _____ **23**

Senior Center of the Jewish Community Center of Wilmington Candlelight Dinner and Chanukah Party, 5:30 p.m. Diwall - Festival of Lights program. Registration required. Call Ray Freshman at 478-5660 for more information.

B'nai B'rith Klutznick National Jewish Museum family celebration, noon to 4 p.m. gallery tours; telling of the Hanukkah story; hands-on-crafts demonstrations; children's sing-a-long featuring Robyn Helzner; Hanukkah video program; refreshments. 1640 Rhode Island Avenue, NW, Washington, DC (Metro: Farragut North). For reservations (space is limited) call 202-857-6583. Children must be accompanied by adults.

National Museum of American Jewish History "Being Jewish at Christmas" family entertainment program, 11 a.m. to 3 p.m. 55 N. Fifth Street, Philadelphia, 215-923-3811. Admission \$2.

Thursday _____ **24**

Youth and Family Department of the Jewish Community Center of Wilmington Winter Camp program begins for children in kindergarten through sixth grade. For more information call Michael Grossman at 478-5660.

Thursday _____ **31**

Jewish Community Center of Wilmington Community New Year's Eve Party with the John Lewis Orchestra. Kosher catering by CaterKart Cuisines. Cost is \$75 per person. For more information or to purchase tickets call the JCC at 478-5660.

Third Annual Matzo Ball, sponsored by the Society of Young Jewish Professionals, Deja Vue, 22nd & M Street, NW, Washington, D.C., 8 p.m. Admission \$15 in advance, \$20 at door. For tickets call Ticket Express at 800-370-0101 or for more information call 202-728-3877.

JANUARY

Saturday _____ **9**

Prejudice reduction workshop sponsored by Pacem in Terris and the National Coalition Building Institute/Delaware Chapter, 9 a.m.-4 p.m., Newark Center for Creative Learning, 401 Phillips Avenue, Newark. Experiential workshop that shows participants how to identify misinformation carried about themselves and others, how to heal emotional wounds resulting from mistreatment and how to reclaim the power to challenge all forms of discrimination. Open to persons 16 and older. Registration fee on a sliding scale, scholarship aid available. Registration includes lunch. To register or for more information call 656-2721, Pacem in Terris. Deadline for registration is January 6. In-service credit available for teachers.

Sunday _____ **10**

Sisterhood of Congregation Beth Emeth, Wilmington, breakfast meeting, 9:30 a.m. featuring guest speaker Yvette Rudnitzky, a feminine therapist, speaking on "Reinterpreting Eve in the Garden." She will also discuss her personal involvement in "Feminism and Judaism." For reservations call Lisa Alper at 477-0321 by January 5.

Sunday _____ **17**

Men's Club of Temple Beth El, Newark, breakfast meeting, 9:30 a.m. featuring guest speaker Emily M. Barnett, executive director of the Interfaith Housing Task Force, speaking about the background of the task force and the community and financial partnerships that have been working effectively in the area.

National Museum of American Jewish History, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-3811 exhibit: "The American Jewish Experience." Reopening of the Museum's permanent exhibition with new artifacts about Jewish settlement in this country from 1654 to present.

National Museum of American Jewish History, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-3811 exhibit through January 3: Contemporary Artifacts, the twelfth annual show and sale of ceremonial Judaica, theme of freedom and liberations. Features approximately 100 works by 56 leading crafts artists.

National Museum of American Jewish History, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-5984, exhibit through March 15: "From Saloniaka to Curacao: A

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Chanukah House at The Children's Museum...See "Ongoing" under Calendar of Events.

Ongoing

Chanukah House, 542 Fifth Avenue (corner 45th Street), New York, 212-CHILDREN, sponsored by The Jewish Children's Museum through December 27: Features 20-foot animated windows of Chanukahs past and present, candle-lighting by children from around the world, a larger-than-life Judah Maccabee and a video of the Chanukah story projected on a gigantic screen. Visitors can make dreidles and extract oil from real olives. Sunday, December 20, the world's largest latke will be served. Hours Sunday, 10 a.m.-8 p.m., Monday through Thursday, noon-9 p.m., Friday 11 a.m.-2 p.m., Saturday, 8 p.m.-midnights. Free admission. The Jewish Children's Museum, a project of Jewish Children International, is scheduled to open to the public in Manhattan in 1994. It will be a center in which children can explore Jewish history, values and tradition in an inter-active learning environment.

B'nai B'rith Klutznick National Jewish Museum, 1640 Rhode Island Avenue, NW, Washington, DC, 202-857-6536, exhibit through mid-February: Stone, Wood, Oil and Water: Sculpture and Painting by Sy Greser, Leon Bibel, Paul Fux, and Chaim Nahor. Special display of Hanukkah menorahs, newly acquired as part of Museum's permanent collection.

Sephardic Odyssey." Prepared by Gratz College focusing on the archives of Isaac Emmanuel (1899-1972), a Sephardic scholar and rabbi who authored works on the history of the Jewish communities of Curaca, the Caribbean, and his native Sahnika, Greece.

The Calendar of Events is a community service of The Jewish Voice. The Calendar of Events is an expanded version of the Community Calendar (monthly) for events between publication dates of nonprofit organizations and agencies whose meetings or events are open to the general public. Entries are due on the Copy Deadline, published in each edition of The Jewish Voice. Please include day and date, time, place, brief description and contact person.

Naches

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We want to hear from you! Whether it's a birth, bar or bat mitzvah, wedding or anniversary announcement, an honor, award or special occasion in your family life, include us on your mailing list!

There is no charge for printing notices or photographs, but notices must be submitted in writing.

Lessin

Harvey and Irene Lessin of Wilmington announce the birth of their grandson, Ryan Edward Lessin, on November 20.

Ryan is the son of Alan and Lisa Lessin of Port Orange, Florida, and the great-grandson of William and Eleanor Lessin of Claymont.

Klee

Lisa and Doug Klee of New Castle announce the birth of their daughter, Sarah Lavor, on December 5.

Grandparents are Mona and Jack Mandell of Wayne, New Jersey, and Lee and Richard Klee of Mishawaka, Indiana. Great-grandparents are Hilda and Meyer Lavor of Passaic, New Jersey.

Kattler

Steven J. Kattler, D.P.M., of Newark, has earned Diplomate status from the American Board of Podiatric

Surgery and is Board Certified in Foot Surgery.

Dr. Kattler is a member of the surgical staff at Southern Chester County Medical Center, Riverside Hospital and St. Francis Hospital. Dr. Kattler is actively involved with the residency program at Riverside Hospital, and a member of the adjunct faculty staff at the Pennsylvania College of Podiatric Medicine.

Miller

Jill and Bart Miller of Denver, Colorado, announce the birth of their son, Jeffrey Emmet, on November 10.

Grandparents are Phyllis and Robert Kerson of Wilmington and Sylvia and Irv Miller of Flagler Beach, Florida.

Beth El confirmation planned

Temple Beth El's Confirmation class (Newark) will be spending the weekend of January 29-31 at Camp Pinemere in the Poconos.

The them for this year is "Living in Two Worlds." Students will explore

with Rabbi David Kaplan what it means for a Jewish teenager to be part of the secular community as well as being a member of the Jewish community.

This special weekend sponsored by Temple Beth El and a Newark community grant from Jewish Federation of Delaware is open to students in Grades 8-10 who would like to have a Jewish Shabbat experience in a camp setting.

Call the Temple office at 366-8330 for more information.



Announcements and Events

Chabad Lubavitch lecture planned

Chabad-Lubavitch announces the continuation of its adult lecture series on Tuesday, December 29 in the Wilmington Jewish Community Center at 7:30 p.m.

Rabbi Dr. J. Immanuel Schochet, will be the guest lecturer and his title will be "Judaism and Messianism - Fact or Fiction?"

Schochet was born in Switzerland, where he received his early education. Upon the completion of his Rabbinic training at Yeshiva in Brooklyn, he pursued his post secondary education at Waterloo University, Canada. Schochet holds several degrees in religion and a Ph.D in philosophy.

He is currently the spiritual leader of the Kielcer Congregation in Toronto and professor of philosophy at Humber College. He is also visiting professor of bio-ethics at University of Toronto and of Jewish Philosophy and Mysticism at Maimonides College.

He is the author of over twenty books and numerous articles in pro-

fessional publications. Schochet is an adversary of cults and missionaries and is a frequent guest on radio and television.

The lecture is open to the entire community and there is no charge. For more information please call the Chabad office at 478-4400.

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*under the supervision of the Va'ad Hakashurth

Obituaries

Sam Sandal

Sam "The Cake Man" Sandal, 79, of Wilmington, died December 7 of heart failure in Christiana Hospital near Stanton, where he was a patient.

Mr. Sandal earned his nickname through his business, a wholesale distributor of bakery products in Wilmington. He retired in 1975 and worked part time for First State Security.

He was born in Russia and immigrated to the United States in 1922. He was a former member of Civil Air Patrol and Aircraft Owners and Pilots Association. He was a member of Montefiore Mutual Benefit Society and life member of Delaware Association of Police and Delaware Association of Chiefs of Police.

He is survived by his wife of 55 years, Thelma G.; two sons, Harvey of Sierra Vista, Arizona, and Alfred of Newark; a daughter, Helene Jouan of Newark; two sisters, Bertha Colonna of Paradise, California, and Frances Kirshner of Wilmington; and four grandchildren.

Instead of flowers, the family suggests contributions to Leukemia Society of America Inc., Delaware Chapter, 824 Philadelphia Pike, Wilmington 19809, or American Heart Association of Delaware Inc., 4-C Trolley Square, Wilmington 19806.

Bertha Jacobs

Bertha Jacobs, 84, formerly of Philadelphia, died December 8 at Philadelphia Geriatric Center, Philadelphia, her residence for four years.

Mrs. Jacobs' husband, Martin, died in 1977. She is survived by a daughter, Renee Brams of Wilmington; a brother, Bernard Solomon of Philadelphia; a sister, Ann Kravitz of North Miami Beach, Florida; two grand-

sons; and a great-grandson.

Instead of flowers, the family suggests contributions to Delaware Lung Association or Temple Beth Emeth.

Bessie Canky Lewis

Bessie Canky Lewis, 74, of Wilmington, died November 28 of cancer at Wilmington Hospital, where she was a patient.

Mrs. Lewis, a homemaker, was a member of Phi Alpha Theta, Jewish Community Center, Congregation Beth Shalom and its Sisterhood, and

The Kutz Home Auxiliary.

She is survived by her husband of 51 years, Robert A.; a son, Jeffery M. of Wilmington; a daughter, Linda L. Kornreich of Parsippany, New Jersey; a brother, David L. Freedman of Miami Beach, Florida; a sister, Lena C. Levy of Wilmington; and four grandchildren.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom or American Cancer Society.

Sima Aserkoff

Sima Aserkoff, 84, of Delray Beach, Florida, and formerly of Brighton, Massachusetts, died November 29.

She is survived by her husband, Abraham; a daughter, Nancy Sherr of Kennett Square, Pennsylvania; a son, Dr. Ralph Aserkoff of Weston, Massachusetts; and four grandchildren.

Instead of flowers, the family suggests contributions to Congregation Beth Shalom, 18th and Baynard Boulevard, Wilmington, DE 19802.

Talks

(Continued from page 1)

In fact, Rubinstein appeared to deny Israeli press reports that a State Department official had offered to submit an autonomy proposal to help bridge the gaps between the two sides.

The eighth round of talks was due to conclude Thursday with meetings between President Bush and the members of the various delegations. Bush had hoped his intervention would inject momentum into the process, which has flagged since the U.S. presidential election.

In the same vein, an unusual show of support for the peace process was

shown Tuesday by a prominent Arab American organization and a leading Jewish American group.

Henry Siegman, executive director of the American Jewish Congress, and Khalil Jahshan, executive director of the National Association of Arab Americans, held a news conference in downtown Washington to announce a joint initiative in support of peace.

The two issued a joint statement that called the current talks "the best chance in our lifetime for a secure, comprehensive and lasting peace."

They said the stakes are too high to risk letting the opportunity for

resolution slip by.

In addition to the main sponsors, the Jewish groups represented included the American Israel Public Affairs Committee, American Jewish Committee, Anti-Defamation League, B'nai B'rith International, Jewish National Fund, National Jewish Community Relations Advisory Council, United Jewish Appeal and U.S. Holocaust Museum.

The Arab groups included the Palestine Affairs Center, American Muslim Council, U.S.-Arab Chamber of Commerce, Arab-American Institute, Arab Women's Council and United Palestinian Appeal.

Unrest

(Continued from page 1)

He said the government had been "prepared to hold contacts" with the kidnappers.

But in Amman, Jordan, a spokesman for Hamas said the Israeli government had never seriously intended to negotiate, only to buy time. At the same time, the spokesman said the decision to kill Toledano had been made by the group that kidnapped him, not by Hamas leaders outside the country.

Rabin said 1,200 Hamas leaders and activists throughout the administered territories had been arrested since the kidnapping Sunday. He urged Israelis to demonstrate maturity and restraint, and avoid panic and violence.

But in Lod, police wrestled with Jewish demonstrators, led by out-of-town radicals of the extremist Kach movement, who sought to attack Arab inhabitants of the town.

Toledano's body was found by a Bedouin woman named Fatima from a tribe encamped just off the main road between Jerusalem and Jericho. She ran back in fear to the camp, and her husband, Nasser, with the tribal chief, drove to the nearest Israeli Civil Administration office to inform the authorities.

Toledano was bound at the wrists and still wearing his green border police uniform. Police pathologists declined to give a precise time of death, but indications were that it had been on Sunday, some hours after his kidnapping.

On Sunday, the kidnappers had left a message at an office of the International Red Cross, demanding the release of the imprisoned Hamas leader, Sheik Ahmed Yassin, by 9 p.m. that night as their condition for Toledano's return. Yassin himself

went on Israel Television to urge the kidnappers not to kill their victim.

"Neither Ahmed Yassin, nor Ahmed Jabril, nor Yasir Arafat will move us from here — we are here to stay," a somber-voiced Rabin told the Knesset. "We will suffer setbacks, bite our lips and carry on. Neither stones nor bullets will make us move. Terror has no chance against us."

Rabin said the army and security services had been instructed to conduct a "merciless" war against Hamas and its accomplices "within the framework of the law."

There should be no question of "interpretation" regarding the resoluteness of the instructions given to the army, the premier said, clearly anxious to ward off criticism by the right-wing opposition that the government and the army had been too soft or too slow in cracking down on the rising wave of shootings in the administered territories.

The territories were sealed off from Israel proper Monday, and there was no sign by Tuesday night that this measure would be eased imminently.

Rabin, nevertheless, was attacked by David Levy of Likud, the former foreign minister. Referring to Rabin's announcement that 1,200 Hamas activists had been rounded up, Levy asked: "Where have you been till now? Why haven't you done this before now?"

Opposition leader Yitzhak Shamir, recuperating at home in Tel Aviv after cancer surgery, asserted Monday night in a televised interview that the security situation had degenerated since Rabin came to power beyond anything experienced under the Likud.

That assessment was challenged by Labor ministers, who cited infatid statistics for the years 1990 and 1991 to argue they were worse.

But certainly in terms of the public

mood, the present time is a nadir. Many blame the government, and many others voice a fear that the problem of the territories appears insoluble. Exacerbating this mood are reports from Washington that the peace talks, concluding their eighth round this week, are making negligible progress and are unlikely to achieve any real advance until the new U.S. administration takes over and works itself in.

The bleak mood in Jerusalem has given renewed momentum to the "Gaza-first" school, sources say. Several Cabinet ministers have urged the prime minister to consider announcing a departure date from the Gaza Strip, say in 18 months time, and put the onus on the local leadership to set up a self-rule arrangement by then, with or without the West Bank.

But both Rabin and Foreign Minister Shimon Peres are firmly opposed to a unilateral withdrawal by Israel, divorced from the ongoing peace process.

On the far right of the political spectrum, the Moledet party called for the deportation of Hamas activists and for the institution of the death penalty in cases such as the kidnap-murder of Toledano.

The Judea and Samaria Council, representing the sentiment of settlers in the West Bank, blamed the incident on the government's "mad rush to the peace table."

On the far left, too, the mood was tough and somber. Yossi Sarid, the Meretz bloc's Knesset caucus chairman, called to "do everything necessary to stamp out terror."

In New York, the Conference of Presidents of Major American Jewish Organizations condemned Toledano's murder as "a depraved, mindless act of terrorism clearly designed to sabotage the current Arab-Israeli negotiations."

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Cuomo

(Continued from page 1)

"When we think of 'friend of the Jews', Mario Cuomo certainly comes to mind," commented Dombchik. Referred to as the "greatest speaker of our time" by various civic and political organizations, Cuomo will share his insights about the upcoming presidential administration and his reflections of a recent visit to Israel.

As the Executive Director of the Conference of Presidents of Major American Jewish Organizations since 1986, Malcolm Hoenlein is the chief

Unraveling

(Continued from page 3)

It is in the Palestinians' best interest to begin autonomy now in order to start the clock ticking toward the day when they can begin negotiations on the final status. Sadly, the Palestinians have proven themselves far better at making demands than decisions. The irony is that if they did decide to accept Israel's offer, progress on final status issues could move quickly and in their favor, said an Israeli negotiator, "because the U.S. position is so much closer to their position on that than it is now."

The Palestinian tactics could bring down the one Israeli government most willing and anxious to make peace with them. Those Palestinians who say Rabin is not doing enough and wouldn't mind toppling his government fail to understand that the alternative is not Yossi Sarid and his far left Meretz bloc but another Likud government like the one Israeli voters threw out last June 23.

There is a growing concern that some influential Israeli doves, including in Rabin's own government, may be undermining the prime minister by encouraging Palestinian intransigence.

"One reason the Palestinians are holding out is the perception that the negotiators in Washington are offering less than the left wing of the [Israeli] government is talking to them about," said a senior Israeli negotiator. "The Palestinians say they are frustrated because they compare what they hear at the table and what they hear from friends on the Israeli left."

Rabin's government is undermined by a feeling of chaos in Israel. It stems from a perception that the government is not doing enough to deal with the problems facing the country, and public patience may be wearing thin from both directions.

The prime minister is getting criticized from the left for not doing enough to make peace with the Arabs. And he is getting hit from the right for offering too much to the Arabs and getting nothing in return, and for his seeming inability to halt the rising terrorism and a rekindled intifada.

If the peace talks are to be kept from unraveling, the United States will have to show new leadership by disabusing the Palestinians of unrealistic expectations that President Clinton will deliver Israel for them. He must not fall into the trap of stepping into the negotiations or putting forth his own proposals. At a future stage there may be a place for increased American involvement, but for now what is desperately needed is for the Palestinians to leave the fantasy to Disney and face reality.

professional representative for the organized Jewish community. The Conference serves as the official voice of American Jewry through its network of the top 50 national Jewish organizations including the Council of Jewish Federation and the United Jewish Appeal.

Previously, he served as the founding executive director of the Jewish Community Relations Council of Greater New York, the central coordinating agency and representative body for major Jewish organizations in the New York area. Prior to that, he was the founding executive director of the Greater New York Conference on Soviet Jewry.

For more information about these

events or the other Campaign Week '93 events being planned, see the

centerfold supplement to this week's Voice or contact Seth Bloom, JFD

Acting Executive Director, 478-6200.

University

(Continued from page 1)

student under this code knowing that it is now illegal to do so.

The Senate voted 30-15 to delete the hate speech code following a debate.

"If the code was too strong and illegal for prosecution, remove it," commented Coonin. "But at the same time take the necessary corresponding step to replace it with a less restrictive regulation. Now there is a vacuum."

According to Klaff, this decision does not completely mean that the University has no alternatives. "Outside of verbal there is still some redress. The University can certainly still prosecute an act of violence such as painting a swastika on a building. This is defacing property, not harassment."

Klaff added that the sentiment at the Senate meeting for those who voted to lift the ban was "not that it wasn't needed, but that it wasn't

enforceable." For those who voted against lifting the ban the mood was "it may not be enforceable but it's still needed."

An attempt to send the code back to committee to be rewritten failed 17-30.

Instead, the Senate voted unanimously in a non-binding resolution to encourage "all in the university community to improve the climate of respect, tolerance and intellectual richness..."

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For additional information, please contact Jane Goldberg, New Year's Eve Chairperson at (302) 762-3465.

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- ★ Whirlpool, Steam and Sauna Facilities
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- ★ Large Outdoor Swimming Pool
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