The SWISH WOLGE

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5762 Celebrating the Beauty of a Brand New Year

Bursting Free

Turquoise acrylic, textures on fiberglass, over etched lucite over wood and found object.





A Teardrop to History

Copper and black acrylic textures over fiberglass Star of David, over etched lucite over wood.

These artistic expressions of hope for the New Year have been created by Delaware artist and art educator Judith Schwab. She is a recipient of two Delaware State Art Council individual artist fellowships. Ms. Schwab's artwork may be previewed at her website: www.judithschwab.com or in person at the Bellevue Art Center through September 29th.

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COMMUNITY CAPITAL CAMPAIGN UPDATE

Agencies Assess Future Needs

By Lynn Edelman Editor

5762 dawns. As we ready to usher in a new year we turn inward. It is a time to examine our lives and chart our course for the future.

The Community Capital Campaign Planning Committee has been engaged in a similiar process of introspection, evaluation and goal setting. In past editions of the Jewish Voice, we addressed the role of the Jewish Federation of Delaware in planning for the future needs of the Delaware Jewish community. We discussed the significance of

the Population Study conducted by Federation consultant Jack Ukeles and demonstrated how study data led to the development of increased programming in the rapidly-expanding greater Newark area.

In this edition, we will focus on the work of the Federation Committee charged with the awesome task of developing a blueprint for the future of all the JFD constituent agencies. Karen Morris, a partner in the Wilmington law firm of Morris and Morris, was asked by former Federation President Leslie Newman to serve as the "architect" of this complex process.

For more than two and a half years she worked with the staff and lay leadership of Albert Einstein Academy, Delaware Gratz Hebrew High School, The Milton and Hattie Kutz Home, Hillel, the Jewish Community Center and Jewish Family Service-helping them to build a consensus and plan for their present and future capital needs.

"As a result of the Population Study, each agency had begun to realize that they would face significant capital needs," said Morris. She explained that data released from Ukeles' study indicated a critical need for markedly increased adult education, senior

citizen and teen programming.

In her meetings with the agencies, Morris helped them to determine where they overlapped in these services and to define the synergy in their relationships.

Ukeles worked one-on-one with individual agencies to construct a model for future growth and development. Each agency engaged in the painstaking process of evaluating the various aspects of services currently provided and projecting what additional services might be needed

over the next ten to fifteen years.

This collaborative planning process forged a tremendous

bond between the agencies. "They discovered that they were not islands and could achieve the optimum results for their constituents by working together," Morris observed.

She saluted the staff and lay leadership of Federation and its agencies for bringing this planning process to fruition.

Morris has found her involvement in the process to be exhilarating. "It is a tremendous feeling to help give voice and vision to our community's agenda for the future," she concluded.

In the next edition: Agency leadership chart their course for



Jack A. Markell

Israel Bonds Honors Markell

The Delaware Committee of State of Israel Bonds will honor State Treasurer Jack A. Markell on Sunday, September 16. The 5:30 p.m. reception and dinner will be held at the Delaware Art Museum in Wilmington.

Markell will receive the Declaration of Independence Award in recognition of his lifelong support of the Israel Bonds program to build and develop Israel's economy.

This Newark native has personally

invested in Israel Bonds since the age of 13 and has frequently visited the Jewish State.

Markell has served as Delaware's Treasurer since 1998. Prior to his election, he held a number of senior management positions with McKinsey and Company, Nextel Communications and Comcast Corporation.

Toni and Stuart B. Young will serve as Dinner chairs along with Michael A. Begatto, president of the Delaware AFL-CIO. Honorary chairs include Governor Ruth Ann Minner, Lt. Governor John C. Carney, Jr., Senator Joseph R. Biden, Jr., Senator Thomas Carper, U.S. Representative Michael N. Castle, New Castle County Executive Thomas P. Gordon, New Castle County President Christopher A. Coons and Wilmington Mayor James M. Baker are Honorary Chairs of the event.

Admission to the dinner is \$75 per person. For additional informa-

tion or to make a reservation, contact Lynne Cohen or Elaine Saylor at 1-800-752-5671.









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From the entire staff of

The EWISH VOICE

May we all be inscribed in the book of life

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EDITORIAL

Life Is Precious

Observant Jews pray each morning and evening-giving thanks for the many blessings that G-d has given us. By sanctifying each day we learn that life is a precious and oftentimes fragile gift that should be enjoyed to the

The men, women and children of Israel know all too well the challenges of living life in the volatile atmosphere of a region beset by conflict. Yet they refuse to cower in the face of snipers bullets and terrorists bombs. They go about the business of their daily lives with courage and dignity. By openly traveling to school, work, or synagogue-by enthusiastically enjoying the nation's restaurants, museums and beaches, our Israeli brothers and sisters have sent a powerful signal to those who seek to destroy them.

Let us send a signal that we stand behind them and beside them. During the next few months, we have three important opportunities to express our love of and allegiance to

Next Friday and Saturday is Solidarity Shabbat. Across the country, rabbis have prepared special sermons and pulpit messages to rally support for the Jewish State in this time of crisis. The Rabbinic Association of Delaware enthusiastically supports this project and has planned programs for all of the First State's synagogues.

On Sunday, September 23rd the Delaware Jewish community will board buses bound for New York City-the site of a major Solidarity Rally in support of Israel. Spend the day amidst hundreds of thousands of Jews (and countless other non-Jewish supporters of Israel) from all over North America and show the world that Israel is supported and valued. Check out this edition of the Jewish Voice for details about departure times, locations and speakers.

Finally, we ask you to seize the opportunity to see first-hand the majesty and splendor of our Jewish homeland. Travel with your fellow Delawareans October 20-28th to Israel for a Federation sponsored mission. It's an adventure that will enrich your lives as Jews and will reassure our fellow Jews in Israel that they are not alone.

To reserve a space on the bus for the Solidarity Rally or to find out more information about the October Mission to Israel, call the Jewish Federation of Delaware at 302-

On behalf of the staff and Editorial Committee of this newspaper, I want to express my heartfelt wishes for a happy and

La Shana Tovah

Lynn Estelmen

LETTERS TO THE EDITOR

Cantor Thanks Community For Support

Many of my friends and family spend three or four winter months in Florida; I spent them at Johns Hopkins Hospital in Baltimore. It was hardly a vacation, it was more of a nightmare. I couldn't possibly have gotten through those months without all of your love, calls, cards, email, tz'ddaka and, above all, your prayers.

My entire family joins me in our sincerest appreciation. I am aware that this type of "thank you" message is a bit impersonal but it is the only practical way I can come up with to tell you how much you have helped me.

Throughout my long ordeal I kept thinking of the verse from "Hallel", "I shall not die but live and continue to sing of God's glory!"

Please keep us in your thoughts and prayers; I can't tell you how much they mean

> Todah Rabbah, Cantor Norman and Naomi Swerling

Medicare Reform Article Misses The Mark

The July 20th piece by Ilene Diamond on so-called "Medicare Reform" is a hopelessly biased analysis. A group called "Citizens for Better Medicare" is in the pocket of the far right Bush administration and the pharmaceutical houses who fear real Medicare reform. True Medicare reform would include voluntary prescription drug coverage as an entitlement under this comprehensive federal program.

The article claims that "overall, Delawareans are supporting Breaux-Friest..." The author offers no proof of this allegation. The plan in the article is a subtle attempt to subject Medicare beneficiaries to private sector drug coverage

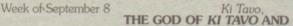
"Citizens for Better Medicare" doesn't want to see any more entitled coverage under Medicare. In plain English, their plan would allow private insurance companies and the drug manufacturers to offer Medicare benefici-

aries drug coverage for monthly premiums, including deductibles and co-pay features, all outside of traditional Medicare coverage and federal controls. Just watch the prices soar along with the premiums.

On the other hand, drug coverage under Medicare as an entitlement would allow the government to offer a universal voluntary plan for a fixed premium that could only be adjusted for inflation. In addition, Medicare would establish a formulary which is a list of prescription drugs. And Medicare would then negotiate deep discounts for Medicare's 43 million bene-

Articles planted in a variety of publications by so-called public interest groups often have suspect agendas.

Irv Levitt, Dover Mr. Levitt is a retired District Manager with the Social Security Administration



THE GOD OF KI TAVO AND OUR GOD

Deuteronomy 26:1-29:8

Keith Stern

PARSHA PLACE

Years ago, while concluding Friday night services, I turned, as I always do, to the Mourner's Kaddish. To my utter dismay, scribbled across the middle of the page was the imprecation "To hell with the world." (In fact, the unknown author used a much harsher phrase that is unprintable here.) After getting over the initial shock of seeing my siddur desecrated, I couldn't help but note the stunning irony: Scrawled over words of blessing and the affirmation of God's omnipresence were the dark tentacles of a curse.

And this is the very point of the above anecdote, although not of the anonymous blasphemer, namely, our lives are never static, never one color or one dimension. At any given moment, we are reaping the bounty of blessing while simultaneously staring straight into the eyes of the Angel of Death. Both blessings and curses are our companions in this world.

This week's Torah portion, Ki Tavo, tries to make sense of this phenomenon. It is known as one of the two tocheichah (rebuke) texts, the other being B'chukotai. It begins with a number of beautiful blessings (Deuteronomy 28:3-14) that express simple, bucolic hopefulness, for example, Blessed shall you be in the city and blessed shall you be in the country" (Deuteronomy 28:3) and "Blessed shall you be in your comings and blessed shall you be in your goings." (Deuteronomy 28:6) There are also blessings for fertile fields and wombs as well as for rain.

These gentle blessings are followed by the tocheichah, a long list of curses (Deuteronomy 28:15-68), whose number (traditionally the rabbis count ninety-eight of them!), ferocity, and sheer horror swallow up the delicate and kind blessings in the same way that the emaciated cows devoured the fat ones in Pharaoh's dreams. They state that death, disease, destruction, cannibalism, servitude, outliving one's children, pestilence, and untold suffering will all surely descend upon us if we do not listen to God and obey the mitzvot.

Trying to ascertain from where these blessings and curses come is a complicated business. Of course, our biblical author posits a very straightforward bromide: If you obey God, the Holy One will bless you; if you disobey God, the Holy One will curse you. Many people believed and still believe in this form of reward and punishment-in a mighty, awesome, and terrifying God. However, I have to believe that there always were (and still are) more than a few people who did not accept this moral calculus. They knew that they rarely deserved the dire straits through which they have passed or, for that matter, the great success they may have achieved

We go through life with the blessings and the curses. Sometimes the curses blot out the blessings and sometimes the blessings shine with a light so intense that the curses seem to shrink and fade away. But the blessings and the curses are always present. That is our existential truth. And what helps us keep our balance is the knowledge of God's loving presence in our lives and the strength we derive from that love.

So as we arrive at this week's parashah on the cusp of the New Year, we recall the strict and eternal antiquarian Judge of Ki Tavo, But we also confidently proclaim that our God is not the Ki Tavo-style God who would "delight in causing you to perish and in wiping you out." (Deuteronomy 28:63) No, the God to whom we pray is not the fierce, vengeful warrior of the curse. The God to whom I pray is a nurturing, loving, and forgiving God who gives us strength and hope and who enables me to count my days-as well as my blessings-to attain a heart of wisdom.

Rabbi Keith Stern is the spiritual leader of Temple Beth Avodah in Newton Centre, MA.

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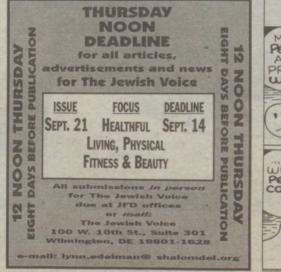
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FEDERATION FOCUS

Shalom From Arad/Tamar

This past year has been a great test for all of us, you in the States and us in Israel. You have shown your heartfilling support with the Solidarity Missions and all of the emails that you have sent.

We are coming upon a New Year and with this, we hope will dawn a new era of health, happiness and above all peace from within Israel and from without-across all of our borders.

We here in Arad/Tamar want to thank all of you, our Partners, for being there when we need you.

We want to offer you and your communities a unique opportunity to connect with us while experiencing the fresh air and beautiful climate of our area. Join us for the Dead Sea Cross-Country Bike Race in the area of Mount

Sdom on November 16-17 or participate in the 20th Dead Sea Half-Marathon on February 9th in Ein-Gedi Spa. For details about either event email Yaacov Akrish at <u>vaacova@yahoo.com</u>.

As you may know, we have been running a volunteer program in the region for the past four years. During the past year, there have been many cancellations. Please consider connecting with the wonderful people of Arad/Tamar and volunteer for two to three weeks. Judy Wortman, Federation's executive director, can tell you more about the many volunteer opportunities available.

La Shana Tova-A happy, healthy and peaceful New Year to us all.

Shmuel Kaplan and the Staff of Partnership 2000.

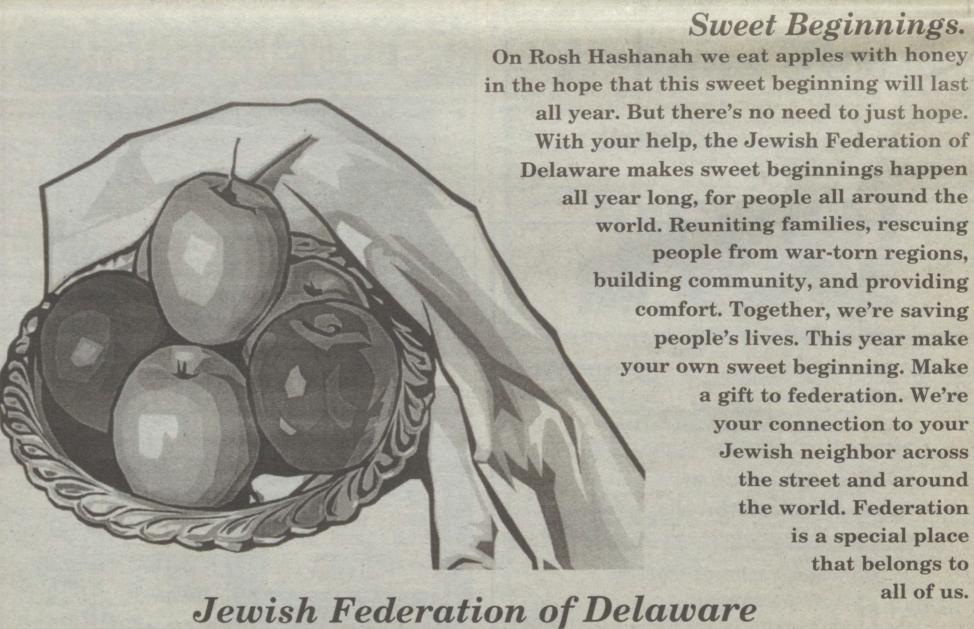


Make A New Year's Resolution

Spend nine days of 5762 in Israel and demonstrate your solidarity with our Israeli brothers and sisters. Reiko and Barry Kayne will lead a delegation of Delawareans on a journey of a lifetime. You'll visit the eternal city of Jerusalem, tour the Golan Heights, Safed and spend a day touring Arad/Tamar, Federation's Partnership 2000 community. PLUS, you can choose from a variety of optional excursions including Caesarea, Beit-Shearim and Masada.

The cost is just \$1199 per person based on double occupancy and includes round-trip airfare from New York, deluxe accommodations, transportation, guides and most meals.

For additional information, call Amalia Snyderman, Campaign Associate at 427-2100, ext. 30.



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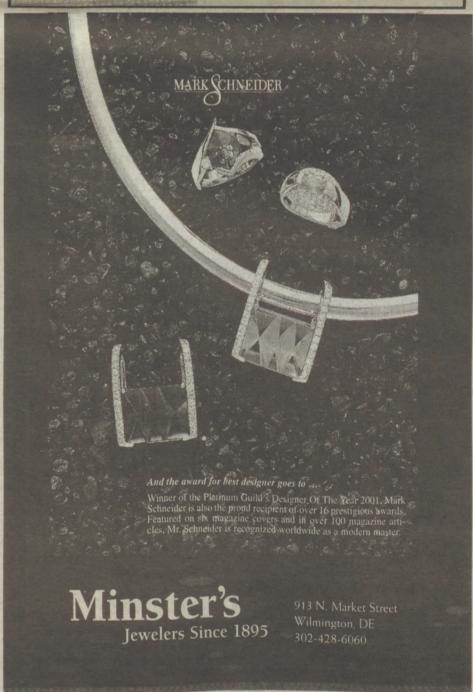
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CORRECTION: Shalom Delaware, the special supplement to the August 17th edition of the Jewish Voice contained the following misinformation:

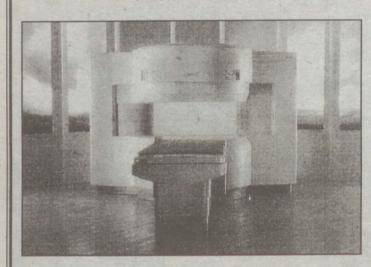
Arlene Eckell is the new President of Temple Beth-El Sisterhood, Newark, DE. Congregants may contact her at 302-368-3530 or may write her at 43 Cornwall Dr., Newark, DE 19711.

The JFS Relationship Center, a satellite office of Jewish Family Service, is located at 280 East Main Street, Newark, DE 302-286-1402.

Henry Galperin is the newly installed President of the Jewish Historical Society of Delaware.

Ad of 8/17/01 omitted LLOYD THAYER'S Phone Numbers: (302) 652-7620 or 800-451-2312, x23 For long-term-care insurance

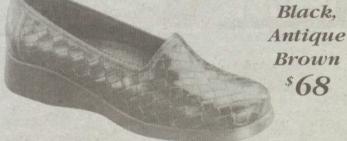
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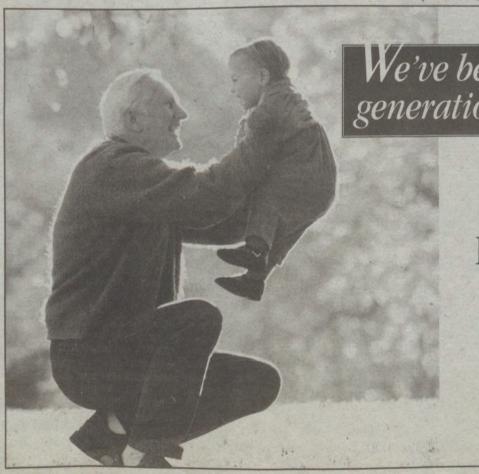
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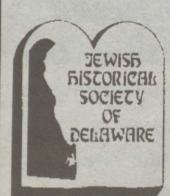
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COMMUNITY FOCUS

Local Women Convene In Israel

By Dina Lipschultz Special to the Jewish Voice

Shevet Achim Gam Yachad. Dwelling Together in Unity." This was the theme of the Hadassah convention in Jerusalem from August 5-9, and we who attended deeply and unmistakably felt our connection with the people of Israel. Almost from the moment we arrived in Israel and throughout our stay, we were greeted with gratitude by all who addressed us and met with us. "Thanks for coming, especially at this time. You have no idea what it means to us"—These sentiments made us very glad that we came.

Five Wilmington women-Judy Arenson, Ruth Rosenbaum, Sandve

Turnauer, Eva Weissman and myself-were delegates to this convention. Three men-Gerry Arenson, Alan Lipschultz and Gerry Turnauerattended as associate members. All together, over 550 delegates and associates participated in the only major organizational convention that was held in Jerusalem this summer.

The convention's sub-theme, 'Life Goes On", was especially appropriate. Despite the difficult times in Israel, people lead normal

We had an opportunity to visit Hadassah installations, including Ein Kerem and Mount Scopus Hospitals, the Hadassah College of Technology and Youth Aliyah vil-

lages. Our group learned about Hadassah programs that help test, train or retrain new immigrants and other Israelis who are poor and disadvantaged. We traveled by jeep along the Burma Road, we saw the JNF Rabin Forest, which was planted following the devastating 1995 fires, and enjoyed sharing meals with families in their homes.

Prime Minister Ariel Sharon, Jerusalem Mayor Ehud Olmert and government spokesperson Ra'anan Gissin addressed our group. We experienced a wide-range of emotions after hearing from Haim Avraham, the father of Israeli POW Benny Avraham, and Malka Shumer, grandmother of a five

month old baby who was killed by a Palestinian stone.

We rejoiced with American and Israeli women and the Youth Aliyah girls who participated in a group Eishet Mitzvah (the Israeli term for an adult bat mitzvah) ceremony at the Haas Promenade. We launched an international campaign to encourage organ donations and were gratified when Mayor Olmert responded by registering as an organ donor.

On our last afternoon in Jerusalem, the calm was shattered by the terrorist bomb in the Sbarro pizzeria. Many of the Hadassah delegates were enjoying lunch and some last-minute shopping within a

few blocks of the restaurant. Although no Hadassah delegates were among the casualties, we all realized that we might have been. This incident strengthened our identification with the Israelis who live with this fear all of the time and yet try to live their lives with as much normalcy as possible.

At the convention's concluding ceremony, Mayor Olmert said, "You, Hadassah, have proven that you are one with us. The fact that you are part of us gives us strength in these difficult days." Hadassah President Bonnie Lipton responded, 'We needed to be here as much as they needed us to come.'

She was right.

Two To Be Honored By AKSE At Rosh Hoshanah Services

By Mark Wagman, Ph.D.

Adas Kodesch Shel Emeth Congregation will recognize Harriet Ainbinder and John Elzufon with special "endowed" honors at High Holiday services. The endowed honor program, now in its eleventh consecutive year, honors members of the congrega-

tion who have worked tirelessly for the benefit of AKSE and the community. John and Harriet have each served as President of AKSE, and both are well known for their thoughtful and inspiring Divrei Torah. But these involvements are only the "tip of the iceberg" in terms of their contributions to the congregation and community.

Harriet is being honored at services on the first day of Rosh Hashanah; John, on the second

After serving as Vice President of Education and then of Ways and Means, Harriet became the first woman President in the 116-year history of AKSE. In June she completed an unprecedented fourth

consecutive year as President. Harriet was a co-founder of the Women's Tefillah Group at AKSE and has continued her involvement with it as it has expanded from once a year on Simchat Torah to once a month on Shabbat. For relaxation, you'll find Harriet dancing. She is co-director of the AKSE adult Israeli dance group and

director of Harokdim, the teenage dance group. Through its many performances, Harokdim has developed an excellent reputation in the community and even in New York City!

John served as President of AKSE during a critical transition period when the congregation was searching for a successor to their long-time rabbi, Rabbi Gewirtz. Following his term, John brought his leadership skills to other organizations in the Jewish community. He served as chair of the Jewish Community Relations Committee (JCRC) of Delaware. After serving in several capacities in the Jewish Federation of Delaware (JFD), John is now the President of JFD. John also contributes his considerable speaking and teaching abilities to the community; he has participated in storytelling sessions and taught about the meaning of two of the Ten Commandments at AKSE and has taught courses at the Adult

Education Institute. AKSE invites individuals wishing to honor Harriet and John to make contributions "endowing" their honors. For further information, or to make a contribution, please contact the AKSE office at 762-2705. Contributions of at least \$18 made by September 10 will be included in a special leaflet to be distributed at Rosh Hashanah services.

Dr. Wagman serves as co-chair of the Jewish Community Relations Committee along with Rabbi David Wortman.

JFS Names Wortman To Premier Post

appointed Rabbi David Wortman as the first director of the Kimmel-Spiller Jewish Healing Center (KSJC). In this role, Rabbi Wortman-a familiar face in the Delaware and Philadelphia Jewish communities-will develop and implement a comprehensive program in spiritual healing that meets diverse needs and interests.

"Programs in spiritual healing will be both traditional and non-traditional," said Rabbi Wortman, explaining that "The more traditional approach will include introspection, prayer and G-d talk; while the non-traditional approach will incorporate such vehicles as dance, motion and music.

He brings to the position a broad background in administration, academics and theological leadership. The former spiritual leader of Congregation Beth Shalom in Wilmington, Rabbi Wortman served for eight years as executive director

Council of Greater Philadelphia. JCRC is the Philadelphia Jewish Community's "mouthpiece" on matters of public policy, Israel, Soviet Jewry and Holocaust education. He also served with distinction for six years as director of the Board of Rabbis/Jewish Chaplaincy

Service of Greater Philadelphia. Ordained in 1973, he entered academics at Yale University and currently serves as an adjunct assistant professor of bible and theology at Philadelphia's Gratz College and St. Joseph's University. He received his training in counseling from the Hebrew Union College in Cincinnati and the Connecticut Mental Health Center in New Haven.

Under his leadership, KSJHC will offer two new spirituality groups. "Refilling the Well" will provide spiritual replenishment for people who are coping with sick family members, aging parents and/or the demands of caregiving. The group begins on November 6th and will meet on Thursday evenings from 7:00 to 8:30 p.m.

"Spiritual Healing After Loss" will add a religious healing component to the bereavement process. The course will help provide answers to such questions as "What do I do after Shiva" and "How Does Judaism respond to the end of mourning?" This group will meet on Monday evenings, from 7:00 p.m. to 8:30 p.m. beginning on November 12.

Today, people are searching for spirituality in a world that has valued only the rational, scientific and the agnostic. These individuals recognize the void that stultifying "objectivity" can create," commented Rabbi. Wortman. He vows that the Kimmel-Spiller Jewish Healing Center will help people to "find the kind of spirituality they search for and bring it to bear upon the healing of both the body and the soul.'



Rabbi David Wortman

For more information about KSJHC, or to contact Rabbi Wortman for individual pastoral/ spiritual counseling, please call Jewish Family Service at 478-9411,

Inside Delaware

The following information was October 29, 2001 are: 17th Jewish Voice. All are programs offered by Jewish Family Service of Delaware. We regret the error.

Kimmel Spiller Jewish Healing

The KSJHC serves as the community's visible commitment to consciously linking Jewish values, sources and practices to issues of grief, loss, illness (chronic, acute or terminal) or death. Programs offered include pastoral counseling, support groups and seminars for individuals, families and

Programs beginning the week of

signed for people who are con stantly giving of themselves, coping with sick family members, aging parents and/or being caregivers with no spiritual resource for replenishment (Thursdays 7:00 - 8:30 P.M. beginning November 8, 2001);

Spiritual Healing After Loss -The purpose of this group is to augment bereavement groups by adding religious healing to the process what do I do after shiva? How does Judaism respond to the end of mourning? (Mondays 7:00 - 8:30 P.M. beginning November 12);

Women's Support Group - This

will be offered during 2001-2002 Rabbi Gerald Wolpe, director of the Louis Finklestein Institute at Jewish Theological Seminary, will keynote Confronting Modern Medical Issues in a Jewish Context, a seminar on Jewish medical ethics, addressing challenges ranging from stem cell research to end of life issues.

Rabbi Dayle Friedman, former chaplain at the Philadelphia Geriatric Center and editor of Jewish Pastoral Care, will lead Spirituality and Healing. Oriented towards professional caregivers, including physi-

is a special group focusing on cians, nurses, social workers and theromitted from the Shalom Delaware Refilling the Well - This is women's issues in a spiritual context. apists, this seminar will focus upon patients' physical and mental health.

For information about these programs or individual pastoral counseling, please contact Director of the KSJHC Rabbi David Wortman at 478-9411.

Jewish The Volunteer Network of the KSJHC is the community's resource and referral program for all volunteer services throughout the New Castle County. By volunteering, the Jewish values of gemilut hasadim (performing acts of loving kindness) and kavod (honor) are put into action. Activities offer a

wide range of services including mentoring youth, friendly visiting with new parents and helping a family cared for a sick child.

Volunteers also can participate in decorating Mitzvah Baskets which are rented for Bar and Bat Mitzvahs and other community events as table centerpieces and adornments on the Bima. Representing the spirit of tzedakah, the proceeds are used for services that help those in need.

The Bikkir Cholim (visiting the sick training program is offered throughout the year. The JVN provides excellent opportunities for cooperation

(See JFS, page 20)

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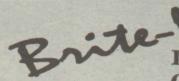
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ENDOWMENT FOR THE FUTURE

Teshuvah, Tefillah, u'Tzedakah - Ma'avirin et Roah HaGezairah Repentance, Prayer, and Tzedakah - Can Avert the Evil Decree



By Rachel A. Gross, Esq. Endowment Director

These words are an integral part of the High Holiday liturgy. While the

second part of the clause referring to an "evil decree" sounds sinister, the first part assures us that by engaging in three activities — Teshuvah, Repentance — Tefillah, Prayer and — Tzedakah, acts of Charity or Justice — the evil decree can be avoided or overturned.

Repentance. For what are we supposed to repent prior to the High Holidays? The Jewish tradition places a high value on correcting past mistakes. One of the themes stressed during the High

Holy days, and especially during the period between Rosh Hashanah and Yom Kippur, is that we must make amends with people. In this way, the High Holidays provide us with a specifically Jewish opportunity to right past wrongs, redress hurt feelings and start over with those in our community.

Prayer. Prayer is a big part of the High Holy days. For some of us, it is a focal point of the holiday for others it may be one of the few times during the year in which we engage in or think about prayer. What about those of us who don't "like" prayer or praying? We often don't understand the prayers or maybe we don't believe in their meaning. What value is prayer to us? One value is that we gather as

a community and engage in the same activity, using the same words at the same time. We attend synagogues which are full of people and we have the opportunity to feel a sense of belonging to the Jewish community which is not only in our particular synagogue or community room but in shuls, synagogues, temples, and community centers down the street, across town and all over the world. We are gathered together, dressed in our best, and participating in the same rituals and saying the same words as one community.

Tzedakah. Rosh Hashanah, the New Year, celebrates creation and marks the birthday of the world. In Jewish tradition this year we mark birthday number 5,762. Jewish tradition teaches us that

when God created the world it was perfect. Clearly, the world around us today is not perfect – people are hungry and homeless, children are not loved and cared for, our environment is polluted. By engaging in Tzedakah we imitate God and help to restore our world, L'tak'en et Ha'Olam.

One way to "do Tzedakah" is through the Jewish Fund for the Future, the Jewish Federation of Delaware's endowment arm. With the New Year consider the ways in which you might help fix the world with an endowment gift. However, just as the world was not created in one day, your endowment gift also requires time and planning.

Please call Rachel Gross, Esq., Endowment Director, at (302) 427-



Rachel Gross

2100 ext. 19 to discuss the ways in which you would like to help fix your world.



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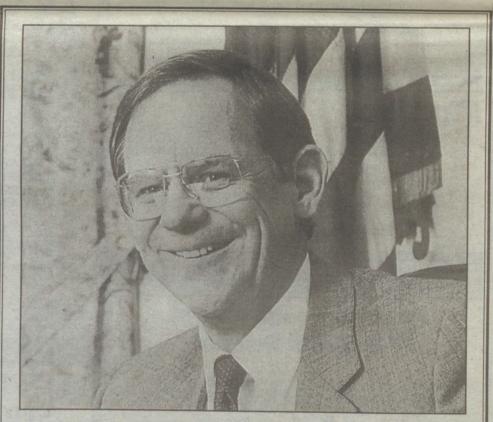


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Call Rachel A. Gross, Esq., our Endowment Director, at 427-2100 ext. 19. to discuss how you can leave a legacy or to let her know that you have already done so.



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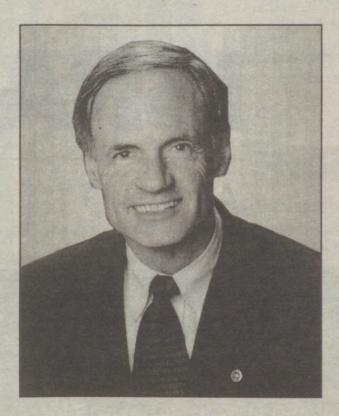
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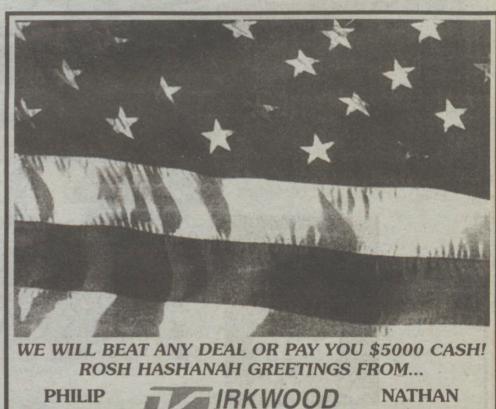
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Inside Delaware

Farewell And L'Hitraot

by Paula Shulak

An era in the life of Dover's Congregation Beth Sholom will end this Sunday when the community bids farewell to Rabbi and Mrs.

Moshe Goldblum at a celebration brunch. Moshe Goldblum came out of his first "retirement" to lead the congregation. He and wife, Evelyn, were first invited to Delaware just for the High Holidays by then President Chaz Salkin who met them at the Chesapeake Bay Bridge (half way between Dover and Baltimore where they had come to be with their two children after leaving a 25 year pulpit in Pittsburgh). They had an impromptu interview and after the holidays, the Rabbi would come once in a while to perform a Bar Mitzvah or funeral until finally Chaz said, "Why don't you just come and live with us?" And thus began a rewarding relationship that stretched to 12 years (probably longer than any previous spiritual leader at Beth Sholom). That was when I lived in Dover and met the pair, who have since played a very special part in my life.

Moshe Goldblum graduated from the Jewish Theological Seminary in 1944 (where, I discovered, he was close friends with

another student who had been like an older brother to me when he lived in our house in Albany NY as a replacement Rabbi during the war). Moshe served as an Army Chaplain after graduation and then moved to several different cities serving Conservative congregations including Mansfield, Middletown, NY and Jacksonville, FL. But it wasn't until he reached Pittsburgh that he and his family really settled down. He was a beloved spiritual leader there and made a definite mark on that community, As a matter of fact, when he recently went to Cleveland for a medical checkup, the cardiologist there looked at him and said, "Do you remember you married me and my wife 31 years ago?"

In a recent interview I asked the couple what they felt was the greatest accomplishment of their long careers and without hesitation they agreed that it had to be teaching young people about Judaism. "Actually," the Rabbi said, "if you look at that question from different angles, you can get different answers. But I think that the best thing we ever did was meeting a challenge in Jacksonville. We had small children and no where to educate them so Evelyn and I

founded a Solomon Schechter Day School. For that community it was like a bolt out of the blue when Evelyn proposed the idea and I think just to get her off his back, the President of the Temple said all right. 'If you get me 10 students for first grade we'll go ahead.' He thought that was impossible but my dynamo wife found 14. The teachers contributed their services free and I helped find a donor who said he would cover any indebtedness we still had at the end of the year. He was most generous. And the school is still there !" The duo has continued to teach in Dover and feel they have touched the lives of at least a few Bar and Bat Mitzvah students in a very lasting way. Sometimes they even give me public accolades," Evelyn smiled, and that is so rewarding." The Rabbi summed up the sentiment by saying how happy he has been to influence some people especially adults to enjoy living more Jewish lives in Dover. That is not always easy in a small town. But he added that he is truly sorry that he could not reach more. He wishes the school at Beth Sholom were stronger so students did not have to work so hard toward their Bar and Bat Mitzvah goals. Both Moshe and

Evelyn also have been disappointed during their tenure that congregants did not participate more in holiday celebrations, particularly on Succot, Pesach and Shavuot. It is probably a sign of the times, but feisty Evelyn decided she would do something about it. When her husband came home from services one holiday and said he had been a congregation of one, she vowed that would not happen again. From that time on she would invite people to dinner at her home and then when it was time for services, just pack everyone up to accompany the Rabbi to the synagogue, "It worked every time," she laughed.

As to the future they agreed that they have so many plans they couldn't say which would work out. "I hope to finish work on my Ph.D.," the Rabbi confided, which he started many years ago when he lived in Middletown. It is a history of the Jews in the Catskill area of NY. Evelyn wants to fulfill a secret passion to live in Israel (which she has had since she was a child and put her lunch money in the JNF box instead of eating). The couple was there for a summer in 1952 as part of a Jewish educators program and again recently when they volunteered for 1 month in Arad, our

sister city. "When we got on the plane to come home almost 50 years ago, I said that this was the biggest mistake we will ever make," confided Evelyn. So now they have bought an apartment near their eldest daughter's home and will spend as much time there as possible. But they still have 3 children and several grandchildren in Baltimore so that will be a stopping place as well. Evelyn, an inveterate story teller,

will always remain in my heart as the Rebbeson who tells the best jokes and Moshe will always be special because of the beautiful words he said to Carl and me when he married us 10 years ago. But I think I will mostly cherish both of the Goldblums because they are bright, caring and passionately full of the spark of life. At 81 years old, Moshe Goldblum is the epitome of what I believe a Rabbi should be. There is a story told that in this world at any one time there are always 36 truly righteous men, the Lamed Vaunik's (Hebrew for 36) who are what keep the flame of Judaism alive. In my mind, Rabbi Moshe Goldblum is one of them. Farewell and l'hitraot to you both and thank you for what you have brought to our state during the last

JFS (continued from page 12)

among Jewish Federation of Delaware's constituent agencies, the Rabbinical Association of Delaware, hospices, hospitals, nursing homes, synagogues and schools. It encourages connections between those who are suffering from illness, pain and grief, and others who treat them, visit them and help them.

For information about the Jewish Volunteer Network and Mitzvah Baskets, please call **Lisa Driban** at 478-9411.

Community Education and Outreach

Through workshops, support groups and presentations, JFS introduces strategies and techniques for improving the lives of individuals and families. Topics range from helping individuals cope during stressful transitions to strengthening interpersonal relationships. Programs are offered at the agency's Wilmington office or its satellite office, The Relationship Center, in Newark.

Healing Hearts is a particularly helpful and popular educational program for separated and divorced parents and their children. Certified by Family Court, the program is offered at the agency's Wilmington and Newark. Supplementing this program are support groups for divorced individuals. Classes and groups are arranged by MariAnn Wolskee, MS at 478-9411

Making Marriage Work, a nine-week program for those couples about to be married or married for less than three years, will be offered beginning October 10, 2001. Class discussions include physical and emotional intimacy, communication skills, financial planning and spirituality. A one-hour counseling session is included for each couple. Times and dates can be coordinated with counselor Peggy Lubin, LPC at 286-1402.

Productivity Boosters is a onehour stress management program helping individuals create and work in a healthier, more productive environment. Programs are offered for free and are arranged through **Karen Townsend, ACSW** at 286-1402.

A series of morning programs (9:30AM to 10:30 AM) for parents is offered at The Relationship Center in Newark. Facilitated by Karen Townsend, topics include: Raising Children in Interfaith Marriages, Firm Yet Fair: Best Practices for Helping Children Identify Problems, Create Solutions and Feel Good about the Outcomes, and Reality Check 101: Helping Your Child Get Organized for School. Please call Karen at 286-1402

Services for Older Adults

Through a wide range of social services, workshops, support groups and referral services, JFS is committed to strengthening and preserving the well-being and independence of older adults. These services include:

Comprehensive Assessment Services evaluating physical, psychological and thinking capabilities, determining levels of independence and identifying social supports and resources;

Care Management providing confidential assistance in simple bill paying, record keeping, advance directives and in-home assistance; Counseling regarding depression, anxiety, bereavement and/or chal-

lenges associated with aging;
Workshop and Support Groups
ranging from memory enhancement,
love & intimacy, grandparenting to
spirituality and coping with grief and
loss.

The agency is introducing a series of weekly programs Responding to Your Loved Ones' Changing Needs, which will be offered at Foulk Manor South beginning October 2001. Topics include: Caregiving Roles, Planning For the Future, Life With Meaning, Celebrating Family and Friends. Call Director of Services for Older Adults Elton G. Grunden,

LCSW or Martha Frost, LCSW at 478-9411 for more information.
Services for Adolescents

JFS is committed to helping young people and their families through long and short-term counseling and the Academic Achievement and Personal Enrichment Program (AP) offered at community centers throughout New Castle County. Out-of-School programs include:

Media Matters- a prevention program utilizing communication technology to demonstrate the impact of the media upon decisions and choices of adolescents;

Joint Achievement Through Music (JAM) – promoting selfexpression through music;

Chess – teaching tactics and strategies in decision-making.

For more information, please contact Director of Services for Adolescents Nicole Doyle, MSW, or Oya Alatur, MSW, Jennifer Dagia, MSW or Nona Smolko, MSW at 478-9411.

Counseling

JFS's counseling services continue to reach out to individuals, couples and families in need of emotional support, balance and peace of mind. Therapeutic counseling, workshops support groups and divorce mediation services are offered in either the Wilmington office or The Relationship Center in Newark.

Please contact Helene Rudnick, LCSW at 478-9411 or Peggy Lubin, LPC at 286-1402. Émigré Services

Our tradition of helping émigrés find a productive, self-sufficient life continues through the Émigré Services Department. From finding housing and employment to learning English as a Second Language, émigrés quickly become acclimated to life in our community.

Please call Director of Émigré Services Roberta Schwartz at 798-0600.

Jewish War Veterans Group Seeks Members

The Jewish War Veterans of the United States is the nation's oldest veteran's organization. Its members have served in every conflict for the past one hundred years.

The organization's Delaware Division wants to ensure its continuity by reaching out to all service men and women who have served in World War II, the Korean Conflict,

the Vietnam War as well as those individuals who have served in the National Guard Army and Airforce Reserves. The JWV needs new leadership to take the organization into the 21st century.

For further information, call Art Samuelsohn, Department Commander of Delaware, at 302-762-4704.

Two Synagogues Form Community School

Opening day for AKSE/Beth Shalom Community School is Tuesday, September 11. Two established Wilmington synagogues are combining their considerable educational expertise to benefit community youth. Co-Directors of the school, Arlene Davis and Gail Weinberg, are looking forward to creating a strong sense of klal yisrael for all students enrolled and have planned many community-building activities.

On the first day of school there will be an opening ceremony at Adas Kodesch. This will include a coming together of students of both schools and a musical program led by Rabbi Sanford Dresin and Cantor Joel Kessler of AKSE and Rabbi Daniel Satlow and Cantor Michael Horwitz of Beth Shalom

Please call Arlene Davis at 654-4462 or Gail Weinberg at 762-3618 for additional information.

Back To School For Delaware Gratz

Classes for Delaware Gratz
Hebrew High School begin on
Monday, September 10, 2001.
In addition to Gratz classes held
at the Jewish Community
Center, off-campus classes will
also take place at the Claymont
Community Center, Congregated details.

tion Adas Kodesch shel Emeth and Congregation Beth Emeth.

Classes this year are expanded to four days and evenings per week.

Call the principal, Marlene Milunsky, at 478-8100, for details

For advertising rates, call Irv @ 427-2100, ext. 24

ISRAEL FOCUS

Israeli School Year Opens With Bombs

By Gil Sedan, JTA

It was 7:45 a.m., and Yuval Sadan lay in his bed on the eighth floor of an apartment building on Haganah Street in the French Hill neighborhood of Jerusalem, reluctant to get up for his second day of school.

Luckily it was a Monday, so school started at 9:20 a.m. - an hour and 20 minutes later than

As he lay in bed, a huge thunder shook the building. It took Yuval only a minute to realize that Palestinian terrorism wasn't just a news item anymore. This time, he was frightfully close to a personal encounter with terror.

"I looked out the window and saw a thick pillar of smoke rising from a burning car." the 17-year-old student recalled. "I was scared to death. I didn't know what to do.

It was the fourth car bomb to explode in Jerusalem in a 12-hour period. Had it not been a Monday, Yuval probably would have been on the street, right next to the boobytrapped car, waiting for the school bus to pick him up.

Two of the bombs went off in French Hill in the northern part of the city, one in the adjacent neighborhood of Ma'alot Dafna and one in Gilo — a southern suburb of the capital that in recent weeks has been the target of continuous rifle and mortar attacks. Six people were slightly wounded in the attacks

"At first I didn't want to go to school. I was too shocked, " Yuval said. But he boarded the first bus and went to share the firsthand experience of terrorism with his friends

Some 1.9 million students went to school this week with a dark

cloud of terrorism hanging over their heads. The problem was particularly acute in Jerusalem and the settlements.

Due to a "mini-cease-fire" agreement, schools in Gilo were spared the shooting and mortar shelling from the adjacent Palestinian town of Beit Jalla that had become rou-

However, the school year started with "specific intelligence warnings" for possible terrorist attacks in the capital. One terrorist cell was uncovered last week in the Arab neighborhood of Beit Hanina, but others managed to plant their bombs.

The Popular Front for the Liberation of Palestine took responsibility for the attacks, saying they were acts of revenge for the killing last week of Abu Ali Mustafa, secretary-general of the Front, who was killed in the West Bank city of Ramallah in a helicopter missile strike aimed at his office.

Israeli Defense Minister Benjamin Ben-Eliezer later said the PFLP, under Mustafa's guidance, had planned to stage a series of terrorist attacks against children in kindergarten and other schools to coincide with the start of the academic year.

Ben-Eliezer blamed Mustafa for having been personally responsible for plans to attack children and educational institutions, an accusation that the PFLP denied.

Indeed, tension was felt in most schools. Police reinforcements were deployed near schools and in the main traffic areas leading to them. The Education Ministry recruited some 3,300 guards to protect the entire education system, but many of the guards were unarmed because they were ineligible for gun permits.

'We were instructed not to assemble on the steps in front of our school," Yuval said. "In fact, only students our age are allowed to leave the school compound during breaks. All others have to stay inside the building.

Schools in Gilo didn't rule out the possibility that gunfire could resume at any time. After parents threatened to keep their children home from school, city officials made efforts to fortify some of the schools

Kfar Darom in the Gaza Strip arrived in school Sunday with armored cars. The army wouldn't take any chances that the first day of school would begin with a bloody attack on a bus.

"In Kfar Darom, we are all one family. But I don't feel safe, even in the armored truck," said Yair Amitai, 13, who lost his mother in one of the first terrorist attacks in Gaza last year. "I prefer to go with my father.

tive," said Edna Nir, the mother of two children in elementary school. "We cannot leave the children at home until" Foreign Minister Shimon Peres and Palestinian Authority President Yasser "Arafat sign a cease-fire agreement.

In Jerusalem, meanwhile, Yuval and his next-door neighbor and classmate Ariel Siman couldn't concentrate on their studies; they just couldn't get the bomb that exploded near the entrance of their homes



Israeli Prime Minister Ariel Sharon speaks to Israeli children on their first day of the school year in the often targeted Israeli neighborhood of Gilo, in Jerusalem on Sunday. In his visit Sharon pledged not to allow more shooting in the suburb. PHOTO BY GPO

that might be targeted if the Palestinians resumed fire in the Bethlehem area.

Security was a major concern in the Jewish settlements.

Elementary school students at

The good news is that despite all the warnings and threats, the school year opened smoothly. Only a few parents didn't send their children to school for fear of terrorism.

"There is simply no other alterna-

out of their minds.

"Our parents should no longer worry that something can happen to us if we go downtown," Ariel told Yuval. "The terrorists are now sending the bombs 'home delivery.'

Germany Is Lonely Defender Of Israel At U.N.

By Toby Axelrod, JTA

German Foreign Minister Joschka Fischer has become a conscience of the U.N. World Conference Against Racism, recalling Germany's past crimes in an attempt to steer the meeting off its anti-Israel track.

Responding to comments by U.N. Secretary General Kofi Annan, who related Israel's treatment of Palestinians today to the Nazi genocide against the Jews, Fischer said Germany "cannot accept the trivialization, relativization or even denial of the Holocaust, and it will resolutely counter any such attempts.

Fischer, who has been trying to broker a meeting between Palestinian Authority President Yasser Arafat and Israeli Foreign Minister Shimon Peres, called the Holocaust "the 20th-century's most terrible crime" and said its memory will have a lasting influence on German politics.

Israel's ambassador to Germany, Shimon Stein, expressed appreciation for Fischer's efforts and frustration at the direction the Durban. South Africa, conference had taken. Fischer "has done a lot in order to promote the notion of understanding between Israel and its neighbors. Stein told JTA.

With regard to the conference. Stein said, Fischer "has tried to do his best." But, he said, "the conference has been hijacked by the Arabs. It has

nothing to do with the noble purpose it was set for, and we have to regret that.

After some 3,000 nongovernmental organizations signed a nonbinding declaration Sunday condemning Israel as a "racist, apartheid state" and accusing Israel of being guilty of war crimes, Fischer warned that the conference was in danger of failure.

Responding to another theme that has dominated the conference, Fischer apologized on Saturday for Germany's past involvement in slavery. He said that although it was virtually impossible to right the wrongs of the past, an apology might restore some of the self-esteem that was robbed from the slaves.

"I therefore want to do this here and now on behalf of the Federal Republic of Germany," Fischer said, adding that Europe has a historical responsibility - because of the excesses of past colonialism — to help developing nations overcome poverty and improve their economies.

Fischer's sense of historical responsibility was clearly expressed during the NATO intervention in Kosovo in 1999. Going against his Green Party's long-standing pacifism, Fischer justified sending German troops into Kosovo by saving that there should "never be another Auschwitz" and condemning the ethnic cleansing policies of former Yugoslav leader Slobodan

Germany's relationship with Israel also is built on a recognition of guilt and responsibility, leading Germany to become Israel's greatest economic partner aside from the United States. Germany also is considered Israel's closest ally in the European Union, though it joins the European Union in funding the Palestinian Authority.

Observers say Germany's traditional support for Israel stands on wobbly ground today, under pressure from what many see as the pro-Palestinian European Union. But Fischer has made a point of combining support with prodding toward

In Durban, Fischer continued this

practice, meeting privately with Arafat and Italian Foreign Minister Renato Ruggiero to discuss the possibility of talks in Italy next week between Arafat and Peres.

Fischer told reporters that recommendations of an international panel led by former U.S. Sen. George Mitchell must be the foundation for

Pollard Turns Down Israeli Money

By Matthew E. Berger, JTA

Calling it a "cheap publicity stunt," Jonathan Pollard says he will not accept the \$1 million reportedly offered by the Israeli government to cover expenses incurred during his imprisonment.

They can take that offer and it where the sun doesn't shine, Pollard told JTA in an exclusive statement from prison in Butner, N.C.

A former U.S. Navy intelligence analyst who is serving a life sentence for spying on behalf of Israel, Pollard said he was "shocked and dismayed" to learn of the offer through the Israeli press, and that he has never sought money, only assistance for his clemency. "The only thing I have asked them is to get me out of prison and bring me home," Pollard said. 'That's all I've asked.

Pollard said the offer was a way of deflecting attention from his case.

According to the Israeli daily Ha'aretz, a special grant of \$1 million to help Pollard was recommended by Israeli Cabinet Minister Danny Naveh and approved by two committees, one headed by Prime Minister Ariel Sharon's military liaion and the other by the Detense Ministry's deputy director.

The committees determined this week that a grant of \$1 million would sufficiently pay expenses for Pollard and his wife, Esther, who lives in Canada. The amount is based on \$5,000 for every month Pollard has spent in jail.

Esther Pollard told JTA that neither she nor their attorneys had received an official offer. Despite the fact that she is "deeply in debt," Esther Pollard said she will return the check if and when she receives it.

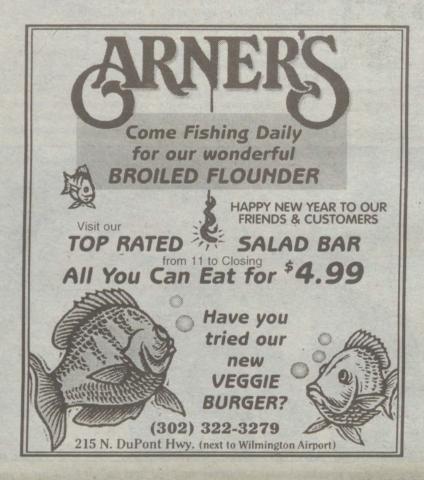
'We don't want blood money, and we don't want to dirty ourselves," she

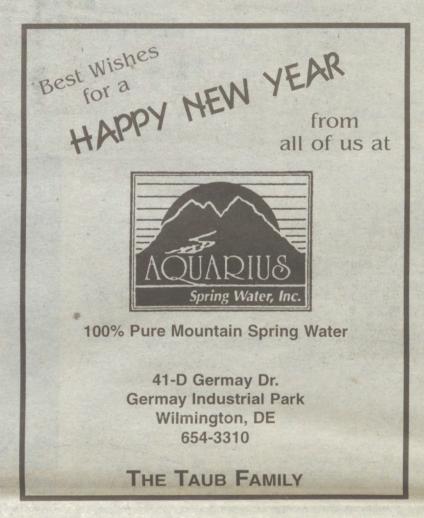
said. "We will make it to the finish line clean.

Jonathan Pollard, who was convicted in 1987, has received support from numerous American Jewish groups and leaders, but was unable to secure a pardon from President Clinton. He came very close during the Wye River peace negotiations in 1998, when President Clinton reportedly promised to free him as part of an Israeli-Palestinian agreement. But Clinton eventually backed out after American law-enforcement officials threatened to resign in protest. From his prison cell, Pollard said his freedom should be a matter of principle, and that the United States has already promised to release him.

"My case, my life, the issues involved, are not a matter of dollars and cents," he said. "My freedom is not on the block."

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Empire Chicken Thighs

40¢ lb.

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lb.



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Vintage Mrs. Adler's Gefilte Fish



Empire **Turkey Breast**



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(Deli)



Gold's borscht

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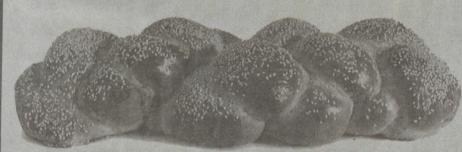
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to sing its

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enuardi's wants I to help make your Rosh Hashanah festive. Marlene Sorosky, awardwinning cookbook author and Genuardi's in-store consultant, has

devised delicious make-ahead recipes for your holiday enjoyment. Try her moist and flavorful Orange Honey Cake, a delicious variation of the traditional East European cake served on Rosh Hashanah and Yom Kippur. And be sure to check out our wide selection of crisp apples and golden honey to ensure your sweetest year ever. For additional easy and creative Rosh Hashanah recipes, as well as other holiday and celebration menus, look for Marlene's full-color hardback cookbook,

Fast & Festive Meals for the Jewish Holidays.



Kosher Rotisserie Chicken

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SAVE up to \$3.70



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Aaron's Sliced **Turkey Breast** SAVE up to \$1.00 lb



Streit's **Potato Pancake Mix**

SAVE up to \$1.18 on 2



Streit's Matzo Ball Soup Mix

4.5-oz. Or Matzo Ball Mix. SAVE up to \$1.58 on 2

ORANGE HONEY CAKE

2 large eggs

3/4 cup sugar

1/2 cup honey

3 tablespoons vegetable oil

2 teaspoons instant coffee granules

1/3 cup (3 ounces) frozen orange juice concentrate.

thawed

1 3/4 cups all-purpose flour

1 teaspoon baking powder

1 teaspoon baking soda

1/2 teaspoon ground cinnamon

1/2 teaspoon ground allspice

1/8 teaspoon salt

Preheat oven to 300 degrees. Mix eggs, sugar, honey and oil with electric mixer until blended. Dissolve coffee in 1/2 cup warm water. Mix into batter with orange juice. Mix in flour, baking powder, soda, cinnamon, allspice and salt; mix for 1 minute or until smooth. Pour into greased 9 x 5 x 3-inch loaf pan. Bake for 65 to 75 minutes or until toothpick inserted in center comes out clean. Remove to rack; cool 10 minutes. Invert and cool completely.

Makes 12 servings.



Aaron's Pastrami SAVE up to \$1.00 lb



Manischewitz Whitefish & Pike

24-oz. Selected varieties **SAVE up to \$4.20**



Rokeach Chicken Consomme

14.5-oz.

SAVE up to 30¢



Green's Babka

Cinnamon or Chocolate. 16-oz.

SAVE up to 20¢



Holyland Brand Candles

SAVE up to 58¢ on 2



Onion Soup Mix

SAVE up to 30¢

you a Happy New Year! tovah tikatevu"



Kedem Soup Mixes

6-oz. tube. Vegetable, Pea or Minestrone. SAVE up to 30¢

69¢



Kedem Sparkling Juice

25.4-oz. Selected varieties. **SAVE up to \$1.00**

199



Gala Apples

New crop. California grown. SAVE up to 50¢ lb

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Mother's Matzo Ball Soup

24-oz.

SAVE up to \$1.30

Kedem

Grape Juice

22-oz. Selected varieties. **SAVE up to \$2.30**

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Mother's Matzo Balls In Broth

24-oz.

SAVE up to 80¢

299



Gefen Honey Bear

12-oz

SAVE up to \$1.00

199



Aaron's Kosher Boneless Skinless Chicken Breast

SAVE up to \$2.00 lb

399



Manischewitz Rice Pilaf or Risotto Mix

5 to 6.03

SAVE up to 78¢ on 2 7



Kedem Sparkling Grape Juice

25.4-oz. Zinfandel or Chardonnay. SAVE up to \$1.90

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Aaron's Kosher 80% Lean Ground Beef

SAVE up to \$1.10 lb

249

Rosh Hashanah heads the year of Jewish festivities, foods and traditions. The words Rosh Hashanah come from the Hebrew words rosh, meaning head or beginning, and hashanah, meaning year. The ten-day period beginning with Rosh Hashanah and ending with Yom Kippur is known as the Days of Penitence or Days of Awe, or more commonly, the High Holy Days. It is during this period that divine judgment is made and rendered on each person's life. It is, therefore, a time for soul-searching, evaluating one's actions and contemplating the meaning of life. It is also a time of joy and hope for the coming year. Apples are dipped in honey in celebration of the autumn harvest and the hopes of a sweet year ahead.

Prices in this ad are effective Wednesday, September 5, thru Tuesday, September 11, 2001 at all PA, DF & NJ area Genuardi's stores. No sale to dealers, restaurants or institutions. Sales in retail quantities only. Al limits are per household, pet visit. Quantities of some items may be limited and subject to availability. Not responsible for typographical or pictorial errors. We reserve the right to correct all printed errors.

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2000 Jewish Federation of Delaware/UJA Annual Campaign Honor Roll

(Recognizing pledges made before December 31, 2000)

"The world stands on three things. On Torah, Avodah (Service), and Gemilut Chassadim (on acts of kindness)." (Talmud - Avot 1:2)

The Jewish Federation of Delaware would like to thank the following donors for their commitment to these three pillars of the Jewish Community. In the year 2000 you provided the Federation and its constituent agencies the resources to ensure that there is a place where Jews can turn to for help: where the door is always open.

With over \$1.7 M raised, the 2000 Annual Campaign set a standard of giving at a level of which we can all be proud. The Jewish Federation of Delaware Board of Directors expresses warm gratitude to all whose commitment to Tzedakah, Tikkun Olam and K'lal Yisrael has truly enhanced our community.

We must now turn to closing the 2001 Annual Campaign. There are many members of our community who have not yet made their commitment to the 2001 Annual Campaign. Please

remember that your pledge is payable through December 31, 2001. It is our hope that as the needs of our community increase, so will your gift to the Jewish Federation Annual Campaign.

The Honor Roll lists all contributions made to the **2000** Annual Campaign. All gifts are printed in the category representing total household contributions. Unless otherwise requested, listings of one unit represent one family gift. Listings with two complete names indicate an individual gift from both spouses. Some donors have requested not to have their names published. Thank you to those whose names do not appear but who are equally committed to tzedakah.

In advance, we apologize for any errors or omissions and ask that revisions be brought to our attention by calling Todd Polikoff at 427-2100 ext. 16..

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MATTER OF OPINION

Emigration & Survival:

Soul Searching at Rosh Hashana

By Nechemia Meyers

Israel will never lose its struggle with the Palestinians on the battlefield, but it faces the possibility of defeat at Ben-Gurion Airport. For if a large number of emigrants fly away to distant lands, no longer able or

Time
to
pack
up and
leave,
no?

More and more
scraelis feel that
leaving the
country is the
most sensible
thing to do

Cover of the recent "Ha'aretz" magazine that focused on emigration.

willing to face continuing tension, Arafat and his allies might eventually emerge victorious.

This is one of the issues Israelis will be pondering in the course of their High Holidays' soul searching. Perhaps rabbinical sermons on Rosh Hashana and Yom Kippur will dwell upon it; the media is already doing so.

On a recent weekend, 'all the major newspapers wrote about emigration, with prestigious "Ha'aretz" devoting a large percentage of its weekly magazine to the issue. A great deal of understanding was shown for emigrants who earlier in Israeli history would have been looked upon as "deserters." Now journalists, and indeed people generally, are loath to criticize those who are frightened by what is happening here and/or attracted by opportunities abroad. Among the latter, "Ha'aretz" informed its readers, are local jazz musicians who can only make a decent career in their chosen field by moving to New York.

The depressed state of the economy being what it is, musicians are not the only ones who could probably better their lot by setting up shop elsewhere. But the factors causing a notable percentage of Israelis to contemplate life in the Diaspora are more psychological than economic.

Peace with the Arabs, a majority of people have concluded, is not in the cards, nor, apparently, is an end to terrorism. To be sure, suicide bombings and drive-by shootings are not an existential threat to Israel,

for they cause far fewer casualties than do road accidents, let alone a major battle in a major war. But they certainly lower morale.

People cope in different ways. Some ride in buses and shop in malls while avoiding cafes and discotheques. Others do exactly the opposite. And there are those whose basic survival technique is to avoid reading newspapers or watching the evening news on TV.

Yet "the situation" can't be avoided. Each and every incident resonates throughout the community. For example my eldest son, a lecturer at the Hebrew University, was hard hit by the news that one of his students was killed in the Jerusalem pizza parlor attack, particularly that this happened shortly after the brother of another student had been murdered in a drive-by

The question that now faces all of us is whether the constant attacks will make Israelis more determined to fight terror or persuade a significant number of them to depart for the United States, Canada, Australia or any country that will provide them with a refuge. Arab leaders, who believe that people here aren't tough enough to withstand the pressure, gain new hope by the many reports about emigration. Their dream: continuing random terror will cause their enemy to melt away.

This is a quandary that Jews here and elsewhere will be thinking about on the High Holidays.

The Pressures of Life in Jerusalem

Arab terror will not drive Jerusalemite Trudy Greener and her family out of Israel, but it disturbs them no less than it does other Israelis. To explain why, Trudy, a former resident of Baltimore, recently described to me what happened to them a few days ago.

"Just after I had finished reassuring my brother in the States that, yes, we are always careful, the night quiet was shattered by a burst of bullets that sounded as if they were being fired just outside our house. My husband immediately recognized the sound as machine-gun fire, and my son (a reserve officer in the IDF) shouted at us to get away from the windows. We later learned that a local inner-city bus had been attacked just a few blocks away, and that a six-year-old boy and a 20-year-old tourist had been wounded.

"The situation also found expression next morning on the bus that I took to work. A fellow passenger said something to an Arab standing nearby and then started frisking him. The reason: despite the hot weather, the Arab was wearing a jacket, and there could have been explosives underneath it. Fortunately, there weren't.

"We all heaved a sigh of relief," Trudy concluded.



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COMMUNITY FOCUS

Seaside Jewish Community Provides a New Home for Donated Books

Story and Photos by Joel F. Glazier

The month of Elul will be special for many reasons for Delaware's Seaside Jewish Community. Members of Newark's Temple Beth El recently donated over 150 High Holiday Makhzors and Likrat Shabbat Prayer books to the newly organized and growing Seaside Jewish Community in Rehoboth Beach, Delaware.

Ann Herman, administrator and Hebrew School Principal at Beth El, remarked, "We wanted to help a new community have their own prayer books." Beth El had recently received a donation of new Makhzors and new sets of Shabbat Siddurs. The Board had been discussing ways to share our used books. "On the Internet we learned that a Conservative Group in Andover, Massachusetts needed

some books but we still had over 150 left after sending some off to Massachusetts. We read in **The** Jewish Voice about Seaside's needs and were glad to find they could use our collection," added Herman.

Seaside's Building Committee member Marc Fruchtman and son Joshua loaded up the boxes of needed books for the drive back to Rehoboth. "We are overwhelmed with this gift and additionally, we have just secured a more permanent home in time for Rosh Hashanah." For 5762, Seaside Jewish Community plans to hold their services in a new more spacious facility, most recently housing The Odd Fellows Lodge, just north of Rehoboth Beach "A new home and new books will make for a special New Year for us," remarked Fruchtman. He promised more details about the new site and dedication of their new, year round sanctuary will come later.

Beth El Sisterhood President Arlene Eckell remarked, "About 30 years ago when Beth El started in a small facility in Newark, Adas Kodesch Shel Emeth loaned us a Torah Scroll . Now with over 270 member families it's wonderful that we are in a position to help another new Jewish Community get started." Former Beth El member Sam Slomowitz also recalled that 30 years "AKSE member Sam Berlin built us our first Torah reading table for use in Newark, so it seems the continuity of Delaware's congregations helping one another contin-

The gift of 150 books from Beth El will meet the needs of the Seaside

Jewish Community for now. As their membership continues to increase, a Torah scroll of their own is the growing congregation's next need. Information about the Seaside Community is available at (302)



Joshua and Marc Fruchtman of Delaware's Seaside Jewish Community load up a car full of donated prayer books. The new home for the 150 volumes will be at Seaside's recently acquired facility in Rehoboth Beach, Delaware.

Beth El's Ann Herman presents Makhzors and Likrat Shabbat books to Marc Fruchtman, representing Delaware's Seaside Jewish Community.

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LA SHANA TOVAH

The Top 10 Reasons To Repent

By Mitchell Danow JTA

In a tradition believed to date back to the rabbinic period, a group of sages known as The Wise Guys drew up lists to point out the leading reasons why people needed to repent on the High Holidays.

Over the centuries, such lists were collected and condensed into what became known as the 10 LIBBA — that is, the 10 Leading Indicators of a Bad, Bad Attitude.

People with one or two of these symptoms were known as "Anshei

Tude Rah," Hebrew for "People with a Bad 'Tude."

Those with four or more symptoms were considered members of a more troubled group of sinners known as the Oy Vey League.

Those with all 10 symptoms were described figuratively by the ancients as "dwelling on Mount Vard," a place of unspeakable misery referred to in the Bible. As it is written (The Book of Shemp, XIII, 3): "Woe to ye who inhabit Mount Vard."

In this tradition, highly popular

with the Kabbalists of Spain, Mount Vard — in Hebrew, Har-Vard — was considered the pinnacle of the Oy Vey League.

Here then, without further ado, are the 10 leading reasons a person needs to repent during the High Holidays:

10. As far as you're concerned, the Promised Land is located no farther than your local mall.

9. You refer to God as The Big Guy Upstairs.

8. You're not observant — unless you count the four hours of

TV you observe each day.

7. You try to convince people that the full name of The Days of Awe is The Days of Aw Shucks, Gimme a Break and Wipe the Slate Clean, I Didn't Commit Any Really Big Sins Since Last Yom Kippur.

6. Kashrut, shmashrut. You'll chow down a BLT any time of day.

5. According to your scheme of things, the Prophets are the guys who accurately predicted the timing of last year's Nasdaq meltdown.

4. You think The 10 Commandments should be listed in reverse order — like a top ten list.

3. You'd like to read a bit of the Bible someday. You've heard good things.

2. Your idea of a spiritual adventure is to go bar-hopping with the Bush twins.

AND THE NO. 1 REASON YOU NEED TO REPENT:

1. You sneak into synagogue through a side door to avoid paying for those pricey High Holiday tickets.

The High Holidays:

A Time To Reconnect

By Barbara E.B. Meyer, Ph.D.

For thousands of years, the holidays of Rosh Hashanah and Yom Kippur have provided Jews a time for reflection and prayer, for contemplation and meditation. Within a contemporary context, they also provide a chance to reach out to estranged family and friends and reconnect. All these processes are good for mental health, and I as a clinical psychologist wholeheartedly endorse them from an emotional standpoint.

Such self-exploration is always beneficial because it allows us to grow. We begin the process of making ourselves better by acknowledging we are aware of our shortcomings. Without that opportunity to reflect, we tend to move along in our lives without really paying attention to what is happening.

Many of the prayers are spoken in first person plural, "we." Though the sins are individual ones, like gossip or unkindness, Jews stand as a community and confess. There's tremendous value in feeling part of a larger whole, where personal failings are also acknowledged in others. Accepting our shortcomings helps us become better as individuals and as members of a larger entity.

Sometimes I am asked: What about guilt? Isn't too much guilt unhealthy? Obviously, too much guilt is unhealthy, but actually, guilt is much maligned. In proper doses, it is a necessary part of our lives. Ideally, guilt galvanizes us into action, to redress wrongs. Both private guilt and communal guilt can initiate change. Consider children's development. They must feel guilt to a certain extent before they develop a conscience. And we need consciences to keep people behaving appropriately in community with others.

Some people, however, feel guilty for things over which they have no control, and then they are stuck just feeling bad. Feeling guilty to be in a happy marriage while a friend or relative suffers

through an unhappy relationship is an example of inappropriate guilt. It's the same for people who feel guilty for doing well in school or career while others struggle to make passing grades or earn a decent living. There's no point in diminishing ourselves to counter guilt feelings; rather, we should take action for people we may be able to help.

As for making amends with others, much of the High Holiday liturgy focuses on asking G-d to forgive our sins. However, there is a strong tradition in Judaism that if a Jew has done something to hurt or offend another person, forgiveness can come only from that person. Today, a lot of people find themselves estranged from family or friends. So now is a wonderful time to change all that.

There are two very big words that open doors: "I'm sorry." Some people think saying that is the same as admitting wrongdoing, but that's not necessarily so. We can feel sorry for the loss of the relationship. We can be sorry

that we aren't as close as we once were with someone. We can be sorry that the other person is hurt.

It helps to acknowledge that something has happened. But if it looks like certain things are too sensitive to discuss, it's all right to step around the hurt and get to a place where we still can communicate in some way. We can approach the situation more easily if we bear in mind that there is not going to be a single right answer. People can usually get beyond an impasse if there is a spirit of compromise, e.g., "We don't agree on how to treat Aunt Rose, but we are still brother and sister. Can we set aside the things we don't have in common and focus on the things we do share?"

Sometimes the other party may not be ready. It might take three approaches, but perhaps the first two are needed to get to the third. Often, after the initial overture is made both sides can find common

Something in written form can be extremely powerful: it strips

away the emotion conveyed by expressions. The question of listening can be minimized and pure communication goes forward. I encourage people to write a letter and ask for something in reply. Today, it could be done by E-mail.

Are there occasions when a trespass cannot be forgiven? The only benefit I see to a grudge is when it's a matter of drawing a line over right and wrong. Not everything is forgivable, not everything is forgettable. Not everything can be pushed aside.

Sometimes we think a relationship has to be all or nothing. Either the trust is complete or we can never speak to that person again. Yet there is a middle ground. We might have a relationship that is not at the level it once was, but it is still a relationship. No doubt, G-d smiles when that happens.

Barbara E.B. Meyer, Ph.D., is a licensed clinical psychologist with Sinai Medical Group. This article first appeared in JUF News, Chicago.

Neat Customs Of Rosh Hashana

By Robin Treistman

Did you ever eat a lamb's head? How about the Jewish version of Sushi? Believe it or not, Rosh Hashana is full of unusual customs. We all know about the Shofar. We may even know about the apple dipped in honey. But what about the rest?

Customs evolved in Jewish tradition based on the socio-economic-ethnic situation in which Jews of various societies found themselves. Therefore, some customs emerged in some communities while not in others. The nice thing about customs is that those who don't keep certain customs have no reason to feel "guilty" as they are not breaking any Jewish law by doing so.

Some of the following material on Rosh Hashana customs may sound quite eccentric, and very far away from our present, intellectual, politically-correct society. Read on, and see what you think. You don't have to like them, agree with them, or even understand them. But do know that these customs are but a small part of a vast wealth of Jewish erudition and practice. And if something "speaks" to you, why not go

ahead and try it on for size?

FOODSTUFFS

Though Rosh Hashana is one of Judaism's more solemn holidays, (remember- it IS the "Day of Judgement"), a large part of its celebration takes place around the table as in other holidays. Aside from the standard holiday Kiddush (blessing over wine), there are numerous symbolic activities that take place (usually) the first night of Rosh Hashana at the dinnertable:

THE CHALLAH

Normally, the two loaves of challah over which the Hamotzi (blessing) is said at a festive Shabbat or holiday meal are loaf-shaped or braided. For Rosh Hashana, the traditional shape of the challah is round. This shape symbolizes the cycle of life and how we should be aware of it on this day. In some communities, the challah is shaped like a ladder, symbolizing the fortunes of people for the year ahead - some ascend and some descend life's ladder.

On the Sabbath and other holidays, after the blessing and before partaking of the challah, it is dipped into salt. On Rosh Hashana, it is dipped in honey (if

none is available, then into sugar) and then eaten. This custom symbolizes our hope that the upcoming year will be sweet. Many also have a custom to make sure that there are raisins in their challah. As far as I know, the raisins are there to enhance the sweetness of the challah. If you know of any other reasons for raisins, I'll be glad to hear them!

Apple Dipped in Honey
After dipping a sweet apple

After dipping a sweet apple into honey, the blessing over fruit is recited plus the additional prayer, "May it be Your will to renew for us

Pomegranates

One takes a piece of this fruit (watch out - pomegranate juice stains in the worst way!) and says, "May it be Your will that our merits be numerous as (the seeds of) the pomegranate."

What's the deal? There are 613 commandments in the Torah for a Jew to fulfill. An individual pomegranate supposedly has 613 seeds. (Try counting them.... I did once, and though we lost exact count, there were more than 600 and less and 625 seeds - so it was awfully close!) By cating the pomegranate, we figuratively

show our desire and hope to fulfill all 613 commandments, and by doing so, we will be able to accrue a nice amount of merit.

Beets

Beets are called "Salka" in Aramaic, and in Hebrew, that word is related to removal. We recite, "May our enemies be removed." Notice we don't say destroy - we just want them to go away, elsewhere, bye-bye.

Leeks

This vegetable, called "Karti" in Aramaic, is related to the Hebrew word "to cut." We recite, "May our misdeeds, our spiritual enemies, be cut down."

Type of Green Bean

This vegetable is called "Rubiyah," from the Hebrew word "to increase." We recite, "May our merits increase."

Type of Squash

Called "Kera," this squash is phonetically related to the Hebrew word for "read" or "tear." We recite one or both of the following: "May You tear up our negative judgement," or "May You read our good merits before You."

Dates

Dates are called "Tamri" in

Aramaic which is related to the

Hebrew word for consume. We ask here that those who want to destroy us be consumed.

Head of Sheep or Fish (Vegetarians - skip this one!)

We partake of this and say, "May it be Your will that we should be at the head and not at the tail." Aside from this, some people specifically eat from a sheep's head saying that blessing, but precede it by eating fish (not necessarily the head) and say the blessing, "May it be Your will that our merits be fruitful and multiply as do the fish."

Are you full, yet?

As a general rule, at this meal, foods that are sweet are eaten and we try to avoid eating anything sour, bitter, or overly spicy. Furthermore, there is one final food-item that is customarily NOT eaten on Rosh Hashana, and that is any type of nut. There are two reasons. First, pragmatically speaking, tradition tells us that nuts cause an extra production of phlegm in the nasal-throat area, and such phlegm can hinder someone's ability to recite prayers (the main focus of the Holiday). The other reason is that the

(See Customs page 42

mother gets sick and your father needs help and Federation is something totally different than it was just weeks before.

e, or a time ripe for change. When you slice an apple horizontally rather than vertically, the core forms a star and the apple slice looks totally different. This holiday season is all about looking at things differently. And that means looking at Federation differently, too. Today, Federation and its constituent agencies are your partners, champions, connection to Israel and investment in the future. It's the one place Jews can turn to for help: where the door is always open. Please give generously of your time and re-

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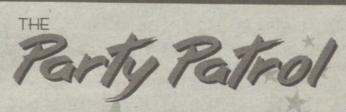
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FIRST DAY OF ROSH HASHANAH
Tuesday, September 18, 2001
Birchot Hashachar-8:00 a.m.
Shacharit-8:30 a.m.
Torah Service-9:30 a.m.
Sounding of the Shofar-10:45 a.m.
Sermon-11:10 am.
Musaf Service-11:30 a.m.
(Youth Services 11:30 a.m. to 12:45 p.m.)
Mincha Service-6:00 p.m.
Tashlich-6:30 p.m.
Ma'ariv Service-7:30 p.m.
Candle Lighting Upon Return from Services-After 7:49 p.m.

SECOND DAY OF ROSH HASHANAH
Wednesday; September 19, 2001
Birchot Hashachar-8:00 a.m.
Shacharit-8:30 a.m.
Torah Service-9:30 a.m.
Sounding of the Shofar-10:45 a.m.
Sermon-11:10 a.m.
Musaf Service-11:30 a.m.
(Youth Services 11:30 a.m. to 12:45 p.m.)
Mincha Service-7:00 p.m.
Ma'ariv Service-7:30 p.m.

EREV YOM KIPPUR Wednesday, September 26, 2001 Candle Lighting-Before 6:36 p.m. Kol Nidre-Promptly at 6:30 p.m.

YOM KIPPUR Thursday, September 27, 2001 Birchot Hashachar-8:00 a.m. Shacharit-8:30 a.m. Torah Service-10:00 a.m. Sermon-11:00 a.m. (Youth Services 11:30 a.m. to 12:45 p.m.) Yizkor Memorial Service-11:45 a.m. Musaf Service-12:15 p.m. Rabbi's Teach-In-3:00 p.m. Mincha Service-5:00 p.m. Remarks-6:15 p.m. Ne'ilah-6:30 p.m. Sounding of the Shofar-7:30 p.m. Ma'ariv Service-7:35 p.m. Break the Fast-7:40 p.m.

1811 Silverside Road
Wilmington, DE
529-9900

Erev Rosh Hashanah 7:00 PM

First & Second Day Rosh Hashanah Shacharit – 10:00 AM Sounding of Shofar – 12:15 PM Mincha and Tashlich following Kiddush

Kol Nidrei - 6:30 PM Yom Kippur Shacharit - 10:00 AM Yizkor - 12:30 PM Mincha - 5: 00 PM Neilah - 6:15 PM

CONGREGATION BETH SHOLOM (Conservative)

Queen and Clara Streets Dover, Delaware 19901 (302) 734-5578

Rosh Hashanah Services

Monday, September 17, 7:30 p.m.

Tuesday, September 18, 9:00 a.m., 7:30 p.m.

Wednesday, September 19, 9:00 a.m.

Yom Kippur Services Wednesday, September 26, Kol Nidre, 6:15 p.m. SHARP Thursday, September 27, 9:00 a.m., 4:30 p.m.

CONGREGATION BETH SHALOM (Conservative)

1801 Baynard Blvd Wilmington, DE 19802 654-4462

MEMORIAL SERVICE Sunday, September 16-1:00 p.m.

EREV ROSH HASHANAH Monday, September 17-8:00 p.m.

FIRST DAY ROSH HASHANAH
Tuesday, September 18
Main Sanctuary-8:30 a.m.
Alternative Service (Leibowitz Auditorium)-10:00 a.m.
Junior Congregation Service (Balick Auditorium)
(9-12 year olds)-11:00 a.m.
Children's Service (5-8 year olds)-11:00 a.m.

SECOND DAY ROSH HASHANAH
Wednesday, September 19
Main Sanctuary-8:30 a.m.
Family Service (Leibowitz Auditorium)- 11:30 a.m.
Tashlich Service-1:00 p.m.

SHABBAT SHUVAH Friday, September 21-Family Services-7:30 p.m. Saturday, September 22-9:30 a.m.

WORSHIP WITH US IN 5762

High Holiday Worship Services

KOL NIDRE AT CONGREGATION BETH SHALOM

Wednesday, September 26
Main Sanctuary-6:00 p.m.
Alternative Service (Leibowitz Auditorium) 6:00 p.m.

YOM KIPPUR DAY

Thursday, September 27
Main Sanctuary-9:00 a.m.
Yizkor-Approximately 12:30 p.m.
Alternative Service (Leibowitz Auditorium)-10:00 a.m.
Jr. Congregation Service (9-12 year olds)-11:00 a.m.
(Bailick Auditorium)
Children's Service-(5-8 year olds)-11:00 a.m.

Main Sanctuary

Mincha Service-4:30 p.m. Ne'ilah Service-6:00 p.m. Shofar Service, Ma'Ariv-7:15 p.m.

Havdalah (Special Light Ceremony for Children) All Those Who Have a Shofar Will Be Invited to the Bimah

CONGREGATION BETH EMETH (Reform)

300 W Lea Blvd Wilmington DE 19802 (302) 764-2393

Rosh Hashanah Tuesday, September 18, 2001 8:30 AM*** Adult Service 11:30 AM*** Adult Service 4:00 PM Family and Tashlich Service Kol Nidre Wednesday, September 26, 2001 7:00 PM** *and 9:15 PM

Thursday, September 27, Yom Kippur 10:00 AM*** Adult Service 1:30 PM Family Service 3:00 PM Afternoon Service

Yizkor and Neilah Service to follow P.M. ****Babysitting is available for free

Annual Memorial Service at Beth Emeth Memorial Park

TEMPLE BETH EL (Reconstructionist)

301 Possum Park Road Newark, DE 19711 366-8330

Rosh Hashanah

Erev Rosh Hashanah, Monday, September 17-7:30 p.m First Day Rosh Hashanah, Tuesday, September 18-9:30 a.m.

(Alternative Observance) Tuesday, September 18-9:30

Children's Service-11:00 a.m. to 12:30 p.m. Tashlich Service-4:30 p.m.

Second Day Rosh Hashanah, Wednesday, September 19-9:30 a.m.

Kol Nidre

Wednesday, September 26, 2001-7:00 p.m. Yom Kippur
Thursday, September 27-9:30 a.m.
Alternative Service-9:30 a.m.
Yizkor-Approximately 12:00 Noon
Children's Services-11:00 a.m. to 12:30 p.m.
Afternoon Service-5:15 p.m.

HILLEL OFFERS HIGH HOLIDAY SERVICES

Experience the High Holidays at the Hillel Student Center on the University of Delaware campus. As always, the services are free for all students and are also free of charge to anyone with a valid ticket from their home congregation.

Unaffiliated community members may also worship at Hillel. Unaffiliated faculty members will be charged \$100, other unaffiliated individuals will be charged \$150, families will be charged \$200.

Hillel is located at 47 Delaware Avenue near the intersection of Delaware and Orchard Avenues. Parking is available at the multi-level garage near Elkton Avenue and Main

Street. Please contact Hillel Interim Director Linda Oster at 453-0479 or email her at loster@udel.edu. with any questions.

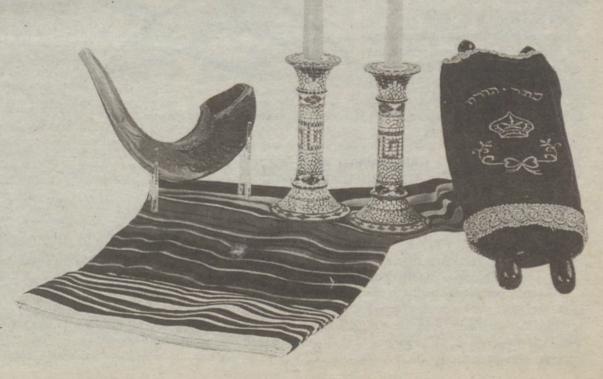
UNIVERSITY OF DELAWARE CHABAD

Rabbi Eliezer Sneiderman invites U of D students and faculty to high holiday services.

Erev Rosh Hashanah services will be Sept. 17th - 7 p.m. Rosh Hashanah services are scheduled Sept. 18 - 10 a.m. and 8 p.m. Sept. 19th - 10 a.m.

Kol Nidre, Sept. 26th, 6:30 p.m. Yom Kippur, Sept. 27th, 10 a.m.

There will be a Kiddush following the Rosh Hashanah services. RSVPs appreciated for the meals. Donations accepted - no charge. Call 455-1800 for further information.



RECIPES FOR A SWEET NEW YEAR

Rosh Hashanah From Soup To Nuts

By Ann Romirowsky

At sundown on September 17th, we usher in the Jewish holiday of Rosh Hashanah. This holiday begins the ten days of self-reflection when Jews examine their thoughts and deeds of the past year and ask for forgiveness, not only from G-d but also from people they may have angered or hurt.

As in most cultures, this holiday, like many others, is usually spent with close friends and family around the table after returning from worship. Many of the foods we eat are traditional-utilizing recipes passed down from generation to generation. Ingredients include apples, carrots and things sweetened with honey to signify abundance and hope for a sweet year ahead.

The meal enjoyed on the first night of Rosh Hashanah begins with slices of apple dipped in honey. The traditional Challah, a braided bread eaten on the Sabbath, is also dipped in honey, but on this holiday, the Challah is made in a round shape with the hope that the year ahead will be a smooth one without sorrow or pain.

OLD FASHIONED CHICKEN SOUP

(makes eight to ten servings)

One chicken about six pounds cut up into six or eight pieces with skin removed Two whole peeled large onions

One large turnip, peeled and cleaned and cut into two pieces

One large sweet potato, peeled and cut into two pieces

Four stalks celery, cleaned and cut in half

Four carrots, peeled and cut in half

Two Chicken bullion cubes

One bunch of dill

Salt and pepper to taste

Place the chicken and any extra bones the butcher will give you into a large stockpot and cover with cold water to about two inches above the chicken. Bring to a boil and then simmer adding the onions, turnip, sweet potato, celery, carrots and bullion

cubes, simmering and skimming as necessary. Simmer the soup for one hour. After an hour, remove the chicken and reserve. Add the dill. Simmer for about 15 minutes longer.

Let the soup cool until manageable to handle. Pour the soup through a strainer into a clean freezer container or smaller stock-

pot. Pick out the carrots and sweet potato from the strainer and puree with a small amount of the soup in a food processor or blender. Add to the rest of the soup and adjust seasonings to taste.

This can be served with matzo balls, soup nuts, noodles or some of the boiled chicken that has been cut into a dice or simply shredded.

"DOCTORED GEFILTE FISH"

Two jars of gefilte fish (either in liquid or jellied broth)

Two onions, peeled and halved Four carrots, peeled and halved

Two stalks of celery, peeled and halved

Salt and pepper to taste

Place all ingredients in a large soup pot. Using enough water to cover the fish and vegetables, cover the pot and simmer for thirty minutes. Remove the fish and let cool covered with

damp paper towels or a damp cloth. Reserve the cooked carrots to slice and place on top of fish when serving.

EASY SWEET AND SOUR MEATBALL APPETIZER

One can whole berry cranberry sauce

One large jar marinara sauce

One and one half pounds ground beef

One egg

One third cup uncooked rice

Salt, pepper, onion and garlic powder to taste

In a sauce pan slowly melt the cranberry sauce. When melted, add the marinara sauce and gently mix, keeping flame low. While the cranberry sauce is melting, begin to make the meatballs. Add the egg, rice and seasonings to ground beef to form balls. Add meatballs to the sauce and simmer covered until the meatballs are cooked through and soft to the touch.

BRISKET

Five pound, first cut brisket

One package dry onion soup mix

One cup catsup

One half cup cider vinegar

One half cup brown sugar

Blend all ingredients together and pour over the meat. Bake tightly covered in a 350 degree oven for three hours or until tender. Let the meat rest for one half hour before

slicing it. If you are planning to make this ahead and freeze, slice the meat and pour the gravy on top. When thawing, the fat in the gravy will have risen to the top and can easily be removed with a spoon.

SWEET CARROT TZIMMES

One bunch of carrots cut into oneinch pieces

Six sweet potatoes

One half cup pitted prunes (optional)

One cup orange juice

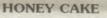
One half cup of honey

Pinch of salt

One quarter teaspoon of cinnamon

Margarine or oil

Wash and peel the carrots and sweet potatoes. Cook the carrots and sweet potatoes in boiling, salted water to cover until they are tender but still firm. Using a baking pan that has been sprayed with a vegetable spray, drain the carrots and potatoes and place in the pan with prunes. Stir gently. Mix the orange juice, honey salt and cinnamon and pour evenly over the casserole. Dot the top with margarine or oil and bake covered at 350 degrees for thirty minutes. Uncover, stir gently, and bake for another ten minutes.



Three eggs

One cup honey

One cup sugar

One cup warm, strong coffee

One half cup of oil

Two teaspoons of baking powder

Two teaspoons of baking soda

Two teaspoons of vanilla

Two and three quarters cups of flour

One half teaspoon allspice

One teaspoon cinnamon

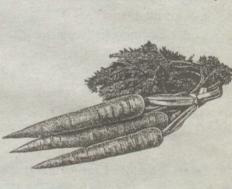
One teaspoon ginger

Two teaspoons whiskey

Beat the eggs and honey together. Add sugar and mix until well incorporated. Mix the baking soda into the coffee, then add with the oil to the egg mixture. Slowly add all remaining ingredients and blend well. Bake in a greased tube pan for 55 minutes at 325 degrees or until a tester comes out clean.

Ann Romirowsky resides in Delaware County, PA. She is a nutritionist and a gourmet cook.





MIDEAST: A YEAR IN REVIEW

In One Year, Israel Went From Near-Peace To Near-War

By Jessica Steinberg JTA

What a difference a year makes. A year ago at this time, just before Rosh Hashanah, Israel still held out hope for peace with the Palestinians, even though they had spurned former Prime Minister Ehud Barak's unprecedentedly generous offer at the Camp David summit in July 2000.

Ariel Sharon was leader of the Likud Party, still considered too hawkish and controversial to have a realistic chance to become Israel's new prime minister.



Yassir Arafat

Now, the Oslo peace process is dead as Israel contends with a violent Palestinian uprising whose end is not in sight. Sharon, now the prime minister, is under attack from the right for not retaliating harshly enough against the Palestinian Authority — even against its president, Yasser Arafat himself.

Just days before last year's celebration of the Jewish New Year, Sharon toured Jerusalem's Temple Mount, accompanied by an entourage of supporters. The following day, Palestinian violence began.

At first, many on the Israeli left and in the international community blamed the violence on Sharon's visit. Later, several top Palestinian officials said that the Palestinian Authority had decided to resort to violence shortly after returning from the Camp David summit to show its strength and gain bargaining power,

and seized on Sharon's visit as a pretext.

In any case, the aftershocks of last year's visit were clear.

The year 5761 began with a bang of rubber bullets and Molotov cocktails, quickly escalating into drive-by shootings, gun battles, suicide bombings, mortar attacks, roadblocks and F-16 attacks.

The year of violence raged from the north, where Israel's own Arab population exploded in riots in the early days of the intifada, through the heart of Jerusalem, where a Palestinian suicide bomber killed 15 at lunch in a pizzeria and where four bombs exploded in one day alone in early September. Violence ran the length of the West Bank and down south to the Gaza Strip.

By the end of last October, 13 Israeli Arabs were dead, leaving Jewish-Arab relations in a shamble and the Barak government in disarray.

Many West Bank settlers couldn't leave their homes for fear of snipers. Palestinians couldn't get out of their villages as the Israel Defense Force built roadblocks and checkpoints to keep terrorists out of Israel.

Gilo, a Jerusalem neighborhood built just over Israel's pre-1967 border, became a target for Palestinians shooting from Beit Jalla, a neighboring Arab village.

Places like Kfar Saba, a well-to-do bedroom community of Tel Aviv, and Netanya, a normally quiet beachfront city, became the front lines in a war of attrition.

As the intifada escalated, media coverage became an issue. Rock-throwing Palestinian children were wounded and killed in head-on battles with Israeli soldiers; cameramen rarely caught the Palestinian gunmen hidden among the crowd, while the Israeli forces were clearly depicted.

The photo of 12-year-old killed in Israeli-Palestinian crossfire while huddling with his father in a doorway, touched off international condemnation of Israel.

On street corners, in cafes and in kitchens, Israelis began asking how the conflict was being fought: Were Palestinian mothers to blame for sending their children into battle, or

were Israeli soldiers too quick on the trigger?

When two Israeli reserve soldiers were brutally beaten and mutilated by a mob in Ramallah in mid-October.



Former U.S. President Clinton tried to broker a peace.

Israeli outrage — and reaction — was quick.

Barak sent Cobra helicopters to bomb Palestinian security buildings in Ramallah and the Gaza Strip. The army warned the Palestinians about the impending attack, however, leaving them time to escape before the missiles hit. Considered shocking at the time, such reprisals soon became almost routine.

For many Israelis, however, the response wasn't enough.

Barak, who served as his own defense minister, hoped to avoid escalating the violent, daily battles. But the Ramallah lynching proved a turning point

At the end of October, Barak and Sharon tried to form an emergency government of national unity, to no avail. Barak's government appeared increasingly shaky.

President Clinton offered to help, pushing Barak and Arafat toward peace. But a series of summits in Paris and Sharm el-Sheik, Egypt, failed to produce a lasting cease-fire.

Finally, Barak gave in to the pressure and scheduled elections for prime minister.

In December, Barak began readying for his face-off against a Likud candidate, presumably former prime minister and party favorite Benjamin Netanyahu. When the Knesset refused to dissolve and go to general elections, however, Netanyahu declined to run.

Left to face Barak was Sharon, the 73-year-old leader of the Likud Party, a battle-scarred former general best known for his invasion of Lebanon in 1982 and his staunch support for the settlements in the West Bank and Gaza Strip.

By this time, the intifada and the dying peace process had devastated the Israeli left. Scores of Israelis were disenchanted with the Palestinians and confused by Barak's response to the violence.

Seeking to overcome a reputation as a warmonger, Sharon promised that if elected he would form a national unity government of Likud and Labor politicians who would offer a balanced response to the escalating violence.

As elections approached, the pace of diplomatic activity increased. In December, Clinton presented his peace proposal, which called for a Palestinian state and the division of

Jerusalem. Israel agreed to the plan as the basis for further discussions, but the Palestinians offered so many qualifications that they essentially killed the plan.

Still, negotiations continued in the resort town of Taba, and progress appeared to be made. Barak improved on his Camp David offer, reportedly agreeing to cede the entire Gaza Strip and West Bank — with Israeli territory to be exchanged for West Bank settlement blocs to be annexed to Israel — and a compromise formula on the "right" of Palestinian refugees to return to homes they fled during Israel's 1948 War of Independence.

Many Israelis, however, doubted the Barak government's mandate to agree to far-reaching concessions under the shadow of elections. The talks foundered completely after Arafat, at an international economic conference in Switzerland, launched a blistering verbal attack on Israel, calling it "fascist" and raising spurious claims about Israeli use of poison gas and uranium-tipped weapons.

On Feb. 6, Israelis headed to the polls. Less than two years after electing Barak with a strong mandate, Israelis this time overwhelmingly voted against him, choosing Sharon in a landslide.

Israelis were tired of being scared. They wanted to return to the malls, their downtown shopping areas, the Saturday afternoons shopping for vegetables in nearby Israeli Arab villages.

lages.
They didn't want to hear about Tel Aviv yuppies getting murdered in the West Bank town of Tulkarm while shopping for pottery. Or young soldiers being blown up in the line of duty. Or settlers being stoned and shot in their cars driving home from

Yet Sharon's resounding victory was not a moment of rejoicing for many Israelis. The Arab community, for example, stayed home, refraining from voting.

Faced with seemingly implacable Palestinian hostility, centrist Israelis had chosen a man they never expected to have as prime minister. The settlers felt sure they now had a prime minister who understood their needs, one unafraid to escalate the conflict if need be to solve the problem.

By early March Sharon brought together Likud, Labor, Shas and other parties in a unity government. A triumvirate of Sharon and two Labor Party politicians, Foreign Minister Shimon Peres and Defense Minister Benjamin Ben-Eliezer, were the main decision makers.

In its first half year in power, Sharon's Cabinet has concentrated on putting out fires, stepping up Barak's policy of targeted killings of leading Palestinian militants. Sharon also has proven more willing to send Israeli forces on brief missions into Palestinian-controlled territory to root out terrorists or destroy buildings that shield Palestinian gunmen.

Yet Sharon has shown himself, to many Israelis' surprise, to be surprisingly level-headed.

In May he declared a unilateral Israeli cease-fire, absorbing Palestinian attacks while world sympathy ostensibly built for Israel.

Following a devastating suicide bombing June 1 at a Tel Aviv disco that killed 21 Israeli youth, Sharon

was expected to order a devastating blow against the Palestinian Authorty. Instead, he chose not to respond, allowing American and European politicians to broker a weak cease-fire based on the Mitchell Commission report.

The cease-fire has remained more of a theory than a fact, and Israelis still are waiting for Sharon to lose his patience and strike back hard at the Palestinian Authority. Given Sharon's restraint, some vigilante settlers have taken responsibility into their hands, killing several Palestinians in drive-by shootings.

Those on the left believe Sharon is stalling for time, doing just enough to keep the conflict free of international intervention but resisting the



Former Israeli Prime Minister Ehud Barak

move back to the negotiating table, where he would be pressured to make what he considers unacceptable diplomatic concessions.

Sharon says he is fighting terrorism, but won't be drawn into a war just to appease his constituency.

Still, he's hardly popular around the world. In June, war crimes charges were launched against Sharon in Belgium for his role in the 1982 massacre by Israel's Lebanese Christian allies of Palestinian civilians in the Sabra and Shatila refugee camps. An Israeli inquiry mission at the time found Sharon indirectly responsible because, as defense minister overseeing the war, he failed to foresee and prevent the massacre.

The drumbeat of international condemnation of Israel quickened over the summer when Denmark considered arresting Israel's ambassador-designate, Carmi Gillon. A former head of Israel's Shin Bet domestic security service — and, later, the Peres Center for Peace — Gillon defended the Shin Bet's former use of "physical pressure" to elicit testimony from detainees it believed had knowledge of imminent terrorist attacks.

But the anti-Israel calumny reached its peak in late August and early September with the U.N. Conference Against Racism, and an associated meeting of nongovernmental organizations, in Durban, South Africa. Arab and Muslim groups elicited the support of groups from around the world to condemn Israel as a racist and apartheid state whose treatment of Palestinians constituted war crimes.

And as Rosh Hashanah 5762 approached, there was no sign that the Palestinian violence, or that the international pressure on Israel, would let up.



Even Israel's historic withdrawal of troops from Lebanon could not make its dream of peace a reality.

CULTURE CORNER

Book Look

by Paula Shulak

Summer is a wonderful time for reading and I would like to share with you my comments about a few different novels that I have read throughout July and August. This series of eight book reviews will take a few weeks to complete but should offer you a look at recent writing by American Jewish authors you may never have heard of before. Some are Holocaust oriented and some are about the American Jewish experience; one is a fanciful departure into the world of the future (written by a former Delawarean, the daughter of Helen and Mendel Gordon, who has become quite a successful author). All are thought provoking and worth your perusal.

Let's begin with Zelda Leah Gatuskin one of the best I read. A resident of New Mexico, Zelda spent her formative years in Wilmington and was always a pensive, almost mystical child when I knew her at Adas Kodesch Shel Emeth. And so it is no surprise that she has written a fascinating novel set in the twenty-second century which combines wonderful glimpses of life in the future on Earth, Mars and Luna (treating interplanetary space travel and communication as ordinary events)

with mystical Middle Ages wizardry. When I first started reading CASTLE LARK AND THE TALE THAT STOPPED TIME, and met its teen aged protagonists, I thought this might be a good book to send to my grandchildren to read. But the deeper I got into its serpentine plot, the more enthralled I became with Zelda's ability to entrance the most adult reader. She is keen in her observations, excellent in her technical knowledge and a master at page turning suspense.

As the book begins Earth has been plagued by a series of ecological disasters and most of the pop-

ulation has been forced to live under giant domes on Mars and the moon. But now our planet is being resettled and is an ideal vacation spot. When two young people dis-

in an old Scottish castle the secret of a mysterious ivy vine that has covered the face of Earth for centuries, we are drawn into a tale of nature, magic, romance and the mystery of time that is both fulfilling and provocative. I read many a night into the wee hours because I just could not put this book down. It is fresh, uplifting and plain fun to read and contemplate, simple enough for a teen ager, yet stimulating enough for the most discerning adult. CASTLE LARK is published by Amador

Publishers and may be ordered by calling 1-800-730-4395. Zelda has also written THE TIME DANCER, another tale about time travel, ANCESTRAL NOTES, A FAMILY DREAM JOURNAL, a collection of poems and essays, and ZELDA'S COSMIC COLORING BOOK, For Children of all Ages, all of which have been published by Amador. Visit their web page at www.amadorbooks.com or call Helen Gordon! She is a proud Mom who will be glad to shep naches from her talented daughter.

A Blossoming Juture

By Zach Rowen Special to the Jewish Voice

I still remember it clear and bright, All the people that came and watched me that night, The room soon filled with the young and old, Many of my relatives from all around the globe.

As the crowd gathered and not a word was said, I stepped up to the front and my first words were read, Many people said I looked bold and bright, But that didn't stop my Bar Mitzvah fright,

As I looked 'round the room and saw a rose bud alone, Away from the others, all on its own. It would blossom, a beautiful rose it would be, Then I realized this flower was me,

I was to become responsible for the Jewish laws. A man I would be, after my name the Rabbi calls, A holder of the Commandments and a proven Jew, This rose would be considered independent too.

I soon realized it was time for me to make my mark, I stood up and walked slowly to the large golden ark. I pulled out the Torah and with it came my test, The time had come for my young Jewish quest,

I read slowly and loudly with no room for flaw, The ladies wept, the men looked on in awe, I stood up and looked at the wide-eyed congregation, I could tell that I was going to receive much congratulations.

Nobody realized the responsibility I'd have one year later, To be a mature peacemaker, a true mediator, This weight is hard to pull, but it's the path I chose, I must be strong and wise, like the autonomous rose.

Zachary Rowen is entering 9th grade at the Friends School in Wilmington. He became a Bar Mitzvah at Congregation Beth Emeth in Wilmington. Zach attended the Albert Einstein Academy Day School through sixth grade and continues his Jewish education at Delaware Gratz Hebrew High School.

Not So Trivial Pursuits

Rosh Hashanah Questions

1. Why do we blow the shofar during the month of Elul?

2. Where in the written Torah text does it tell us explicitly that the first day of Tisrei is Rosh Hashanah?

3. We eat apples dipped in honey to symbolize a sweet year. Why do we choose apples above other sweet fruits?

4. What two blessings do we say

before sounding the shofar?

5. Which Book of Tanach does the beginning of the Tashlich prayer come from?

6. What three barren women were "remembered" by Hashem on Rosh Hashanah?

7. A person's yearly allowance is fixed on Rosh Hashanah, except for three types of expenses. What are they?

8. We refer to the binding of Isaac in our prayers when we say:

Answer us as You answered Abraham our father on Mount Moriah..." What was Abraham's prayer on Mount Moriah?

9. Why, even in Israel, are there two days of Rosh Hashanah, whereas other festivals in Israel are celebrated for only one day?

10. What halacha applies to the shehechiyanu blessing on the second night of Rosh Hashanah which does not apply on the second night of any other holiday?

Courtesy of www.ohr.org.il

authorities who rule that no shehechiyanu blessing be said on the second night of Rosh Hashanah.) (Taz 600.2) day, but to the new garment or new fruit as well. (This is done in order to accommodate the minority of halachic 10. On the second night of Rosh Hashanah it is customary to wear a new garment or to have a new fruit on the table when saying the shehechiyanu blessing. Thus, the shehechiyanu blessing applies not only to the holi-

Jerusalem sometimes needed to observe it for two days, if the witnesses failed to arrive. situation. In Israel, however, the people lived close enough to Jerusalem to find out the exact date of all the festivals except Rosh Hashanah. Since Rosh Hashanah occurs on the first day of the month, even those living in insufficient time to find out the exact date in time for the festivals. The "two-day festival" arose to correct this month, based on witnesses testifying that they had seen the new moon. Therefore, the people outside Israel had court in Jerusalem determined our calendar on a month to month basis. They did this on the first day of every 9. Before our current exile, we did not have a fixed calendar as we do today. Rather, the Supreme Torah

Also, he prayed that his sacrifice of the ram should be considered as though he had actually sacrificed Isaac. 8. He prayed that Mount Moriah should remain a place of prayer for all future generations (Onkelos 22:14). Chaim 242:1)

7. Expenses for Shabbos, Yom Tov, and the cost of one's children's Torah education. (Ba'er Hetaiv Orach dren. (Tractate Rosh Hashanah 10b)

6. Sara, Rachel and Chana. On Rosh Hashanah it was decreed that these barren women would bear chil-

5. The Book of Micha (7:18-20) ing. (Orach Chaim 581:2)

4. "Blessed are You... who has commanded us to hear the sound of the shofar," and the shehechiyanu blesshas blessed..." (Bereishis 27:27). The Talmud identifies this "field" as an apple orchard. (Ta'anis 29b, Biyur

3. Isaac blessed Jacob with the words: "The fragrance of my son is like the fragrance of a field which Hashem observance depends on the continuous oral tradition dating back to Mount Sinai). (Bamidbar 29:1) 2. Nowhere. The Torah calls it "a.day of shofar blowing." (This is one of many examples showing how our

Torah. (Mishna Berura and Aruch Hashulchan Orach Chaim 581) idol worship. Also, the sound of the shofar strikes awe into our hearts and inspires us to return to the ways of Chodesh Elul. On that day, the Jewish People sounded the shofar to remind themselves to stray no more after I. After the sin of the golden calf, Moshe went up to Mount Sinai to receive the second set of Tablets on Kosh

Answers

A Message To Baby Boomers

By Lloyd M. Thayer

It is critical that baby boomers understand that the cost of a long term care insurance policy today can be quite affordable. especially when compared to the cost of long term care. A healthy 50-year-old man or woman can buy a comprehensive long term care insurance policy with a daily benefit of \$150 for up to four years for less than \$100 per month. But each year the purchase is delayed, the higher the rates become.

Finally, there's the knowledge that, if you need long term care, with long term care insurance you will have funds to help pay for that care, and that the responsibility for providing care will not fall to your family. These choices can also help preserve your independence and your dignity, and those are priceless.

Customs

Continued from page 34

numerical value of nut in Hebrew, ("egoz"), is equal to the numerical value of the word "chet" which means sin. On Rosh Hashana, we try to distance ourselves from anything remotely related to sin, so we avoid

This dinner meal sounds rather long, huh? The custom in a large number of communities is to eat these symbolic foods only the first night of Rosh Hashana, though in some Sephardic communities, it is done both nights.

NO SLEEP IN AFTERNOON

This next custom is just as it sounds - we do not take a nap on Rosh Hashana afternoon. (Some hold just for the afternoon of the first day; some hold for both afternoons.) The source for this custom is a saying. in the Jerusalem Talmud,

"If one sleeps at the year's beginning (Rosh Hashana), his good fortune likewise sleeps.

In other words, if there is a day not to be idle, it's Rosh Hashana. We are meant to be contemplating, learning, or seeped in prayer. If we are not prepared to do this today, our good fortune will not be prepared to show its face during the upcoming year.

A takeoff of the source of not sleeping is the following: Some people view Rosh Hashana as a minuscule version of the upcoming year. How you behave on this day determines how the rest of your year will be. So if you engage in sleep, it is said by some that you will have a 'sleepy" year. (Oh.... So THAT'S why I can't seem to move myself before 10:00 AM!)

Courtesy of the Hagshama Department, The World Zionist Organization, http://www.wzo.org.il

Jewish Perspectives

Jews Back Cloning Research, But Oppose Its Reproductive Use

By Sharon Samber JTA

In the Brave New World of cloning, most Jewish ethicists and organizations are staking out the middle ground.

A general consensus appears to be emerging in the Jewish community that therapeutic cloning — using cloning technology for medical research — is acceptable, but reproductive cloning — using the technology to copy someone — is not.

Reproductive cloning is unproven, risky and represents a "tragic misunderstanding" of human identity, according to Laurie Zoloth, director of the Jewish Studies Program at San Francisco State University and an associate professor of social ethics and Jewish philosophy.

Advances in therapeutic cloning, which could lead to transfers of compatible tissue in transplants, would not necessarily lead to the dangerous practice of reproductive cloning. Zoloth said.

"Not all slopes are slippery," she aid.

Zoloth is serving as the principal investigator of a new grant to facilitate meetings over the next three years among Jewish scholars, ethicists and scientists to discuss the implications of advances in genetics

Reproductive cloning raises ethical, theological and moral concerns, as well fundamental questions such as "Who is considered the clone's father and mother?" and "What happens to cloning experiments that fail?"

Some take the view that cloning can be a commandment, for exam-

ple, if it is used to help infertile couples. Others consider it immoral to make a genetic copy of someone.

Clones would be born from eggs stimulated to divide after their DNA was removed and replaced with DNA from other cells. Cells from an infertile father, for example, could be injected into an egg, which then would be implanted in the mother's uterus to create a pregnancy.

The resulting child would have the same physical characteristics as the father, and infertile parents would not have to rely on sperm donors

Yet many people have visceral, negative reactions to cloning, fearing that the practice lacks a basic humanity.

Some believe that cloning would fly in the face of lessons derived from the Holocaust, when Nazi doctors experimented on humans in an effort to create a "master race."

Some rabbis are particularly troubled by the notion of a human made in one's own image, rather than the image of God.

Britain's chief rabbi recently called planned experiments to clone humans "a new low in playing roulette with human life."

Rabbi Jonathan Sacks said human cloning is dangerous and irresponsible because of the threat it poses "to the integrity of children so born."

Britain adopted guidelines years ago that allow for therapeutic cloning.

The U.S. House of Representatives voted last month to ban all human cloning, both reproductive and therapeutic.

Some Jewish groups, however, worry that a complete ban could end up being more harmful than a carefully structured one.

Important advances in medical research might be lost because of a legislative ban, said Mark Pelavin, associate director of the Religious Action Center of Reform Judaism.

"We don't want to paint with too broad a brush," he said. In a journal published last year

In a journal published last year by Yeshiva University, a number of ethicists and thinkers weighed in on cloning.

Reactions in the journal, part of the university's "Torah U'Madda Project," which explores the interaction of Torah and secular studies and the challenges posed to the community, ran the gamut.

"Cloning does not involve the union of two individuals; it is therefore not an act of creation but rather one of duplication, and as such is completely at odds with any Jewish understanding of conception," wrote Dr. Eitan Fiorino, a pharmaceutical industry analyst.

But Rabbi Michael Broyde, a law professor at Emory University in Atlanta, believes that cloning can be proper — if done with appropriate supervision.

Broyde bolsters his argument with the scenario of a sick person who could be cloned to insure a match in a bone marrow transplant.

"Jewish tradition might regard this procedure as involving two good deeds: having a child and saving a life," he wrote.

ing a life," he wrote.

Many recommended more discussion and a cautious approach.

The administration is continuing its conservative approach to genet-

ic research, and Bush reiterated his strong opposition to cloning.

"We recoil at the idea of growing human beings for spare body parts or creating life for our convenience," Bush said recently.

The president named Dr. Leon Kass, a biomedical ethicist from the University of Chicago, to chair a presidential council on bioethics and biomedical innovation.

An outspoken critic of humancloning, Kass believes that cloning constitutes unethical experimentation and threatens identity and individuality. Babies will be manufactured, and allowing such technology to go forward would bring about a perversion of parenthood, Kass believes.

"We sense that cloning repre-

sents a profound defilement of our given nature as procreative beings, and of the social relations built on this natural ground," he wrote recently in The New Republic.

.Kass also said a ban only on reproductive cloning would be unenforceable.

Zoloth says the talmudic tract of Sanhedrin may offer potential guidance for cloning technology. The rabbis determine that forbidden knowledge might be permissible — if it is used only for teaching, Zoloth said.

Perhaps, she said, that means medical research of cloning is acceptable, but actual cloning of humans is not.

"We're at the beginning of understanding," she said.



Illustration by Irv Levitt

Serendipity

by E. E. Jaffe, Ph.D

In a recent conversation with a friend the word serendipity came up during our discourse. Though my friend is technically astute he was unable to identify the meaning of this word. He promptly looked it up in a well known but old dictionary, published in 1959, and failed to find a listing of the word. However, in a later edition (1974) of the same dictionary serendipity was defined as "the ability to make desirable but unsought discoveries by accident" During my carrier in chemical research I made several serendipitous discoveries, some of which became subjects of US and international patents. Good examples discoveries abound in the scientific literature. I proceeded to describe to my friend two such examples that are detailed below.

An important serendipitous discovery of considerable practical importance occurred in 1938 at the DuPont Company, in a laboratory located across the Delaware River in New Jersey. A chemist by the name of Roy Plankett was trying to synthesize a new and better chlorofluorocarbon gas for application in refrigeration. To do it he was using tetrafluoroethylene gas as a starting material, stored under pressure in metal cylinders.

To get started his assistant opened the valve of one cylinder, but no gas came out. They were certain the cylinder was not empty since it had the correct overall weight. To ascertain that the valve was in good working condition they ran a wire through it. The valve was fine. Still no gas came out of the cylinder. They unscrewed the valve from the cylinder and tipped the cylinder over. A bit of a waxu material fell onto the laboratory bench. They then proceeded to cut the cylinder with a hacksaw in two halves, and found more of the same solid material lining the bottom of the cylinder. Contrary to the belief at that time, Plankett concluded that the gas must have self-polymerized. The new substance did not dissolve in any solvent, and was not attacked by highly corrosive acids or caustic materials. It did not melt or degrade at high temperatures and was unusually slippery. Plankett discovered Teflon. This material turned out to be, after nylon, DuPont's most significant development in the 1930's. It is quite likely that someone else would have simply turned to another cylinder and forgot the "empty" container. Of course, not Plankett.

By 1950 DuPont was producing about a million pounds of Teflon per year. And in the 1960's production rose to nearly 10 million pounds. One of its first important uses was for gaskets and liners to contain the highly corrosive uranium hexafluoride for the Manhattan Project's atomic bomb work. Now it is used in a great variety of very useful applications.

Another important example of serendipity occurred in 1922 Alexander Fleming serendipitously discovered an antibiotic that killed bacteria and ultimately led to the discovery of penicillin. While suffering from a cold he prepared a culture from his own nasal secretions. Then, while examining a dish full of the bacteria, inadvertently a tear fell from his eye into the dish. The following day a clear area was observed where the tear had landed. Using his keen powers of observation and considerable intellect he came to the conclusion that a substance contained in the tear must have killed the bacteria but was harmless to human tissue. The observation was of no practical importance since the bacteria were harmless to human beings, but it was a prelude to the discovery of penicillin.

Six years later, at the University of London, where Fleming was

doing research on influenza he was examining under the microscope bacteria grown in Petri (shallow, covered glass) dishes. In one dish he observed a unique clear area. Upon closer examination the clear area surrounded a spot where a small piece of mold had fallen into the dish. Relating to the previous observation he reasoned that the mold must contain or is producing a substance that was destroying Staphylococcus bacteria. After identifying the effective substance it was found to belong to the genus Penicillium Notatum, thus the name penicillin. Fleming did not succeed in concentrating penicillin to a useful form and nothing was done with this discovery for several years.

In the late 1930's professor H. W. Florey of Oxford University in collaboration with Ernest B. Chain, a Jewish refugee biochemist from Hitler's Germany, began research in this field. Chain who obtained a doctorate at the university of Berlin in 1930 and another at Cambridge University in 1935 was persuaded by Florey to join him at Oxford University. In close collaboration, building on Fleming's discovery, they succeeded in isolating, purifying and concentrating the effective ingredient

in the mold. They were able to demonstrate that this substance was effective not only on infected laboratory animals but on a London policeman dying of a blood infection that would otherwise be fatal.

With the outbreak of World War II, production on a large scale became urgent. England was preoccupied with the war effort. Consequently, three American pharmaceutical companies started mass production of penicillin, even before the chemical structure of the effective compound had been determined. Production was based on a fermentation process. The initial low yield of the active ingredient was improved 20 fold by using a special strain of mold and by including a viscous byproduct from corn milling in the fermentation mixture.

Not only were thousands of lives saved during the war, but the discovery stimulated research in new and more effective antibiotics. After the war, in 1945, Fleming, Florey and Chain shared the Nobel Prize in Physiology and Medicine.

These incidents emphasize the truth of Louis Pasteur's statement made long ago that "in the field of observation, chance favors only the prepared mind".

JEWISH LIFESTYLES

New Book Takes An Inside Look At Dachau

Legacies of Dachau: The Uses and Abuses of a Concentration Camp, 1933-2001, by Harold Marcuse.

Reviewed by Martin M. Roffman, Ph.d

Legacies of Dachau: The Uses and Abuses of a Concentration Camp, 1933-2001, is Harold Marcuse's new book published by Cambridge University Press (June, 2001, \$34.95). Marcuse, a University of California professor, wrote this book in a style that is partly a combination of academic treatise and popular historical survey. That is the book's greatest strength as well as it weakness. His writing is generally pleasant and inviting but sometimes soars into uncharted territories that leave a casual reader fumbling in the dust.

Marcuse traces early history of the town of Dachau and describes how it had been a haven for artists, especially in the late 1800s. He explores the town's adaptation through the Depression years when a munitions plant located on its outskirts transformed into a prison camp. That prison camp served as a test bed for technologies of torture and death employed at other concentration camps in the Third Reich, many of which Marcuse

carefully explains in great detail.

The book examines the post war era and very ably tracks how the camp was used for different purposes during the years between 1945 and 2001. Several dominant myths are explored about residents both of Dachau in particular, and Germany in general. The myths focus about the belief that the town's citizens were

1. Victims of Nazism

2. Ignorant of what occurred within the camps during the war

3. Part of an internal resistance movement attempting to improve living conditions on behalf of Dachau camp inmates.

Marcuse evaluates these myths on a generational basis and demonstrates through copious example how each generation of Germans (1918ers, 1933ers, 1968ers, 1989ers, etc.) dealt with Germany's loss of the war and collective guilt for the slaughter of millions of civilian lives as a result of Hitler's perverted policies. He traces the absorption of ex-Nazis into the West German government and their impact on policy-making that was most strongly felt during the 1950s. However, he claims that there were very few non-Nazi party members available to assume the reigns of power so that the ex-Nazis had to fill the existing vacuum for leadership. He claims they permeated the government but were constrained in their ability to dictate policy.

With great skill, Marcuse examines how little the younger generations of Germans knew about World War II until several powerful events conspired to shake them out of their lethargy including

•The Eichman trial in 1961
•Rolf Hochhuth's 1962 book.

The Deputy
•The Six Day War in 1967

•The Munich Olympic massacre of Israeli athletes in 1973
•The 1979 miniseries,

•The fall of the Berlin Wall in

1989
These events unlocked flood-

gates of knowledge that changed the way history was taught in German schools and stimulated a considerable amount of intergenerational dialogue, especially among young Germans.

Marcuse closely studies the attitudes of those in power and interweaves those attitudes with special emphasis on administration of the Dachau camp during the 60 years following the war. In the 50s, for example, attempts were made to close the camp and barring that possibility due to protests from survivors, at least portray it as a "clean" camp where hardened crim-

inals were rehabilitated through work. Further attempts were made to deflect responsibility for the murders that took place there by claiming that the deaths actually occurred elsewhere and the bodies were merely brought to the camp for cremation. In later generations, he discusses how the educational mission of the camp moved to center stage and visitors were provided with brochures and exhibits that much more accurately portrayed events during the war and afterwards.

It was painful to read page after page of detail devoted to what occurred in the Dachau camp in the 1950s, the 60s, the 70s, the 80s, the 90s, and finally, year 2000. The term, painful, is used in two senses here: first to describe events themselves and second, to describe the excruciating level of detail displayed by Marcuse in presenting his material. The book is 406 pages long supplemented by 156 pages of notes. Either it needs massive editing into a much more focused 200 page edition for the general reader, or else the text needs to be split into a two-volume monograph for academic review if the editing is not performed. One otherwise interesting passage concludes with the following ethereal statement which is uncharacteristic of the rest of the book: "Let us examine how the

redesign of the Dachau memorial site at the turn of the millennium negotiates between the scylla of intellectual abstraction and the charybdis of emotional obfuscation". Indeed!

In addition, the book contains material that leaps well beyond Dachau in its scope. In fact, it attempts to encompass much of modern German history in the postwar era but constantly touches base with Dachau as if the concentration camp is a heavy anchor weighing down the author's real interest. He seems to enjoy dealing with West German and then ultimately, reunified German history and how it sociologically transformed over a 60-year period. The book easily loses its readership by jumping back and forth too frequently between major and minor themes.

Bottom line, there's a huge amount of material and obviously a lot of good research embodied in Legacies of Dachau. Marcuse's editors couldn't decide whether this book was designed for an academic or general audience, and the book flounders as a result.

Martin M. Roffman, Ph. D., works in Wilmington, Delaware. He is a resident of Montgomery County, Pennsylvania and is an active member of his local Jewish community.

Words With Woody

A firsthand glimpse of the famed filmmaker and his "Curse of the Jade Scorpion" all-star cast.

By Gail Zimmerman Arts & Entertainment Editor Detroit Jewish News

Woody Allen strolls into a conference room in New York's Le Parker Meridien Hotel nursing a cup of chamomile tea.

"My two sweet baby daughters have colds and I always get everything that they have for the maximum length of time and maximum virulence, and so, you know, they have small colds and I have this terrible cold. And they're cured much quicker than me, but I'm fine," he says, sounding congested — and like a character out of one of his own films.

The occasion is a press junket for Allen's latest project, The Curse of the Jade Scorpion, and the Detroit Jewish News has been invited to speak with Woody and four of the writer/director's co-stars: Helen Hunt, Dan Aykroyd, David Ogden Stiers and Elizabeth Berkley.

Allen, at 65 years of age — wearing his famed black horn-rim glasses, a navy blazer, blue-checked shirt and khakis — appears younger in person than he does on the screen, where he plays top-notch insurance investigator CJ Briggs in a comic homage to the film noir of the 1940s

Despite the WASP-y sounding name, Allen's character is a lot like the neurotic Jewish persona audiences have come to expect in his more than 30 years of filmmaking, although in person — sounding thoughtful, soft-spoken and mostly serious — he exhibits none of the speech patterns or mannerisms of his on-screen characters. Furthermore, Allen isn't sure that his

brand of self-deprecating humor is particularly Jewish in roots.

"You hear that all the time and it may be true, but I don't know," he says. "Because self-deprecating humor is all around in comedians; it's a staple of comedians.

"Buster Keaton, who wasn't Jewish, also was deadpan and made fun of himself and was self-deprecating. And Bob Hope [plays] a coward's coward and chases after beautiful girls and makes fun of himself. I don't know if it's a Jewish trait.

"It could be one of those things that if somebody really did a big study on it, we'd suddenly find out there's a lot of fallacies we've been believing over the years."

One actor who believes that Allen's humor is Jewish humor — fallacy or not — is Dan Aykroyd, who plays Woody's boss, Mr. Magruder.

"Woody's humor, like all American humor, is rooted in the Yiddish Theater of the turn of the century in New York and in the Catskills humor of the '50s," asserts Aukroud

"In all his movies, it's 'this is who I am and I'm going to insert myself in different periods of history. I'm going to be myself essentially [and] convey the persona that is angst ridden and troubled and has all the

human foibles' that we know and identify [with Woody], yet interface with these historical situations that may seem incongruous."

Helen Hunt takes the part of Betty Ann Fitzgerald, an efficiency expert brought into the office to modernize the firm.

Although she's embroiled in an affair with Magruder, she falls under a hypnotist's spell and, at times, finds that she's attracted to Allen's character in spite of herself.

Playing opposite Paul Reiser in the TV sitcom Mad About You, Hunt explains, prepared her for her star turn with Woody. Playing off the neurotic New York Jew is "an express train to funny," she says.

When asked what women find attractive about the real-life Woody—in the movie he admits he's too old, too short, too nearsighted and too balding for her—Hunt says "smart and funny and kind are not at the bottom of the list."

Elizabeth Berkley, who plays Jill, the "good-girl" office secretary, echoes the delight these actors unanimously express at being cast in a Woody Allen film.

"[Woody] is brilliant, supportive and creative," she says. "He really came in and let me do my thing without much direction. There was something in his silence, and just from the mere fact of casting me, there was sort of an unspoken faith I knew he had in me which allowed me to really trust my instincts."

David Ogden Stiers is an actor whose instincts Allen has trusted time and again. He plays the role of Voltan, a hypnotist from Brooklyn—"one tired Catskill performer who

See Woody page 45



Elizabeth Berkley, as Jill, and Woody Allen, as CJ Briggs, in a scene from "The Curse of the Jade Scorpion." "I think [Woody] wanted to show the sweeter side, which, let's say, is the girl from Farmington Hills, Mich. I've felt truer to [Jill] than most characters I've played," says Berkley. Photo by John Clifford, TM & © 2001 Dreamworks LLC

JEWISH LIFESTYLES

Woody (Continued from page 44)

really wants to retire fast" - and initiates the twists and turns of the crime caper.

Curse is Stiers' fifth movie with Woody. When asked if he's the filmmaker's muse, he self-mockingly replies: "Me? I'm a goy from Illinois. I'm amazed I've done five of them and question my good fortune constantly

Despite their film association, Stiers says he knows "less about [Woody] now than I thought I knew about him when I met him. I've never socialized with the man. We've never had more than a twoor three-minute conversation.

"He's a very private man," Stiers adds. "He lives a lot of his interior life on film and makes jokes about his charming maladjustments and idiosyncracies publicly

"I think it's sort of flopped. Where most of us evolve friendships where we can admit to these things with trust. he trusts the film public to laugh and personally is muted, even

Allen's sense of himself as well as other actors is exceptional, Stiers adds. "He doesn't ask them to do what he does, and he doesn't cross over into what they do

"In that regard I think he's a remarkable writer, and having writ-ten that carefully, he's also directed, and that's why he stays out of the way as a director unless he really needs to fix a little moment.

In the moments we shared with Woody, here's more of what he had to say about his latest film. his childhood, his Judaism and his career.

On his love for film noir

Well. I grew up on those. They were crime stories or romantic stories, office comedies or mistaken identity comedies, and one of the staples of them was a hostile relationship between a man and a woman. It was that fast banter between a man and a woman, and you always knew they would get together, even though ostensibly they hated one another deeply and kept digging at one another.

This was a very pleasurable kind of film for me to see when I was younger. In the early '40s in my neighborhood, you could see two, three of those a week, and I always wanted to make one.

On how he gets his ideas .

Sometimes ideas come to me based on something and sometimes they just come spontaneously. [For this film! I wrote out two lines and threw it in the drawer, and it was in the drawer along with a lot of other

'A couple of years ago, I went through some of these notes I had and I noticed there were a number of comic ideas I'd accumulated.

Small Time Crooks was one: this was one; a film I just finished titled Hollywood Ending was anoth-

"The idea just came to me once that it would be a funny idea if I was hypnotized and I was the criminal as well as the person pursuing the criminal. And since I'd always wanted to do a fast bantering film, the two came together very easily [for this film].

On his love for period films .

When I grew up [in the early 40s], hypnosis was half-comic, halfsinister. So, everything just con-

CH SERVI LUCIAL SOF

spired to make [this film] set in the

"Plus visually, I've always liked the '20s," 30s and '40s for films. When I do a period film I don't do the 1800s or the turn of the century. Really what I do is the '20s, '30s or '40s because I like the music. I like the clothes. I like the way women look. I like the way the guys are. I like the soldiers and sailors, the gangsters with their violin cases and the machine guns.

"It's a very colorful era of New York, full of great theater, great night clubs, great jazz.

On his childhood

"I was a nice child. I didn't have a miserable childhood. My parents loved me. I was a very, very bad student, but I was not unpopular. I was a good athlete, the first one picked, not the last one. I didn't like school at all; I didn't function in school. But amongst the kids it was fun.

"I lived in a nice neighborhood, in Flatbush in Brooklyn, and it was at the time a lower-middle class neighborhood and everybody was nice and safe. You could play ball on the streets all day long. It was a nice childhood actually

"The only thing I regret — but I regret it only in fantasy because I don't know what it would have been like — I wish my parents had raised me in Manhattan. Because the greatest thing you can do for a kid is to be raised in New York City.
"Because I can see with my own

children — within a radius of 20 blocks from the house [there] are theaters and museums and opera and everything, stores — it's just a great exciting place.

Brooklyn was not that. It was much more suburban, but still very

On being raised in a Jewish

"I was raised in a religious home and it was unreasonable and forced religion that turned me off it. ... I've never gotten over that feeling. And I hold a very, very dim view of all the

On support for him over the years by Jewish audiences

The Jewish culture - people who are Jewish - have certain cultural habits that they've formed and one of those habits is an appreciation of theater and music. They like that very much. And since I'm in show business, I would fall into that category of things that would inter-

'Culturally speaking, I was raised in a Jewish household and in addition to the negative religious side of it, I was also taught respect for books and respect for learning and respect for the higher professions: medicine, law and teaching.

"An interest in films and theater and classical music — these are cultural things that one does associate with values that are promulgated by Jewish families.

'And I think that's a good thing.' On Jewish audiences having a sense of ownership

There may be [such a feeling]. But that's false. I don't feel that kinship that way. I don't feel that I should feel the pain of a Jewish person any more than the pain of a gentile person. It's not right.

If he could change his looks Well, I guess I wouldn't necessarily want to be a big muscular guy, but it's nice to be gorgeous whether you're male or female - assuming you don't lose whatever else you

'But [appearance] is also a big staple for comedians. You always see Jackie Gleason always making the fat jokes and Jack Benny with the cheap jokes and W.C. Fields doing jokes about his big red nose. The physical part of it is part of the whole package that we joke about."

On his movie making style 'I think I've gotten slightly, slightly, technically better over the years, but I mean you have to be a fool not

to. I've made so many movies. Just by sheer quantity, you get better at the technique.

"But I still function now the way I functioned when I first started and I've been very blessed to have backing: the idea I want to make, I make. [I make] the film that strikes my fancy at the time.

'I think I'm doing the same kind of jokes now that I did when I was younger. I really do.

On whether happiness is possible only in dreams or under hypno-

"This is a personal kvetch of mine. I feel that way, I guess, being

a product of the movies of the '40s.

'We saw how people lived in the movies and then you saw your own life, and it always seemed to me this has been an incessant theme in pictures of mine — that reality is just unpleasant and difficult and tragic and awful for everybody.

"If I could change the structure of existence, I would do it. I can see a better way to live for everybody. But within the drab limitations that we're all saddled with, yes, I've been very lucky

Woody Allen on self-deprecating humor: "I don't know if it's particularly Jewish.



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MILESTONES

In Memoriam

GOLDSTEIN

Ida Goldstein, died August 15. She was a member of Congregation Beth Shalom, Hadassah and the Kutz Home Auxiliary. The widow of James Goldstein, she is survived by her son, Raymond; three grandchildren and one great grandson. Interment was in the Jewish Community Cemetery on Foulk Road. The family requests that contributions in her memory be made to the Cystic Fibrosis Foundation or to a charity of the donor's choice.

HIRSCH

Bert Hirsch, of New York City,

died August 5. Born on Jan. 4, 1917 in Berwangen, Germany, he emigrated to the US in 1938 and served in the US Army as a sergeant during WWII. He was a vicepresident and active member of Congregation Shaare Hatikvah in Washington Heights. A gentle and sensitive man who led by quiet example with grace and dignity. He will be greatly missed by all who knew and loved him. Survivors include wife of 53 years, Irene, daughter, Vivian (and Alan) Goldberg of Wilmington, DE and son, Irv (and Janet Polstein) Hirsch of Scarsdale, NY, 3 grandchildren: Allison Goldberg, Sara and

Matthew Hirsch, and sister Hilda Pels of Queens, NY. Contributions in his memory may be made to Adas Kodesch Shel Emeth, Washington Blvd. and Torah Drive, Wilmington, DE 19802.

Jack Steltzer, 95, died August 20 after a brief illness. A resident of Wilmington since 1993, Mr. Steltzer was born in New York and worked in the millinery business there for more than 50 years. He is remembered as a beloved husband, father and great-grandfather who will be profoundly missed by his wife, Eleanora; his daughter, Enid Lebid; his stepdaughter, Elizabeth

Murphy; his three grandchildren and four great-grandchildren.

In lieu of flowers, contributions are requested to either the Junior Board of Christiana Care, Inc., P.O. Box 1668, Wilmington, DE 19899, in Mr. Steltzer's name, or to a charity of the donor's choice.

Leon Tanzer, 83, of Arden, died August 19. He was the founder of Tel-A-Rent of Delaware and was active in such community organizations as the Arden Club, which he served as a past president, the Arden Building and Loan, Common Cause, the Jewish Historical Society and the

Delaware Center of Horticulture. The former Legislative Director of the Delaware State PTA, Mr. Tanzer successfully lobbied for the creation of public kindergartens and for legislation authorizing funding for the state's poorest schools. He was a member of Congregation Beth Shalom in Wilmington.

Mr. Tanzer is survived by his sons, Stephen, Joseph and Aaron; a daughter, Sara; sisters, Miriam McKenzie, Sema Goldberg and six grandchildren. Contributions in his memory may be directed to either Common Cause of Delaware or to Arden Memorial Garden.

NACHAS NOOK

Widener Law Professor Named To Prestigious ABA Committee

Wilmington, Del. - Widener University School of Law is pleased to announce that Professor A. Hamermesh, Lawrence Director of Widener's Institute of Delaware Corporate Law, has

been appointed to a six-year term as a member of the Corporate Laws Committee of the American Bar Association Business Law Section.

The Committee, consisting of 22 corporate practitioners, judges and

academics from around the United States, has responsibility for the Model Business Corporation Act, and continuously considers the need for possible amendments or additions in light of developments in corporate laws. The Model Act serves as a guide for state legislatures in formulating their own individual regulatory schemes concerning the internal and external operations of corporations.

The Committee also focuses on other issues relating to the functioning of corporations, both large public and closely held entities. For example, the Committee has published guidelines for members of the boards of directors of those corporations.

Professor Hamermesh also serves as Vice Chair of the Council of the Delaware State Bar Association Corporate Section and is a member of the American Law Institute. At Widener he teaches courses in business organizations law, corporate finance, securities regulation and other related topics.

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Swerling Family Expresses Thanks

Deck and the Milton and Hattie Kutz Home wishes to thank the entire community for their outpouring of support and affection.

Naomi and Cantor Norman Swerling express their gratitude for the community's participation in

The family of the late Esta Miller of the Captains Mrs. Miller's memorial service, shiva and for the generous meal of condolence. "All of you helped us get through a very trying time," said Cantor

May Esta Miller's memory always remain as a blessing.

Schoenberg Memorial Chapels



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Claymont Resident Launches Jewish Website

Jack Shattuck, a.k.a. depapabear@yahoo.com, has launched a brand-new website which contains vital items of interest to members of Delaware's Jewish community

Visit www.JewishDelaware.eSmartWeb.com. for

information about the First State's synagogues, organizations, agencies and historic sites. Attractive photographs of people and places make this site visually appealing to first-time and repeat

Share your life-cycle event! email:

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SHABBAT Candle Lighting

SEPTEMBER 14TH - 6:55 PM

SEPTEMBER 21ST - 6:43 PM

SEPTEMBER 28TH - 6:32 PM

CALENDAR OF EVENTS

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

SINGLES FROM THREE STATES TO MIX AND MINGLE

A first-ever SinglesFest, an evening of music, giveaways, prizes and surprises for Jewish singles, ages 20s through 40s, will be held at the Katz JCC on September 15th from 8 p.m. to midnight. Mix and mingle in a relaxed, fun-filled environment. The event will draw singles from New Jersey, Delaware and Pennsylvania who will enjoy hors d'oeuvres, a cash bar and music presented by U-100. Cost for the event is \$18. For further

information, contact Leslie Breslau at 856-424-4444, ext. 260 or visit the Katz JCC website at www.katzjcc.lsrael.bonds.nih.gov/

RAEL BONDS DINNER HO ORS MARKELL

The Delaware Committee of State of Israel Bonds will honor State Treasurer Jack A. Markell at a reception and dinner on Sunday, September 16, 5:30 p.m. at the Delaware Art Museum. 2301 Kentmere Parkway in Wilmington. Admission to the dinner is \$75 per person. For reservations or additional information, please contact Elaine Saylor or Lynne Cohen at 1-800-752-5671.

DELAWARE GOES TO ISRAEL

Join the Jewish Federation of Delaware for a once in a lifetime experience. Be a part of the community's Mission to Israel, October 20 through October 28. Mission cochairs are Reiko and Barry Kayne. Call 427-2100, ext. 30 for more information. Show your solidarity with the people of Israel

with the people of Israel. MELTON SCHOOL ADDS THURSDAY SECTION

Due to tremendous community response, The Melton School which opens at the Delaware JCC this Fall will add a Thursday evening section to the Wednesday morning section already available. Marga Hirsch will teach Purposes of Jewish Living on Thursday evenings and Karen Moss who is teaching Rhythms of Jewish Living on Wednesday mornings will also teach on Thursday evenings.

For additional information about the Melton School, please contact Marion Hammermesh at 478-5660, ext. 207. For scholarship

information, call Wendy Weingartner at 478-5660, ext. 205.

LOCAL RABBIS SPONSOR INTRO TO JUDAISM COURSE

Introduction to Judaism, a 28 week course covering holidays, life cycle events, comparative religion, liturgy, ancient Jewish texts, basic beliefs and history, will be hosted by Congregation Beth Emeth-Wilmington, Congregation Beth Shalom, Wilmington and Temple Beth El in Newark. The class will meet one night a week from 7:00 p.m. to 9:30 p.m. The night of the week will be determined by which synagogue is hosting for that week.

A course orientation will be held on September 12 at Temple Beth El in Newark. Class begins on October The class is open to anyone, regardless of religious background. If you are interested, call either Rabbi Peter Grumbacher or Rabbi Steven Leapman (Congregation Beth Emeth, at 764-2393, Rabbi Daniel Satlow (Congregation Beth Shalom) at 654-4462 or Rabbi David Kaplan (Temple Beth El) at 366-8330.

A sponsoring rabbi is required. JOIN SINGLES MINGLES THIS SUNDAY

Calling all Jewish singles age 40 and over—Join Singles Mingles at the organization's first Fall meeting. Help plan the year's calendar of events. Let's meet on Sunday, September 9 at Congregation Beth Emeth, 4:00 p.m. in the Library. For additional information, please call Miriam Weiner at 478-6897.

Our Classified Yellow Page Call Irv 427-2100, Ext. 24

PREMIERE TRI-STATE JEWISH SINGLES EVENT!

SINGLESFEST 2001

SATURDAY • SEPTEMBER 15 8 PM - MIDNIGHT CHERRY HILL, NEW JERSEY

JOIN HUNDREDS OF SINGLES 20'S - 40'S FOR AN EVENING OF MUSIC, GIVEAWAYS, PRIZES & SURPRISES!

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TURBO DATING

Pre-Event Special!
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Singleserestill

Music by Y-100 Hors D'oeuvres & Cash Bar Cost: \$18 per person

For reservations or further information call Leslie Breslau, Katz JCC Singles Coordinator, at (856)424-4444, ext. 260 or email: lbreslau@jfedsnj.org



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Adult Institute of Jewish Studies



Class Offerings for 2001-5762



7:15-8:15 p.m. Classes Listing by Topic	7:15-8:15 p.m. Classes Listing by Instructor
1 Shabbat Z'mirot	1 Cantor Michael M. Mandel
2 American Jewish Life Through Theater	2 Paula Shulak
3 Reading a Modern Hebrew Commentary on the Parashat Hashavua	3 Dov Seidel
4 Miracles Can Happen	4 David Margules
5 Christian Anti-Semitism: The Missing Link in Holocaust Studies	5 John Paul McGough
6 Yiddish	6 Ed Jaffe
7 Explore the Ever-Expanding World of the Jewish Internet	7 Cantor Joel Kessler
8 Psalm Enchanted Evening	8 Rabbi David Baruch Kaplan
9 Jew vs. Jew: Case Studies of Cooperation and Conflict in the Jewish Community	9 Dr. Vivian Z. Klaff
10 & 11 Going to the Movies (Special two-hour course)	10 & 11 Marion Hamermesh
8:30-9:30 p.m. Classes Listing by Topic	8:30-9:30 p.m. Classes Listing by Instructor
12 Climbing the Tree of Life: A Practical Method of Jewish Meditation	12 Lew Bennett
13 Short Pieces, Great Peaces: A Path Through the Pen to Jewish Identity	13 Rabbi Steven M. Leapman
14 Enjoy! Enjoy! Jewish Humor in the Arts	14 Claire H. Sullivan
15 "Listen, My Children and You Shall Hear"	15 Rabbi Peter Grumbacher
16 Love, Marriage and Family - A Jewish Approach	16 Rabbi & Mrs. Sanford L. Dresin
17 "A Time to Dance, A Time to Weep"	17 Rabbi Daniel Satlow
18 Going KabBalistic!	18 Rabbi Chuni Voqel
19 From Far Off Lands to the Golden Land	19 Aida Waserstein, Sophie Longwill, Cyril Milansky, Fred Tehrani, Ed Jaffe
20 Come Dance with Us! (10/31, 11/7 & 11/14 Only)	20 Faith & Lou Brown

Jewish Community Center of Delaware Wednesday Evenings October 17 through November 14, 2001

Adult Institute Fees: \$20.00 per person for two (2) courses plus Evening with Honored Speaker, Dan Raviv on Sunday, November 18, 7:30 p.m.

Please Note: All Adult Institute of Jewish Studies classes will be held at the Delaware JCC, 101 Garden of Eden Road, North Wilmington

Cost for admission to hear Dan Raviv on Sunday, November 18th, if not registered for courses at the Adult Institute of Jewish Studies, will be \$15.00 per person.

-	Name:
	Address:
	Home Phone:
	Work Phone:
	Course Selections (Please use Course Numbers). Course Number
	Session I - 7:15-8:15 p.m.
	Session II - 8:30-9:30 p.m.
	If affiliated, where

Everyone is welcome to attend.

ADVANCE REGISTRATION IS URGED

Enrollment for all Adult Institute of Jewish Studies courses can be made by mail to the JCC, 101 Garden of Eden Road, Wilmington, Delaware 19803 - Attention Adult Institute, at the JCC Front Desk or your synagogue.

The registration fee per adult for five sessions, two classes per session, is \$20*. This includes admission to the November 18th special program featuring Dan Raviv.

Enclose a complete registration form and your check in an envelope and mail to any of the sponsoring congregations or the JCC.

MAKE ALL CHECKS PAYABLE TO THE ADULT INSTITUTE

*Speaker only - \$15