

# The JEWISH VOICE

Jewish Historical Society De  
505 Market Street  
Wilmington DE 19801

Vol. 31, No. 43 22 Elul 5759 September 3, 1999 48 Pages  
PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628

# L'Shana Tovah



Original Art by Natasha Voskrensky  
Meet the artist on page 2

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## MESSAGE FROM OUR LEADERS

### Dear Members of the Delaware Jewish Community,

The Jewish Federation and its beneficiary agencies are responding to the terrible tragedy at the JCC in Los Angeles with the following measures:

a. A security guard is making rounds on the Garden of Eden Road Campus.

b. Agency staff members have been trained in emergency procedures.

c. A security evaluation is being conducted by the head of security of MBNA.

d. Measures are being taken to assure that all doors except main entrances are locked.

e. Handbooks on security written

by the ADL have been distributed by our JCRC Committee to every agency and synagogue in the State of Delaware.

f. The Board of Directors of the Jewish Federation will meet on September 8th to consider further recommendations once the evaluation is completed.

Please be assured that security is **always** our primary concern. Because of the recent shooting incident and the High Holidays arrival next week, these extra precautions have been implemented.

**Sincerely,**  
**Judy Wortman,**  
**Executive Vice President**  
**Jewish Federation of**  
**Delaware**

### A Message From The Artist; Natasha Voskresensky

I flew home from Tel Aviv a little more than a month ago. The significant part of my luggage was made up of stories, memories and inspiration. Fortunately, it takes a long time to unpack them. Yes, Israel is the place of amazement and pondering. The cover page of this Jewish Voice shows just a speck of impressions I brought back home. The Livnot U'Lehibnot (Build and to Be Built) Israel program gave me the opportunity to explore Israel and myself. One of the program hikes was to the man-built 2000 year old caves in the shape of bells not far from Jerusalem. It was the place where the Jews hid from the Romans. Very sad stories are associated with it. Crawling through the tunnels with many obstacles is the only way to get there (it is really easy to get stuck) and you find yourself in the cave with holes covering all walls and columns lightened by the candle you hold. The purpose of the holes is one of the unsolved mysteries. Then, in Zefat, the center of Jewish spirituality, I was captivated by the windows of the old town. Almost every window has its unique shape and glass colors. This town is like a window to the Jewish history and religion. This Rosh Hashanah I will look back to recall my recent Israel experience. I look ahead for the next step. And may it be a sweet and good year to you and your family.

*(Editor's Note: Natasha, Finance Director of the Jewish Federation of Delaware, has been sketching everyday since she returned from Israel on her three week adventure. She received the UJC scholarship to the Livnot U'Lehibanot program. Our cover artist is a native of Moscow. Jewish Family Service of Delaware helped bring her and her husband, Alex to Wilmington in December, 1995. Her parents came to the United States six months later.*

*One of her most memorable Rosh Hashanah's was spent in the Caucasus - a mountain range in the Georgia Region of the Former Soviet Union - just months before the family emigrated. They discussed Israel, where her brother and sister made Aliyah, and Jewish ethics around a campfire. They toasted their future with wine they fermented from wild raspberries and vodka found at the campsite. Natasha, who earned her graduate degree in electrical engineering in Russia, is currently working towards her Masters degree in Business Administration from Goldey-Beacom College.*

*The Jewish Voice is delighted to spotlight the talents of such an intelligent and vital young person as Natasha).*



Natasha Voskresensky

### Dear Friends,

From the city of Jerusalem, the eternal capital of the State of Israel, and the spiritual home of the Jewish people, I send you my warmest greetings for a happy, healthy and prosperous New Year. Shana Tova!

We, the citizens of Israel, share the deep concern of our fellow Jews throughout the world for the demographic future of the Jewish people. The open pluralistic societies of today has given Jews greater opportunities to integrate. Nevertheless, they have also posed the greatest challenge to the preservation of Jewish identity - the danger of assimilation.

Here in Israel we follow the global resurgence of anti-semitism, bigotry and racism with great anxiety. It is our sacred duty to be vigilant, to combat fanaticism and to spread the historic message of our Jewish tradition, a message of tolerance and openness.

The insightful Zionist thinker, Ahad Ha'am, envisioned the Jewish state as the spiritual center and a source of pride for all Jews. Within the next few decades of the 21st century, and thanks to the tireless efforts of devoted Jewish communities, we will reach a great Zionism milestone: the State of Israel will become the largest Jewish community in the world.

Israel today is a strong country.

It is from this position of confidence that we reinvigorate the peace process with our Arab partners. Peace is an essential element of our security and, as difficult as the negotiating process may be, I am committed to making every possible effort to attain it. However, I assure you that the security of Israel and its citizens is my first and foremost concern, and I will allow nothing to compromise it. This is my guiding principle, and that of my government.

Israel's central duty is to provide a safe haven for the Jewish people, and this mission is deeply ingrained in our minds. We welcome all Jews wishing to build their homes here and participate in the development and strengthening of Israeli society. I believe that Israel's centrality in Jewish community life around the globe is essential for Jewish continuity and the preservation of Jewish identity in the Diaspora. At the same time, the Jewish communities in the developed countries are called upon to increase efforts to assist Israel to face these challenges.

The opening of the gates of the former Soviet Union to massive aliyah, the rescue of Jews from Ethiopia and other countries where they are in danger, and the wide-ranging efforts to absorb the many hundreds of thousands of immi-



Ehud Barak

grants, have presented the State of Israel, the Jewish people and the various campaigns around the world with one of the greatest challenges since the state was established.

May we, during the coming year, see the fulfillment of our prayers for peace and prosperity, and may we look ahead to an even brighter future for Israel and the Jewish people.

**Shana Tova and Hatima Tova!**  
**Ehud Barak**

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EDITORIAL

# The Shofar Sounds...

Will we heed the call to change? Saturday night Selichot services usher in the Days of Awe - a time to reflect upon the year that passed and renew our commitment to making the New Year a sweeter one for our family, our friends and our people.

During this holiest period of the Jewish calendar we pray for peace in our homes, in our schools, between neighbors and between nations. We ask G-d, who understands many languages, to grant *shalom* or *salaam* to the men and women who seek an end to the violence in the Middle East - the homeland of three major religious faiths.

5759 has been a year of both joyous jubilation and terrible tragedies. In this year that's passing, we watched with hope as the Wye River Accords were negotiated and

signed with great flourish. Hope faded fast as both sides quarreled over timelines and deadlines - effecting a seemingly insurmountable stalemate.

Yet, as the year draws to a close, optimism is once again in order. Israel's new Prime Minister Ehud Barak has made peace with his Arab neighbors his highest priority. Delaware's own Governor Tom Carper, who recently led a major trade and cultural delegation to the Jewish State, met with Barak and PLO Chairman Yasser Arafat, and emerged convinced that both men were sincerely committed to moving the peace process forward.

5759 has also been marked by synagogue burnings in Sacramento, attacks on Orthodox Jews in the Midwest and a shoot-

ing rampage in a Los Angeles Jewish community center conducted by a man who wanted to "kill some Jews."

Our non-Jewish friends and neighbors in these communities rallied to our aid, raising money and raising their voices in protest against the hatred that poisons our society.

Let us proclaim in one loud united Jewish voice that we will not allow the Buford Furrows of this world to defeat us. We will not be cowed by cowards.

May the shrill, sweet sound of the Shofar shatter our complacency and stir our commitment to making 5760 a better year for all G-d's people.

L'shana Tovah Tikatevu!

## SHABBAT Candle Lighting

SEPTEMBER

10TH - 7:17 PM

17TH - 6:50 PM

19TH - 6:47 PM  
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## LETTER TO THE EDITOR

Editor,

I was so deeply affected by the article, "Holocaust Artist is Used to Vandalism," which appeared in the August 13, 1999 Jewish Voice that I attempted a WWWsearch for Stuart Wolfe in order to convey my feelings directly to him. As I was uncertain with the results (the WWW not yet being truly reliable and all-encompassing,) I'm hoping you will print this letter or convey my sentiments to Mr. Wolfe for me.

As a Jew, I applaud all those who seek to memorialize the Holocaust victims and all who have been the object of scorn, discrimination and hate. I ESPECIALLY applaud the "righteous Gentile" who remembers the Jewish war-dead, who offered aid to refugees or saved them from the hands of the Nazis. I extend my love to all who were, or are today, victims of persecution because of their "otherness." Mr. Wolfe, described as a "non-Jewish atheist," is performing a great act of humanity and service with his sculptures memorializing the persecuted, be they Jews, Gypsies, homosexuals or political prisoners. Regardless of his own cultural heritage or affiliation, or perhaps more SIGNIFICANTLY because of this, he is reaching out in a real and symbolic way to end hatred.

As an artist myself, I can tell you that I

consider my works to be part of myself. When they leave my home or studio I miss them like children and cope with the sense of loss with the idea that I am sending them out into the world as gifts and messengers, hopefully to be appreciated and loved. I can't imagine having them vandalized in the manner in which Mr. Wolfe's sculptures have been abused. He is taking particular risks when working in such impermanent materials as wood and plaster on frameworks, and in placing them near the sites of concentration camp memorials or the camps themselves. I am deeply hurt but not surprised that they have been repeatedly assaulted. His equanimity in the face of such destruction is a testimony to his gifts and a sad reminder that hatred still is fresh in the world. And so there is a vital need for artists, writers, performers... EVERYONE... to continue to remember the price of prejudice and to move others to a better place with their work.

THANK you, Mr. Wolfe, for your continuing efforts and for sharing your love so bravely and freely.

Yours,

Kenneth J. Segal - Wilmington, DE  
JKSegal@JKSegal.com

Democracy\*, as practiced in the United States, has evolved into the most equitable social governing process in recorded history. The present constitutional governmental process is not a finished product but, by design, is capable of change and continuous improvement. The present state of affairs is the result of the western world's methodical approach to how individuals can co-exist in a large non-homogeneous society without self-destructing. This work in progress attempts to balance each individual's right to personal freedom and equality with their individual responsibility to other citizens. Citizenship is one's covenant with the society to live up to their responsibilities as a matter of law. Individuals and groups have attempted to explain the past and present aberrations in their behavior by passing responsibility to someone or something beyond their own self. Responsibility for your actions is a fundamental precept to citizenship in our society.

Recognizing the difficulty of balancing individual freedom, equality and individual responsibility, it is incumbent on our government, the legal voice of the society, to reinforce clearly the responsibilities of govern-

ment and its citizens. Permitting religious, personal credos and inflammatory behavior to justify individual's or group's illegal actions against society cannot be tolerated. Toleration of these threats to our society provides the catalyst to the demise of our way of life. Just as irresponsible calls of 'fire' in a public arena is not protected by our Constitution (the legal covenant of citizenship), irresponsible calls of 'hatred, bigotry, anger, fear and retribution' need not be protected by the Constitution. Individuals and groups that help produce the violence and destruction to our society must be held responsible and accountable. The very existence of life can be extinguished by the smallest virus or single Cancer cell which spreads, when not stopped, to kill the host.

Our barrier to destruction of our society also rests on each individual's responsibility and overall governments responsibility to live up to their obligations as citizens and adherents to the Constitution.

\*Webster's Dictionary 'government by the people'

Sincerely,  
Irv Esbitt

## Unity Is Strength

(Disclaimer Box)-The Jewish Voice welcomes letters to the editor. These letters reflect the opinions and viewpoints of the authors and are not necessarily shared by the editorial staff and/or publisher of this newspaper. Please fax letters to: (302)427-2438 or E-Mail submissions to: Jewishvoic@aol.com.

This is in reply to the editorial from the August 13, 1999 issue of the Jewish Voice. Violence and hatred are everywhere: the schools, the streets and now the synagogues. Well, not really a synagogue but the next closest thing children shot in a JCC in California by a psychotic man driven by hatred of Jews and "non-whites." There have been synagogues defiled, elderly couples attacked in Florida, and hate literature and websites popping up everywhere in the US. There are groups in every town who are determined to finish what Adolf and his boys started back during the late 1930's and 1940's. The KKK, The Order, Stormfront.org, the National Alliance, the skinheads and their related groups all are armed. They have thousands of firearms and incendiary devices ready for what they call "the race war." Their reading material is full of lies about Jews and the Jewish religion. But the literature is geared to the unloved, unwanted souls in society and gives them a cause to unite behind: the hatred and violence against people they know nothing about. We as Jews need to be ready for their violence. Condemning and speaking out against a shooting, bombing or similar attack doesn't do anything but make the hate groups think they can attack us some more. I'm not advocating going out and attacking

Klan meeting places or destroying the rocks where national alliance members hide, I'm saying we must defend ourselves against these "people" who want to wipe us out to "purify" America.

The Constiution protects free speech. Even what we find offensive is protected by the first amendment. But also in the Constitution is the right to protect oneself, one's family and one's community. There are armed and dangerous individuals out there just like the nut who shot the children in L.A. waiting for their 15 minutes of infamy. All Jewish people: Orthodox, Conservative, Reform, non-practicing, whatever, need to protect themselves. The Klan doesn't care if your wearing a kippah, tallis, police uniform or business suit; to them the Jew is the enemy and if we do not protect ourselves no one else will.

The original question was "how can we stop the violence?" It's a bad question because the attacks are on Jews and Jews' property. Maybe the best offense is a good defense. If the Jewish Community unites, the hate groups will see that we're determined not to allow them to spread their vile messages, and they'll dry up and blow away. Until that happens we need to defend and protect ourselves and the community. United we stand, divided...we may die. Die? Never again!

Gregg Wheeler  
Chapter Chairman  
Jewish Defense League of Delaware  
Wilmington  
greggwheeler@usa.net



Published semimonthly, and monthly in July and August, by the Jewish Federation of Delaware.

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Printed by Dover Post Company



Periodicals postage paid for The Jewish Voice (USPS-704160) at Wilmington, Delaware. Subscription price: \$18.00. Circulation: 3,200. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 100 W. 10th St., Wilmington, DE 19801. (302) 427-2100. The FAX number of The Jewish Voice is (302) 427-2438. E-Mail: jewishvoic@aol.com



## FEDERATION FOCUS

### YOU & I CAN CHANGE THE WORLD!

The Jewish Federation of Delaware invites you to the Lion of Judah Reception on behalf of the 2000 Annual Campaign

A special New York Matinee Performance of "The Gathering" currently starring Theodore Bikel on Wednesday, September 22, 1999

Lion of Judah Reception Chairperson Ellen Koniver

The Lion of Judah event welcomes and honors women contributing a minimum of \$5000 to the 2000 Jewish Federation of Delaware/UJA Annual Campaign. Our community's needs are many. Please consider increasing and/or endowing your gift.

Couvert of \$50 includes play, round-trip transportation to New York and lunch. Luxury bus will leave from the JCC at 9:00 a.m. and return at approximately 6:00 p.m.

For more information, please call 302-427-2100, Ext. 16.

## Hate Crimes Prevention Act

In July, the Senate passed the HCPA by voice vote, as an amendment to the Commerce, State, Justice Appropriations bill. The legislation still must survive a conference committee that will reconcile the Senate and House versions of the bill. The process has been slower with respect to the stand-alone version of the HCPA currently being considered in the House of Representatives (H.R. 1082). Although 180 members of the House have co-sponsored the measure, it has yet to make its way past the House Judiciary Committee.

The hate crimes issue has taken on a higher profile as a result of a number of tragic events in the past few months. The image of children being led away by police after attempts on their lives at a Los Angeles-area JCC, the July 2nd shooting rampage in the Midwest, and arson attacks against three synagogues illustrate that pockets of aggression, hatred and bigotry still persist in American society. The federal government must play

a role in addressing the threat posed by violent extremists and racists.

### What You Can Do

1. Please contact our Delaware Representative, Michael Castle, and urge him to pass the HCPA, either as separate legislation or as part of the Commerce, State, Justice (CSJ) Appropriations bill that will be reconciled in conference committee.

2. Urge Representative Castle to co-sponsor this important legislation. If he has already done so, thank him for taking this step and speaking out against bigotry. Also, urge him to sign the "Dear Colleague Letter" being circulated by Reps. Nadler and Morella requesting that House conferees keep the HCPA in the final CSJ Appropriations Bill.

3. Contact Senators Roth and Biden to thank them for passing the HCPA. Urge them to contact conferees to push for the inclusion of this provision in the final CSJ Appropriations bill.

## JFD Wishes You A Sweet Year

The Jewish Federation of Delaware Wishes You A Sweet Year Filled with Health, Happiness and Peace.

Save these dates! Wednesday, September 22nd Lion of Judah Reception New York Matinee Performance of

"The Gathering"

Sunday, October 17th Dinner of Commitment Delaware History Museum Rabbi Joseph Telushkin, Author

Sunday, January 9th Generation to Generation Reception (originally known as the Chai Dinner) Caryn Bark, Comedian

Friday, February 4th and Saturday, February 5th Federation Shabbat with Danny Siegel

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Sunday, February 6th Super Sunday Phonathon

Tuesday, February 22nd Wednesday, February 23rd Thursday, February 24th Super Tues., Wed., Thursday Phonathons!

March\* Federation Mission to Washington, D.C.

May\* Israel Independence Day Concert featuring Arad String Youth Orchestra

Please call 427-2100 to learn more about these programs and ways in which your commitment to tzedakah can benefit our community. \*Specific dates being scheduled

## Turkey Earthquake Relief

JDC Medical Director Dr. Rick Hodes, who just three months ago was helping to determine medical priorities for Kosovo refugees in Albania, is now in Turkey with the Israeli search and rescue team. Reporting by phone from a

resort town where a number of Israelis were vacationing, Dr. Hodes said he helped recover the bodies of two Israeli victims, but he said, "The other 12 Israelis that vacationed here are still missing." Dr. Hodes also reported finding the

bodies of some local Jews in the rubble.

The 385 member Israeli team, which includes 75 medical personnel, has established a 100-bed field hospital about 90 miles east of Istanbul and began receiving patients right away.

Israel's quick response following Turkey's devastating earthquake led the Turkish Daily News to say that Israel was "one of the most active countries in the relief effort."

United Jewish Communities has authorized JDC (American Joint Distribution Committee) to serve as the UJC system's mailbox for the earthquake relief in Turkey. Donations to be used for non-sectarian aid for victims may be directed to: American Jewish Distribution Committee, Turkey

Earthquake Relief, 711 Third Avenue, New York, New York 10017-4014 or you can mail the check to our local Jewish Federation of Delaware and we will forward it for you.

Make checks payable to: "Turkey Earthquake Relief" Those wishing to earmark their donation for use in Turkey's Jewish Community should note this on the memo line of their check and on the mailing envelope.

Turkey has one of the largest Jewish communities in a Moslem country - about 23,000. Most live in Istanbul, a sprawling metropolis just 55 miles west of the earthquake's epicenter at Izmit. In Istanbul, the Jewish community support 17 synagogues, a Jewish school, hospital, and home for the elderly. Synagogues and other

buildings belonging to the Jewish community have been damaged in the earthquake.

### YOU & I CAN CHANGE THE WORLD!

The Jewish Federation of Delaware in celebration of the 2000 Annual Federation/UJA Campaign invites you to the Dinner of Commitment

Sunday, October 17, 1999 at the Delaware History Museum "From Al's to Zutz"

Keynote Speaker Rabbi Joseph Telushkin "Jewish Humor: What the Best Jewish Jokes Say About the Jews"

Dinner of Commitment Chairs Gladys & Harry David Zutz

The Dinner of Commitment welcomes and honors households contributing a minimum of \$10,000 to the 2000 Jewish Federation of Delaware/UJA Annual Campaign.

Our community's needs are many. Please consider increasing and/or endowing your gift.

Couvert: \$65 per person For more information, please call 302-427-2100, Ext. 16.

On behalf of the Board of Directors and the staff of the Jewish Federation of Delaware

We wish our friends and extended families a Shana Tova Tikatevu.

May you be inscribed for a year of peace, health & fulfillment.

Barbara Schoenberg, President  
Judy Wortman, Executive Vice President

1999-5760





## SINGLES MINGLE

### Zipple.com Gives Singles a Cyberspace Meeting Place

The new Jewish super site, Zipple.com, has just added the first free Interactive Jewish singles scene and dating service: The Zipple.com Singles Scene. The Singles Scene which began in July, is already receiving 35,000 hits a day. Some 5,000 Jewish singles between the ages of 21 to 80 have signed up.

Sick of friends and family setting you up with other people just because they're Jewish too? With The Zipple.com Singles Scene you can actually seek people out with interests that may match your own. Not only do you put in your own search parameters to find the person you are looking for, but you also have the option to remain anonymous while searching for that special someone.

Want to travel, but have nobody to go with? On The Singles Scene, you can easily find a tour, or post a bulletin board notice that you want to plan a trip. There has to be other Jewish singles out there that

want to go hiking in Nepal, or brave the jungles in Africa.

You can never have too many friends. The Singles Scene isn't just for dating! You can easily locate Jewish people in your area (single or not) who share the same interests, and like to attend the same functions. You may never have to show up to a party alone again.

Are you relocating to a new city? What better way is there to jump start your social life? Through participation in the Zipple.com Singles Scene, you can Email people in your new city and let them know you are moving. Going on a business trip? Now, you have an entire network of people to call in the city you are visiting.

Described by many as the Jewish Yahoo, Zipple.com is a comprehensive compilation of every Jewish web site in the world. To sign up, key in <http://www.zipple.com>.

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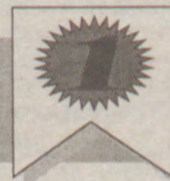


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## Mingle With Singles...

At Congregation Beth Emeth. Men and women ages 40 and older who are widowed or divorced are urged to meet new friends while enjoying such activities as movies, the theatre, sporting events and more. Join Singles Mingles at its next planning meeting, Sunday, October 3rd, 4 p.m. at the synagogue. For more information, call Miriam Weiner at 478-6897.

## Gratz High School Offers New Program For Reform Jews

Delaware Gratz High School will offer the Isaac Mayer Wise program—a two year initiative for 11th and 12th graders who want to become teachers and/or leaders in the Reform Jewish movement. The curriculum includes courses in the history of Reform Judaism, Hebrew, Bible and educational methodology as well as supervised student teaching in Congregation

Beth Emeth's Hebrew School. Classes will meet on Thursday evenings at the JCC and at Beth Emeth on Sunday mornings. Many colleges grant up to six credits for this program which awards graduates a teaching certificate for Reform religious schools. Classes begin September 23rd.

To register, please call Marlene Milunsky, principal, at 478-8100.

## JCC Program Director Attends Leadership Seminar

Ivy Harlev, program director at the Delaware JCC, recently participated in the Sherman Seminar for Emerging Professionals at Brandeis University in Massachusetts. The Seminar, which brings together Jewish communal professionals from all over North America, is conducted by the Hornstein Program's Continuing Education Institute.



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# ISRAEL ADVENTURE

## Pack Your Bags

By Lynn Edelman, Editor

Calling all Jewish college students! Drop your backpack off in your dorm room and run right over to the campus Hillel Office. You can sign-up now for a once-in-a-lifetime experience – a free trip to Israel.

Birthright Israel, a five-year, \$300,000,000 program created by philanthropists Charles R. Bronfman and Michael H. Steinhart, is offering this opportunity to 6,000 North American youth ages 18-26. These all-inclusive 10-day excursions depart during January and February – the months when most colleges are on winter break. Students will be able to select from a variety of approved programs (see list below).

"The goal of this exciting new program – the most far-reaching philanthropic effort ever undertaken by the Jewish community – is to make a young person's first trip to Israel a gift from the Jewish people," said Michael Papo, Executive Vice President, Birthright Israel. Papo maintains that an Israel experience "however brief" is a powerful tool in building a life-long commitment to the Jewish community. "When we announced this program in November 1998, there was overwhelming response from young Jewish people. Now, the

Birthright Israel gift will make Israel accessible to every Jewish youth regardless of his or her affiliation, nationality or economic status."

Statistics indicated that youth who visit Israel at a young age are more likely to retain ties to the Jewish community. By introducing Jewish youth to their heritage and to the living dynamic culture of the modern state of Israel, they can discover their past, and begin building their Jewish future.

Students throughout the United States and Canada will climb Masada, tour Yad Vashem, visit a Kibbutz and meet Israeli young people. "Surrounded by their peers, these students will learn what it's like to be in a nation where Jews are in a distinct majority," said Papo, adding that "this type of intense Israeli experience triggers a kaleidoscope of powerful feelings and emotions."

The Birthright Israel gift is funded through contributions from individual philanthropists, Jewish communities worldwide, and the people of Israel through their government. The Birthright Israel gift covers roundtrip airfare from designated cities and the first ten days of programming in Israel for Jewish youth who have not yet participated on an Israel Experience. A \$250 registration fee will be fully



funded upon completion of an approved Israel program.

Renee Shatz, executive director of Hillel at the University of Delaware, has room for 200 students on their Israel adventure. U of D students should call her at 453-0479 for additional information. Students on other campuses should contact their Hillel office or visit [www.israelexperience.org](http://www.israelexperience.org). Birthright Israel is a worldwide initiative to provide peer group trips to every Jewish youth between the ages of 15-26. While the first winter break trips are offered to col-

lege-age students, high school students' participation in the program is planned for 2001.

The following programs have been approved for winter 2000. The Birthright Israel gift includes ten days of programming in Israel, plus two travel days:

- B'nai B'rith Organization – Israel and Overseas Adventure programs
- Hillel: The Foundation for Jewish Campus Life – Israel 2000 Israel Institute
- JCC Association – JCC Maccabi Massed Israel Programs
- Jewish Heritage Programs –

Jewish Heritage Program Annual Israel Excursion

Koach/United Synagogue of Conservative Judaism – Koach Birthright Israel

Livnot U'Lehibanot  
National Conference of Synagogue Youth – NCSY Collegiate Kollel and Michletet

Pardes Institute of Jewish Studies – Winter Break Program

Shorashim – Shorashim Student Adventure  
UAHC-Kosher Israel Connection

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"Going on a diet is frustrating and you do not always lose weight where you need it," points out Deborah M. McCamie, President, who has slimmed down to a sleek size 6 from a size 16. "After a series of treatments, clients notice a difference in the way their clothes fit. Our clients shed anywhere from two to six dress sizes in a few weeks."

Deborah McCamie Beauté fights extra pounds and cellulite with a triple treatment program focusing on problem areas. First comes our powerful 80 jet Seaweed Hydro-Bath (pictured), a treatment Deborah mastered in the French Riviera. The Seaweed Hydro-Bath is a combination of seaweed from the coast of France and essential oils which together facilitates weight loss, toning, and relaxing.

### THE SEAWEED COCOON

Next comes our seaweed cocoon (pictured) which detoxifies the body of wastes and toxins and also has a slimming effect.

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ments to penetrate the skin and enter your system. "It's slimming effect is due to the high concentration of iodine which activates the thyroid gland, and helps stimulate the metabolism," says Dan Fryda, biochemist for Spa Therapie in New York.

The seaweed treatment nourishes your cells, revitalizes the system and stimulates all the centers responsible for elimination of toxins. "Osmosis takes place between the seaweed and the body," explains Deborah. "Even after a single treatment there can be a noticeable result, particularly with people who suffer from water retention, saddlebags, thick ankles, abdominal distension, thickening arms and people who have a hard time losing weight."

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# L'shana Tova

From the entire staff of  
**The Jewish Voice,**  
*May we all be inscribed in the  
book of life  
for a sweet year.*

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## The Parsha Place

Nitzavim/Vayelech

Deuteronomy 29:9-31:30

Week of September 3

STANDING STILL SO WE CAN GO INTO THE NEW YEAR

Joseph Edelheit

On Shabbat morning before the night of the Selichot service, before Rosh Hashanah, we read a Torah portion that uniquely prepares us for the Days of Awe. Parashat Nitzavim-Vayelech (Deut. 29:9-31:30) is quite dramatic, including as it does Moses' final oration and his preparation for death. Reform Jews will hear sections of Nitzavim again on Yom Kippur morning, including the oft quoted expression uvacharta bachayim – "and therefore choose life." (Deut. 30:20) We learn a great deal from just the two words Nitzavim-Vayelech as they are used in their respective opening verses of this mechubar ("connected") portion. Although the word nitzavim is usually translated as "standing there," it describes a stance taken by the entire people of Israel assembled to hear Moses. A form of the verb nitzav is used several times to refer both to the people and to Moses as they present themselves for God's revelation. (Exod. 19:17, Exod. 34:2, Exod. 34:5) The verb implies something very different than omed, which also means "to stand." Nitzav suggests an act of will, a physical statement of hineni – "here I am, prepared to respond to Your call." In Deuteronomy 29:9, the entire people "stand" prepared to enter the Land of Israel and actively engage in meeting the demands of the covenant. In these final days of Elul we, too, "stand" ready to move into a new Jewish year. We, too, once again "stand" as an entire people prepared to reaffirm our covenantal relationship with God and each other. We must not merely "stand around" waiting but rather use this sacred time to "take a stand" on the religious fundamentals that have always defined our destiny, and to heed the warning that when we turn away from our identity we choose the curse over the blessing.

It is hard to "stand still"; we become distracted and look around, shifting back and forth on our feet. We find it uncomfortable to so restrict ourselves. I very much identify with this struggle because, as a rabbi who is addicted to work, "standing still" has always seemed to be "doing nothing." It requires a strong act of will to overcome this inability and stop moving long enough to allow oneself to be in the presence of God. If we accomplish nothing else before the Days of Awe than learning to "stand still," we will yet have established the spiritual foundation for making our ultimate choices. If we use Yom Kippur as the day on which each of us must go out into our own lives, families, and communities as if we were preparing to die, then how would we want to be remembered? We can "go forth," if we have learned to "stand still" in the presence of God. Yom Kippur can be a true day of reckoning, if Rosh Hashanah is a day of presenting ourselves before God.

Joseph Edelheit is senior rabbi at Temple Israel, Minneapolis, Minnesota.

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<p><b>Carmel Potato Latke Mix</b> 6-oz. pkg. <b>SAVE 70¢</b> <b>1.59</b> <small>Carmel Soup Mix - Chicken, Chicken Parve, Low Sodium Chicken or Beef, 4 to 5-oz. pkg., 1.39, SAVE 60¢</small></p>	<p><b>Streit's Matzo Ball or Matzo Ball &amp; Soup Mix</b> 4.5-oz. pkg. <b>SAVE 56¢</b> <b>1.19</b></p>	<p>Wheat or Lentil <b>Manischewitz Pilaf</b> 6 to 6.75-oz. pkg. <b>SAVE 60¢</b> <b>1.19</b></p>	<p><b>Manischewitz Vegetable Kishka Mix</b> 11.6-oz. pkg. <b>SAVE 90¢</b> <b>2.79</b></p>	<p><b>Mrs. Weinberg's Chopped Liver Spread</b> 12-oz. cont. <b>SAVE 1.00</b> <b>2.99</b></p>

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### SCHEDULE

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Fri., Sept. 10 at 7 PM  
Sat., Sept. 11 at 9:30 AM  
Sun., Sept. 12 at 9:30 AM

**Yom Kippur**  
Kol Nidre - Sun., Sept. 19 at 7 PM  
Mon., Sept. 20 at 9:30 AM  
afternoon services will begin at 4:30 PM

### FEES

While the goal is for Hillel at the University of Delaware is to have all Jewish Students as members, Hillel encourages all students to attend services and therefore will make them available to all students wishing to attend. Hillel also encourages unaffiliated faculty and community to share the high holidays with the students. We also recognize that affiliated faculty and community members may wish to share the services with the students and therefore, Hillel welcomes all those who are affiliated at no charge if they have a valid ticket from their home synagogue.

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- September 20 Yom Kippur

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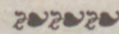
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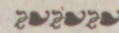


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On Thursdays, from 8:10 p.m. to 9:05 p.m., Gratz will offer a "Family Ulpan" designed for individuals who have taken a basic Hebrew Course and want to broaden their vocabulary and improve their grammar. Families who plan to travel to Israel will find this course especially useful. Narda Oz, an instructor of Biblical Hebrew at West Chester University who has many years of experience in teaching Hebrew to adults and younger audiences, will teach the course.

"Judaism, Christianity and Islam" encourages students to study each religion's unique contribution to the world. Delaware Gratz students may be eligible for college credit by successfully completing this course to be taught by Fulbright Scholar Jack Winokur, an Assistant Provost at Wilmington College.

Courses may be audited or taken for credit. The cost is \$208 per audited course or \$233 for both audited courses. Classes will begin

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## MYRIAM'S WELL

### Thoughts On Jewish Healing

By Rabbi Myriam Klotz  
Kimmel-Spiller Jewish Healing  
Center, Jewish Family Service

Recently I had a conversation with "Michael", a man in his late thirties, which has haunted me. He is a doctor with a thriving practice. His wife "Robin" and he have several small children, and they enjoyed a wonderful family life, content in their Jewish community endeavors, which were comfortable if not intensive. And then, Michael told me, the news broke. Robin too was in her late thirties. She was diagnosed with a serious and fatal cancer. Several years before, Robin had been tested for the same type of cancer, but the reports were falsely rendered as negative. Had she known then that the cells were cancerous, there would have been a very good chance that it would have been curable. However, such was not to be the case, and Robin faced an almost certain terminal diagnosis.

I listened to Michael describe to me the anguish and rage which he and his wife were feeling. Perhaps rightfully so, there is much anger at the doctors who offered them a false report several years ago. Yet there is a deeper frustration which

Michael and I talked about. How does one address a God who would let such things happen? Why? And how could he and his wife begin to find solace and comfort in God just when they felt most betrayed by life?

Michael said something further to me. He acknowledged that he never felt comfortable talking about God, let alone TO God. There was something about talking unabashedly about God that made him feel very, very abashed. In the Jewish world where he had grown up and lived his Jewish life, people were reluctant to speak about God in ways which were too "mushy", or "touchy feely". Yet, at this time of crisis and crossroads in his life, Michael said, he deeply wanted to open to even the possibility that there just might be a God who cared, who could offer compassion, comfort and strength for Michael, Robin, and their family.

As I listened to Michael and reflected on his words, I had to admit that I recognized his sentiments. I too had not felt very comfortable admitting simply that I believed in God. That I needed God. That I had a relationship—troubled, at times, and going through its seasons of passion and

distance — but that yes, I did perhaps naively and without much intellectual sophistication, relate to God in my life. I told this secret to Michael. He breathed a sigh of relief, it seemed. He was not alone. Nor was I.

And nor, I suspect, are many of us, though we may fear that we are. There lies within us as humans a dimension of soul and spirit which longs to express itself and find integration in this world. To rest in something which transcends the boundaries of our individual experience. The great Rabbi Abraham Joshua Heschel, of blessed memory, wrote that just as the bee has its hive, and the fox its hole, so too does the soul have a home, and that home is its prayer.

Today, however, many of us in our postmodern, secular culture are reluctant to call forth the inner dimension of ourselves which might open to the possibility of God in our midst. To pray. To pray in silence, or in the spontaneous outpourings of our hearts, or to pray from the liturgy which our spiritual masters of old created in our prayerbook, the siddur.

In Michael's case, it was healing

Continued on page 21



Rabbi Myriam Klotz

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## Miriam's Well

Continued from page 20

to admit to another person that he wanted to develop a relationship with God, even though it was hard to say the "G" word, and that he felt the need for spiritual resources to help him in his role as a caregiver. Robin, too, I have learned, has begun to address her spiritual needs. She has cultivated a prayer practice of simple meditations which accompany her through her

treatment, and which provide her comfort.

As we ended our conversation, I told Michael that I would be keeping him and Robin in my thoughts and prayers. There was a time when I would have been embarrassed to admit to someone that I was praying for him, because I did

not want to reveal that I was a "spiritual" person. That is an intimate part of one's identity, after all. Today, however, I realize that

our time on this earth is so limited. There is just too little of it to waste in false modesty or fear of judgement. Even when a cure is no longer possible, hope for healing – the integration of soul, mind, and body – is always at hand, and can be approached through simple, humbling gestures, like prayer.

This is the first article of this column which will be appearing regularly in The Jewish Voice. Rabbi Myriam Klotz staffs The Kimmel-Spiller Jewish Healing Center of the Jewish Family Service of Delaware. The Center provides pastoral care support and a Resource Library, referrals, and local programming, including:

A Spiritual Support Group for People Living with Cancer; a monthly Jewish Healing Service; Parlor Meetings; "Jewish Healing" courses and the Adult Institute, and more.

For more information about The KSJHC, contact Rabbi Myriam Klotz at (302) 478-9411.

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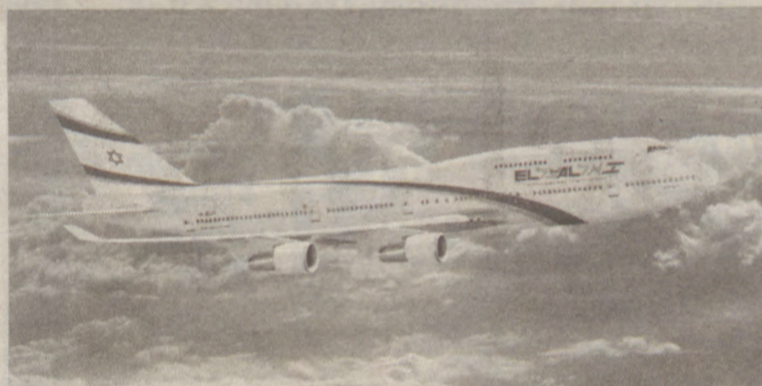


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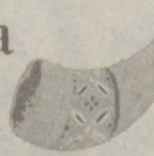
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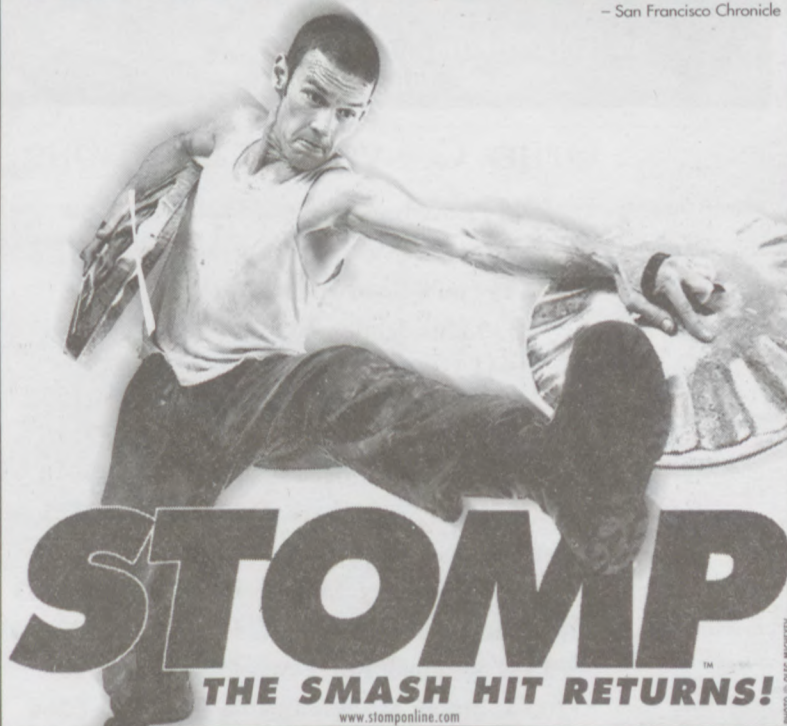
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# JCC RECORDER

## 1999 ~ 5760

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Yvette - Many Thanks  
Love, Mary & Jim

Annette, Bob, Whitney & Jackie Aeronson  
Happy New Year.

Marci & Andy Aeronson  
Happy New Year to All.

Phyllis & Buddy Aeronson  
Happy New Year to all our friends and family.

#### B

Carole, Barry, Sean & Bradley Bakst  
To all of our friends and family, L' Shana Tova.

Bernard & Helen Balick  
L' Shana Tova.

Don, Jean, Daniel, Joshua & Gregory Balick  
L' Shana Tova.

Joan, Steve, Laura, Alan, Cindy & Matthew Balick  
A happy and healthy New Year to everyone.

Marvin & Barbara Balick  
Good health, happiness, long life to family and community.

Benjamin & Wendy Berger  
Best wishes for a healthy and happy New Year!

Martin & Elsa Berger  
Happy and Healthy New Year.

Ann & Jay Berkman & Family  
A healthy and peaceful year to our family, our friends and their loved ones.

Alene & Gerry Berkowitz  
L' Shana Tova to all.

Dr. Steven & Rabbi Ellen Bernhardt & Family  
Shana Tovah - A happy, healthy and sweet New Year.

Jody & David Bernstein  
L' Shana Tova.

Jinx & Jerry Blum  
Happy New Year. L' Shana Tova.

Dr. & Mrs. David Bobman & Family  
L' Shana Tova.

#### C

Candy By Sandy (Sandy & Steve Schwartz)  
Thank you for a successful year. L' Shana Tova.

Rona & Elana Caplan  
All good things - health and happiness to our dear friends and family.

MAAAP Chambers  
Happy New Year. L' Shana Tova.

Leon & Betty Chambers  
L' Shana Tova to our family and friends.

Adele & Mark Cohen  
L' Shana Tova.

Mildred & Herman Cohen  
L' Shana Tova.

Sally, Bob, Andrew & Sarah Coonin  
Wishing our family and friends a healthy, happy and prosperous New Year. L' Shana Tova.

Susan Jill Coonin  
Wishing a happy and healthy New Year to our friends and family.

#### D

Terry & Ernie Dannenman  
Wishing all our friends a happy and healthy New Year.

Arlene & Robert Davis  
L' Shana Tova Tikatevu V'Tekatemu.

Jeanne & Ed Davis  
L' Shana Tova to all our friends.

Steven, Ilene, Samantha & Chloe Diamond  
Happy and Healthy New Year to all our friends and family.

Steve, Rhoda, Jeff, Dawn & Greg Dombchik  
L' Shana Tova.

Dr. & Mrs. Marvin H. Dorph  
L' Shana Tova.

Jill & Ralph Downard & Family  
L' Shana Tova!

Lisa & David Driban & Family  
Wish the entire JCC family a happy and sweet New Year!

#### E

Steven, Miriam, Erica, Dana & Jane Edell  
L' Shana Tova.

Micki, Lanny, Andrew & Robert Edelson  
Happy New Year.

Robin, Jerry, Brian, Gregory & Jennifer Eng  
L' Shana Tova.

Alice & Ben Epstein  
L' Shana Tovah.

#### F

Regina & Ed Feldman  
A healthy New Year to all.

Barbara, Stuart, Brian & Alex Felzer  
Wish all of their family and friends a L' Shana Tova.

Paul & Gloria Fine & Family  
Health and happiness to our family and friends in the New Year.

Louis & Dorothy Finger  
With best wishes for a happy and healthy New Year.

Phyllis, Alan, Gregg & Matthew Fink  
A happy and healthy New Year.

Hinda & Jack Fink  
L' Shana Tova.

Robin, David, Samara & Jared Freshman  
To all a happy and healthy New Year, L' Shana Tova.

Allen, Karen, Andrew & Tracey Friedman  
Best wishes for a Happy New Year.





# Happy New Year From Our Patrons

## G

Muriel Gilman & Family  
Happy New Year - May this be a year of peace for all mankind.

Arnie, Ellen, Paige, Jenna & Kyle Glassman  
Wishing everyone L' Shana Tova and a year filled with good health, prosperity and love.

Joe & Phyllis Glick  
L' Shana Tova. Happy New Year.

Cissie R. Golden & Family  
L' Shana Tova to family and friends.

Helen & Mendel Gordon & Mrs. Sadie Gordon  
Greetings and best wishes for a healthy and happy New Year.

Stuart, Suzanne, Niki, Jake & Sam Grant  
L' Shana Tova from our family to the entire Jewish family.

Ben & Rose Greenberg  
L' Shana Tova.

Lolly, Kevin, Alison & Sam Gross  
Best wishes for a happy, healthy New Year.

Jerry, Debbie, Hannah & Marni Grossman  
L' Shana Tova.

Scott A. Grossman  
L' Shana Tova.

Suzy & Rabbi Peter Grumbacher  
Health, Happiness and Peace in 2000/5760!

## H

Shirley & Howard Handelman  
Wishing a joyous New Year to all.

Ivy & Donna Harlev  
We wish the JCC community a loving and peaceful New Year. L' Shana Tova.

Doris & Albert Heisler  
L' Shana Tova.

The Homeopathy Center of Delaware  
Dr. Ellen Feingold wishes a healthy New Year to all.

## I

Francia & Lawrence Isakoff  
L' Shana Tova.



## K

Cheryl & Ken Kamm  
Health and happiness in the New Year.

Deane & Howard Kattler  
L' Shana Tova.

Mr. & Mrs. Alfred Kessler  
L' Shana Tova.

Marcia, Morton, Wayne, Kimberly, Michelle, Larry & Karen Kimmel  
Healthy and happy New Year to all.

Shirley & Barry Klassman  
A Happy and Healthy New Year.

Daniel Koffler Associates  
Happy New Year to our friends and clients.

Garth, Ellen, Mia, Beth & Craig Koniver  
Our wishes for a healthy and happy New Year.

Gloria & John Kramer  
L' Shana Tova!

Connie Kreshtool  
Happy New Year.

Arthur H. Krieger & Family  
Happy and Healthy New Year!

Mr. & Mrs. Daniel M. Kristol  
L' Shana Tova.

Nancy & Gerald Kronfeld  
Happy and Healthy New Year.

Milton & Hattie Kutz Home  
L' Shana Tova from the Residents, Staff and Board Members

## L

Joseph Labovsky  
Shonah Tovah to family and Kol Israel.

The Labowitz Family  
L' Shana Tova U'metuka.

Richard & Andrea Levine & Family  
New Year's Greetings.

Marilyn, Richard, Staci & Jill Levin  
Best wishes for a happy and healthy New Year.

Amy, Michael, Sara, Jillian, Joshua, Allison & Jacob Leviton  
L' Shana Tova.

Hildy, Mark & Halle Levitt  
L' Shana Tova.

Judy, Allan & Andrea Levy  
Happy New Year to all our friends.

## L

Lenny & Nan Lipstein  
L' Shana Tova - A healthy and peaceful New Year.

Barbara & Richard Longwill  
Sweet and Blessed New Year to all family and Friends. L' Shana Tovah Tikatevu.

Sandy, Marty, Beth & Rick Lubaroff  
Best wishes for a healthy, happy and prosperous New Year.

## M

Vivian, Elias, Ariane, Elana, Anika & Briana Mamberg  
L' Shana Tova.

Marty, Shelly, Greg, Mike & Brian Mand  
A happy and healthy New Year to all our friends.

The Margules Family  
Best wishes for a Happy and Healthy Year.

Judy & David Mellen  
L' Shana Tova.

Jeff & Cindi Metz & Family  
L' Shana Tova.

Ellen, Bob, Jeremy, Rebecca, Matthew & Allison Meyer  
L' Shana Tova.

Sharon & Ralph Milner  
We wish our friends and the community a happy and healthy New Year.

Karen Morris & Alan Levenson & Family  
May the coming year be one of strength, growth and blessing.

## N

Leslie, Jim, Michael & Craig Newman  
A happy and healthy New Year.

## P

Susan Parcels  
Happy New Year.

Ellen, Stephen, David, Rachel & Arielle Pearlman  
A happy and healthy New Year.

Sol & Bev Peltz  
L' Shana Tova.

Bob, Kate, Matt, Jenny & Josh Pincus  
Best wishes for a Happy New Year!

Stephen B. Potter  
L' Shana Tova. Happy New Year.



# Happy New Year From Our Patrons

## R

Greg Rappaport  
I'd like to thank my many new friends and colleagues who have made me feel at home at the JCC and in Wilmington's community. With my best wishes for the New Year.

The Rigrodsky Family  
L' Shana Tova to all our friends and family.

Michael, Becky, Molly & Zach Rosen  
A happy and healthy New Year to all our friends and relatives.

Joseph & Joan Rosenthal  
L' Shana Tova.

Adele & Stan Ross  
Happy, healthy New Year to our family and friends in the community.

Steven & Carol Rothschild; Jeff & Deb Rothschild; Peter Rothschild  
Best wishes for a healthy and prosperous New Year.

## S

Bruce & Robin Saran & Children  
L' Shana Tova to our family and friends.

Barbara, Alan, Josh & Geoff Schoenberg  
L' Shana Tova.

Helen & Norman Schutzman  
L' Shana Tova to our family and friends.

Barton & Eileen Schwartz  
Happy and healthy New Year to all our friends.

Max & Judy Schwartz & Family  
Happy and Healthy New Year.

Michael, Pam-Sue, Alex & Dara Schwartz  
Wishing our family and friends a Happy, Healthy New Year.

Dr. Stuart Septimus  
L' Shana Tova, Happy and Healthy New Year!

Robert, Rachel, Matthew & Jeffrey Shanfeldt  
Best wishes for the New Year.

Ruth & Bernard Siegel  
L' Shana Tova.

Bonnie & Bryan Silbermann & Sons  
Best wishes for a Happy and Healthy New Year.

Sandy, Alan & Andrea Simkins  
Wishing all a Healthy and Happy New Year.

Mr. & Mrs. Norman J. Shuman  
L' Shana Tova.

Dick & Arlene Sklut  
We wish a happy, healthy New Year to our friends and family.

## S

Terry & Jack Sokoloff  
L' Shana Tova.

Brian & Barbara Spiller  
L' Shana Tova. Happy New Year.

Jeff, Caryl, Pamela & Mark Stape  
L' Shana Tova to all our wonderful family and friends.

Linda, Richard, Michael & David Stat  
May the sweet year ahead fulfill your every dream!

Albert Stiftel  
Jewish Community - Good luck, good health and best wishes.

Cantor Norman & Naomi Swerling  
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L' Shana Tova.

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Wish all of our friends of the Jewish community a very happy and healthy New Year.

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L' Shana Tova to family and friends.

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Extend best wishes for a happy and healthy New Year to their relatives and friends.

Sadie C. Toumarkine  
A happy and healthy New Year.

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Cheryl & Wayne Tucker  
L' Shana Tova.

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Ceci & Hal Ufberg, Children & Grandchildren  
Happy New Year!

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Joan Wachstein  
L' Shana Tova.

Jeffrey, Michelle, Adam & Robin Wasserman  
Happy New Year.

Councilman Bob & Cindy Weiner  
In this New Year, may we all work together to protect our community's quality of life, environment and economic well-being.

George J. & Gladys Weiner  
L' Shana Tova to our family and friends.

Toby & Gene Weiner  
A healthy, happy and good year to all of our friends in the community.

Jay, Loretta, Rachel, Pamela & Brian Weisberg  
New Year's greetings to all our friends.

Lynn & Peter Weisbord  
L' Shana Tova to our family and friends.

Jan, Michael, Rachel & Sara Weiss  
Best wishes for a happy and healthy New Year.

Dr. & Mrs. Bertram Widder  
A Happy and Healthy New Year to our family and friends.

Roberta, Mel, Neil & Natalie Woloshin  
Extend New Year's Greetings to all their friends and relatives.

## Y

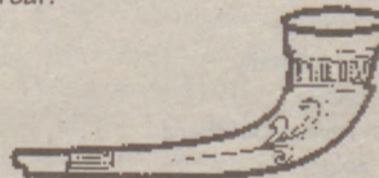
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Wishing a sweet, healthy and peaceful year to family and friends.

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Sybil & Leo Zefitel  
L' Shana Tova.

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Best wishes for a healthy, happy New Year!

Gladys & Harry David Zutz  
Extend best wishes to friends and family for the New Year.



The Jewish Community Center Board of Directors and Staff would like to thank all of our Patrons and Greeters who made this year's Recorder possible.

The revenues generated from the Recorder will help the Center continue to offer quality programs and services to the entire community.

PLEASE SEE THE NEXT PAGE FOR THE COMPLETE LISTING OF OUR RECORDER GREETERS



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# ARTS & ENTERTAINMENT

## Museum To Host Postcard Exhibition

By Jay E. Nachman

In a day and age when electronic mail, faxes and phone calls are routine parts of everyday life, the picture postcard is a charming vestige of the past. The past is being revisited beginning September 5 in the Museum exhibition, PAST PERFECT: THE JEWISH EXPERIENCE IN EARLY 20TH CENTURY POSTCARDS, at the National Museum of American Jewish History, 55 North 5th Street, Independence Mall East, Philadelphia.

Organized by the Library of the Jewish Theological Seminary, PAST PERFECT showcases more than 150 postcards from the turn-of-the-century. The exhibition focuses on the most popular greetings, the New Year's card, which were produced and preserved in the greatest numbers. The sentiments conveyed on these "Rosh Ha-Shanah" cards run the gamut from the whimsical to the serious, from the secular to the religious, and were as varied as the communities that exchanged them.

The beginnings of the postcard were simple and modest. The early cards, in use from the 1860s, were created to answer the need to mail brief messages inexpensively, without the use of an envelope.

The exhibition is augmented by postcards of Philadelphia syna-

gogues and Rosh Hashanah pop-up cards from the collection of the NMAJH.

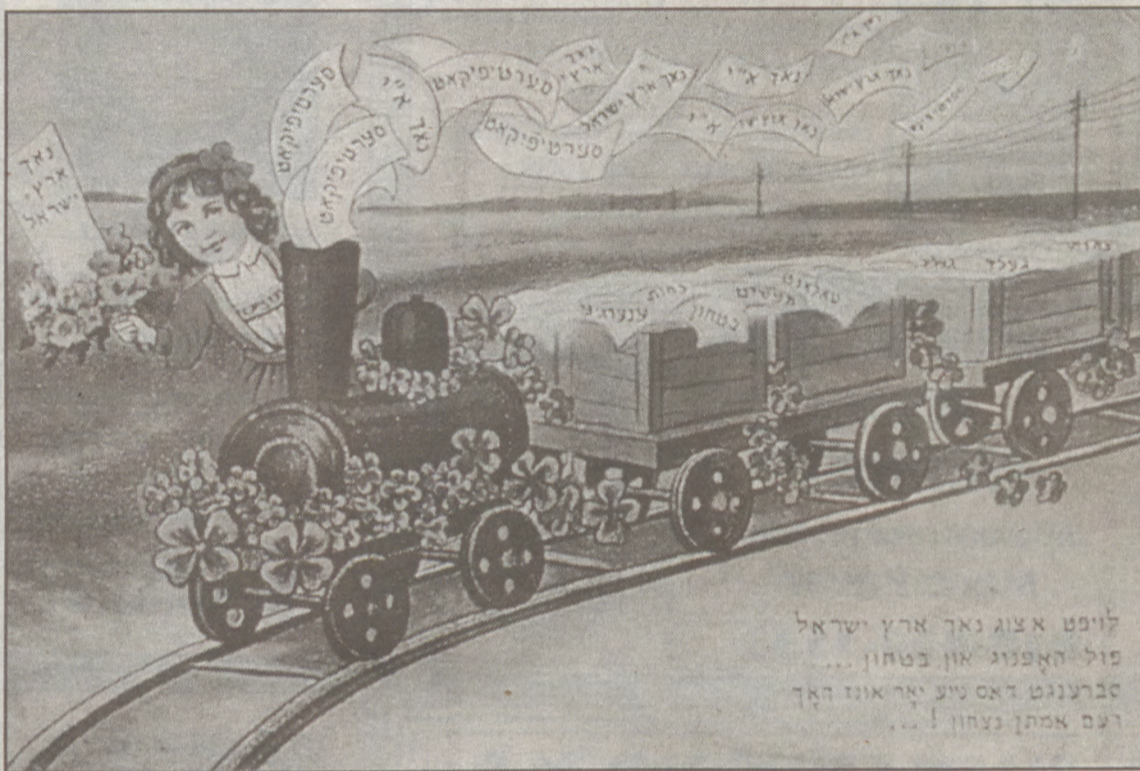
The first postcards were created in the 1860s. A private postal card was copyrighted on December 17, 1861 by John P. Charlton of Philadelphia. He was not successful, however, in obtaining a patent for his invention.

The printer of this pioneering card, Hyman L. Lipman, was a Philadelphia Jew. Lipman acquired the copyright and circulated these early cards until 1873 when the first official governmental postal card was issued in the United States.

An international postal treaty was signed on July 1, 1875 that officially allowed the mailing of postal cards internationally.

In 1889, private publishers in Germany began issuing postcard with attractive pictures on the front side. The popularity of these picture postcards increased steadily, and countless picture postcards were produced and mailed throughout the world during the "Golden Age of the Postcard," lasting from 1898 until 1918.

European and American Jews participated fully in the "Postcard Craze." The colorful images that adorn these postcards afford a nostalgic view into a bygone world and provide the modern spectator with



An example of the unique collection of High Holiday greeting postcards on exhibit at the Philadelphia Museum.

a rich and rare visualization of Jewish life at the turn-of-the-century.

Also on view is the Museum's

permanent exhibition, CREATING AMERICAN JEWS, which explores the evolution of Jewish identity in America.

(Editor's note: Jay Nachman serves as public relations manager for the National Museum of American Jewish History.)



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**ARTS & ENTERTAINMENT**

**A Taste Of The Past**

By Paula Shulak

In the past year much has been brought to light about a unique group of Pre-World War Two musicians who surfaced in Germany in 1928. Two Broadway shows were mounted (one entitled BAND IN BERLIN), a Miramax film THE HARMONISTS (available on video in December) was shot and now a CD has appeared called THE COMEDIAN HARMONISTS. All this is of particular interest to the

Jewish community because several of the members of this choral group were Jewish and despite world wide renown, they were brutally silenced by Hitler shortly after he came to power.

Slightly reminiscent of the Mills Brothers (but with a Spike Jones kind of beat) these six delightful singers offer hilarious arrangements of American favorites of the period (ie, The Last Roundup and Tea for Two) but sung in German. At the same time they display their virtuosity and talent for intricate

harmonies and kitsch. This CD produced by Hannibal will be available in September at music stores in the area. To quote from the liner notes: "This music is from outer space. They remind us that there is no substitute for the pure soul and directness of the human voice."

And I think you will agree that this unique sound is worth taking a moment to listen to; for some it will take you back to your youth, for others it will introduce you to a whole new world of fascinating music.



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# THE RABBI WRITES

## Heeding The Call To Life

**Rabbi David Baruch Kaplan  
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I am sure that most of you have realized that Rosh Hashana begins the Shabbat after Labor Day. This is really a very inconvenient time. School is just starting; there is just too much to do. And having all these holidays one after another. It would be much better if Rosh Hashana fell in September, Yom Kippur in October and Sukkot in November. I just do not have the time for all this praying and examining of life at this time.

I have heard these words spoken many times. During other periods of the year, I hear similar sentiments. "Rabbi, I really would like to go to services, but with work and family obligations, I just cannot seem to work it out." "Those classes that you are offering look so interesting. Maybe next year I can find the time to take them."

I once read a sign that said, "If you are too busy to pray, you are too busy!" Many of us feel too busy. Maybe the reason that we get such a large dose of the High Holy Days in the fall is as a reminder of what our values really should be. It is so easy to put off until tomorrow the things that are the most important.

In Pirke Avot 2:10, Rabbi Eliezer said, "Repent one day before your death." The Talmud comments on this idea in Shabbat 153a, "We have learned elsewhere (Pirke Avot 2:10), Rabbi Eliezer said: Repent one day before your death. His disciples asked him, Does then one know on what day he will die? Then all the more reason that he repent today, he replied, lest he die tomorrow, and thus his whole life is spent in repentance. This is actually the Jewish view of repentance. Every

non-holiday, we are reminded in the Amida that G-d wants us to do Teshuvah, to return to the proper way of living, and we ask for forgiveness. Yet, old bad habits return when we think we have changed. We discover new areas of growth because of situations that change in our lives. No matter how much progress we make, we seem to always be sliding back.

One of the areas that we often promise ourselves will become important is study. In Pirke Avot (2:4) Hillel reminds us, "Do not say: when I shall have leisure I shall study; perhaps you will never have leisure." As the weeks progress and the years pass us by, we often forget the promises we made to ourselves about increased learning. We have good intentions, but intentions often live in one world and our actions in another. Then, as we begin to reflect back, the pain of what we did not accomplish can be overwhelming. We may feel such remorse at what we did not do that we decided not to not even think about the subject because it is

less painful.

It often seems that the words "day follows day in endless succession" is not a blessing, but a curse. Time moves so quickly and we move so slowly. I remember once remarking to someone that I was trying to catch up. The reply given to me was that the person had given up trying to catch up and was now only trying not to fall any further behind.

Thus, the Days of Awe come at one of the busiest times of the year. What is ironic is that the activity for which we think we really do not have time is probably what we most need to spend time doing. The High Holy Days come with many messages, messages individualized for each of us. Yet, all the messages may really come down to one question: How am I living today? Am I really satisfied with my life-style and spiritual progress?

The Shofar sounds as an alarm. The broken notes remind us of how broken our lives are, even when on the surface we may seem

all together. I sometimes imagine that the shofar is sounding the plaintive cry of the lost child. One might hear each progressive sound as a series of calling out to a parent, "(Tekiah) Mother; (Shevarim) mom, mom, mom; (Teruah) mommy, mommy, mommy, mommy, mommy, mommy, mommy, mommy; (Tekiah Gedolah) MMMOOOMMMMMYYY!!!" Similarly we call on G-d, often too embarrassed to tell our friends what is really happening in our lives or wanting to be brave and not burden others.

What a wonderful gift G-d has given us in the Days of Awe - an excused absence from pursuing life in order to re-order our priorities. How incredible it is that just when the chaos seems to be building the most, we have the opportunity to stop and say, "Yes I do have time!" How wonderful that we have this time to try to make sure that rather than just being written in the book of existence, we can work at being written in the Book of Life.

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# ARTS & ENTERTAINMENT

## Years Of Local Theater

By Paula Shulak

It has always been my practice since I began writing this column not to review productions at any theater where I also function as a Director primarily to avoid any inkling of conflict-of-interest. But I am going to break that rule now since we are about to begin a very significant milestone in the history of one area theater and I believe mention is due of the event. Candlelight Music Dinner Theater was started in the Village of Arden in Fall 1979. It was built on the "ruins" so to speak of the Robin Hood Theater, a very successful summer stock company in its heyday. Candlelight was also one of the very first dinner theaters in the country and brought a new and unique format to our area. Under the direction of two local "boys", Julian Borris (z'l) and John O'Toole, the theater blossomed

and for 30 years has continually offered musical comedy, children's theater and drama training of the highest calibre. As a presenter on the local scene, Candlelight has had many "firsts" in its repertoire, among them:

1776, CRAZY FOR YOU, STATE FAIR, THEY'RE PLAYING OUR SONG,

FIDDLER ON THE ROOF, A CHORUS LINE, MAN OF LA MANCHA, ZORBA, 42ND STREET etc.

Even though Candlelight is primarily devoted to musical theater, there have also been times when straight comedies were presented. This summer, for example, a very good production of Neil Simon's classic THE SUNSHINE BOYS was on the boards and audiences were delighted with the antics of Henry Porrecca and Art Sennett

who portrayed the Lewis and Clark vaudeville team of the title. Directed by Jeff Williams, this laugh filled play showed how two irascible old men coped with their "forced" retirements and prolonged their 11 year long feud. Simon's lines were as always superb ie., "He used to give me a finger in my chest...my wife thought I had a permanent black and blue mark." or "As an actor no

one could touch him; as a human being, no one would want to!" But it was in the excellent timing of the actors and the creative blocking of the Director that the production excelled. To watch two people drink tea or edge gingerly around a

table jockeying for position without saying a word for almost 5 minutes, all the while causing you to laugh hysterically, was a real treat. Both Porrecca and Sennett played aging actors very well. Also Jim Rubright as Clark's nephew should be mentioned for his excellent performance. He was bright and snappy and brought just the right tone to the part. Candlelight once again proved that it can produce terrific theater even after so many years in the business.

This 30th season promises more of the same. From September to November, FIDDLER ON THE ROOF will be offered. Candlelight was the first in Delaware to do FIDDLER and theirs is still the best production you will find in our state. In November and December, a special Anniversary Musical Revue will be presented starring a whole bevy of notable area performers. And Children's Luncheon Theater begins in early November on Saturdays; I am pleased to be directing THE FROG PRINCE a wonderful musical version of the Grimm Fairy Tale. For more info on any of these productions call Candlelight at 475-2313. Help celebrate the 30th year of fine theater in our area; you won't regret it.

## Book Burning And Other Memories

By Paula Shulak

This summer my husband and I traveled to California to visit our grandchildren. While we were in Sacramento, we took the time to pay a visit to one of the 3 synagogues that were savagely attacked in June. I had gotten Email messages saying that donations of Jewish books to replace those lost at this Temple would be much appreciated so I went through my library and packed up a small carton which we "shlepped" with us on the plane.

As we searched the streets looking for the Temple we did not know what to expect. Was it in a rundown area near the kind of place where one might expect to find hoodlums? Was it in a new vicinity where maybe Jews had just begun to settle and were resented? Much to our surprise, we found ourselves in a lovely residential neighborhood and we discovered that this Temple had been around for many years totally integrated into the very middle class community. Yet there it stood, a burned

out shell where the magnificent library had stood. We could not go in because the yellow crime scene tape was still quite visible and the only person around was an armed security guard. When I had called the number in the book to get directions, the Secretary told me she was answering from her kitchen because that is where the business of the Temple was being conducted now.

And all I could think of was - Shades of the 1930's in Germany. Who would ever expect that such a hateful act would be perpetrated on a peaceful Sacramento street? Could it happen here in Newark or Wilmington? Burning books, desecrating houses of worship - it sounds all too familiar for those of us who lived through it once long ago. And then the shootings at the Los Angeles JCC! What makes us think we are immune? What makes us think it can't happen here too? I think someone once said that the price of liberty is eternal vigilance. Perhaps we should reflect on that as we begin the New Year.

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# YEAR END REVIEW

## A Year Of Bizarre Jewish News



President Clinton uses Jewish liturgy to say "I'm sorry."

By Daniel Kurtzman  
JTA

From the beginning, there were clear indications of the kind of year that lay ahead.

As the Days of Awe approached last September, President Clinton reached for a High Holidays prayer book and turned to the Yom Kippur liturgy in his search for the right words of contrition following his dalliance with a loose-lipped Jewish paramour.

Members of Congress then figured Rosh Hashanah was as good a day as any for a nationwide viewing of Clinton's videotaped grand jury testimony, and with that auspicious beginning, so began the carnival of insanity that was the Jewish year 5759.

In recognition of some of the year's bizarre antics from around the Jewish world, here's a gaggle of awards and observations:

**Least convincing martyr:** Monica Lewinsky, who, in her authorized biography, compared herself to Holocaust diarist Anne Frank and Jewish World War II heroine Hannah Senesh. The pres-

idential seductress said she identified with the plight of Frank because prosecutor Kenneth Starr's "bullying" tactics had her "living in constant fear." And during her darkest hours, Lewinsky said she was sustained by thoughts of Senesh, who parachuted behind enemy lines to rescue Allied prisoners from the Nazis and organize Jewish resistance.

**Most menacing Jewish lobbyist:** Goldberg. The 6-4, 285-pound World Championship Wrestling star made his debut on Capitol Hill in February as a lobbyist for the Humane Society. Jesse Ventura may have already blazed the trail from wrestling to politics, but with all due respect to Minnesota's governor, he couldn't carry Goldberg's tefillin strap.

**Best theatrics on the campaign trail:** In a private meeting with Jewish supporters last October, then-Sen. Alfonse D'Amato (R-N.Y.) called his opponent, then-Rep. Charles Schumer (D-N.Y.), a "putzhead." He also referred to the heavyset Rep. Jerry Nadler (D-N.Y.) as "Congressman Waddler"

and proceeded to waddle around the stage like a duck. A month later, D'Amato found himself with plenty of time to practice his lame-duck routine.

That's why they pay him the big bucks: James Carville, one of three American political consultants who advised Ehud Barak in his successful campaign for Israel's prime minister, said Israel's campaign was not that different from America's electoral process. "Who won," he quipped, "came down to who got that all-important Jewish vote."

**An honorary doctorate in psychiatry for displaying uncanny insight into the adolescent mind:** Following the Colorado school shooting, Rep. Bob Barr (R-Ga.) said at a House hearing on gun control that if high schools were allowed to post the Ten Commandments, "we would not have the tragedies that bring us here today." It wouldn't have anything to do with those military-style assault weapons that Barr has so staunchly fought against banning.



Carville gets out the vote for Barak.

**Most outstanding commentary on the House's passage of legislation permitting public displays of the Ten Commandments:** "Congress probably should spend more time obeying the Ten Commandments and less time trying to exploit them for crass political purposes," said Barry Lynn, executive director of Americans United for the Separation of Church and State.

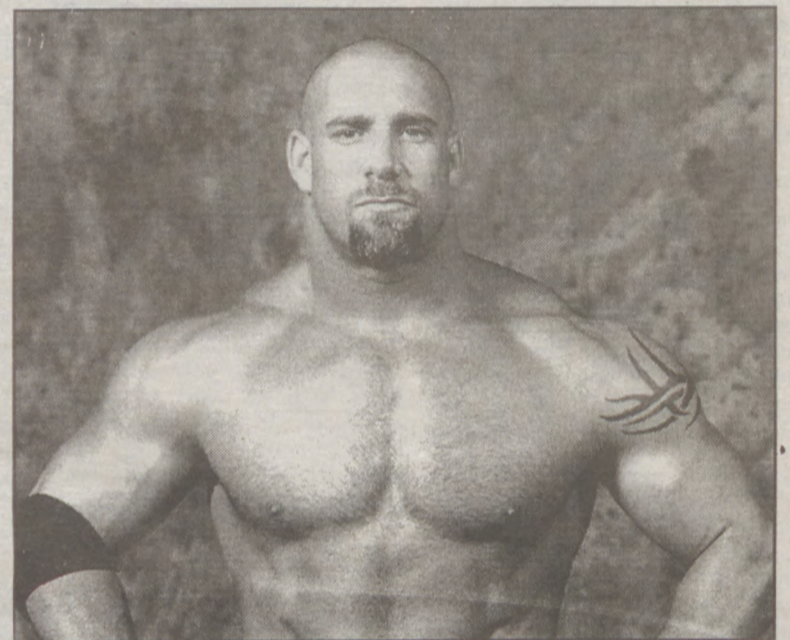
**Runner-up in the previous category:** After President Clinton said he would talk to lawmakers about "another option" to the Ten Commandments measure but declined to provide specifics, several pundits speculated that he was probably thinking of something more along the lines of nine commandments.

**They should have been given honorary seats in Israel's Knesset:** A comedic lineup of single-issue parties campaigned unsuccessfully during Israel's election. Among them: the Casino Party, which sought to legalize gambling; the Green Leaf Party, which sought to legalize marijuana; the Right of the Man in the Family Party, dedicated, apparently, to boosting the 'right of the

man in the family; and the Natural Law Party, predicated on the idea that transcendental meditation is the answer to the Middle East's woes.

**Most thinly veiled anti-Semitic utterance:** Jerry Falwell told a conference on evangelism

**Clearest indication that Y2K is approaching:** All sorts of interesting people began emerging from the woodwork and descending on the Holy Land, including members of a Denver-based apocalyptic cult who were arrested for planning millennial mayhem to try



Goldberg puts his muscle behind the Humane Society.

that he believes the Antichrist is probably "alive and here today," and when he appears "of course he'll be Jewish." What the founder of the now-defunct Moral Majority didn't say was that he'll also be a gay Teletubby named Tinky Winky, and he'll reveal himself onstage amid a throng of demons at Lilith Fair.

**Best career move:** Former U.S. Rep. Jon Fox, a Jewish Republican, took up substitute teaching in suburban Philadelphia after losing his re-election bid, thus

to bring about the second coming of Jesus. Anticipating hundreds of thousands of Christian pilgrims, Israel's Tourism Ministry said it wants to welcome everyone to "the place where it all began" and has touted such events as a motorcycle rally from Rome to Jerusalem; a formation of a human ring around the Dead Sea on New Year's Eve; and a "Million Tourist March" to promote world peace. There are no plans yet for a jai alai tournament against the Western Wall, but stay tuned.



Senator Alfonse D'Amato abuses the Yiddish language.



Lewinsky has visions of grandeur.

trading in one body of unruly, obstinate juveniles for another.

**Most unsavory bit of imagery conjured by a foreign dignitary:** Syrian Defense Minister Mustafa Tlas, accusing Yasser Arafat of selling out his people, said the Palestinian leader has made one concession after another to Israel - "like a stripper." Tlas further mused: "But a stripper becomes more beautiful with every layer she removes, while Arafat becomes uglier." You can leave your kaffiyeh on, Yasser.

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# LEADERSHIP PROFILES

## You And I Can Change The World



**Miriam Edell**  
Chair, Jewish Fund for the Future

**What prompted your involvement in the Jewish Community?**

My father told me that the only two things one must do in life are to educate yourself and help other people. I have tried to live my life guided by this edict. I received my M.S.W. from Bryn Mawr College Graduate School of Social Work in 1974 and completed my law degree from the Delaware Law School of Widener University in 1985. I describe my profession as "full-time volunteer."

**Describe some of your many volunteer activities.**

I've been a board member of the Jewish Fund for the Future, the Jewish Federation of Delaware's Endowment Program since 1988. I have also served the Federation as chair of its Women's Division.

Working with residents of the Kutz Home is one of my greatest passions. I currently serve as secretary of Kutz's Board of directors and I'm a past president of the Kutz Home Auxiliary.

Our three daughters, Erica, Dana and Jane, all attended Albert Einstein Academy-so I became active on their board. I was AEA's vice president in the early 1980s.

My husband, Steven and I are involved members of Congregation Beth Shalom in Wilmington.

**What is the biggest misconception that people have about endowments?**

Many people think that they have to be wealthy to participate in an endowment program. Anyone can create a lasting gift to our Jewish community. Participation in our Jewish Fund for the Future is an ideal way for people with limited resources to further their charitable interests. For example, you can remember our Federation or one of its agencies through a bequest in your will, a gift of a life insurance policy, stocks or other assets, creation of a charitable remainder trust, or through a number of other vehicles. Whichever option you explore, you and your family can leave an important legacy to the future of our Jewish community.

**What Would You Most Like To Accomplish As Chair?**

I would like to encourage as many individuals in our community as possible to sit down with their families and make a gift through the Jewish Fund for the Future. It's a great way to stimulate conversations about the importance of investing in our community's future.

I want people to know that Rachel A. Gross, our Endowment Director, and I are more than happy to sit down with individuals who would like more information about planned giving endowments. Just leave a message for me with Rachel at the Federation, 427-2100, ext. 19 and I'll call back to schedule an appointment.



**John A. Elzufon**  
Vice President

**Tell us about your Jewish roots.**

I grew up in a small town called Newark, NY. Of our 10,000 residents, only 20 were Jewish. Despite our small numbers, we were well regarded and respected - My father served as mayor. The nearest synagogue was 15 miles away.

**Was there a singular Jewish experience that changed your life?**

I recall being powerfully effected by Max Dumont's book "Jews, God and History." After reading this book, I learned to truly appreciate my Jewish heritage. I must have reread it at least a dozen times.

**How did you become involved in the Delaware Jewish community?**

My wife, Lena was born and raised in Wilmington. Her family was very active in Adas Kodesch Shel Emeth. My later father-in-law, Albert, was the very first person to greet Rabbi Emeritus Leonard Gewirtz when he arrived in Wilmington. I built upon the family connection and studied theology with the Rabbi. He inspired me to read voraciously about Jewish history, ethics and customs. As my Jewish knowledge grew, I took on a leadership role in the congregation, becoming president in 1985.

I also became active on the board of Albert Einstein Academy,

and became the first non-parent to make a gift to the school's library. I started my involvement with the school when Ellen Bernhardt became principal. I am proud how the school has grown under her leadership.

Toni Young spilled the beans about my nomination to the Federation board while I was attending a meeting at her husband Stuart's law firm.

**What makes me proud to be a Jew?**

We gave the world the concept of ethics, justice and mercy. To date, no one has improved upon the concept of the Ten Commandments.

**People would be surprised to know that...**

...I was an ROTC graduate who spent a year in Vietnam as an officer. I was awarded a Bronze Star.



**Scott A. Feinman**  
Chair, JFD Campaign

**What do you most enjoy about our Delaware Jewish community?**

When I moved to Wilmington 15 years ago, I was thrilled to find a vibrant Jewish Community Center - the very same JCC that my wife, Andrea had happily frequented as a child. I am also gratified that this community supports agencies such as Gratz, Albert Einstein Academy, Jewish Family Service, Hillel and the Kutz Home that provide Jewish education, services to the elderly, counseling, cultural and recreational programs. I am proud to be a member of Congregation Beth Emeth and take pride in all of Delaware's synagogues. These houses of worship give Jews of all denominations opportunities to connect with their heritage and celebrate the wonderful traditions of our faith.

**Why did you become involved in Federation?**

As Andrea and I developed friendships and our ties to the community became stronger, we knew that we could not stand idly by. Like our ancestors, we want our Delaware Jewish community to continue to grow and flourish. In addition, we knew that we must work to ensure that Jewish national and international needs continue to be met.

**What are your thoughts on Israel?**

Last year, we participated in a Federation Mission to Israel. Side-

by-side with our Delaware Jewish friends, we witnessed first-hand the historic accomplishments of the Jewish people. The Israelis realized miraculous achievements despite tremendous challenges. I have no doubt that the challenges facing us in our small community of Delaware will be met with equal enthusiasm.

**How can you convince people to contribute to the JFD Campaign 2000?**

I hope that others will share my passion for this wonderful Jewish community that we live and work in. This year's theme, "You and I Can Change the World" reflects how - individually and collectively - we can make a difference. We are all fortunate to have what we have and we should be proud to make meaningful financial commitments to the Annual Campaign. I have been inspired by the commitment of our past and current Jewish community leaders. I consider it an honor to give back to a community that has given me so much.



**Barbara Schoenberg,**  
President

**What experience inspired your participation with the Jewish Federation?**

My heritage has always been

important to me. Even as a child it was demonstrated to me the importance of tradition - of keeping kosher, lighting candles, giving tzedakah. My parents would drive 35 miles three times per week to bring me to Hebrew School; they drove 90 miles to go to the shochet.

**How do you fit the Federation into an already busy schedule?**

I became involved with the Federation fifteen years ago when I went before the allocations committee on behalf of one of our local beneficiary agencies. Since that time, I have been involved on many different levels and projects. No matter how busy one is, at the end of the day you do what's important.

**What does Jewish philanthropy mean to you?**

My goal is to help people learn more about how their commitment can help enrich our Jewish community locally and world-wide and ultimately make meaningful gifts that continue and create possibilities for Jewish individuals of all ages to learn, grow and heal.

**Describe your most memorable Jewish holiday celebration.**

Nothing gives Alan and I more pleasure than sitting around the table at Passover and hearing the voices of the entire family - especially our sons - singing Echad Mi Yodeah. The warmth and ruach is unforgettable.

**What is your favorite place in Israel?**

The Dead Sea and our Partnership 2000 region of Arad/Tamar. I have been to Israel three times and am looking forward to being a participant in our Federation's October Mission to Israel.

**What advice can you give to people wanting to connect with our Jewish community?**

I would encourage them to affiliate - to connect with the Federation and our local beneficiary agencies; to volunteer and to join a synagogue.

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## Arad-Tamar Teens Travel To Delaware



Tal Azran and Amir Ofer

By Bonnie Falchuk

While it occurs increasingly that Delawareans travel to Israel, two extraordinary young people recently brought Israel to Delaware.

Both Tal Azran, age 14, and Amir Ofer, 15, brought their youthful verve to Delaware and the Macabee Games in Cherry Hill, New Jersey. They came here as part of the Partnership 2000 program, which connects Wilmington to the Arad-Tamar area in Israel.

For Tal, it was the first time in America; for Amir, the second. They came ready to meet people, compete, and see the sights.

But first they settled in with their host families. Tal stayed at the home of Carol Marcus-Stape and Jeffrey Stape, who have a daughter, Pamela, near her age. Amir was hosted by Connie and Michael Sugarman, who have a teenage son, Jason.

After settling in, the Israeli teens went on trips to Philadelphia, the Inner Harbor and Aquarium in Baltimore, and Atlantic City, all planned around their many hours of training in the pool at the Jewish Community Center with Scott Bowers.

They were also the guests of Reiko and Barry Kayne at their home for a wonderful poolside cookout.

And then it was off to Cherry Hill for the Macabee Games, where according to Scott Bowers, both did well. Tal won a silver medal in the relay, and Amir won a silver and a bronze. Other team members from the JCC did well too, and they all participated in the Day of Caring and Sharing at the Games.

What was it like to host a young person from Israel? Carol Marcus-

Stape mentioned how refreshing it was to see our familiar Delaware from a different perspective. "Things that you take for granted, like the size of the mall, you see it through her eyes," she said. She enjoyed seeing how much her daughter Pamela and Tal enjoyed their time together whether they were talking, sharing a pizza, or trying on clothes.

At the Sugarman home, Amir learned about hockey and shared in the excitement when Jason Sugarman's roller hockey team won a game (roller hockey was part of the Macabee Games for the first time this year). "It was a great experience for the whole family," says Connie Sugarman, whose children range in age from 14 to 2. They definitely want to travel to Israel to visit Amir there. "It's changed things from if to when," she says of their travel plans.

Tal and Amir, who swim together and attend the same school in the town of Arad, have returned to face the start of a new school year. They will undoubtedly enjoy discussing their memories of Wilmington, the Games, their trips, and the families who opened their doors to them.

Following a swim session and their trip to Baltimore, I caught up with Tal and Amir at the beautiful outdoor campus of the JCC. At that point, they were getting ready for the Games, and had not yet decided which events to enter, but the sights, the competition and the travel were not the main things for Tal. When asked what she thought of her trip to Delaware, she said, "It's really nice here." She then smiled and clarified things: "The people are really nice."

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# THE LIGHTER SIDE

## Jewish Humor

By E.E. Jaffe

In a recent article in the Israeli newspaper Ha'aretz entitled "Ravitz calls Laborite an anti-Semite," two members of the Knesset went after each other with name calling and typical Jewish humor. The question arose, what is Jewish humor?

This is not a simple question and is a subject that has been explored in learned sociological studies. In simple terms it is a form of expression that covers a large spectrum of discourse, including wit, satire, sarcasm, farce, slapstick, funny stories, curses, even Biblical tales, but above all jokes. Although conventional wisdom associates Jewish humor with 19th century Eastern Europe, the humor of today's 20th century America has been termed the "Golden Age" of Jewish humor.

Notwithstanding difficult conditions in the shtetles of Poland and Russia, humor was always used during grim periods of Jewish history. Anti-Semitism spawned many jokes. A good example is the following: "A Jew was drowning in a Russian river. A passing policeman said, let the Jew drown. When the man felt his strength was ebbing he shouted, down with the Czar. Hearing the seditious words, the policeman plunged in, pulled him out, and arrested him." The difficult living conditions in that part of the Diaspora always called for innovative solutions to survive, let alone prosper. Thus, a story goes as follows: "The Lord announced that in three days a great flood will engulf life on earth. Leaders of the major religions provided sage advice to their followers. The local minister advised his flock to repent their sins, and promised that he will meet them in the next world. The Buddhist leader advised his people to meditate so that they could all

reach Nirvana. The rabbi, on the other hand, intoned that there is no time to lose. There are only three days left, therefore all must learn how to survive under water." There has always been a great determination to face disaster and defy all enemies. Alas, it failed in World War II, because of overwhelming odds.

For every joke about tough times, poverty, dislocation or anti-Semitism there is a tale that deals with the intricacies of the Jewish mind, its scholars, marriage, matchmaking, health issues, etc. In contemporary America, Jewish humor is more difficult to define. Although, in part, it is an extension of East European folk humor, it has nevertheless undergone a large transformation. Anti-Semitism is much less central, and instead other topics like assimilation and name changing come in for frequent treatment. The change is, however, mostly in form and less in substance. Of course, the largest change is from the Yiddish vernacular to English. Fortunately, both languages have rich comic possibilities. This is decidedly not the case with other leading world languages. Jews have actually enriched English with a variety of Yiddish words and phrases, mostly of a comical nature. Words like klutz, shlemial, nudnick, meshugge, but also chutzpah, shmooze, maven, bagel, kibitz, and many others have been adopted into English. In fact, Jewish material has been incorporated in funny statements by non-Jews. A case in point is Johnny Carson's reference to his accountant as H.R. Ganeff, and his stockbroker as E.F. Schnorer. Steve Allen was frequently incorrectly assumed to be Jewish, because of frequent and accurate use of Jewish humor.

Comedians like Mel Brooks,

Myron Cohen, Buddy Hackett, and Milton Berle, still convey a feeling of early stages in the life of Jewish immigrants and their acculturation in America. Others, like Groucho Marx, Woody Allen, Jackie Mason and Don Rickels are associated with more contemporary America. Other humorists are Leo Rosten, Alan King, Art Buchwald, and many Jewish comic writers and cartoonists like S.J. Perlman, Neil Simon, Al Capp, Jules Feiffer, and many others.

Unlike European Jews, contemporary Jewish comedians have unprecedented access to the general public. The early major venues for promotion of Jewish humor was vaudeville, the Borscht Belt and Broadway; later via radio, the movies, and now by television, the large number of books, newspa-

pers and magazines.

Much of the old and current humor is self critical or even self deprecating based on a perception of low self-esteem. A good example is the quip by Groucho Marx who said that "he would not join any club that would have him as a member." Or the statement by Oscar Levant, "under this flabby exterior is an enormous lack of character." Jokes have been told about the acquisitiveness or sharp business dealings drawing on anti-Jewish stereotypes. Like the joke dealing with three Jewish business partners who were vacationing in Florida. Suddenly, "one of them remembered that he left the office safe door open. Another partner assures him that he has nothing to worry about, since all of them traveled together to Florida." In a sim-

ilar category are jokes about materialistic lazy "Jewish American princesses," one of them goes as follows: "what does a Jewish American princess make for dinner, the answer is, reservations." Another joke symbolizes the traditional attitude of Jewish husbands towards their wives, suggesting that they are good providers and tend to pamper their spouses. It goes as follows: "the husband comes home from a hard day's work. His wife asks him whether he would like a thick steak, a baked potato, a piece of hot apple pie, and a glass of wine for dinner. He responds by saying, not tonight dear, I am too tired to go out." An implied critical view of a spouse is revealed in the following joke: "A policeman pulls over a car to the side of the road

Continued on page 42



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## JEWISH PERSPECTIVES

# Art As A Pathway To God

**By Helen Mintz Belitsky**

As a six-year-old in Budapest after World War II, Magda Rosenbaum addressed her artwork to God. Hidden by a Christian family during the war, she had been reclaimed by her father at the age of two.

Her mother, however, was killed during the liberation. "I knew she was with God," says Rosenbaum, "and I needed to communicate with her. But I didn't know the right words. So I would draw pictures about everyday life and hide them. They were my private world. I would look in the mirror and draw myself. When my father was angry, I drew an angry man. The drawings were expressive. I addressed them to God."

"If you see my mother," I would write to God, "tell her that things are not going well in Budapest. Today a girl refused to sit next to me in school. She said she couldn't sit next to a Jew."

Rosenbaum, now an artist in Silver Spring, MD, understands better how art brought her closer to God and to her mother as a child suffering under a post-war Communist regime. "Art unlocks our feelings," she says. "Art unlocks our innate nature to be happy. Art enables a child to accept herself fully."

The world of color is the world of the emotions, art teacher Rena Fruchter of Silver Spring, Md. tells us. Art deals with profound emotions, she says, such as deep religious feelings.

When asked how he taught his children about God, David Epstein, a prominent lawyer in Washington, responded, "God is the central fact of Judaism. It's not my personal credo, it's what the tradition tells us. Judaism is only coherent if you experience God as central to that tradition."

But can children experience God that way? Rabbi Reuben Levine of Montgomery Village, MD, a Jewish art historian and a specialist in synagogue and ritual art, says that when parents begin to teach children about God, "they describe God as the power behind the creation of the world."

Children look around them and see what God created - a blue sky, trees, flowers, the people they love. They learn to duplicate these things that God created through colors and shapes.

"Children may not be able to relate to an intangible concept of God," said Pnina Salu, religious school principal of B'nai Tzedec religious school, "but they can appreciate the nature all around them. They think of that as what God created."

"They learn that God took pleasure in the creation" says Rabbi Levine. "And it was good," God said each day." Similarly, Levine says, "children can find pleasure in the creation of colors and shapes. That sense of fulfillment is the product of a creativity which is human, but which is also a gift from God."

In this way, says Rena Fruchter, art can make a child feel creative and important, closer to God, who

created the world. Art can also be the perfect way to introduce children to the concept of hiddur mitzvah, enhancing the performance of a mitzvah (commandment) by beautifying the ritual object, adds Levine. "When a child creates a beautiful kiddush cup or a challah cover, he or she is coming before God with the best he/she has to offer."

### Doors to God

"Everyone has a different door that opens the way to God for them," says Cantor Ramon Tasat of Agudas Achim Congregation in Alexandria, VA, who spends a great deal of time teaching children music. "I know children who begin to perceive God through the music they love. If the composition is religious, and they like it, they begin to like God."

"Everything belongs somewhere. When children sing a

prayer, they may not understand the words," adds Tasat. "But they know it belongs in the synagogue. And then it becomes more than a melody. It becomes something sanctified."

Children find pleasure in creating - whether it is a painting, a piece of music, pottery or a new dance step. The sense of happiness and personal fulfillment that comes from creation brings children closer to their spiritual selves than any attempt they may make to concretize God.

Seven-year-old Rebecca Suldán of Baltimore, Md., expresses it well. "I once tried to draw God, but God doesn't look like anything, so I ended up with a lot of lines. But sometimes certain feelings bring me closer to God."

"When I'm happy I feel closer to God. When I'm sad, I feel distant." The ability to reach into our souls

and communicate our deepest feelings to others brings us closer to our spiritual nature. The arts are a fundamental - often the sole - way of communicating for many people.

Michael Tilson Thomas, music director of the San Francisco Symphony and co-founder and music director the New World Symphony in Miami Beach, Florida, writes in his book *Viva Voce*: "Music to me is a universal expression of mankind. We continually explore the spirit of man through many different kinds of music."

For Tilson Thomas, the message conveyed in music is similar to Walt Whitman's perception of what nature offers mankind: In Whitman's "Song of Myself," Tilson Thomas says, "Whitman talks about walking through the street, which is littered with leaves,

falling leaves, and every single leaf is a message from God."

Mayrav Mintz of Silver Spring, MD, who began ballet at the age of four, learned the art of friendship through her dance steps, and experienced God on her shoulder as she struggled with shyness.

"I felt I had friends in the dance class, but I didn't need to talk because we had steps. Dance broke down the barriers...I always believed in God as a friend who sat perched on my shoulder. God was something my size. I was nervous and shy but things would be okay because God was around."

*Editor's Note: Helen Mintz Belitsky is a freelance writer based in the Washington, D.C. area. Jewish Family & Life! www.jewishfamily.com has contributed this feature to the Jewish Voice.*

## 5759 IN REVIEW

# A Historic Year In Israel

**By David Landau  
JTA**

Will 5759 be remembered as a year of radical change in the course and direction of Israel's history, or merely as a year when the government changed hands after an election and life went on much as it did before?

The answer, as 5760 begins, is that the jury is still out. But if history and Israel's recent election are any guide, the radical change scenario is more likely.

While there have been many different governments in Israel's 50-year history, only three times has there been a change in the party that controls the country. While this is a regular enough event in most parliamentary democracies, in Israel's case each of these changes ushered in a veritable cataclysm in the domestic and diplomatic directions in which the country was headed.

In 1977, after nearly three decades of uninterrupted rule by the Labor Party or its predecessors, Menachem Begin won an election, at last, as the head of the Likud bloc.

Begin's victory signaled not only a sharp turn to the ideological right, but also the emergence of new power blocs. Israel's Sephardi communities, in particular the large Moroccan community, were solidly identified with Likud.

For them, Begin's success meant they had finally "arrived" after years of alienation and discrimination. Begin, moreover, created what was to be a stable and lasting alliance between his Likud and the Orthodox parties: the National Religious Party, Agudat Yisrael and, later, the Sephardi,

and fervently Orthodox, Shas Party. That alliance was the pivotal axis of Israeli political life through the late 1970s and the 1980s.

In foreign affairs, of course, Begin's advent, far from triggering tension and war as the left had feared, brought about the first breakthrough to peace: the Camp David conference and the peace treaty with Egypt.

But the Likud and its allies, determined to perpetuate Israel's rule over the West Bank, held on tenaciously to the Greater Land of Israel. It took the return to power of the Labor Party under Yitzhak Rabin in 1992 for the second great cataclysm in Israel's diplomatic saga: the Oslo accords with the Palestinians.

On the domestic front, Rabin's victory seemed to signal the beginning of a turnabout in the party-political configuration too: Shas, by now the largest Orthodox party, entered his coalition alongside the secular Meretz Party.

But this marriage of convenience did not last, and in 1996 Benjamin Netanyahu, the head of Likud, regained power for his party and reconstituted the Likud-Orthodox alliance. The Oslo process, which Netanyahu reluctantly embraced, barely flickered under his stewardship. But it was not extinguished.

Does Ehud Barak's impressive electoral victory in May, and his creation of a broad government encompassing the left and all the Orthodox parties, indicate a further irrevocable surge toward peace and reconciliation between Israel and the Arabs?

And does it mean a historic return to the traditional alliance

between Israel's leftist and Orthodox parties, which Begin smashed and which Rabin failed to re-create in a lasting way?

Netanyahu calls Barak's 12 percent margin of victory in the direct election for prime minister a result of moral fatigue, but leftist writers and thinkers are welcoming the less chauvinistic, less militaristic mood that has swept much of secular, Ashkenazi Israeli society and begun to make inroads among the traditional and the Sephardi sectors, too.

Barak's supporters make the point that, unlike Rabin, the present premier rules with a solid "Jewish" majority in the Knesset, and the hard-liners, still fighting against Palestinian statehood, are reduced to less than one-quarter of the Parliament.

The prime minister's apparent readiness to cede all of the Golan Heights for peace seems likely to win wide support in the referendum he has promised - if and when Syria accedes to his demands on security and normalization.

If, as Barak has publicly and repeatedly pledged, the next 15 months see historic breakthroughs toward peace both on the Syrian-Lebanese and the Palestinian tracks, then last year's change of government will turn out to have been a real watershed in Israel's century of conflict with its Arab neighbors.

Barak says his aim is to end that conflict once and for all. The method of partial, incremental steps forward seems to him too risky, too slow and too unstable. His most oft-repeated statement in his early sallies in international diplomacy - in the Middle East, in

Washington and Moscow, and in key European capitals: "I am not Netanyahu. I seriously intend to make peace."

If he can translate his intentions into concrete results, moreover, the authoritative and domineering way he put together his governing coalition will be forgiven, even by those within his own party most deeply hurt and offended by his brushing them aside.

If his peacemaking succeeds, his deliberate deferral of pressing domestic issues, especially religious pluralism, will be accepted, in the light of hindsight, as an act of wisdom and political perspicacity. Indeed, the deferral - while ideological foes like Shas and Meretz cooperate with Barak to bring the peace treaties - may well turn out to be the most salutary approach to these intractable state-religion dilemmas that will to a large extent determine the shape of society in the Jewish state into the next century.

The partnership between ideological opposites over peace will, with luck and leadership, blunt their animosity over the issues that divide them.

The Orthodox parties - Shas, United Torah Judaism and NRP - sitting in coalition with the left, may develop a new sense of respect, or at least of tolerance, for the "secularists." And vice-versa.

The perniciously rigid right-against-left, religious-against-secular parallelogram that furnished the parameters of Israeli politics for a whole generation will have been permanently erased, leaving a more mature and less dogmatic political community, better able to grapple with the state-and-religion disputes that lie ahead.



# ISRAEL FOCUS

## Students Give The Gift Of Sight To Israeli Blind

**By Norman Leventhal  
President, IGDCB**

As Bar and Bat Mitzvah students from coast to coast prepare for one of the most momentous occasions in their Jewish lives, they are encouraged to take on a Jewish community service project to supplement their studies. Such projects have come to be known as Mitzvah or Tzedakah Projects. One cause that's been gaining attention and popularity among students is a guide dog sponsorship program with The Israel Guide Dog Center for the Blind (IGDCB).

Through this rewarding experience, students learn first-hand

about helping visually impaired Israelis gain independence, mobility and freedom through guide dog partnership. It's typically a two-year program, during which time the student raises \$500 to go towards food and care for the future guide dog. The money is typically raised through baby sitting, working odd jobs, doing chores around the house and asking relatives for donations. If in the

end they haven't reached their goal, they may choose to apply a portion of their gifts to reach the goal. In the process, the students develop a meaningful tie with

Israel.

Guide dogs are becoming a more familiar sight in cities and towns throughout Israel thanks to the efforts of The Israel Guide Dog Center for the Blind. The dogs move alertly through sidewalk traffic, guide their owners to work, to the bank, to the market – even for a walk on the beach. They squeeze into revolving doors without complaint, walk around obstacles at street corners and are virtually invisible as they lay beneath restaurant tables, waiting for their next command. They even warn their human partners about cutout curbs that are so helpful for wheelchairs but so lethal for the blind, who count on curbs as street alarms.

The guide dog process begins with a new litter of puppies who stay with their mother for two months and are then placed in the homes of puppy-raising families where they learn socialization and other skills to help assure that they will be acceptable for guide dog training. The goal of these foster families is to lavish love and teach the puppies how to learn. They

romp and play and sleep by the bed. They learn right from left and right from wrong. No begging at the table, no sleeping on couches and no chasing cats. These dogs must learn discipline, but also lead happy, active lives. It all looks easy, but getting there takes a lot of work and training. It involves hundreds of miles of walking, a lot of perseverance, a ton of patience, a dose of fear and even a few tears, but the puppy-raisers say it's all worth it.

When guide dog owner Moti Barzilai was asked how his dog changed his life, he commented that his Chocolate Lab guide dog, Charlie, did more than change his life, "he revolutionized it." Moti travels by bus from Zefat to the guide dog center in Beit Oved, making one change at the Central Bus Station in Tel Aviv. Of the three methods of mobility – a human guide, a long cane and a guide dog – guide dog users like Moti agree: guide dogs enable them to achieve a whole new level of empowerment.

As Puppy Sponsors, students

learn about the vital relationship between a guide dog and a blind Israeli. Everything from companionship to the new-found active and independent lifestyle made possible through the pairing. Then, at the end of their Bar and Bat Mitzvah studies, the student sponsors share their project experiences with their congregation, explaining how they have grown through this process and what they have learned about assisting the Jewish community. It's quite a rewarding and emotional project for all involved, as well as a wonderful introduction for these young adults to feel a part of the Jewish community both at home and in the State of Israel.

The Israel Guide Dog Center for the Blind is in Beit Oved, just a twenty-minute drive south of Tel Aviv near Rehovot. For further information about this Mitzvah Project, call 215-343-0373, E-mail [igdc@nni.com](mailto:igdc@nni.com), visit their website: [//israelguidedog.org](http://israelguidedog.org) or write to Israel Guide Dog Center for the Blind, 701 Easton Road, Warrington, PA 18976.



**INDEPENDENCE**

Guide dogs change the lives of Israeli blind individuals. The program depends on support from Diaspora Jews.


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The Serebro family left Odessa with \$200 and a glimmer of hope for a better life in America. Jewish federation representatives met the Serebros in Prague, supported them in Italy and helped them find their new life in America. A synagogue support group helped with jobs, housing and Hebrew school. When other children laughed at Alona's six-year-old son, saying it wasn't good to be Jewish because his clothes weren't as cool or as expensive as theirs, she overheard him say, "It's wonderful to be Jewish, because Jewish people take care of each other." Ten years later, Alona Serebro is very much at home in the Jewish community.

If we live in a community, let it be without borders. Let it be a life-long community that grows with us from childhood to old age, from need to comfort, from spiritual isolation to fulfillment. A community that works to give every Jewish child the opportunity to live a life infused with the richness of our traditions. And every elderly Jew the opportunity to live out their life with dignity. Let it be your Jewish federation.



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# A TASTE OF JEWISH COOKING

## Pareve Palate Pleasers Satisfy The Sweet Tooth

By Linda Morel  
JTA

To express joy at Rosh Hashanah, people usually serve their finest food. Traditionally, the menu revolves around turkey, brisket and veal.

But people in kosher households can feel stress when they contemplate ending the meal with equal flourish. Without butter or cream, is it possible to create dazzling desserts?

In an attempt to have luscious cakes and meat dishes too, many kosher bakers substitute ingredients, often with disappointing results.

"The stuff never tastes right," says caterer and recipe developer Lynn Kutner, disparaging the use of margarine and artificial creams. The author of "A Pocketful of Pies and Bountiful Bread," she proves that pareve cakes can be sensational. Her secret: natural ingredients.

"I don't believe in phony baloney," says Kutner, claiming that the substitutions people pour into pareve cakes to fabricate dairy desserts contribute to the reputation that kosher baking is inferior, which it isn't.

Kutner learned to cook from her Russian grandmother, who knew nothing about non-dairy creams or processed foods. She embraced kashrut with love, finding inspiration in its tenets.

"My grandmother was such a fabulous cook, in a way that this generation has lost," says Kutner. "It would have been bizarre for her to use fake cream, because cream doesn't belong with meat. It's almost like trying to fool God."

A teacher of Jewish cooking and baking at The New School's Culinary Arts program in Manhattan, Kutner tells students that if a recipe calls for cream, save that dish for dairy meals. If a recipe calls for butter, don't replace it with margarine, a fat made of refined vegetable oils processed to imitate the consistency of butter.

"The problem with cakes made from margarine and fake cream is that they taste dense and heavy," says Kutner, laughing because she's noticed how kids steer clear of them.

Instead of margarine, Kutner's shortening of choice is sunflower oil. During her frequent travels to France, where patisseries are renowned, she discovered that the French favor sunflower oil in baking.

Lamenting that sunflower oil is expensive and sometimes hard to find in America, Kutner also recommends corn, vegetable or soybean oils instead. Peanut oil is fine, if people don't mind its nutty taste.

Kutner discourages using canola oil in baking, because Canadian farmers fertilize canola with fishmeal, which imparts a fishy odor. She avoids cottonseed oil, too. Grown as a fiber crop, cotton is sprayed with pesticides that are not treated when the seeds are culled for food.

As a healthy alternative, she offers an apple cake that was an



invention of her Grandma Fanny's. Instead of worrying about what foods kashrut forbid, her grandmother focused on the world of possibilities it offered. She infused this cake with frozen orange juice concentrate.

"You sense such strong flavor, you think it's loaded with butter," says Kutner, who learned to invent recipes too.

Moistened by coffee instead of milk, her honey chiffon spice cake floats off the fork. Devilishly delicious, her chocolate-nut-spice torte is made from matzah meal and is perfect at Passover too. For bitter-sweet flavor, Kutner recommends Elite chocolate, a kosher-for-Passover product from Israel with a heavy cocoa butter content.

Her recipes require separating eggs and saving some of the sugar for beating into egg whites, which gives them stability.

"When you throw the entire amount of sugar into the yolks, they become heavy," says Kutner, explaining why some pareve cakes rise poorly.

Reminiscing about helping her grandmother prepare for the High Holidays, Kutner recalls getting off the bus in Brooklyn a block from her house and smelling irresistible aroma from the oven.

Today when she teaches, Kutner always imparts her grandmother's advice: "Never try to trick kashrut. A good kosher cake can compete with the best baking in the world."

### GRANDMA FANNY'S APPLE CAKE

2 cups unbleached, all-purpose flour, sifted  
3 tsp. baking powder  
pinch of salt  
1 cup sugar  
3 extra large eggs, separated  
1/2 cup orange juice concentrate  
1/2 cup oil  
1 tsp. vanilla  
1 3/4 pounds apples (about 2-3).  
1/3 cup sugar mixed with 2 tsp. cinnamon

1. Setting rack in middle position, preheat oven to 350 degrees.

2. Grease a 9-inch springform pan with vegetable shortening, placing it on a cookie sheet.

3. Mix flour, baking powder, and salt. Reserve.

4. Beat three quarters cup of sugar into yolks. Beat in juice, oil and vanilla. Reserve.

5. Peel, core and slice apples. Sprinkle with one tsp. of cinnamon sugar.

6. In a large bowl, beat egg whites until stiff. Continue beating while adding one-quarter cup of sugar, until very stiff.

7. Stir flour mixture into juice mixture. Fold in one-quarter of the egg whites.

8. Turn this batter into remaining egg whites, folding quickly but gently.

9. Add one-third of batter to springform pan. Spread on one-third of apple slices. Sprinkle with one-third of cinnamon sugar. Continue layering.

10. Bake about 55-65 minutes. Lightly cover pan with foil after 30 minutes. Cool in pan.

### HONEY CHIFFON SPICE CAKE

7 extra large eggs, separated  
1/2 cup honey  
1/2 cup hot coffee  
Three quarters cup packed dark brown sugar  
2 cups all-purpose flour, sifted  
3 tsp. baking powder  
1/2 tsp. baking soda  
1/4 tsp. salt  
1/2 tsp. cinnamon  
1/2 tsp. ground ginger  
1/4 tsp. allspice  
1/4 tsp. nutmeg  
1/4 cup sugar  
1/2 cup oil

1. Preheat oven to 325 degrees.

2. Beat egg yolks with honey. Slowly beat in coffee, followed by brown sugar. Cool.

3. Mix flour, baking powder, soda, salt and spices.

4. Beat egg whites until soft peaks form. Gradually add sugar, beating until whites are very stiff.

5. Make a well in flour mixture. Pour in egg yolk mixture and oil. Blend with a whisk until smooth.

6. Fold in one quarter of egg whites. Then turn this batter over rest of the egg whites. Gently fold for 45-60 seconds.

7. Turn into an ungreased 10-inch angel cake pan. Place pan on a cookie sheet.

8. Bake at 325 degrees for 50 minutes. Turn heat to 350 degrees, baking 10 minutes more. Invert pan and hang on glass bottle to cool.

### CHOCOLATE-NUT-SPICE TORTE

(Can be made a couple days ahead of serving)

5 ounces semisweet chocolate  
1 1/4 cup walnuts  
1 cup matzah meal  
1 tsp. cinnamon  
1/8 tsp. allspice  
Dash of salt  
2 large MacIntosh apples  
2 Tbsp. apple juice  
6 extra large eggs, separated into large bowls

1 1/4 cups sugar  
Icing: 8 ounces semisweet chocolate, 1 Tbsp. oil and 4 Tbsp. strong coffee.

1. Preheat oven to 350 degrees.

2. Set an ungreased 9-inch springform on a cookie sheet.

3. Grind chocolate in food processor with steel blade. Transfer to a bowl. Grind nuts, adding to chocolate.

4. Mix meal, spices and salt into chocolate mixture.

5. Peel and core apples, cutting into chunks. Process with apple juice until "grated."

6. Add apples to egg yolks. Add one cup sugar, blending well. Reserve.

7. Beat egg whites until soft peaks form. Gradually add remaining sugar, beating until very stiff.

8. Stir chocolate mixture into apple mixture.

9. Fold in one quarter of the whites. Turn this batter into egg whites, folding quickly but gently (45-60 seconds).

10. Turn batter into springform, baking 45-60 minutes, until cake feels springy.

11. Cool completely on rack. Cover pan and refrigerate until serving day.

12. Run sharp knife around edge of cake. Remove ring.

13. For icing: In double boiler, melt chocolate with oil. Beat in coffee. (Chocolate looks thin, but keep beating until it comes back.) Pour over cake, letting it drip down the sides. Refrigerate to harden chocolate, but serve at room temperature.

## Jewish Humor

Continued from 39

and informs Sam the driver that his wife fell out of the car three miles back. Sam responds by thanking God, because he thought he had gone deaf." Another joke which implies criticism of a Jewish wife but reveals a healthy attitude about relative marital stability goes as follows: "After twenty years of marriage a Jewish man said that he never knew what true happiness was until he got married, and then it was too late." In fact Freud, who was a student of Jewish humor said, "I do not know whether there are many other instances of a people making fun to such a degree of its own character." Vigorous self criticism has been interpreted as a sign of health, not stagnation or degeneracy.

Other jokes extol the virtuous characteristics of Jews. A good

example is a joke by Jackie Mason who said, "I talk to myself because I like dealing with a better class of people." Some other humorous statements are simply clever expressions about pragmatic issues such as the pronouncement by Samuel Goldwyn that "a verbal agreement is not worth the paper it is written on." Or George Burns' quip that it is "too bad all the people who know how to run the country are busy driving taxicabs and cutting hair."

Jewish humor is too rich and diverse to be adequately described in a single article. Books have been written on the subject. And while telling jokes is actually on the decline with the proliferation of electronic means of communication, particularly the Internet, Jewish humor is actually more popular than ever.

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# SYNAGOGUE LIFE

## SCHOOL DAYS AT BETH SHALOM

**By Arlene S. Davis  
Educational Director**

The Beth Shalom Religious School will begin a new school year on Tuesday, September 16 for the Elementary Department and Tuesday, September 23 for Primary classes.

It is the aim of the Beth Shalom Religious School to give its children the finest Hebrew education possible, and help each student find significance and enrichment in Jewish living. We have engaged teachers of the highest caliber possible and instituted the latest methods of education. Our students use our library for both class research and for pleasure reading.

Returning faculty this year will include: Arlene Davis, Eta Knepler, Judy Goldbaum, Dina Lipschultz and Cantor Judy Naimark. Rabbi Dan Stalow will also be contributing with a variety of experiences in and out of the classroom.

Traditional classroom studies are supplemented with a wide variety of media such as: films, videotapes, a new computer program, and special assemblies. To expose students to the many aspects of Jewish life, both here and in Israel, we celebrate the holidays with Hanukkah parties, our annual Purim Carnival, Mishloach Manot, Model Seders for Pesach and Tu B'Shevat, Israel Independence Day, and Lag B'Omer Maccabiah, and class dinners. Our older children participate in a KALLAH (retreat) at Camp Ramah, Camp Pinemere or a Jewish Hassidic Weekend where they live an intensive Jewish experience and enjoy the warmth of Shabbat, they spend a day in the Big Apple touring the Lower East Side and enjoy a Broadway show. Our younger children have a similar experience - a mini Kallah here at the synagogue.

Elementary Department students participate in the Junior Congregation and become familiar with, and lead, Shabbat and Holiday Services.

We have high expectations for the coming year on all levels of our educational program. The faculty is experienced and highly competent; the curriculum is tailored to the needs of all our students; and interest and participation of parents will help us make the 1999-2000 school terms a banner year for all Jewish education at Beth Shalom.

A lunch n'learn program for 3, 4 and 5-year-old pre-schoolers will continue this fall at the synagogue. After an enjoyable lunch with their friends, children will be exposed to Jewish learning experiences through storytelling, songs, dance, games videotapes, and arts and crafts. Children are asked to bring a dairy or pareve lunch. Lunch N'Learn is open to children in the entire community. The meeting day of the week will be chosen depending on parental preference. This program is free and open to the entire community.

Registration for all our programs (Kindergarten, Primary and Aleph Classes and Preschool Lunch N'Learn) are still being taken. Please call Arlene Davis at the synagogue office (302) 654-4462.

### Tzedakah

Each year several students are elected to membership in the Keren Ami council. Their responsibility is to select worthy recipients for the tzedakah donated by all the students. In the past donation recipients have included the U.S. Holocaust Memorial Museum, Mazon, MADD, Special Olympics, the Jewish Braille Institute, American Red Cross, Mogen David, the National Tay-Sachs Foundation, March of Dimes, National Glaucoma Research, Alzheimer's Research and The Cancer Foundation.

### Sukkot Celebration

Sukkot, an experience for rejoicing and sharing the mitzvah of "sitting in the Sukkah" will be celebrated by the Religious School in a special way on Tuesday, September 28th. The entire school is invit-

ed to the Sukkah of Dina and Alan Lipschultz. We will perform a Sukkot skit, sing songs, tell stories and play games to celebrate the holiday. There will be no classes at the synagogue on that day. We

look forward to performing the mitzvah of "leshev Ba Sukkah" with all our students.

### Lulav and Etrog Sets

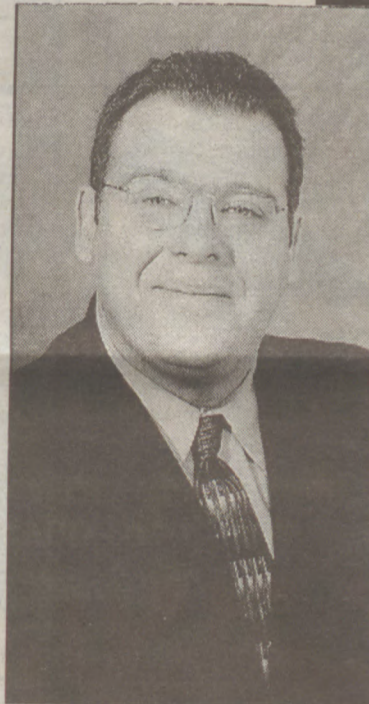
We will be taking orders for lulav and etrog sets for Sukkot. The cost

for a standard set is \$28.00 and \$38.00 for a deluxe set. Please make your check payable to Beth Shalom. You can call the synagogue office 654-4462 to place your order.

## NEW FACES AT BETH EMETH



Cantor Michael Mandel



Rabbi Seth Sandler

Mazel Tov to Cantor Michael Mandel on his recent appointment to Congregation Beth Emeth in Wilmington. He becomes the first full-time cantor in the congregation's 90 year history. The synagogue also says shalom and welcome to assistant Rabbi Seth Sandler. Both men will be profiled in the September 17th edition of the Jewish Voice.

## Rabbi Kraft's Legacy of Learning

The Rabbi Kraft Educational Foundation was established in 1988 in memory of Rabbi Jacob Kraft who served as rabbi of Congregation Beth Shalom from 1930-1987. During World War II, Rabbi Kraft served as a chaplain in the U.S. Armed Forces. "The Foundation, governed by an independent, rotating board, furthers Rabbi Kraft's lifelong devotion to learning by funding educational programs to enrich the congregation and community," said Stuart B. Young, Chairman of the Foundation. "Rabbi Kraft was a man of righteousness, wisdom and love. He was a magnificent spiritual leader of Beth Shalom and the community and through this foundation Rabbi Kraft's influence continues to be felt by present and future generations," said Young.

During 1998-1999 the foundation sponsored lectures by Howard

Fineman, Chief Political Correspondent for Newsweek, Dr. Judith Hauptman, Professor of Talmud, of the Jewish Theological Seminary of America, and Israeli Educator and Historian Paul Liptz. Joel Lurie Grishaver, Teacher, Writer, Cartoonist and Itinerant Preacher served as a Beth Shalom's weekend Scholar in Residence.

The 1999-2000 program includes a faculty workshop at the Delaware Gratz Hebrew High School with Rabbi Richard S. Fagan. The workshop, Ohev Shalom-Rodef Shalom (Love peace-Seek Peace), will stress the importance and sensitivity of pluralism in Judaism. On November 7, 1999, David Kramer, Professor of Talmud and Rabbinics at the Jewish Theological Seminary of America will lecture at Congregation Beth Shalom. Later in the

month, Rabbi Lewis Siegel will serve as leader and teacher of a Beth Shalom weekend retreat at Maryland's Eastern Shore, November 12-14. The weekend of April 7-9, 2000 Rabbi Elliot N. Dorff, Rector and Professor of Philosophy, at the University of Judaism in California will serve as Scholar in Residence at Beth Shalom. His weekend topic will be "Conservative Judaism: Passing Down Our Tradition from Generation to Generation".

"We believe we have an outstanding program for the new year and we invite the community to join us for these memorable, timely and important programs," said Young.

Further details and specifics on each program will be announced throughout the year, additional information can be obtained by calling the synagogue office (302) 654 4462.

## AKSE Begins Talmud Torah

Adas Kodesch Shel Emeth begins its new academic year on Wednesday, September 15. The synagogue, located in Wilmington, offers a formal three-day a week Hebrew school program beginning with second graders in Aleph. Children generally complete the school's five year program by the end of sixth grade allowing them to devote their seventh grade year to preparation for bar and bat mitzvahs. All students are encouraged to continue their Jewish education at Gratz Hebrew High School.

In addition to classroom activities, AKSE offers a number of participatory programs including Junior Congregation Shabbat services, Israel Quiz Bowl, holiday celebrations and tzedakah projects.

New this year will be a family

education series. Families will also enjoy special bar/bat mitzvah programming and havdalah experiences.

AKSE individualizes religious instruction for each child, including those with learning differences. The school uses Talmud Torah alumnae as aides. These teenagers, who are fluent in prayers and Hebrew, work one-on-one with students who need extra assistance.

AKSE Educational Director Gail Weinberg heads an experienced faculty which includes Jill Freeman, Karen Moss, Roni Sneiderman and Max Rosenberg.

For additional information about a traditional Jewish education at AKSE, please call Weinberg at (302) 762-3613.



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by Barry Grossman & Stan Goldberg

## THE SHOEFAR

(sho-FAHR or SHO-fahr)

THE SHOEFAR OR RAM'S HORN IS SOUNDED DURING WORSHIP ON ROSH HASHANA AND YOM KIPPUR. IT IS OUR REMINDER TO REPENT FOR OUR MISDEEDS OF THE PAST YEAR AND TO UNDERSTAND WHAT IS REALLY IMPORTANT IN LIFE.



HERE'S WHAT RABBI KLEIN, MENDY AND THREE YEAR OLD SIDNEY THINK OF WHEN THE FINAL SHOFAR SOUNDS!



## TESHUVAH

(t'shoo-VAH or TSHOO-vah)

DURING THE 10 DAYS BETWEEN ROSH HASHANA AND YOM KIPPUR WE REFLECT ON OUR INNER SELVES AND ASK G-D FOR FORGIVENESS OF OUR PAST SINS. THE HEBREW WORD TESHUVAH LITERALLY MEANS "TO RETURN TO G-D" AND REPENT. WHEN A SIN IS COMITTED WE TURN OUR BACK TO G-D AND HIS COMMANDMENTS. WHEN WE PERFORM "TESHUVAH," WE ARE "RETURNING," AND TURNING AGAIN TO G-D AND HIS COMMANDMENTS.

### Finish these sentences

CHOOSE THE CORRECT WORDS ON THE BOTTOM THAT FINISH OFF THESE SENTENCES. LOOK OUT THOUGH, BECAUSE THERE ARE SOME FUNNY WORDS IN THERE TOO!!!



1. THE MOST IMPORTANT SYMBOL OF ROSH HASHANA IS THE \_\_\_\_\_
2. YOM KIPPUR IS MARKED BY 24 HOURS OF \_\_\_\_\_
3. \_\_\_\_\_ OPENS THE EVENING SERVICE FOR YOM KIPPUR.
4. ROSH HASHANA IS ACTUALLY THE \_\_\_\_\_ OF THE WORLD.
5. YOM KIPPUR IS CONSIDERED THE DAY OF \_\_\_\_\_



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The Deitcher family rejoices in their multi-cultural roots.

## Uncommon Riches

By Eileen Deitcher  
Korean Quarterly Issue  
Minneapolis, Minn.

How did a "nice Jewish girl" from Delaware end up here, married to a hunting and fishing Minnesotan of Scandinavian/German/Irish descent, mother of a Korean-born daughter, attending Korean school with her on weekends, and sitting down to the occasional "hot dish" and green jello "salad" at the in-laws? While we're not the most multi-cultural family around, we do experience a complexity in our family heritage that presents us with both challenges and riches.

Some day my 10-year-old daughter may want to write in her own words what the experience of being Korean-born and growing up Jewish in an inter-married family in Minnesota has meant to her. But as her story is still early in its unfolding, and she is busy growing up, I will attempt to offer some insights from my own perspective. I won't speak for my husband, either, but rather will just address my "third" of the story.

First, let it be said that I am not a very observant Jew, and I have not established a close relationship with the Jewish community in the Twin Cities, so I would not claim to be a representative spokesperson for "Jews." However, I was raised with a very strong Jewish core to my identity. Where I grew up, there was a strong Jewish community in which my parents were very involved. I attended religious/Hebrew school for nine years, went to Jewish summer camps, lived in a mostly Jewish neighborhood, played with Jewish friends, and participated in all the family rituals of a traditional Jewish family.

Being Jewish is, and always will be, a vital part of my experience and my outlook on life. Yet somehow I have broken out of the mold and taken a different path. I believe I was the first (and still only) member of our family (on both my mother's and father's sides) to marry a non-Jew. (I think I heard talk of some distant relative who married someone named "Ole" in Detroit 40 or 50 years ago, but that's about the extent of it, as far

as I know.) Being intermarried and raising a Korean-born daughter has altered my view of what it means to be Jewish.

For us, there are no easy routines and rituals that just happen as a matter of course as they do when a family lives in a close knit community and continues its long-established traditions. We have some added choices and decisions in our daily lives. How will we celebrate holidays (and which ones will we celebrate)? Where will we live (will there be any Jews or Koreans or any other diversity in the neighborhood, and is that important)? What kinds of foods will we eat? How will we be involved in synagogue life? What school will our child attend? What will it be like for her to be, if not the only Korean, then the only Jew in her class? Will we have a Christmas tree? How will we feel about the singing of Christmas carols at school or even at Korean school?

Frankly, for my husband and me, these issues were not very pressing until we became parents. Then, like many others who have not been very observant in their religion, we felt the need for a spiritual basis in our daughter's upbringing. We joined a synagogue so that she could embark on a religious education and learn about the Jewish aspect of her identity, and we as a family could gain from being part of a religious community. The synagogue we joined is one that welcomes intermarried families and is open to some diversity among its members (within the constraints of Judaism). However, as far as I know, our daughter is the only Korean-born child among the congregation.

Some might think that by choosing to raise our daughter Jewish, even though she has a non-Jewish parent, we just added one more hurdle to the life of a child who will already have to cope with the complexities of being adopted, Korean by birth but growing up American, and being a minority in a State that is more than 90 percent Caucasian and overwhelmingly Christian.

However, it is not really a choice for me as a parent to instill in my

Continued on 46

## JCRC UPDATE

### Juvenile Justice Bill

As you may be aware, both the House of Representatives and Senate have passed juvenile justice bills that include many provisions of serious concern to the Jewish community. The most widely publicized of these clauses is one in the House version, declaring that states and municipalities can display the Ten Commandments on or within public property, including public schools. However, both versions of the legislation also contain many other features that pose equal threats to church-state separation, religious freedom, and the welfare of children in our society. For example, both bills include a charitable choice clause, as well as an

amendment declaring that a memorial or memorial service on a public school campus to honor the memory of a person slain on that campus may contain religious speech without violating the U.S. Constitution.

The legislation now goes to a conference committee, where the Senate and House bills will be reconciled. We believe that conferees will be selected shortly. The conference process affords us one last chance to have changes made before the bill becomes law.

#### What you can do

Contact Senators Biden and Roth, and Representative Castle and urge them to ensure that the

final conference report:

1. does not contain a provision allowing the Ten Commandments to be displayed on or within public property. *Of all the language with which we are concerned, the Ten Commandments measure stands the greatest chance of being eliminated from the bill;*

2. includes the gun control provisions included in the Senate version of the bill; and

3. does not include provisions that would weaken efforts to protect and rehabilitate juveniles in the criminal justice system, and efforts to address disproportionate incarceration of minority youth in our nation's prisons.



## Why keep the Jewish Funeral Jewish?

No matter how far we stray from our roots, Jews in times of need return to the kinship of family and community.

The fabric which binds Jews together as a people and a faith has been woven throughout nearly six thousand years of Jewish history.

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And in the process it helps bring us together. It gives us comfort, elevates our sense of family and recalls the faith and humanity of Jewish tradition.

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Service in the Jewish Tradition



## Uncommon Riches

Continued from 45

child my own heritage. It is simply life. Being Jewish is intrinsic to who I am. Because I am her mother, Jewishness is a part of my daughter - something she needs to know and appreciate, just as she is learning "how to be" Minnesotan and American by growing up here in our family.

We have also made sure that our daughter has the opportunity to learn about and appreciate her Korean heritage by attending Korean Institute, Korean Culture Camp, and various other Korean events, and she is very committed to these activities. So on Saturdays, she goes to Korean Institute and learns Korean language and culture (and so do I), and on Sundays and a weekday, she goes to religious school and learns Hebrew and Jewish history, religion and culture. Of course she is also involved in the usual other childhood activities too (school, sports, music, Girl Scouts, friendships, etc.) Families raising Korean and Jewish children in Minnesota have this in common. Cultural heritage is something that must be specially taught - not just absorbed from one's surroundings, because, for most of us our general surroundings just don't include much that is Korean or Jewish.

I am very proud of how our

daughter handles these challenges, and glad that she seems to thrive from it all. Moreover, it is not only our daughter who is learning so much while she anchors the foundation of her identity. I am learning some important things about what a cultural heritage means.

One evening several years ago, we were at Sabbath services, and the Rabbi was speaking as Jews very often do in referring to biblical characters, calling them "our ancestors" (This gender-enlightened congregation has made the formerly male-dominated language more "inclusive," changing the traditional "forefathers" to "ancestors.") Well, my little six-year-old daughter, sitting next to me, murmured: "Not my ancestors." And it got me thinking. Why is it so important to Jews in reading the Old Testament to remember that the people in those stories are our ancestors? Many passages in the Bible itself stress lineage ("so-and-so-begat-so-and-so" and-so-forth) Many prayers refer to our forefathers Abraham, Isaac and Jacob and foremothers Sarah, Rebecca, Leah and Rachel, (and we Jews really mean forefathers and foremothers, e.g., Jews can trace their ancestry to these people). What do the bloodlines have to do with the lessons the stories of the Bible teach? I can remember, as a child,

almost tangibly feeling this connection to those real people of long ago. King Solomon, to me, was perhaps what King Sejong is to Korean children: not only the subject of instructional stories, but a source of personal pride and inspiration - a wise and good man who was the King of my ancestors. This was important to me. But why?

It's a question that I think is particularly important in context of a little girl born in Korea and adopted in the United States and being raised Jewish in Minnesota. Of course bloodlines are also very important in Korean culture, and attitudes there about bloodlines have had a very critical impact on our family. These attitudes, which make it so difficult for Koreans to adopt, are one reason that our cherished daughter is indeed our daughter. They are also the reason that she could sit in a synagogue and ask the question - "What do these stories in the Bible mean to me?"

It is a question that I think Jews and other people alike would do well to ask, although I don't think there really is a simple answer. Of course Christians see value in these biblical stories without the need to feel their ancestry traced to the very people who figure in them. Of course Jews, like Christians, read the Bible for its spiritual merits, not just as a historical account of their

people's cultural history. But history and culture are also inextricably tied to Jewish identity, as they are for Koreans. Koreans can look at a child born out of wedlock - one without a bloodline identity according to Korean tradition, and while they can see a human being in need of love and family, they also feel bound up in history, tradition and a culture that proscribes accepting that child into their family and society. What would otherwise seem so simple and common sense becomes impossible, and with tears, they feel they must send these children to families in the United States and elsewhere.

I am not suggesting that Jews and Koreans share a common view of adoption or even have a common way of defining their cultural identities. Jewishness is a unique blend of religion, history and cultural/ethnic identity that others could write about more knowledgeably than I. I do know that adoption is indeed an option in Jewish tradition, and while the notion of bloodlines and biblical ancestry exists for Jews, it is not the single feature defining who is a Jew. The question of genetic ancestry, while still alive for Jews, is not as focal today for them as it is for Koreans. Indeed, it is possible for non-Jews to convert and become Jews. I can't imagine, though, how a non-Korean could become Korean,

even having learned all there is to know about Korea. And a child born to Korean birth parents, no matter where he or she ends up being raised, is Korean, in some way which may not be easy to define, but yet is real.

What I am suggesting is that each of these peoples - Jews and Koreans - has a sense of their identity, and that sense includes history, tradition and culture. Birthrights are another question. My daughter was born in Korea with Korean birth parents. Korea is an essential part of her identity, but not all of it now because she is part of our family.

We have a wonderful, happy kid, who loves kim chi and jahp chae and potato latkes (pancakes) and and kosher dill pickles and hot dogs and apple pie and green jello with cool whip and mini-marshmallows! And she can say "I love you" in English, Korean and Hebrew.

Yes bloodlines and ethnicity are an inescapable part of Jewish and Korean identity, and they are all part of our daughter. She is Korean and she is Jewish, and she is American, and she is also part of that "Minnesota" culture Garrison Keillor has so much fun with. So far she's doing a great job of navigating these teeming waters. I know I am the richer for it, and in the long run I think our society will be too.

## MILESTONES

### In Memoriam

#### ARSHT-

Harold Arsht, 84, formerly of Fairfax, died August 19 in Montchanin. Mr. Arsht was a member of Congregation Beth Shalom in Wilmington and served as a past president of its Menis Club. He was the former owner of Wilmington Liquors.

He is survived by: a son, Dr. Richard Arsht of Edenridge; a daughter, Ellen Louise Chausz of Stamford, CT; a sister, Sarah Leven of Montchanin; two grandchildren and a dear friend, Adele Kessel. The family requests that contributions in his memory be made to either the American Heart Association or Delaware Hospice.

#### CIPORIN

Leon Ciporin, 71, of Surrey Park, died August 23. He was a member of Congregation Beth Emeth. Dr. Ciporin, who retired from DuPont in 1990 as Director of Technology Transfer for its Textile Fibers Division, earned his Ph.D. in Organic Chemistry from Michigan State University. He is survived by his wife, Laura; sons,

Daniel of Norwalk, CT and Theodore of Roanoke, VA; daughter, Leone of Frederick, MD; a sister, Elaine Bard of Queens, NY and a grandson, Peter Bayer Ciporin. The family requests that contributions in his memory be made to Congregation Beth Emeth.

#### GOLDSTEIN-

Frances R. Goldstein, 92, died August 14. Miss Goldstein had been a librarian, math and science teacher at Wilmington High School for 39 years. She was a member of Congregation Beth Emeth and served on its Sisterhood. She is survived by the following nieces and nephews: Robert and Ruth Golder of Wilmington; Edward and Mae Goldstein of Ocean City, MD; Donald Golder of Claymont; Robert and Barbara Goldstein of Atlantic City, NJ; Harry and Barbara Glick of Sea Isle City, NJ; Gary and Susan Greenstein of Wilmington and Barry Goldstein.

#### WEISBERG

Beatrice Weisberg, 79, of Philadelphia, died August 14. She is survived by her sons, Dr. Jay Weisberg of Wilmington and Howard Weisberg of Bensalem, PA. She also was a proud grandmother of six. The family requests that contributions in Mrs. Weisberg's memory be made to a charity of their choice.

PA and will graduate in June, 2000. A December wedding is planned.

#### FALL NUPTIALS FOR SADOFF AND AHRENS

Deborah Michelle Sadoff and Donald Robert Ahrens announce their engagement. Deborah is the daughter of Mrs. Ruth Sadoff and the late Wallace Sadoff. Donald is the son of Virginia Ahrens and Conrad Trumbore and the late Donald Ahrens. A November wedding is planned.

#### A NEW ARRIVAL

Deena (Panitz) and Mark Bleich of Gaithersburg, MD announce with great joy the birth of their daughter, Jessica Wendy, on August 10. She is the little sister of Ilana Judy. Welcoming Jessica Wendy are maternal grandparents Bernie and Sylvia Panitz of Wilmington, DE. Paternal grandparents are Mrs. Rita Bleich of Olney, MD and the late Walter Bleich.

#### GREENHOUSE APPOINTED TO WASHINGTON POST

Dennis E. Greenhouse, former New Castle County Executive and Delaware State Auditor, has been named Principal Deputy Director of the Office of Community Oriented Policing Services-the Clinton/Gore Administration's initiative to advance community policing and add 100,000 officers to the street. Prior to this COPS Office appointment, Greenhouse served as Acting Deputy Director of the Bureau of State and Local Affairs for the Office of National Drug Control Policy. He and his wife, Elizabeth maintain homes in both Wilmington and Alexandria, Virginia.

ALAN GOLD

BOB GOLD

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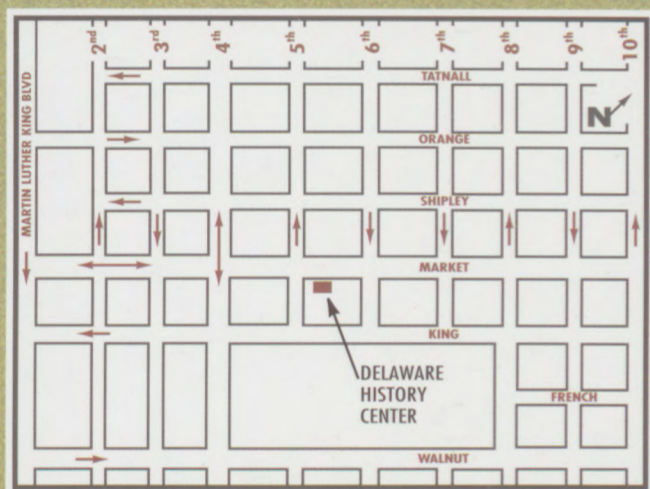
## SIMCHAS

### KONIVER AND HEARING TO WED THIS WINTER

Dr. and Mrs. Garth A. Koniver are pleased to announce the engagement of their son, Craig Colman, to Laura Hearing. Laura is the daughter of Dr. and Mrs. Vincent Hearing of Frederick, MD. Craig is a graduate of Brown University. Laura is a graduate of Bucknell University. Both are fourth year students at Jefferson Medical College in Philadelphia,



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# CALENDAR OF EVENTS

## High Holy Day Fact Sheet

Produced by the Jewish Theological Seminary

<b>Holiday</b>	<b>Date*</b>	<b>Major Themes and Special Rituals</b>
Rosh Hashanah	eve of Sept. 10 Sept. 11-12	Jewish New Year, 5760 - Rituals focus on leaving the prior year and entering the new year - Rosh Hashanah begins the Ten Days of Repentance which culminate in Yom Kippur
Kippur		<b>Prayer:</b> - We begin our petitions to be inscribed in the Book of Life for the coming year - We take stock of our sins - We examine our commitment to repentance - We affirm our faith in God's mercy <b>Tashlikh:</b> - We throw bread crumbs into a body of water, symbolizing the casting away of our sins from the year gone by <b>Shofar</b> (ram's horn): - We blow the shofar during the synagogue service as an expression of God's sovereignty, of God's role in history and of our faith in the future <b>Foods:</b> - Honey finds its way into our diet, whether paired with apples, in a sticky pastry called tagelach or in honey cake, all symbolizing our hope for a sweet new year The Day of Atonement - Themes of introspection and self-reflection dominate this solemn day - Rituals are inward, focusing on repentance and forgiveness <b>Fasting:</b> - We fast from sundown Sept. 19 through sundown Sept. 20 <b>Teshuvah, Tefillah, Tzedakah (Repentance, prayer, living justly):</b> - We pray to God throughout the day asking for forgiveness - We pray to be inscribed in the Book of Life for the year to come - We offer sincere repentance, vowing to do good deeds throughout the coming year - Prior to the onset of Yom Kippur, we ask friends and neighbors for forgiveness for any hurt we may have caused them during the year <b>Clothing:</b> - Many people wear white, symbolizing purity and refrain from wearing leather or other animal goods <b>Shofar:</b>
Yom Kippur	eve of Sept. 19 Sept. 20	



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.

**SEPTEMBER**

- Tuesday 7**  
**Delaware Gratz Hebrew High** offers orientation for 7th and 8th grade students and their parents. Meet at 7 p.m. at the JCC, 101 Garden of Eden Road in Wilmington. Arrangements for registration and books will be concluded at this time.
  - Wednesday 8**  
**Delaware Gratz Hebrew High School** offers registration and book night for 9th and 10th graders at the JCC. Meet at 7 p.m.
  - Thursday 9**  
**Delaware Gratz Hebrew High School** offers registration and book night for 11th and 12th graders at the JCC. Meet at 7 p.m.
- ONGOING VOLLEYBALL ANYONE?**

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

**COUNSELING AVAILABLE AT JFS**

**Individual** and family counseling is available through Jewish Family Service. Their trained staff can help you cope with the challenges of adolescence, parenting, marital problems, aging and other stressful events. To schedule an appointment, please call 478-9411.  
**Seminar** for Separating and Divorcing Parents, certified by Family Court, offered by Jewish Family Service of Delaware the 2nd and 3rd Wednesday and Thursdays of the month from 6-9 p.m. at the Jewish Community Center in North Wilmington. Advance registration is required. For fees and further information please call 478-9411.  
**Seminar** for Children of Divorce offered by Jewish Family Service of Delaware the 2nd & 3rd Wednesday

& Thursdays of each month from 6-9 p.m. at the Jewish Community Center in North Wilmington. Advance registration is required. For further information please call 478-9411.

**Support Group:** Jewish Family Service of Delaware hosts a free sup-

port group for widows & widowers beginning at 1:30 p.m. every other Tuesday. This program is sponsored by Schoenberg Memorial Chapel and will be held at the agency's main office at 101 Garden of Eden Road in North Wilmington. Call 478-9411 for more information.

**Continuing Education Series:** Jewish Family Service of Delaware is presenting "Women's Series: Returning to Ourselves." The series will be held on Wednesday evening, September 22 through October 6 and then Monday evening, October 11 & 18 from 7-8:30 p.m. For further information contact JFS at 302-478-9411.

**PROFESSIONAL, DJWM, 43, LAW STUDENT, ISO single or divorced woman with or W/O children. I have a wonderful 3 y.o. child. I know you're busy, but please call or e-mail. Let's discuss mutual interests and find out if we'd like to meet.**  
Phone: (302) 777-3521  
E-Mail: silvegd@aol.com

The eighth, or highest, level of Tzedakah, is to provide an individual with the training or a job, in order that *he* may sustain *himself*.  
Maimonides

**SITUATION WANTED - URGENT**  
Jewish Male urgently needs full-time employment in order to support his family. General experience in WordPerfect, MSWord and Excel, administrative office operations and cashier tasks. Will accept any reasonable opportunity. Please leave voice mail daytimes at 433-2016, or evening at 798-4830.

**MATURE WOMAN NEEDED**

to help Mom of six year-old boy.

Expecting twins in

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helpful. Must love children and like dogs.

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fax (302) 478-6068



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For people in their 20's and 30's*

For more information:  
Call Judy (737-5285), Ronni (322-3228), or  
Phil (652-6688)



# Adult Institute of Jewish Studies

## JEWISH COMMUNITY CENTER 7:30 PM CLASSES

**1 L'Dor V'Dor**  
*Dr. Margaret Crouch, Instructor*

A generational approach to studying the Holocaust. Share the evening with your child and learn how important family connects to studying the Holocaust. This class will be on a level that will interest both parents and children (ages 11 and over) and leave you with a deeper understanding of the Holocaust. What better way to learn than interacting and discussing with your child.

All adults MUST be accompanied by a child (11-12 years).

**2 Ladino Language & Sephardic Song**  
*Cantor Michael M. Mandel, Instructor*

Imagine living in 15th century Spain. You are a Jew who has been living under Moslem rule for seven centuries. The Catholics have slowly wrested control from the Moslems as the century progresses. You speak Spanish, read Hebrew and share amicable relations with your non-Jewish neighbors. That is, until 1492. You leave the Iberian peninsula with your language, your multi-faceted culture and your music that is unmistakably Spanish and Jewish at the same time. Explore the language, culture and songs of Sephardic Jewish communities around the world. Knowledge of Latin or a romance language is helpful, but not required.

**3 License to Interpret**  
*Marion Hamermesh, Instructor*

Our sacred texts are simultaneously deeply archaic and totally contemporary. As we strive to live Jewishly, we have the obligation to engage these texts and mine them for meaning. After studying some of the history of Midrash and examples of both classical and contemporary Midrashim, we will study a text and use a variety of techniques to develop our own interpretations.

**4 Jewish Healing**  
*The Kimmel-Spiller Jewish Healing Center  
Rabbi Myriam Klotz*

Judaism holds within it many sources for healing the body and spirit. Participants will be introduced to ancient and contemporary aspects of Jewish healing and will discuss how these can be applied to our lives. Topics include "Music and Healing", "Physical Touch to Heal Body & Spirit", "Jewish Approaches to Suffering", "Jewish Meditation and Prayers for Healing" and "Telling Our Stories as Sacred Narrative".

**5 Parshat Hashavua Via Modern Hebrew Commentary**  
*Dov Seidel, Instructor*

This course makes use of Rabbi Shmuel Avidor HaCohen's Torah commentary, *Likrat Shabbat*. Improve your reading skills in modern Hebrew as well as deepen your understanding of the parsha. Some skill in reading modern Hebrew is preferable, but listeners are welcome. Class participation encouraged. The parsha discussed may be different from the calendar parsha. Copies of the parsha will be distributed one week in advance.

## JEWISH COMMUNITY CENTER 7:30 PM CLASSES

**6 Feminism & Judaism 101: Not for Women Only**  
*Yvette Rudnitzky, Instructor*

Engage in an exciting, thought-provoking dialogue on the main challenges to Judaism by contemporary feminists. Explore the notion of new G-d language and imagery, and look at rituals and symbols both old and new. We will also cite Bible stories to help us understand the early images and social roles of males and females and how they continue to influence and condition our beliefs. This course is designed to strengthen and challenge our biases and traditions.

**7 Human Sexuality**  
*John McGough, Instructor*

This course will discuss such topics as anatomy and physiology, gender issues, sexual arousal and response, communication and sexuality, sexuality and aging, homosexuality and more.

**8 One People**  
*Dr. Sheela Mierzon, Instructor*

Whether conflicts are between Orthodox and Reform, between Sephardim and Ashkenazim or between cousins who just haven't spoken to each other in thirty years, we don't always get along with other Jews as well as we would like. Come learn how to heal the places inside that keep us apart.

**9 Identity & Group Continuity: The Who, What and Why of the American Jewish Population**  
*Dr. Vivian Z. Klaff, Instructor*

The impression one gets from reading the Jewish press and attending meetings of Jewish groups is that there is currently a crisis facing the American Jewish community that deals with the issue of the group identity and continuity. Herman Wouk once wrote: "How odd of G-d to choose the Jews; it's not so odd, the Jews chose G-d." Recent evidence suggests that fewer Jews are "choosing" G-d, as reflected by decreasing levels of identification with Judaism. Discuss these and other current issues facing the Jewish population in the context of the American and review some of the strategies and ideas suggested in the recent literature by a variety of religious and secular leaders of the community.

## JEWISH COMMUNITY CENTER 8:45 PM CLASSES

**10 More Than an Introduction to the Mishnah**  
*Rabbi Daniel J. Satlow, Instructor*

As much as from the Torah, our observance of Judaism comes from the Mishnah, the cornerstone of the Jewish legal system and the starting point of the Talmud. This class will provide both an overview of the Mishnah as well as an exploration of some concrete examples of Rabbinic law. *Appropriate for people of any background.*

## JEWISH COMMUNITY CENTER 8:45 PM CLASSES

**11 Platforms, Platforms Everywhere!**  
*(But Do We Thirst For More?)  
Rabbi Seth Mark Stander, Instructor*

A brief presentation on the nature (and some specifics) of platforms for various American Jewish congregational movements of this century. What led to their creation? Was the desire to create platforms fed from the outside or from within? What was stressed as important to the movement creating them? What wasn't? Do (or did) the platforms speak to the needs of their constituents? Do we need more platforms today? Joyful discussion and debate is encouraged!

**12 The Good, The Bad & The G-dly**  
*Rabbi Chuni Vogel, Instructor*

So many religions refer to the Ten Commandments and base moral codes on them. What parts of these 3,311 year-old directives are subject to interpretation? Are there limits to Mother's and Father's Day obligations? Parents in nursing homes? Mercy killings? Please join us as we explore the sublime theological concepts, practical applications and the mystique of the Shabbat to the "don't covet Cohen's Jag".

**13 Have I Got an Answer For You!**  
*Rabbi Peter Grumbacher, Instructor*

Across the centuries we have been asking questions. These *sh'eilot* have to do with daily living, moments of joy and sorrow, rites of passage, personal identity and many more. Answers to these questions have come from rabbis of every branch of Judaism. These answers, *teshuvot*, have guided us to make the right decisions and ... to ask even more questions.

**14 Y2K Minus 100**  
*Rabbi Sanford L. Dresin, Instructor*

A look at the 20th century in Jewish history, starting with the Dreyfus Trial which closed out the 19th century and shaped the future of Judaism for the next 100 years. The course will focus on the new anti-Semitism, Zionism, immigration, pogroms and the Russian Revolution, the "Great War", Palestine, the Holocaust, Israel, affluence, acculturation, assimilation, pluralism and fragmentation. And, if that weren't enough, a look into the future of Judaism in the 21st century.

**15 Surf the Jewish Internet**  
*Marc C. Pevar, Instructor*

Want to find Jewish information on the Internet? New to the Web? An AOL subscriber? Experienced with the Internet but want pointers to find Jewish content? There are thousands of places to visit. Learn how to connect and use the net, what are search engines and how to use them, find and explore Jewish Internet sites including recipes, history, publications, family history, e-mail lists, synagogues, Torah, organizations and more.

**16 Basic Hebrew**  
*Ann Jaffe, Instructor*

No prior Hebrew knowledge required.

## TEMPLE BETH EL (NEWARK) 8:00 PM CLASSES

**17 Some En Chanted Evening**  
*Rabbi David B. Kaplan, Instructor*

Ever wished you could chant Haftarah? Join Rabbi Kaplan in learning the Trope (musical notes) for chanting the prophets. Then, you can sing Haftarah for "prophet".

**18 Contemporary Jewish American Women Writers**  
*Jay Halio, Instructor*

The course will include major works by major writers including books by Cynthia Ozick, Anne Roiphe and a collection of stories, "America and I".

**19 Jewish Mysticism 101: Beginning Topics in Mysticism**  
*Rabbi Eliezer Sneiderman, Instructor*

We will examine the central concepts in Jewish mysticism: creation, the nature of reality, the soul, time, G-d and the purpose of life. No prior background is necessary.

**20 Beginning Hebrew**  
*Rosalie Dior, Instructor*

Have you thought about learning Hebrew but put it off in past years? Now is the time to take that step. Learn to read Hebrew in six weeks! The class will be taught with the assumption that participants have no prior knowledge of Hebrew or the Hebrew alphabet.

## ADULT INSTITUTE OF JEWISH STUDIES 1999~5759

TWO COURSE LOCATIONS AVAILABLE:

TEMPLE BETH EL  
301 Possum Park Road  
Newark, Delaware  
Tuesday Evenings  
October 12 thru November 16  
6 weeks of classes

JEWISH COMMUNITY CENTER OF DELAWARE  
101 Garden of Eden Road  
Wilmington, Delaware  
Wednesday Evenings  
October 13 thru November 17  
6 weeks of classes

### SPECIAL CONCLUDING PROGRAM:

Week 6 will feature a special musicale with area cantors.

On Wednesday, November 17, classes will be shortened by 15 minutes for a delightful performance by Cantor Judith Naimark, Cantor Daniel Leeman and Cantor Michael Mandel at 9:15 p.m.

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Home Phone: \_\_\_\_\_  
Work Phone: \_\_\_\_\_  
Course Selections (Please use Course Numbers).  
Course Number  
Beth El - 8:00 p.m. \_\_\_\_\_  
JCC - 7:30 p.m. \_\_\_\_\_  
JCC - 8:45 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 six sessions, 2 classes per session, is \$15.00, it includes admission to the Cantors Musicale.  
Enclose a complete registration form and your check in an envelope and mail to any of the sponsoring congregations or the JCC.

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