

# The JEWISH VOICE

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## Hussein Gentle Champion Of Peace

By MITCHELL DANOW  
JTA

The most-fitting summation of King Hussein bin Talal's nearly five decades as Jordan's ruler may well come from the title of his own 1962 autobiography: "Uneasy Lies the Head."

His reign would certainly have been less uneasy had he possessed more cards to play in the region's shifting sands of expedient military alliances and often-deadly power politics.

But his was a desert kingdom with few natural resources and little real regional power. Jordan, created as a buffer state by England and France after World War II, was perpetually buffeted by its more powerful neighbors. Hussein repeatedly had to protect his nation's sovereignty from the onslaughts of Syria, Iraq and the Palestine Liberation Organization.

The king was, moreover, something of an outsider in his own country: The royal Hashemite family from which he was descended had its roots in the far southern edge of the Arabian peninsula. On more than one occasion, his loyal Bedouin troops saved his throne. Of necessity, Hussein walked a political tightrope throughout the more than 46 years he occupied the

Hashemite throne.

At his death at 63, he was the region's longest-serving ruler - eight U.S. presidents and 10 British prime ministers came and went from the time he ascended to power in 1952. He was, in short, a political survivor. And he used his survival skills to become, as he will perhaps best be remembered, a champion of peace.

Educated at the Sandhurst military academy in Britain, he was more liberal than any other Arab ruler - particularly in his attitude toward Israel. Hussein may well have made peace with the Jewish state a decade or two earlier than he actually did in October 1994 - had it not been for the staunch opposition to such a move from the rest of the Arab world and from the Palestinian population that made up the majority of Hussein's kingdom.

With an eye toward achieving a peace with Israel that would also serve Palestinian needs, he held a series of secret meetings with Israeli officials over the years, some of which have been made public only recently: with Defense Minister Moshe Dayan in 1972, with Foreign Minister Shimon Peres in 1987 and with Prime Minister Yitzhak Shamir that same year.

The meetings were of necessity held in

secret. In 1951, when he was 15, Hussein witnessed the assassination of his grandfather, King Abdullah, by a Palestinian gunman angry at the king's perceived willingness to carve up Palestinian lands with Israel. Had his meetings with the Israelis become widely known, Hussein was certain he would suffer a similar fate.

Perhaps the most famous of the "secret" meetings was Hussein's encounter with Prime Minister Golda Meir on the eve of the 1973 Yom Kippur War. Days before that meeting, Egyptian President Anwar Sadat and Syrian President Hafez Assad had tried to convince the Jordanian monarch that Israel was about to attack them. They asked him to allow Syrian troops to move through northern Jordan to head off the Israeli assault.

Six years earlier, in the 1967 Six-Day War, Hussein had learned the cost of allying himself with Egypt and Syria. As a result of that war, he lost eastern Jerusalem and the West Bank - "I had never received a more crushing blow than that," Hussein said in a recent interview.

In 1973, he was not about to make the same mistake again. Far from reaching any

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**Honoring The King:** Israeli mother Ruhama Cohen holds her newborn at Jerusalem's Hadassah Hospital on Sunday, after naming the baby girl Yarden for King Hussein. The King shared Ruhama and Shimon Cohen's grief after their daughter's 1997 murder by a crazed Jordanian soldier. Yarden is Hebrew for Jordan. Photo: Avi Heyoun.

## Footlik Is Optimistic About Mid-East Peace

By BONNIE FALCHUK  
Community Reporter

Jay Footlik believes in the power of miracles. He told Jewish community members gathered for the 1999 Jewish Federation of Delaware Shabbat at Temple Beth El in Newark of three "miraculous programs" that are laying the foundations for peace in the Middle East.

Footlik, currently vice president of the Washington office of Ruder-Finn, an international communications firm, served

as special assistant to the Clinton administration. He was the President's principal liaison to the American Jewish community.

He travels frequently to the Middle East and has seen first-hand the efforts of Jews and Arabs to break down the barriers to a peaceful coexistence. Footlik finds cause for optimism in the work of the Peres Peace Center in Tel Aviv. Founded by former Israeli Prime Minister Shimon Peres, the Center invests in joint ventures between

Israelis and Palestinians. These projects strengthen the "infrastructure for peace" in areas such as agriculture, media, health care and science. Since its founding in 1997, the Center has hosted such foreign dignitaries as former Russian President Mikhail Gorbachev, former Egyptian Prime Minister Moustafa Khalil and Reverend Desmond Tutu of South Africa and has sponsored numerous programs on facilitating the peace process.

On the island of Cyprus, Footlik discovered another cause for optimism. Here, American tax dollars fund a program that brings together young Palestinians from the Fatah movement with youths from Israel's Likud movement. The goal of the program is ambitious yet simple - build trust

between peoples by creating opportunities for conversation.

Despite their differences, the young people found they shared a passion for tobacco. After four days of "smoking and small-talk," Footlik observed the group engaged in serious "issue-oriented" discussions. Fun was also on the group's agenda. "Just imagine Americans, Palestinians and Israelis dancing the Macarena," said Footlik, joking that "They were all in synch."

American journalist John Wallach turned the tragedy of the 1993 World Trade Center bombing into a springboard for *shalom*. He created Seeds for Peace, a summer camp near Portland, Maine. Here, teens from

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## FEATURE



# A Trip To Remember

By PAULA SHULAK

(Editor's note: In the Jan. 29th edition of the *Jewish Voice*, Shulak took readers on an arm-chair adventure through the land of Israel with her fellow congregants from Temple Beth El in Newark. This week, the adventure picks up with the group's journey to Masada and the Dead Sea.)

After our journey to the "Promised Land," we traveled to find a CD for a new Broadway Masada and the Dead Sea with a stop at Ein Gedi, a true desert oasis. It is hard to believe that the Dead Sea has shrunk so much that it now ends in Masada. There is a proposal to build a tunnel from the Mediterranean to the Dead Sea that would help resolve the problem.

We were at Masada about a week after President Clinton. For me, the area has changed little since my last visit. One exciting show based on the Masada story, which is available exclusively in Israel. I am looking forward to reviewing this show when it opens. The story of the Zealots is perfect for a dramatic enactment. With Davis Gaines of Phantom fame as its star, this should be a fine production.

And speaking of theatre, a group of us returned to Jerusalem later that evening and attended a production of Neil Simon's play, "Jake's Women" at the Hadassah Community Center in the German Colony. A pre-play repast of American-style kosher hot dogs and hamburgers at a restaurant called Norman's made this a memorable evening.

A word about taxi drivers in Jerusalem - if you think New York cabbies are bad, "You ain't seen nothing yet!" Our drivers either were downright rude or told us unbelievable sob stories. One driver claimed that he had loaned \$750 to a Philadelphia minister and never got it back; another maintained that he had lived in the United States but came to Israel to escape a gambling problem. My fellow passengers wondered if they study this stuff in taxi driver school in hopes of getting bigger tips. We were hysterical.

On our last day in Jerusalem, we all planted trees near Hadassah Hospital. We marveled at the reforestation that the Jewish National Fund has accomplished over the years.

Onward to Tel Aviv, my least favorite locale. I know that it's Israel's cultural center but it is also the country's most hedonistic city. For example, there is an affluent section of Tel Aviv known as Ramat Aviv. Now there is a television show called Ramat Aviv Gimel (or 3) based on Beverly Hills 90210. Need I say more?

One redeeming experience during our Tel Aviv tour was our trip to the Diaspora Museum. This excellent facility traces the journey of the Jews throughout their exile in many unique and captivating exhibits. Our guide pointed out where Yitzhak Rabin was assassinated and the site of the American Embassy. We later learned that the embassy was closed at the time we passed by due to a bomb threat. One is never immune!

During our final touring day, we traveled to Beit Guvrin where we

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EDITORIAL

Editorial:

Shalom and Salaam

During the past week, the Jewish community mourned the loss of two great men. Although separated by the divides of distance, faith and culture, Rabbi Herbert E. Drooz and King Hussein bin Talal shared a common commitment to peaceful co-existence with all of G-d's children.

Rabbi Drooz, whose leadership of Wilmington's Reform Congregation Beth Emeth spanned 43 years, believed in building bridges. He was a founding member of the Delaware Chapter of the National Conference of Christians and Jews - recently renamed the National Conference for Community and Justice - and was a long-term board member of Delaware's Urban Coalition - a group committed to empowering African-Americans and other minorities.

At the Rabbi's funeral, a rainbow coalition of men and women expressed their sorrow and offered condolences to the Drooz family.

Thousands of miles away in Jordan, an international delegation paid their respects to a small man of great courage. President Clinton, Prime Minister Netanyahu and a host of other world leaders gathered to bid farewell to King Hussein - in the Mid-East's longest standing ruler.

During his 46 year reign, he distinguished himself as the ultimate power-broker. His intelligence and leadership skills enabled him to survive repeated threats from Syria, Iraq and the PLO.

These skills served him well in his quest to bring peace to a region all too often on the brink of war. In the 70's, Israel's former foe began secret overtures towards friendship. For two decades he attempted to negotiate a relationship with Israel that would respect the needs of his nation's largely Palestinian population.

In 1994, he achieved his goal-sharing a historic handshake with former Israeli Prime Minister Yitzhak Rabin and President Clinton and publicly declaring the Israeli-Jordanian border as a great valley of peace. In the years that followed, Rabin and Hussein became comrades in what Hussein termed the "camp of peace." When his fellow peacemaker was assassinated, Hussein eulogized Rabin as a "brother, a colleague and a friend."

Our community extends its condolences to the families of these two inspiring leaders. Shalom, Rabbi Drooz, Salaam, King Hussein. May future generations follow in your paths of greatness.

LETTER TO THE EDITOR

A Call For Cohesion

I think it would be responsible if the Jewish Voice could reframe the current debate flowing through the Jewish community and tone down the rhetoric. Inflaming passions may help in fundraising but as Rabbi Kaplan pointed out in his excellent piece last issue (Jan. 29), it may weaken the Jewish community in the long run. Let us take Rabbi Kaplan's advice, and inject a little respect into the discussion.

The denominational triumphalism that presently afflicts the Jewish community is very destructive. As Rabbi Kaplan points out the Jewish people is weakest when there is internal conflict, Klal Yisroel must be unified in facing the present threats to our existence. No one group has the right to wax triumphal. The demographic forces that are eroding the American Jewish community affect every theological corner.

It is important to remember that the Jewish population that arrived on these shores during the colonial period basically disappeared (Sachar 1994). The wave of immigrants that arrived here from Germany prior to 1890 was also absorbed. Only the massive continued immigration of East European Jews was able to establish a critical mass of viability. According to the 1990 CJF population study, even that viability is in question. The future of the Jewish people is in our hands. What is our answer, to fight and bicker?

It is ironic, but all sides of this identity debate are confronting the same sociological pressure of modernity. Seymour Martin Lipset and Earl Raab in their new book *Jews and the New American Scene* list three sources of group cohesion.

- 1) The need to mount a defense against disadvantage
- 2) The need to belong to an accepting community marked by a developed set of customs and traditions
- 3) The need to draw on these customs and traditions to give unique form, meaning and direction to personal life.

Many in the denominational structures today focus on need 1. I think that all the

movements have honorable intentions. They are trying to maintain what they understand as Jewish identity in the best manner possible. Let us please keep that in mind. Certain "demonized" Rabbis, despite the reports, are not seeking to disenfranchise Jews. They are hoping to stake out boundaries around a cohesive involved minority. Others are hoping to enlarge the boundaries of ethnic identity to include family members who have already moved towards the periphery. Both groups, however, fall into the Lipset's class one definition. Each side exists only in response to the opponent. They exist with a specific response to demographic erosion.

Enough already, it is time to move on to need #3. All Jews must struggle with the search for personal meaning. If Judaism can't be shown to make a difference then it can't survive. If it is not used on a regular basis it will atrophy, regardless of the flavor. The answers are not found in debates or ad campaigns, rather, the answer is found by learning and by doing; an incremental increase in the activity of being Jewish. The answer is found by opening up a Jewish text with one's neighbor and struggling with the meaning of the soul.

These comments should be taken in the spirit of love that they are given. I have been, at one point or another in my life, a member of each "denomination" and have a unique understanding of what makes them tick. It is time for Judaism to really move to the level of free choice given to us by G-d; a level devoid of labels. I have always offered, and continued to offer, myself and the Chabad House as a resource to anyone, regardless of background, observance or affiliation.

In addition, to bring these intentions to a practical level, I would be interested in starting a discussion group with rational and fair minded people from across the spectrum. Maybe in our own small way we can bring some understanding to the community.

Rabbi Eliezer Sneiderman MSW  
Chabad at the  
University of Delaware  
rabbi@udel.edu

Voice Box

"There has been no trial ... only a sham trial or a pseudo trial," said PA Senator Arlen Specter, commenting on the impeachment proceedings against President Clinton.

"I vow in front of G-d, the nation and our great people to support you and be a brother to your majesty and your crown prince." Prince Hassan, brother of the late King Hussein to Jordan's new ruler, King Abdullah.

"There's a tremendous amount of generosity in Delaware, a state that integrates social services with individual commitments." Delaware Congressman Mike Castle, speaking at last week's JFD Super Sunday phone-a-thon.



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The Parsha Place

Week of February 15 Terumah Exodus 25-27:19

The first commandment concerning the construction of the Tabernacle was to make the Ark. It contained the light of the world, for the Tablets of the Law and the Torah rested inside. Similar to Creation, where light preceded everything else, so too the allegorical light of Torah comes first. The Ark is comparable, in a smaller format, to what light is to the universe as a whole. It is the source of Truth, called upon to dispel the darkness that obscures the spirituality of man.

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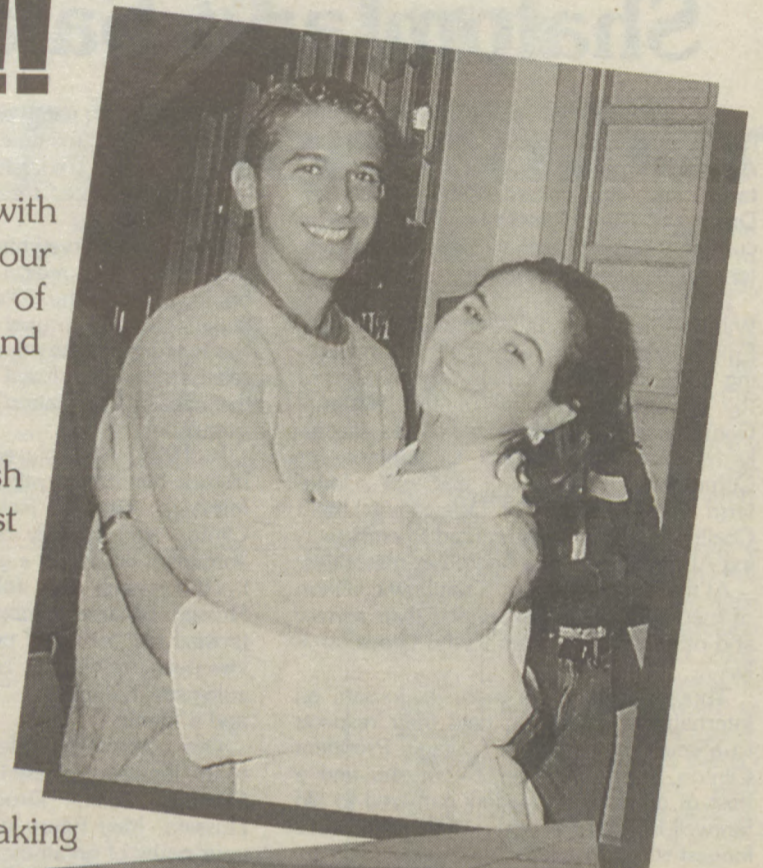
By BERNIE GREENBERG

February 7, 1999 may have seemed like a normal winter day, with snow, sleet, freezing rain and sunshine alternately vying for our attention. But the day was made different, even *super* by a group of over 100 volunteers and staff who gave their time, energy and commitment to the 1999 UJA Federation Campaign.

Thanks to them and to you for answering the calls, the Jewish Federation of Delaware raised over \$250,000 making this the most successful Super Sunday to date!

More \$\$\$ generated for crucial JFD programs and services. More \$\$\$ donated by Super Sponsors. More volunteers building community – just for the *mitzvah* of it.

On behalf of JFD, thank you – and you – and especially you, for making February 7th a keynote date in Delaware. Join us next year for SS2K, OK?



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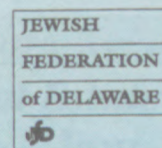
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LOCAL

## Beth Shalom Slates Cantor's Concert

Wilmington's Congregation Beth Shalom will host its annual Cantor's Concert, "Our Mouths Are Filled With Song," on Sunday, March 21, 7 p.m. This year's event will feature the Ensemble of the Cantor's Assembly of the Delaware Valley Region, conducted by Hazzan David Tilman.

"Joining the ensemble will be Cantor Daniel Leeman of Adas Kodesch Shel Emeth and AKSE alumnae Deborah Tanzer Cohen who is currently affiliated with Har Zion Temple in Penn Valley, PA," said Cantor Judith Naimark of

Beth Shalom. Cantor Naimark was the first female member of the regional Cantor's Assembly which includes Delaware, Southeastern Pennsylvania and Southern New Jersey.

Concert Committee Chair Jane Goldberg cites Beth Shalom's "rich musical tradition" as the principal reason why this year's event "will be highly entertaining." "I have every reason to expect a repeat of last year's full house," she said.

Tickets are \$18 for adults, \$13 for senior citizens and \$7 for students. Reserved seating for concert

Patrons and Sponsors is also available. For additional information, call 654-4462.

Beth Shalom is located at 18th and Baynard Boulevards in Wilmington.

## Dance Fever

The Newark Jewish Community Network Committee of the Jewish Federation of Delaware and Temple Beth El will co-sponsor two Israeli dance events on March 13 and March 14. Chaim Cohen of New York, a founding member of the Arazim Dancers, will teach both Saturday evening and Sunday afternoon at the synagogue, located on Possum Park Road in Newark. He has taught Israeli dance for thirty years and leads workshops all over the Northeast.

The March 13 program begins at 7:30 p.m. and offers open dancing for beginners and experienced dancers alike. Singles and couples are welcome for a per person price of \$5. Members of international folk dance groups are encouraged to participate.

On Sunday at 2 p.m., Cohen will teach a more advanced class featuring several new folk dances from Israel. Dance music will be available on audio tapes which will be on sale during the weekend festivities. Sunday session tickets are \$5

## Community Invited To Women's Seder

The Annual Women's Seder, sponsored by the Judaism and Feminism Group of Delaware, will be held before Passover this year. "This will give community women an opportunity to place our Haggadah alongside theirs at the Seder table," said group member, Marion Hamermesh.

The event will be held from 2:00 p.m. through 5:00 p.m. on Sunday, March 14 at the Ashland

Nature Center in Hockessin.

The Seder is designed for community women and girls ages 12 and older. Seating is limited. Phone Barbara Siegell at (302) 478-3397 to make a reservation. To hold your place, make out a check for \$10 to Siegell and mail it to: 2428 Granby Road, Wilmington, Delaware 19810. The newly revised Haggadah is included in the cost.

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# Jews Welcome Falwell's Apology

By **DEBRA NUSSBAUM COHEN**  
JTA

The Rev. Jerry Falwell's apology for recently saying that the

Antichrist is a Jewish man alive today is being welcomed by the Jewish community. Last week, the influential Pentecostal minister apologized not for the substance of

his remarks, but for what he called "my lack of tact and judgment in making a statement that served no purpose whatsoever."

That apology "puts the matter behind us," said Abraham Foxman, national director of the Anti-Defamation League.

"Now we have to move forward in the dialogue" between evangelical Christians and Jews, said Foxman. "This was a wake-up call that there may be problems ahead that we need to deal with."

"There need to be conversations with Christian leaders to make sure that the coming of the millennium does not bring back some problems of Christian-Jewish history."

The president of B'nai B'rith International, Richard Heideman, also welcomed the apology, saying in a statement that "it was the right thing to do."

Falwell's original statement, made to a Christian audience last month, raised the hackles of leaders of Jewish groups and of experts

in interreligious affairs, many of whom deemed it anti-Semitic.

At the time, Falwell told a Nashville audience of some 1,500 Christians that Jesus will return

within a decade, an event that in his theological view must be preceded by the arrival of an opponent known as the Antichrist.

The Antichrist will arise and

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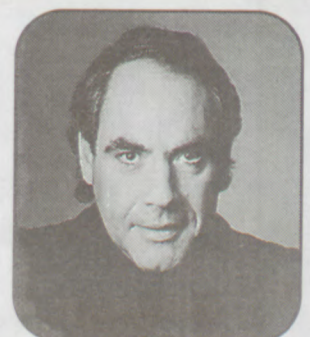
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# ARTS AND ENTERTAINMENT

## That's The Ticket! Two Shows Now Playing On Area Stages

**By PAULA SHULAK**  
Run, don't walk to the Delaware Art Museum for one of the most

clever musicals I have ever seen! In conjunction with the DAM exhibit entitled Wondrous Strange, First

Stage Productions is presenting **LARGER THAN LIFE**: Inside the Mind of N.C. Wyeth. Filled with

delightful music (written by Jim Weber), uplifting ideas ("Every human has a different art, an

essence that sets us apart"), and excellent performances by the small but energetic cast, this is one show you should not miss. It excels in almost every way - making clever use of props; mixing visual with dramatic art; creating choreography that surmounts the confines of small space; performing music which runs the gamut from fugue to ballad to jazz to blues and mixing humor with documentary fact. The talented cast (Tina Betz, David Wills, Jeff Reim, and Nicole Norton) does a wonderful job of recreating figures from some of Wyeth's paintings. Scott Mason is amazing as the disembodied voice of Wyeth. Joyce Hill Stoner's original script is scintillating and gives you a unique look at the minds of Howard Pyle, N.C. Wyeth and the tradition of painting which has been carried on by son, Andrew and grandson, Jamie. As Director, Joyce is also excellent. Tickets for the remaining performances at the Museum (Feb. 19, 20 and 21) are available by calling 831-8092. **DON'T MISS IT!!**

My second foray into area theater recently was a little disappointing. Wilmington Drama League has thus far this season provided some wonderful moments, but their current production of **LOOT** by Joe Horton does not quite reach its mark. Direction by David Farrar is adequate but sometimes uninspired, several actors are miscast and the show itself, a black comedy, is rather strange. The script did have a few well aimed one-liners, but this is British farce and should move at a very fast pace. Instead, there was some groping for lines and long periods of static inaction. Pat Lutwyche in the only female role was somewhat plastic. Tim Donovan (as the beleaguered widower) and Mike Beattie (as his wayward son) provided good portrayals but they had little to react to onstage. The one attempt at farcical convention (ringing a bell and stopping the action for an instant at pivotal points) fell flat because it was not technically crisp. The obvious subtlety (not an oxymoron) which is so necessary to farce was unfortunately lacking in this production. Hopefully, the remainder of the season will live up to WDL's usual high standards.



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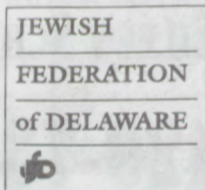
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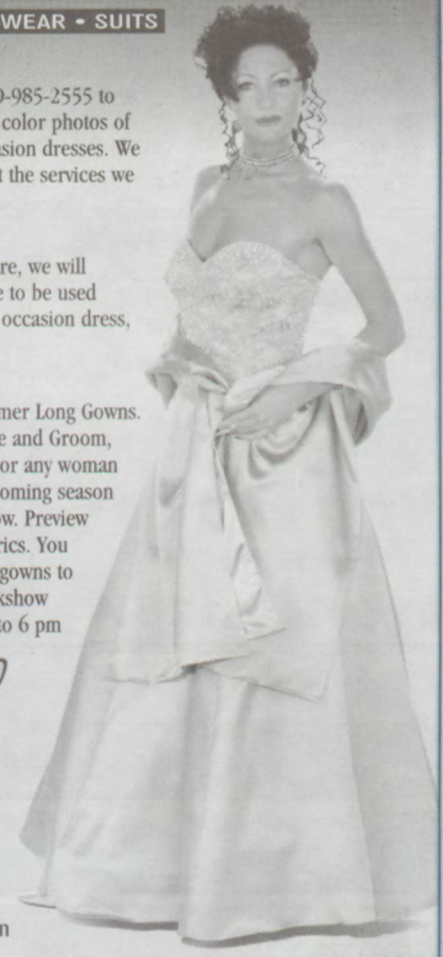
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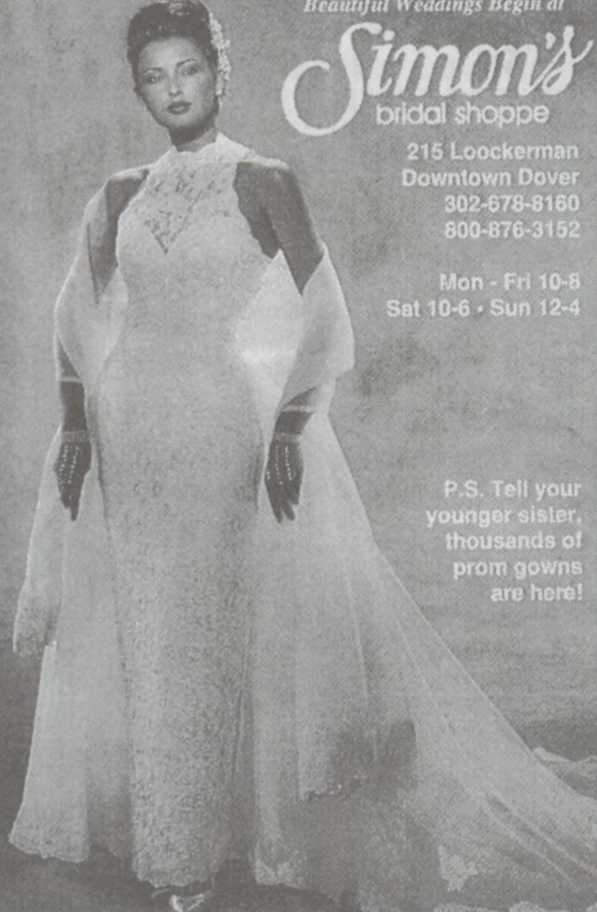
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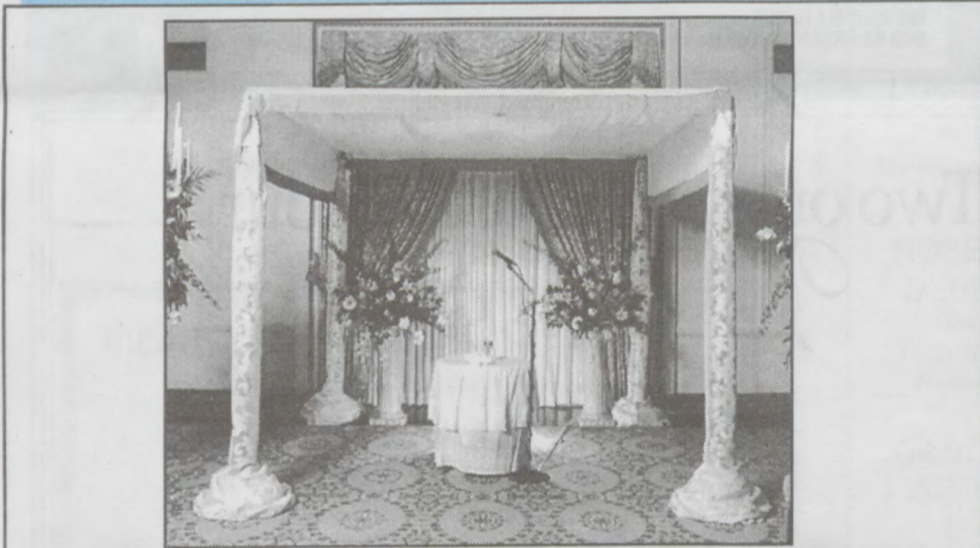
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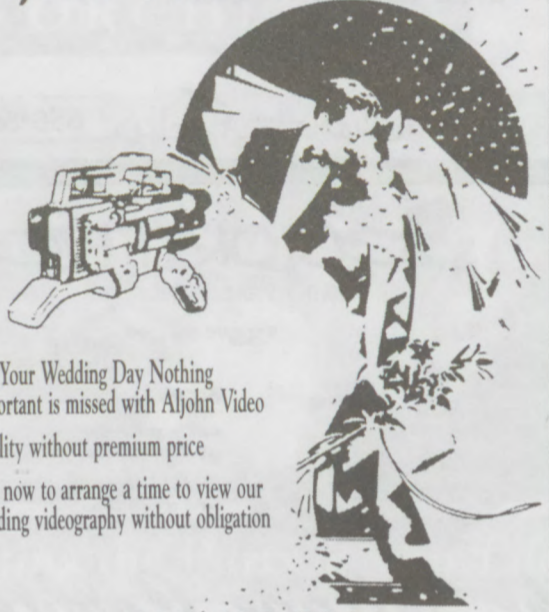
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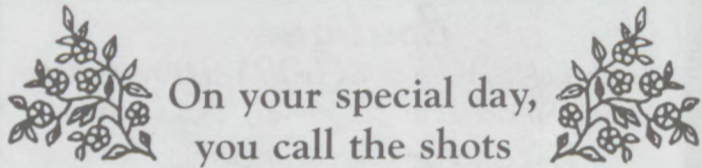
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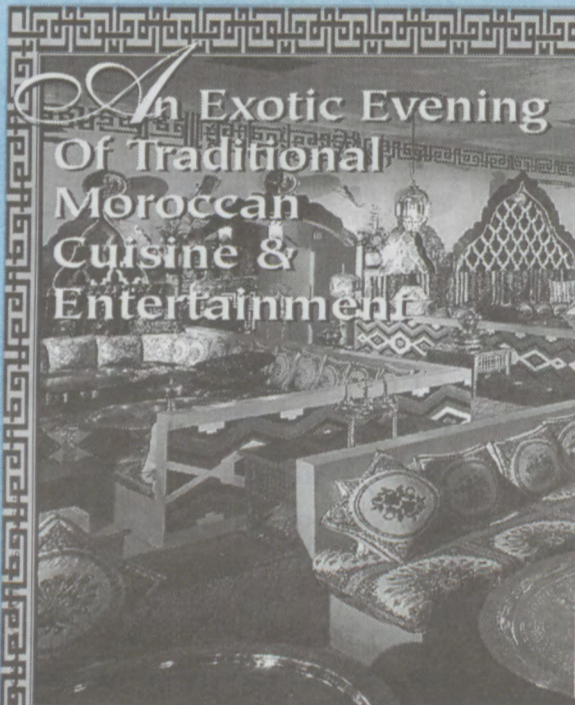
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# The Huppah: From Eden To Today

The most distinctive feature of any Jewish wedding is the "huppah." This term is taken from the Talmudic stipulation that a marriage does not take legal effect until the bride has entered the "huppah." We are all of course familiar with the object being referred to. It is a canopy-like structure consisting of a piece of cloth, sometimes a talit, that is held aloft on four posts, and beneath which the couple stand during the religious wedding ceremony.

While this might be obvious to us today, the definition of the huppah was not always so clear. As one reads through medieval works of Jewish religious law it becomes evident that our rabbis entertained serious uncertainties about what precisely the Talmud was thinking of when it spoke about the huppah.

According to many authorities the huppah was the groom's house, or at any rate an actual room or building other than the bride's parental home. By entering it the woman was declaring her official independence from her family and accepting the protection of her husband. Various rabbinic scholars debate whether for this purpose an actual house is required, or whether the requirement can be fulfilled through some sort of symbolic structure or act.

Much of that original function of the huppah has now come to be embodied in a separate portion of the marriage procedures that we call "yihud," ("isolation") which involves leaving the newlyweds alone in a room together after the conclusions of the public celebrations, so as to visibly demonstrate their new status as a couple.

In most early sources it was this secluding of the bride and groom that was designated the "huppah," and attention used to be paid to ways of physically indicating the groom's "ownership" of the chamber, often through special ornamentation. R. Isaac ben Abba Mari or Marseilles, writing in the twelfth century, relates that it was customary to decorate the designated room with colorful cloths and tapestries, or to fashion a kind of sukkah adorned with myrtle leaves and roses.

Rabbi Isaac also mentions another custom – one of which he disapproves – namely that of spreading a cloth or a talit over the heads of the couple during the recitation of the marriage blessings. This closely approximates our current practice, though R. Isaac did not consider it acceptable. By the sixteenth century we encounter the earliest references to the four-posted huppah with which we are now familiar. Initially it was accepted with some

reluctance, but it is now in universal use among Ashkenazic Jews.

In addition to its technical function in the formalizing of the marriage, the huppah was endowed with many beautiful symbolic associations. For example, the midrash relates how the very first wedding in history was accompanied by a huppah – in fact, according to one legend, God himself made ten hup-

pahs for Adam and Eve, each of them fashioned of gold and precious gems, while the angels entertained the first couple in song and dance.

There was one event in Jewish history which was considered the paradigm of all weddings: the revelation of the Torah of Mount Sinai. In the biblical account of the marriage between God and the people

of Israel our sages also discovered allusions to the presence of a huppah, whether in the enveloping cloud of darkness that hovered over the people, or in the fact that the Israelites, about to enter into their marriage with God, were made to stand "beneath the mountain" – just as the bride stands beneath the sheltering huppah on her wedding day.

## Traditions...

By ELIEZER SEGAL, Ph.D.

(Editor's note: The following three articles first appeared in the *Jewish Free Press* in Calgary. The author is a Professor of Religious Studies at the University of Calgary. He holds a Ph.D. in Talmud from the Hebrew University of Jerusalem and invites readers to visit his educational site – <http://www.acs.ucalgary.ca/elsegal> on the Web. His new children's book "Uncle Eli's Passover Haggadah" has just gone on the market.)

At most of the Jewish weddings that I have observed in recent years, not much emphasis was placed on the reading of the Ketubbah, the traditional Jewish marriage contract. The prosaic

legalisms that make up this contract do not always conform to the mood of sentimental spirituality that we consider appropriate to a wedding ceremony, and they are often mumbled cursorily from a standardized text that is written in an incomprehensible Aramaic dialect.

At the heart of the Ketubbah is the stipulation of monetary amounts to be paid by the husband in case of divorce. As practical as this matter might be, it is considered an awkward topic to be introducing under the huppah. Usually, the financial obligations are enumerated as a generic number of "pieces of pure silver" – though at Israeli weddings it is still common to mention (and haggle over) units of real currency.

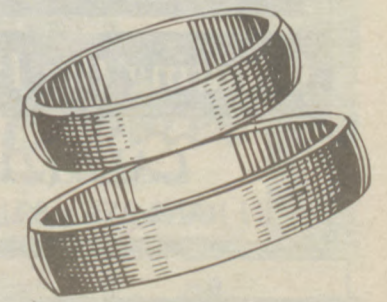
Originally the Ketubbah's chief purpose was to deter the husband from impulsively divorcing his wife. However, since the medieval enactment that prohibits divorcing a woman without her consent, the institution of the Ketubbah has become something of a ritual formality.

Although today's Ketubbahs are almost always uniformly worded, this situation has not always been the case. Ketubbahs produced in other ages and lands demonstrate greater flexibility and creativity in the formulation of the clauses and conditions of the marriage contract.

Indeed, texts of Ketubbahs have been unearthed in just about every important trove of ancient Jewish manuscripts. The earliest known Ketubbah dates from 5th century B.C.E., and is contained in an archive from the island of Elephantine in the Nile, which housed a colony of Jewish mercenaries in the employ of the Persian emperor. From the Ketubbah and other records that were preserved there it is possible to reconstruct a vivid picture of the life of that lost society.

Other Ketubbah texts are included among the archeological remnants of Simeon Bar-Kokhba's revolutionary headquarters, including that of the remarkable "Babata, daughter of Simeon," a second-century Jewish woman who left us an invaluable purse full of assorted bills, receipts and other documents. Several marriage-contracts are also included among the tattered fragments of the Cairo Genizah.

Many of these documents reveal surprising departures from the versions that are in widespread use today. The Elephantine Ketubbah, for example, include separate clauses to deal with the termination of marriages at the initiative of either the husband or the wife. One such text stipulates the follow-



ing penalty clauses for the party that asks for the divorce:

"If at some time Ananiah should stand up before the assembly and declare: 'I reject my wife Jehoshama. She shall not be my wife!' then he is obligated to pay divorce money ... And if Jehoshama should reject her husband Ananiah and declare before him 'I reject you and will not be your wife!' then she shall be obliged to pay the 'divorce money'..."

The prospect of the wife divorcing her husband would be considered impossible by later Jewish law. However, Ketubbah clauses that define the wife's rights to compel the husband to issue a divorce are cited in the Jerusalem Talmud, and were written into most of the "Genizah" Ketubbah texts, which emanate from Egypt and the Land of Israel. The wording in those documents bears an uncanny resemblance to the formulas found in the Elephantine contracts, composed 1500 years earlier, and indicate a continuous evolution throughout that time.

In general, the wording of the texts from the Cairo Genizah expresses a different approach towards marriage from the one that characterizes our conventional Ketubbah. The latter speak only from the husband's perspective, as the one who is acquiring a wife and accepting obligations towards her, while the wife passively consents to the terms. The Palestinian tradition, on the other hand, placed an emphasis on the mutuality of the relationship. Thus, the marriage is referred to not as *nissu'in* (literally: carrying, taking), but as a *shutafut*, a partnership, or a *b'rit*, a covenant. Some Karaite Ketubbah call the bride a *h'averah*, a companion. In addition to the groom's commitment to "nourish, provide for, honor and esteem," the wife in turn promised to "serve, attend, honor and esteem" her spouse.

The study of the Jewish marriage contract thus opens a fascinating window into the lives and world-views of previous generations.

## With This Ring...

In most respects the Jewish wedding ceremony is a very different affair from its Christian counterpart. Neither the huppah, the ketubbah, nor the traditional breaking of the glass have any equivalent outside Jewish practice. There is however one element that does seem to cross over religious and cultural boundaries, and that is the use of a ring in the ceremony.

In the Biblical and Talmudic sources, we find no explicit mention of betrothal by ring. The Mishnah rules that the betrothal is given legal effect by the groom's transferring a sum of money or some other item of value to the bride or her representative. Cases cited in the Talmud make reference to all sorts of objects that were used for that purpose, including fruits, cups and jewelry, as well as cash – but not rings.

By the Middle Ages, the use of the wedding ring had become a known practice among some Jews,

and was identified as a custom which distinguished the Jews of the Land of Israel from their Babylonian cousins. This development is a natural one, since the Holy Land was then under Roman occupation and the exchange of wedding rings was an established Roman practice, described by ancient writers like Pliny and subsequently inherited by the Christians as well.

As in many similar instances, the Jews unconsciously adopted the customs of their environment. For the majority of world Jewry, who lived under the Persian or Arab empires, this was viewed as an exotic local idiosyncrasy. Over the years, the use of rings became the norm throughout the Diaspora, until it was almost unimaginable to have a wedding without the groom reciting the familiar formula "Behold you are betrothed unto me with this ring, according to the law of Moses and Israel."

Now, Jews have rarely drawn clear borders between their past and present. We like to portray the events of our history in terms that are familiar to us. This last observation also applies to descriptions of Jewish weddings in ancient sources.

In Jewish tradition the marriage ceremony par excellence was the revelation at Mount Sinai. Midrashic accounts dwell lovingly on the details: God was the groom and Israel the bride, standing beneath a huppah of clouds. The Torah is the eternal marriage contract, to which the heavens and earth are called to serve as witnesses.

One version of this story, an Aramaic embellishment of the Biblical account, waxes poetic: "The earth danced and the heavens sang, as the Lord betrothed the daughter of Jacob after liberating her from Egypt. Upon her fingers he placed five rings of light" [symbolizing the five books of the Torah].

Indeed, a later mystical work, the *Tikkunei Zohar*, claims that it was the circular emanations of divine power that came forth from God on that day that served as the model for the rings that are given to brides in subsequent Jewish marriages.

Though we have seen that the use of wedding rings by Jews is a relatively late institution, copied from a Roman model, the authors of the above passages took it so much for granted that, for them, God himself could find no more suitable a way of expressing His eternal covenant with the people of Israel than by the symbolic gift of a ring.





# Hussein

Continued from Page 1

agreement with Sadat and Assad, Hussein flew off alone to meet Meir. He warned the prime minister that Egypt and Syria were planning a surprise attack on Israel. But Meir, with no intelligence reports to back up Hussein's assessment, did not heed the warning.

The king's meeting with her was in no small part the repayment of a debt to the Jewish state dating back to September 1970, when he was attempting to remove the PLO from Jordanian soil.

In the wake of the 1967 war, the PLO had entrenched itself in Jordan, from where it launched repeated raids on Israel. By 1970, PLO leader Yasser Arafat and other factional heads were attempting to overthrow the king, who viewed their operations against Israel as a threat to Jordan.

After Hussein came under machine-gun fire on the streets of Amman – and after the PLO staged the destruction of several

hijacked airplanes at the capital's airport – the king had enough and declared war on the PLO. Fighting erupted in and around Amman in what later became known as Black September.

The wider Arab world, which had long distrusted Hussein as a Western puppet, sided with the PLO. Syria sent tanks into Jordan – and the king was powerless to stop their steady advance. After seeking American intervention – he could not possibly have sought Israeli help directly – on Sept. 16, four Israeli phantom jets flew low over the Syrian tanks. Without a shot being fired, the tanks got the message, turned north and headed back for Damascus.

For years on end, Hussein had to seek peace with Israel from the shadows. His pro-Western proclivities had made him suspect among pan-Arabists since the 1950s, when he was the target of a succession of assassination and coup attempts.

He had to wait – until after

Egypt, then the Palestinians, signed peace treaties with the Jewish state. On Sept. 14, 1993, Hussein finally had his chance: Only one day after Prime Minister Yitzhak Rabin and Arafat shared their historic handshake on the White House lawn, Israel and Jordan signed a "Common Agenda" in Washington. That document served as a blueprint for the peace treaty the two nations signed a year later, on Oct. 26, 1994.

It was then, in a signing ceremony with Rabin and President Clinton on the Israeli-Jordanian border, that Hussein could state, for all the world to hear, what he had previously pursued behind the scenes. "This great valley in which we stand will become the valley of peace," he said. "This is peace with dignity. This is peace with commitment. This is our gift to our peoples and the generations to come."

In the ensuing years before he succumbed to cancer, Hussein

lived up to those words, infusing warmth and humanity into his country's peace with Israel. When Rabin's funeral was held on Nov. 6, 1995, Hussein moved the audience with his eulogy for the man he described as a "brother, a colleague and a friend."

"We belong to the camp of peace," he said. "We believe that our one God wishes us to live in peace, and we wish his peace upon us. For these are his teachings to all the followers of the three great monotheistic religions, the children of Abraham."

His dedication to peace became evident to all Israelis in March 1997, when Hussein paid condolence calls to the families of Israeli schoolchildren who were killed by a deranged Jordanian soldier while they were making a field trip to a site on the Israeli-Jordanian border. And if Hussein won the hearts of Israelis at that time, he won over much of the rest of the world when, clearly showing the effects

of chemotherapy, he attended the White House signing of the Wye agreement last October.

In what proved his last appearance at a diplomatic event, he spoke of putting aside "our petty differences" and working for a better future, "for all the children of Abraham." Only days before, he had gotten up from his sick bed to help Israel and the Palestinian Authority reach the accord. For months, he had been undergoing treatment for lymphatic cancer.

Last Sunday, that illness succeeded in accomplishing what assassins' bullets and plotting military leaders had failed to do. Several years ago, when Hussein had overcome prostate cancer, a television interviewer asked him whether he was afraid of death. "Life is a journey," he replied with regal simplicity. "It has a beginning and an end. Why should I be afraid?"

# Footlik

Continued from Page 1

Israel and Arab nations can learn to resolve their conflicts with words instead of weapons. These encampments generate position papers, which are forwarded to heads of state for their consideration. Footlik believes that a proposal from one group of teens

may have served as the model for PLO Chairman Yasser Arafat's revocation of aspects of the Palestinian covenant, which called for the destruction of Israel.

Footlik met Arafat during a visit to Israel and received a small mother-of-pearl box as a memento. Inside the box was the

PLO leader's calling card. The speaker enjoyed the ruckus he created at the airport when the Israeli security officer inspected his baggage.

Footlik was pleased by the large turnout for the annual event which, according to Federation Campaign Chairman

Dr. Barry Kayne, "brings affiliated and non-affiliated Jews together in the spirit of unity, learning and *K'lal Yisrael*." JFD President Barbara Shoenberg introduced Footlik. Vice President John Elzufon spoke about his recent trip to Israel and the Ukraine and the

urgent need for support of the 1999 UJA Federation campaign.

Temple Beth El's choir performed during services. Thread of Blue, Delaware's only Klezmer band, played at the Oneg. Band members are all Beth El congregants.

# A Trip To Remember

Continued from page 2

participated in an actual archeological dig. Rabbi David Kaplan said that he "loved everything about the trip but truly the most exciting part was finding pieces of pottery and becoming part of the history of the land." "I was no longer a tourist," he said. Everyone found some broken pieces of pottery but some of us came up from this underground basement of a dwelling abandoned in 165 BCE with large pots of

whole clay pots or a perfume jar intact after many centuries.

Emboldened by this adventure, five of us descended into a tiny candlelit series of caverns where Bar Kochba and Rabbi Akiva hid with their people during their revolt against the Roman regime. At times, we had to slither on our sides and backs through tiny holes, around rock ledges and walls. I was forced to twist my body like a pretzel and then drag myself up a slippery slope with only rock footholds

towards the daylight.

At the end of a very full but rewarding 10 days, we boarded the plane for our 12-hour trip home. Karen Sayers expressed the

group's sentiments quite well in stating that "It's the trip of a lifetime. I got a grip on my spiritual roots rather than my ethnic roots."

As our guide bid us *shalom*, he

asked us to "Please tell everyone not to be afraid to come here. We need you and we welcome you."

No truer words were ever spoken.

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## JEWISH TRENDS

# How Orthodox Is American Jewry?

By DEBRA NUSSBAUM COHEN  
JTA

Modern Orthodoxy is determined to put its house in order — or at least to figure out what the house looks like.

It has always been a movement open to a broad range of influences from both the traditional Jewish and secular worlds.

And the value conflicts that occasionally arise between these worlds have created challenges for its rabbinic leaders as well as a comfortable place for the majority of American Orthodox Jews who believe they can be observant while they enjoy the benefits of American society.

But modern Orthodoxy has in recent years been buffeted by countervailing forces so powerful that rabbis and other leaders within the community say that it has lost a sense of itself as a force with a distinct religious ideology.

"To this day, the majority of Jews identifying as Orthodox are centrist, yet none can clearly assert what centrist Orthodoxy is about," said Rabbi Rafael Grossman, spiritual leader of Baron Hirsch Synagogue in Memphis, a congregation of 900 families.

So its leaders are now devoting themselves to examining — and re-articulating — what it means to be modern Orthodox.

Perhaps the most visible illustration of the soul-searching is the upcoming conference, "Orthodoxy Encounters a Changing World," sponsored by Edah, a 2-year-old organization based in New York.

Edah was founded by a handful of Orthodox rabbis and laypeople who were determined to articulate a centrist view of Orthodoxy that they felt was being subsumed as the community moved toward more stringent practices and philosophies.

They gave Edah, which means "community" in Hebrew, a tag line: "The Courage to be Modern and Orthodox."

Until now, the group, with an annual budget of about \$650,000 raised from several individual supporters, has focused its efforts on reaching rabbinical students and women rising through the ranks of Jewish educational and communal institutions to expose them to a systematic study of Jewish law and ideology.

Now, however, Edah is reaching out to the grass roots. It expects about 650 people from around the country to attend the two-day conference, scheduled to begin Sunday at a Manhattan hotel.

The Edah conference follows on the heels of two conferences focusing on feminism and Orthodoxy, which also provided venues for reflecting on recent changes within Orthodoxy. The conferences, held in New York City in February 1997 and 1998, attracted some 2,000 attendees from around the world. Further evidence of the public self-examination was found in the respected Orthodox journal *Tradition*, which devoted its entire Summer 1998 issue to 33 essays on "The Sea Change in American Orthodox Judaism."

Why is all of this self-examina-



Judy Adler Sheer, Executive Director, Edah

tion happening now?

"We're coming of age and looking around and wondering what direction to go in" on a number of issues, said Norma Baumel Joseph, an associate professor of religion at Concordia University in Montreal and honorary co-chairwoman of the Edah conference.

"We in the modern or centrist Orthodox community find ourselves beset" by two extremes, said Rabbi Norman Lamm, president of Yeshiva University, which offers Jewish undergraduate, graduate and rabbinical studies, as well as degrees in secular field such as law and medicine.

From one side has come the powerful influence of the haredi, or fervently Orthodox, world, which emphasizes increasing stringency in Jewish observance, traditional gender roles and disengagement from the secular world whenever possible.

From the other extreme, said Rabbi Saul Berman, director of Edah, comes "a corrosive secularization present in the contact with secular society that tends to undermine spiritual passion."

"The so-called modern Orthodoxy suffers from an inferiority complex," said Rabbi Walter Wurzbarger, who retired from leading an Orthodox congregation on Long Island, N.Y., and now teaches philosophy at Yeshiva University.

"In many circles, this kind of Orthodoxy is regarded as a compromise between genuine Orthodoxy and no Orthodoxy. Some people think modern Orthodoxy means you're not as emphatic in your observance of halachah," or Jewish law, he said.

Everyone interviewed agreed that the 1993 death of modern Orthodoxy's revered rabbinic leader, Joseph Soloveitchik, has created a leadership vacuum that has not yet been filled.

Leaders of modern Orthodoxy believe their movement's distinctiveness lies in its commitment to engaging with modernity, religious

Zionism, expanded roles for women and relating to other Jews and non-Jews.

The most concrete changes have occurred in the areas of religious Zionism and the role of Orthodox women.

A deep commitment to the State of Israel as a political entity and as a religious phenomenon is a common thread woven through modern Orthodoxy. As a sign of that connection, graduates of Orthodox high schools often spend at least a year studying in a yeshiva in Israel.

But the political influence of religious Zionists in Israel, historically expressed through the Mizrahi Party, is virtually absent now that the major forces battling out Israel's future are the fervently Orthodox fighting with those who would like to see religion separated from the state.

The Religious Zionists of America, a New York-based organization that was once a potent rallying force among the modern Orthodox, has long been in decline.

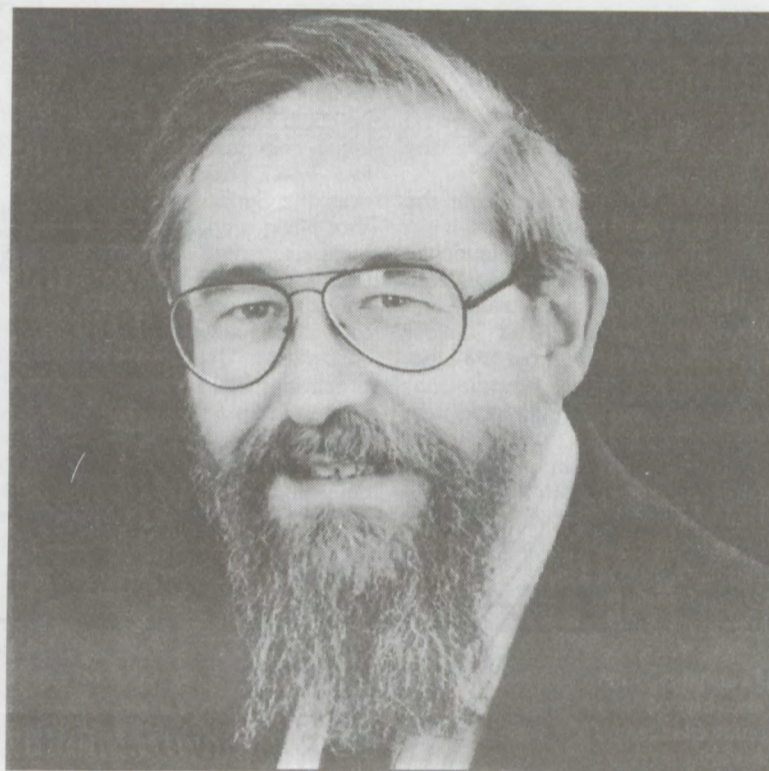
Now a new leadership is working to revitalize it, said Grossman of Memphis, who is the RZA's newly elected chairman of the board.

The organization had over 100,000 American Jewish supporters during RZA's heyday, which lasted until the mid-1960s, he said, but is now down to between 10,000 and 15,000.

Plans include establishing new chapters around the country, publishing printed materials to spark discussion and engaging in outreach, Grossman said.

The newest item on modern Orthodoxy's agenda — and one which perhaps more than any other illuminates the challenges facing the movement — is the changing role of women.

The emergence of the issue as a potent force, first widely acknowledged after the conferences on Orthodoxy and feminism — and the often-negative responses even from centrist Orthodox rabbis —



Rabbi Saul Berman, Director, Edah

has made it a watershed issue.

The backlash against the calls of a women for enhanced roles in ritual and religious leadership has been "disproportionate," said Berman.

That's because "in many ways it is paradigmatic of the whole relationship between modernity and Orthodoxy," he said. "Much of the fear isn't about women's roles, or fear of what it might do to halachah in the Orthodox community."

"It's the perception that feminism is the lever which would pry

open the safe haven of Orthodoxy to the general whims of modernity," Berman said.

As participants grapple with these issues, organizers hope as Berman put it, that "people will emerge with a deep sense of pride in who they are as modern Orthodox Jews."

The subtext, said Judy Adler Sheer, Edah's executive director, is that "change is hard for everybody." "Sometimes you need more flexible, smaller organizations to light a fire" under the rest of the community.

## What Are The Numbers?

By DEBRA NUSSBAUM COHEN  
JTA

How many Orthodox Jews are there in America today?

No one knows for sure, since it has been nearly a decade since the 1990 National Jewish Population Study and the 1990 United States Census were conducted.

When the National Jewish Population Study, sponsored by the Council of Jewish Federations, was published, many Orthodox Jews involved in communal affairs complained that it underrepresented their community.

But together the two studies remain, to date, the most reliable information about the percentage of American Jews who identify as Orthodox.

Questions of religion are not asked in the U.S. census, but other identifying questions are — such as if Yiddish is the first language spoken in the home, which would, today, be a likely indicator that its residents are fervently Orthodox, or haredi.

The NJPS found that just more

than 7 percent of American Jews — or a maximum of 470,000 — were Orthodox.

Orthodoxy, more than any of the other movements, has lost adherents in the last generation, said Samuel Heilman, a professor of Jewish studies and sociology at the City University of New York.

"People who in the past might have called themselves Orthodox don't do so now, because the demands of being Orthodox are greater," said Heilman.

In the past, Heilman believes, self-defined Orthodox Jews would have included those who belonged to an Orthodox synagogue but did not often attend it, who would not have sent their kids to day school or who would not have eaten only kosher food.

Today, he said, "the ante has been raised" in the Orthodox community and those who identify as such are expected to be more observant.

Determining which of the 470,000 Orthodox Jews in America are modern, or centrist,

Continued on page 19

OPINION

# Clinton Impeachment Hearings - A Modern-Day Dreyfus Affair?

By SUSANNAH HESCHEL, Ph.D

*Special to the Voice*  
(Editor's Note: Susannah Heschel holds the Eli Black Chair in Jewish Studies at Dartmouth College in New Hampshire and serves as associate professor in the Department of Religion. She is the author of numerous studies on modern Jewish thought including a collection of essays written by her late father, Abraham Joshua Heschel—a reknowned scholar who taught for many years at the Jewish Theological Seminary. Dr. Heschel's opinions and insights do not reflect the views of the Jewish Voice staff, publisher or Editorial Committee.)

For years we've been hearing about the culture wars raging in this country, especially among artists, intellectuals, and academics. Now the Republicans' armored tanks are lined up in Congress, aiming their guns at our liberal values as they attempt a coup d'etat that may well succeed in overthrowing our elected president. Surrealistically, our public Jewish discussions, right and left, have focused most of their attention on President Clinton, while the real danger is Ken Starr and his cronies. If there is any conspiracy afoot in American today to commit the high crime of treason, it lies not with Clinton's conversations with Betty Currie, but with wealthy right-wingers pushing their lackeys in Congress to destroy our presi-

dent. That all of this has progressed to a trial in the Senate is unbelievable Congress is violating the wishes of the American people; why are we paying their salaries to represent us?

This is reminiscent of the Dreyfus Affair, which contorted France during the last fin de siecle and became a milestone in Jewish history. As is President Clinton, Captain Alfred Dreyfus was a symbol around which France was divided, not only politically but culturally and religiously as well. Dreyfus was accused of treason, trumped-up charges based on a conspiracy of falsified evidence and lying witnesses. President Clinton stands accused of manipulating a legal system whose alleged objectivity is, according to the Republican's, beyond reproach. (Ironically, we heard those claims at the Senate trial the same day national media reported the murder, with twelve bullets, of a black teenaged woman, sitting dazed in her car, by Riverside, California, police officers.)

During the Dreyfus case, masses of demonstrators screamed, "kill the Jew!" as Dreyfus was publically stripped of his military office. Today, we hear Americans calling Clinton a liar, even though he stands indicted and not convicted. In Dreyfus' day, Jews had little political clout and depended upon Christian allies to speak on their behalf. Today, Jews, especially in the United States, enjoy unprece-

dent political prestige, yet we barely hear their voices.

Toni Morrison has described Clinton as our first African-American president, and Jews ought to see something Jewish in the cultural construction of Clinton by the Right. Never in our history have we had a president so comfortable with Jews, as well as African-Americans, nor one so sympathetic to Jewish concerns. Yes, many Jews are not happy with some of his policies; they are not always precisely those we advocate. Yet now is not the time to criticize Clinton; we have to realize how his Jewishness is being contemptuously constructed by the Right as part of the culture wars. The codes are clear: he is legalistic and hair-splitting (terms derived from classic Christian anti-Semitic accusations that Judaism is not a religion, but an amoral system of legalism); he is a sexual predator (a common European anti-Semitic motif, applied in America more often to African-American men); he is not a decent role model for raising good, Christian American children (the old Christian canard that the Old Testament figures, whose sins include lying, killing, adultery, stand in marked contrast to the "noble" Jesus).

So why are American Jews so quiet and how is the impeachment of President Clinton a Jewish concern?

The staunchest Clinton supporters have been African-Americans.

They saved us in this past election, and they have articulated the moral voice in Congress. They know President Clinton, while not perfect, has been their best friend, just as they know that those pursuing him are also their enemies. Why doesn't the American Jewish community, which for years has been moaning about the lack of partnership with African-Americans, forge an alliance with African-Americans on this issue? After all the allegiance we have demanded, and received for Israel from the Congressional Black Caucus for Israel, at least we owe reciprocity. In truth, we Jews need to learn again today about moral vision and fearless leadership from African-Americans as we did during the Civil Rights era.

In addition to political interests, there are also religious questions at stake for Jews. First of all, under classical Jewish law, President Clinton did not commit adultery, and if we Jews accuse him of it, we are betraying Judaism in favor of Christianity. Look at the Bible: adultery is defined as sexual intercourse between a married man and a married woman, or between a married woman and any man, married or not. Not only did President Clinton not engage in sexual intercourse with Monica Lewinsky, but Monica is not married. This was not a case of adultery in the eyes of Judaism. Obviously, the teaching is patriarchal, but that gives rabbis who claim to adhere to halakha,

such as Irving Greenberg and Ismar Schorsch, no excuse to hypocritically claim that the President acted immorally; he didn't. Moreover, if anyone is corrupting the public sphere with lewd and pornographic speech, it is Congress, which polluted the Internet by releasing the vulgar Starr Report.

Second, Jews should consider whether President Clinton truly lied before the grand jury when he followed the narrow definition of sexual relations formulated by the court. In the Bible and Talmud, lying not only is permitted in certain circumstances, but even required. The Bible abounds in such examples, beginning with Abraham's false representation of his wife, Sarah, as his sister, in order to protect her honor when they enter Egypt.

Later Jewish law sometimes mandates lying, especially for self-protection. According to the Talmud, one of the most dangerous figures is a pursuer, a rodef, someone who relentlessly seeks the destruction of a human being. To hunt down President Clinton, as Starr has sought to do, if not for the purpose of murder, but simply to destroy his reputation and his livelihood, is prohibited, even to the point where the pursuer, in certain circumstances, may be put to death. Destruction of another human being, through tactics of humiliation and relentless pursuit, on the other hand, are condemned

Continued on page 22

## Pollard's Criminal Enemies

By ALAN M. DERSHOWITZ  
(Editor's note: This op-ed piece was originally published in the *Jerusalem Post*. Dershowitz is a professor at Harvard Law School and was formerly of counsel to Jonathan Pollard.)

Present and former government officials, in their efforts to keep Jonathan Pollard in prison, may have committed crimes similar to those to which Pollard pleaded guilty. Seymour Hersh recently wrote an article for the *New Yorker Magazine* in which he disclosed classified material which could endanger our national security.

Hersh provided detailed descriptions of American intelligence operations. These include what Hersh referred to as our "exotic

capability" to take "off-axis photographs" from special satellites that can reach "areas that were seemingly far out of range." He described how American officials trained in Hebrew used sophisticated equipment to intercept "Israeli military, commercial, and diplomatic communications."

He explained how the Navy's Sixth Fleet Ocean Surveillance Information Facility (FOSIF) in Rota, Spain produced daily reports on all Middle East activity based on data "supplied both by intelligence agents throughout the Middle East and by the most advanced technical means of intercepting Soviet military communications."

Hersh revealed that FOSIF shared space with another larger

N.S.A. intercept station, "occupied by more than seven hundred linguists and cryptographers, which was responsible for monitoring and decoding military and diplomatic communications all across North Africa." Hersh described the Defense Intelligence Agency's Community On-Line Intelligence System (DIAL-COINS), which "contained all the intelligence reports filed by Air Force, Army, Navy, and Marine attachés in Israel and elsewhere in the Middle East."

And he described "what is perhaps the most important day-to-day information in signals intelligence: the National SIGINT Requirements List, which is essential a compendium of the tasks, and the priority of those tasks, given to various N.S.A. collection units around the world."

Perhaps Hersh's most explicit revelation came in his description of the RASIN, a 10 volume reference manual of radio-signals notations that the N.S.A. uses to compile the parameters of every known communication signal. Hersh reports that the RASIN, which is "classified 'top-secret Umbra'," was listed in the "still secret declaration to the court before Pollard's sentencing hearing." Hersh reported as per an unnamed Justice Department official that "the RASIN was the ninth item on the ... damage-assessment list." Hersh asked Pollard's trial lawyer to respond to these classified allegations, but he could not lawfully do

so, "citing national security."

Hersh's governmental sources felt no such constraint. Pollard's current lawyers have been denied the very information leaked to Hersh, on the ground that it remains classified. Indeed one of the arguments made for retaining Pollard in prison is that he would disclose some of the very information that Hersh has now published. That is the lawless "Catch-22" in which Pollard finds himself.

Hersh has acknowledged that he had long tried unsuccessfully to obtain this secret information from members of the intelligence community but had always been rebuffed. But now that President Clinton is considering keeping the promise the government made to Pollard in its plea bargain that it would not seek life imprisonment—some members of the intelligence community have decided to break the law in order to keep him in prison.

Let there be no mistake about the fact that anyone who discloses classified information without authorization is guilty of a serious crime, even if the disclosure is to the press.

In 1985, another former Navy analyst, Samuel Morison, was sentenced to two years for leaking to the *British magazine Jane's Defense Weekly* US intelligence pictures of a Soviet aircraft carrier under construction. The Court of Appeals ruled that such press leaks were covered by the statute. Hersh

has a First Amendment right to publish leaked classified material, but his intelligence sources have no right to leak it.

In his article, Hersh quotes intelligence sources as speculating that some of the material Pollard gave to Israel may have been bartered by Israel to the Soviet Union. This is false, as the late Israeli Prime Minister Yitzhak Rabin confirmed.

If this material posts no danger to our national security, it should be declassified so that Pollard's lawyers can respond to the exaggerated charges now being made against Pollard.

I have written to the Justice Department requesting a criminal investigation of who leaked the classified material to Hersh. This is part of what I wrote: "The equal application of the law demands that everyone who improperly discloses classified national security information must be prosecuted."

Pollard is a victim of selective disclosures. All Americans are the victims of the unfairness of allowing those with security clearance to pick and choose what they will withhold and disclose. It is impossible for me to assess whether any of the disclosures provided by Hersh may pose any danger to our nation's security, but I am certain that if Pollard had disclosed the identical material, it would be claimed that he endangered our security.

I am awaiting a reply.

## Numbers

Continued from page 18

Orthodox is tricky, Heilman said. "The question of how you define someone as haredi is not always consistent," he said, using the term for fervently Orthodox.

"A person can be centrist during the week and haredi on the weekend if on Saturday he puts on a black hat and looks and thinks differently," Heilman said.

Still, by analyzing the census and NJPS, Heilman found that roughly 40 percent of American Orthodox Jews today—or about 200,000—are haredi, while 60 percent are modern, or centrist, Orthodox.

The haredi proportion is "much

higher than we thought," Heilman said, and is largely attributable to the significantly higher birthrate among haredi Jews than among the centrists.

Haredi families often have between eight and 12 children, with some producing as many as 20. Centrist Orthodox families tend to produce between three and five offspring, he said.

Heilman said that he expects the next National Jewish Population Study, to be conducted in 2000, to find the number of Orthodox Jews remaining stable or growing just slightly as a percentage of American Jewry overall.

## NATIONAL • INTERNATIONAL

# Haredi Communities May Go High-Tech

By JONATHAN FELDSTEIN

Executive Director  
American Friends of Jerusalem  
College Of Technology

The Jerusalem College of Technology-Machon Lev has kicked off its new hi-tech program for haredi men. Twenty-two men are registered in the course—the first step towards the goal of a full-fledged college curriculum. The program is designed to mainstream haredi citizens into Israel's hi-tech business sector.

In a similar vein, girls' haredi high schools in the city of Bnei Brak are headed in a new direction: computer training. Until now, these schools have concentrated almost exclusively on teacher training, but the supply of teachers has now surpassed the demand. A new school specializing in training young women as computer-programmers has just opened in the city. Its stated goal is to enable women "to support husbands studying Torah by providing even large families with respectable incomes." Currently, over 200 haredi women are working in the framework of small businesses throughout the city, in cooperation with the Bnei Brak Small Business Center.

In both cases, this effort will integrate haredi communities into Israel's booming high tech industry and serve to offset the current Shortage of qualified and skilled workers in the high tech industry.

Due to tremendous growth, the demand for such workers exceeds the supply by as many as 20,000.

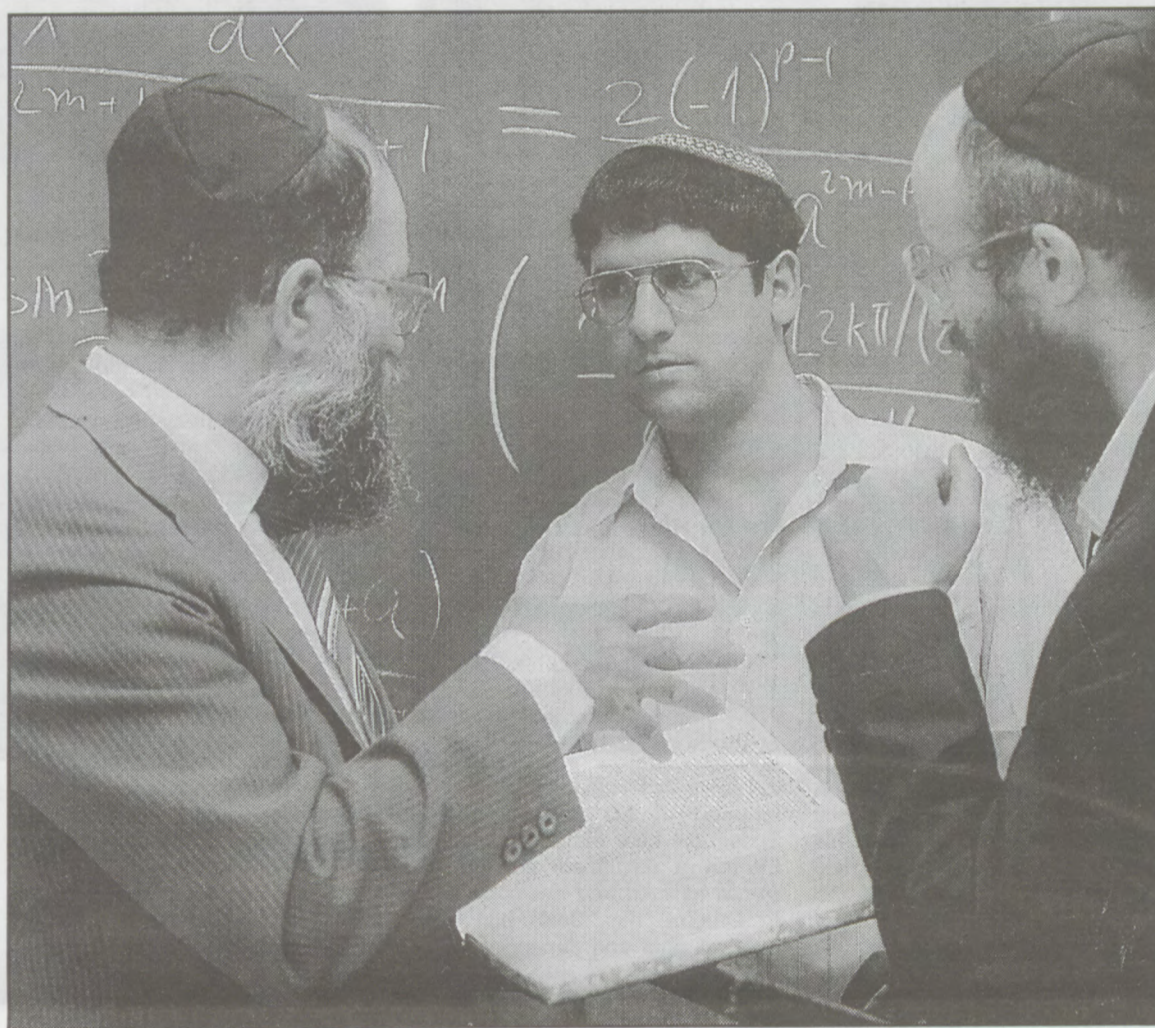
Jerusalem College of Technology is responding to Prime Minister Netanyahu's directive to increase the overall number of skilled workers in Israel both as top notch engineers, and as skilled support staff in programming and management. It plans to expand both this new initiative and its existing four-year undergraduate program in high tech engineering and business management.

JCT is the only accredited college of engineering in Jerusalem and is the only institution of higher education in Israel exclusively to combine academic degrees in high tech engineering and business management along with an intensive Judaic studies program.

JCT was designated as having Israel's most successful high tech industrial incubator for the total number of new start up companies that have been nurtured at JCT. More than 40 of these businesses have succeeded — making a profit from increased sales, attracting foreign investment and hiring thousands of employees.

The college also offers programs for new Ethiopian and Russian immigrants to help them to fully integrate into Israeli society.

For more information, please contact the American Friends of the Jerusalem College of Technology at 1-888-JCT-4650.



ORTHODOX students balance Torah and technology at Jerusalem College of Technology.

# Israeli Law Professor Fights For Bill Of Rights

By JOSHUA SCHUSTER

Jewish Bulletin  
of Northern California

Israel is a little late in establishing a constitution — 51 years late to be exact. According to Israel's Declaration of Independence, the country must establish a constitution no later than Oct. 1, 1948. "Nu?"

Uriel Reichman, a law professor who appears to be the James Madison of Israel, said "petty political maneuvering" has undone his and others' attempts at establishing a constitution that would include a Bill of Rights and separation of religion and state similar to those in the United States.

Now, Reichman warns, it may be too late.

"Our very unity is at stake," said Reichman, who in 1987 oversaw a team of lawyers which drafted a constitution. "Unless we create new rules, we may have a disaster."

Reichman made his comments in San Francisco last week. He was here to spread the word about The Interdisciplinary Center, a private university which he helped establish in Herzliya and speak at the S.F.-based Jewish Community Federation. The Tel Aviv resident has spent over a decade looking for any cracks or coalitions in the government that would provide the opening he needed to push

through the constitution.

The upcoming elections may give him his chance. "It's a real possibility a secular, Zionist coalition can be formed between major parties without having to be dependent on the ultra-Orthodox vote," Reichman said in an interview. "Leaders only have to have the will power and readiness to cooperate."

But they've let Reichman down plenty of times before.

Few political leaders listened in the late '80s when Reichman pitched the constitution to campaigners. Reichman said most politicians nixed the document because it would have curbed their power.

After mass public demonstrations in 1992 in favor of the constitution, civil rights legislation was for the first time added to Israel's "Basic Laws" — the body of laws that most closely resemble a constitution. However, a measure introducing the constitution to the Knesset that year was killed easily by religious parties.

Despite that setback, Reichman found reason for optimism because the Knesset did pass an election reform which he had authored. That bill shook the Israeli government, since it allowed for the direct election of the prime minister. It appeared to Reichman that reli-

gious parties would hold less sway and there would be "a constitutional revolution."

He's still waiting.

"That year was supposed to be the beginning of constitutional reform," Reichman said. "Unfortunately, not much has happened since. Everyone's focus has been on religious issues and the peace process, leaving the constitution without sufficient advocates."

Reichman claims a majority in Israel support freedom of religion, including the option of having a non-Orthodox officiated marriage or burial.

If a full constitution is still out of range, as a first step Reichman hopes a bill for freedom of religion — that also allows for "freedom from religion" — will be added to the "Basic Laws."

"Many of us are really furious the ultra-Orthodox have an absolute monopoly on judicial and Jewish life in Israel," Reichman said. "Reform and Conservative movements are just pushed to the corner. Our constitution should prohibit any legislation merely based on halachic law and not allow any discrimination for religious beliefs."

Such laws would still be beneficial to those who are Orthodox, Reichman said. For example, the laws would protect someone who

was fired because his or her religious beliefs conflicted with a business practice.

But few Orthodox in Israel see Reichman's constitution as a blessing. Reichman, however, maintains he'd be "the first to fight for the right of every Orthodox person to live and celebrate our tradition in a way he or she pleases. A constitution must protect every individual."

At the heart of the matter, Reichman said, is whether Israel should be "a democracy or a theocracy." According to Reichman, Theodor Herzl, the father of Zionism, considered democracy the only way to protect religion by allowing for individual choice

rather than state mandate.

"If we want to increase our tradition, the best way to go about it is to allow people to search independently through their roots without coercion," Reichman said.

He wants the public to rally for the constitution during this election. It's not just a matter of celebrating Jewish tradition, Reichman added, "it's also about stemming Jewish civil war."

"This time, there is a possibility politicians will rise to the occasion after 50 years and finally bring about the full performance of the promise made to the Israeli people," he concluded.

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# ANALYSIS

## Clinton's Budget Brings Relief To Jews At Risk

By DANIEL KURTZMAN  
JTA

Elderly and low-income Jews who are dependent on government services received some good news with the unveiling of President Clinton's budget plan.

Pointing to a new era of budget surpluses, Clinton proposed an aggressive plan to shore up the Social Security retirement program

and to bolster Medicare, as well as a handful of smaller allocations that would provide benefits to legal immigrants, new housing for low-income elderly and tax credits for long-term health care.

The release of Clinton's budget blueprint, which requires approval by Congress, marks the beginning of the annual skirmish over the fed-

eral budget for the fiscal year that begins Oct. 1. This year appears to pretend a particularly bitter struggle in light of the impeachment battle and the looming 2000 presidential campaign.

Republicans have already branded the plan as "the rebirth of big government," arguing that a chunk of the budget surplus should be given back to Americans in the

form of an across-the-board 10 percent cut in income taxes, rather than funding new programs.

Whatever the result, the shift from budget-cutting to allocating surpluses comes as a welcome development to many in the Jewish community, particularly immigrants and the low-income elderly, who have been hit hard by budget cuts over the last several years.

Here's a look at some of the key initiatives in Clinton's \$1.77 trillion budget for fiscal year 2000 that have a direct bearing on the Jewish community:

•Social Security: The Administration proposes using 62 percent of the estimated \$4 trillion surplus over 15 years to save the Social Security retirement program and 15 percent to bolster Medicare. Assuring the continued solvency of the Social Security system has emerged as a key concern for the Jewish community in light of the fact that 20 percent of Jews are over the age of 65 - a proportion that exceeds any other population group.

•Immigrant benefits: Clinton's budget seeks to spend \$1.3 billion over five years to restore health and disability benefits, as well as food stamps to legal immigrants who lost coverage under the 1996 welfare reform law.

Under the proposal, immigrants who enter the country legally would become eligible for Medicaid and Supplemental Security Income after five years. It would also allow people who arrived after the 1996 welfare law went into effect to become eligible for benefits as early as 2001.

Diana Aviv, director of the Council of Jewish Federations' Washington office, said the funding proposal would help a small number of Jewish immigrants from the former Soviet Union who did not enter the country as refugees and therefore have no access to the special benefits refugees are afforded under U.S. law.

"For a small sliver of people" in the Jewish community, "relief is on the horizon," Aviv said.

The administration also proposed a \$20 million increase in the

budget for resettling refugees, as well as increasing the number of slots by 2,000 to 80,000.

The number of refugees from Eastern Europe, including the former Soviet Union, will be determined by the administration and Congress later this year. For fiscal year 1999, 48,000 refugee slots were allotted, with 5,000 to 7,000 Jewish refugees expected to arrive from the former Soviet Union.

•Low-income housing: The administration proposes spending \$747 million on housing for the elderly. Of that, \$660 million has been earmarked for non-profit groups that provide housing for the low-income elderly. That includes \$510 million for new construction, \$100 million for modernization and \$50 million for service coordinators. The administration earmarked an additional \$87 million for rental vouchers.

"It's nice to see the administration and [the Department of Housing and Urban Development] responding to the aging of America as a major cornerstone of its budget," said Mark Olshan, director of senior housing and services for B'nai B'rith, which runs a network of 34 housing projects serving more than 6,000 people.

He said, however, that the community would again look to Congress to boost funding even higher for new construction.

In a separate development that would benefit Jewish seniors,

Clinton proposed a \$1,000-a-year tax credit to help families pay for long-term care for elderly and disabled relatives.

•The Middle East: Israel's foreign aid package totals \$2.85 billion, including \$1.92 billion in military financing and \$930 million in economic support funds.

That reflects the same level of funding as the current fiscal year and does not continue a process that began last year to phase out economic aid by cutting \$120 million annually over the next 10 years. However, negotiations between Israel and the United States concerning that reduction are continuing, and it is expected that Israel's final aid package will contain an additional decrease.

## The B'rakhah: A Statement For Moderns

By Rabbi  
LEONARD B. GEWIRTZ  
Rabbi Emeritus

The literary style of the Book of Proverbs influenced the Rabbinic Statements in "Ethics of the Fathers," and other pithy statements in the Talmud expressing ethical advice.

We are familiar with the statement by the sage, Hillel, (2nd cent. B.C.E.)

'If I am not for myself,  
'Who will be for me?  
'And if I am only for myself  
'What am I?  
'And if not now, when?"

(Ethics 1:14)

Another profound philosophic statement, made by Hillel, which requires reflection and thought:

'If I am here,  
'Everyone is here!  
'If I am not here,  
'Who is here!"

(Sukkah 53a)

Many commentaries ponder on the inner meaning of this statement, considering whether "I" is G-d, or is the "Self," or both.

I submit that the B'rakhah is similarly a pithy statement laden with reflective, rational thought. Most of us are familiar with the "one liners" which Halakhah, Rabbinic Law, requires us to recite before we enjoy the bounties of G-d's creation. They are called Birkhot HaNehenin, Blessings of Enjoyment, recited before we partake of wine, water, bread, fruit, or any food. The Talmud teaches, "It is forbidden for a person to enjoy anything of this world without a B'rakhah, blessing" (B'rakhah 35a).

the Talmud teaches, "The Men of the Great Assembly, Anshei K'nesset HaGedolah, (457 B.C.E. - 250 B.C.E.) established for Israel the B'rakhah, the Amidah, the Kiddush and Havdalah" Ber. 33a). rambam (Maimonides) states that "Ezra and his Bet-Din established the texts for all the Blessings" (Laws of Blessings 1:5). From these sources we see that the K'nesset that canonized the Bible also canonized the B'rakhah. This is among the oldest forms of Liturgy in Western Civilization.

What makes the B'rakhah a terse statement with such philosophic importance?

For example, the Blessing for liquids other than wine states:

"Blessed art Thou, Lord our G-d, King of the Universe, that everything was created with His word."

In the first half of the statement, we address G-d as Thou, in second person; and in the second half of

the statement, we address G-d in third person, "everything was created with His word."

Many commentaries and modern scholars raise the question: Why change in a single sentence from second person to third person, from Nohakh, present, to Nistar, hidden?

The medieval commentary on the Siddur, Rabbainu David Abudarham from Seville, disciple of the Rosh, (d. 1340) explains as follows: When the name of Hashem is pronounced, you address the Divinity as Thou, as the Psalmist says: "I have set the Lord always before me" (16:8). When the liturgy continues with "King of the Universe," there follows a declaration of fact an objective statement not addressed to HaShem. Therefore we made a transition from Thou to King, and the rest of the sentence concludes in third person, "created with His word."

The explanation by Abudarham is a good linguistic explanation. But I believe he does not do full justice to the "switch" in relationship between "I-Thou" to "I-He" in the blessing.

I submit an analysis which is based upon mystical and philosophical Jewish thought.

In Jewish Mystical thought the basic concept is Atzilut, emanation, and its corollary is the Ten Sephirot, the ten gradations (Mishnat HaZohar, by Prof. Yeshayah Tishbi p. 95-105). Where as the Lord of the Universe, Adon Olam, is defined as Ain Sof, Infinite, beyond all human conception, we can only know His emanations, the gradual descent from the Infinite godhead, through the intermediate ten stages to the final stage, the universe of matter, our cosmos, in which we live. (This is a spiritual version of the Big Bang Theory, from pure energy into matter.)

Jewish mystical thought spans from the unknown to the known. These diametrically opposed, polar views of G-d and His universe were also expressed by philosophers of religion when they called G-d a Thou, a Personal Being, and simultaneously called the Infinite One, deus absconditus, the hidden G-d, beyond our conception. The Art HaKodosh (Safed, 16th century mystic) called the Ain Sof, Kel HaMistater, the Hiding G-d.

This bipolar view of G-d, I suggest, is expressed in our classic B'rakhah. G-d is nochach, close, Atta, Thou, and the believer feels like the Psalmist. "G-d is always before Me" (16:18). But in the next

moment, the finite creature begins to feel the vast separation between finitude and infinity and is overcome with the feelings of anxiety, of loneliness. "Where is the place of His Glory?" (Sabbath-Mussaf-Kedushah). The Thou becomes the "King of the Universe," the incomprehensible, in third person.

This change in the B'rakhah describes the essential, inherent, condition, of finite human being in our relationship to G-d, in an expanding universe.

One moment, He is Thou; the next moment He is He. It is the psychology of faith. One moment we have faith; the next moment we are plagued with doubt.

Primitive minds were not skeptical; they were deluged with an excess of faith for they believed in many gods. Biblical man had faith like the Psalmist. More sophisticated, philosophic minds are troubled by doubt, as in the mystic "bipolar" mind.

The Rabbis of the Anshei Knesset HaGedolah recognized this phenomenon of Faith and Doubt, of the known and unknown. As we recite the B'rakhah, we affirm our faith so as to overcome our doubt, recognizing the condition of rational, believing-doubting personality. Through the B'rakhah and with the response of Amen, we affirm our faith in the Infinite G-d, in the expanding universe, and blend the Thou and He.

How essentially modern is the bipolar utterance of the B'rakhah; in one sentence it describes the spiritual posture of modern man; faith and doubt in the same moment.

## Youth Now Can Tour Israel For College Credit

A new program from the B'nai B'rith Youth Organization lets young people earn college credits while exploring the land of Israel. Due to debut in July 1999, BBYO's Academic Tour to Israel was developed in partnership with Tel Aviv University.

This month of study is open to first-year college students, and high school graduates with a B average and minimum combined SAT score of 1200. It combines lectures, work-

shops, and seminars with guided tours of the Jewish state. After hours, students can enjoy mountain biking, rappelling, and other summer fun.

"We want to make sure that travel to Israel touches a student personally - and also gives him or her a deeper knowledge of Jewish heritage," says BBYO International Director Sam Fisher. "This program does both."

The Academic Tour covers a broad range of topics. High-

lights include Jewish history, Israeli culture, an intensive seminar on Jerusalem, the Arab-Israeli peace process, and Israel's natural environment. Upon completing the program, young people will receive six college credits, along with an official transcript from Tel Aviv University. The cost of the tour is \$4,465.

BBYO will inaugurate two other new Israel experiences next summer.

## THE RABBI WRITES

# Finding Holiness In Relationships

By Rabbi LAURENCE P. MALINGER  
Associate Rabbi  
Congregation Beth Emeth

We understand holiness as giving life significance in ultimate moral and spiritual terms. When the rabbinic tradition asked what it meant to "be holy as God is holy," it concluded that an aspect of holiness consists of acts of caring. When people work to clothe the naked, feed the hungry, visit the sick and release the imprisoned, holiness dwells in their midst. Covenanted, loving, human relationships are sources of holiness as well. Thus, the Jewish marriage ceremony is called Kiddushin. Caring communities are also sources of holiness. The vocation of the Jewish people is to make holiness manifest throughout the world.

How do we make our personal relationships holy? when we make a commitment of faithfulness to a significant other, we have begun the process of allowing God's presence to radiate forth. When we lis-

ten to one another, care for one another, and offer ourselves to one another, we have elevated the presence of holiness. Furthermore, any committed relationship has the potential to be elevated to a level of holiness, with the proper efforts on both sides.

Often, if one partner is disrespectful, the question arises whether one needs to be respectful in return. Our Jewish tradition teaches that respect is accorded only to a personality which respects itself, to character, and not to a low creature, which surrenders its all and permits the destruction of its own individuality. If one is disrespectful unto another, it serves no purpose to return the disrespectful behavior back. Likewise, in any committed relationship, if the two partners are not respectful towards one another, than the relationship has no presence of holiness within it. Respect is one of many aspects of a relationship, but one of the most important. It is the most necessary component of cre-

ating a life-long commitment.

In today's world, rabbis and other clergy are often asked if marriage is necessary to make a union holy. The initial response is often that it is required, yet we learn slightly different in the Talmud. We learn that exchanging something of value (i.e. a wedding band) in the presence of two witnesses makes a couple married. Furthermore, we learn that signing a wedding document (ketubah) in the presence of two witnesses also constitutes a valid marriage. Finally, if a couple is left alone, unsupervised for a period of time, it is often assumed that sexual relations may have occurred and therefore they are considered married. Often this is the text used to discourage couples living together before a marriage ceremony. Today's wedding ceremony incorporates all three of these aspects in the service. Remember that the Hebrew word for marriage is kiddushin - a holy or sanctified union. Which leads me into the rabbinic responsibility in sanctifying loving, caring rela-

tionships.

Rabbis have participated in weddings, as we understand it today for at least the past 350 years. I'm sure it may have been longer, but I am not able to confirm this. In reality, except by the laws of the state in which we live, any Jew can perform a wedding ceremony. In fact, any Jew can do anything a rabbi does except ordain another to be a rabbi. So, why does one need a rabbi for a wedding ceremony? One doesn't. Now, before I am misunderstood, allow me to clarify this. I as a rabbi who performs functions in the name of God and Israel am honored to participate in a wedding ceremony that will join two committed people together in a holy union. Our role as teacher and scholar requires us to share the history, majesty, as well as the sanctification of such an everlasting union. According to Lewald, "In the consciousness of belonging together, in the sense of constancy, resides the sanctity, the beauty of matrimony, which helps us to endure pain more easily, to enjoy

happiness doubly, and to give rise to the fullest and finest development of our nature." "If anything, rabbis participating in marriage ceremonies help ensure the fulfillment of the commandment that it is not good for one to be alone. Yet with all of this, any Jew with sufficient knowledge of our history and tradition can do the same.

Overall, any two Jews who are willing to make a life-long commitment to one another has the potential of creating a kiddushin - a holy sanctified union. This is not to say that a Jew and a non-Jew are not able to create a holy union, but within in the Jewish tradition, it is not possible for a non-Jew to live one's life according to the traditions of Moses and Israel. In reality, we all know Jews who have chosen not to follow our traditions and rituals. Nevertheless, as a rabbi, I can only live according to any Jewish consciousness. May all individuals who are truly meant for one another find their holiness in relationship in order that God's presence can be in our midst more often.

## Impeachment Hearings

Continued from page 19

by the Talmud. While the Congress focuses on the alleged crimes of President Clinton, it ignores the highly troubling, perhaps illegal, and certainly immoral acts of Starr. Under Jewish law, it is the rodef, Ken Starr, whose crimes are potentially subject to extreme penalties, not Clinton.

Finally, there is a Jewish religious question to be applied to ourselves. It is not only Clinton, Starr, and the Congress who stand under scrutiny, but we, too. This entire episode is testing us as Jews, too: how do we treat a fellow human being who is in trouble, who has been subjected to the most intense scrutiny and hatred we have ever

witnessed? Do we throw more stones or do we act with compassion and dignity? If public humiliation is comparable to murder, according to the Talmud, we bystanders, as readers of the Starr Report, stand guilty of participating in the president's assassination. Moreover, under Jewish law neither murder nor evil gossip can be forgiven, since forgiveness can only follow restitution. Just as a person's good name, like life itself, can never be restored, character assassins can never be forgiven. The machinations of Right-wing politics placed President Clinton on trial, but in the religious realm, it is moral integrity of each of us that is on trial.

## Jews Welcome Falwell's Apology

Continued from page 7

spread universal evil, but be conquered at the Second coming of the Christian messiah, he believes.

But according to Orthodox Rabbi Yechiel Eckstein, president of the International Fellowship of Christians and Jews, that is not a universally accepted belief among all Christians, or even among all evangelicals.

"It was careless for him to say," Eckstein said. However "what was wrong about his statement was its absoluteness, his saying it with definitiveness publicly without any awareness of the historical baggage which that kind of phrase carries.

"It was not malicious or intentional. It does not even come close to being anti-Semitic," said Eckstein.

Eckstein, whose organization raised more than \$11 million in 1997 to help fund Jewish emigration from the former Soviet Union to Israel, said that while he has at times disagreed with Falwell, the minister is also someone "I know I can always count on to be a voice from the evangelical community that is pro-Israel and denounces anti-Semitism."

## MILESTONES

### Memoriam

#### RABBI HERBERT E. DROOZ

Rabbi Herbert E. Drooz, 81, spiritual leader of Reform Congregation Beth Emeth in Wilmington from 1947 through 1982 died Monday, Feb. 8. Upon his retirement, he served as interim pastor to synagogues in Canada, Costa Rica and Pennsylvania.

Known as a social activist, Rabbi Drooz was a founding member of the Delaware Chapter of the National Conference of Christians and Jews which was recently renamed the National Conference for Community and Justice. He organized the student Hillel group at the University of Delaware and participated for more than three decades in WDEL's Sunday morning radio program called "The Rabbi Speaks."

A former president of the Rabbinical Association of Delaware, he served on the boards of the Fair Housing Council, Pacem In Terris, The Mental Health Association of Delaware, the Red Cross and the Urban Coalition.

His wife, Florence died in 1997. He is survived by his son, Daniel of Newark; his daughter, Johanna D.

Drooz Yoffie of Mass.; a brother, Arnold Drooz of North Carolina and six grandchildren.

In lieu of flowers, the family requests contributions to Congregation Beth Emeth, c/o The Herbert E. and Florence Drooz Fund.

#### ESTHER KOPOLOVIC

Holocaust survivor Esther Kopolovic of Wilmington died January 31 at the age of 75. A native of Czechoslovakia, she spent World War II interred in several concentration camps including Auschwitz.

Mrs. Kopolovic came to the United States in 1970. She and her late husband, Solomon, were active members of Adas Kodesch Shel Emeth. She served for many years as ritual compliance supervisor for the synagogue and was a volunteer at Riverside Extended Care Pavilion.

She is survived by a daughter, Judy Berlin of Weldin Park; sons, Chayam Yakov Kopolovic of Jerusalem, Israel and Peter Kopolovic of Newark, Delaware and eight grandchildren.

The family requests contributions in her memory to Adas

Kodesch Shel Emeth.

#### ETHEL L. SCHLITTEN

Wilmington resident Ethel L. Schlitten, 91, died January 14 in Christiana Hospital. A retired saleswoman, she was predeceased by her husband, Jack. She is survived by her daughters, Mildred Fischel of Wilmington and Roberta Weiser of Philadelphia; three grandchildren and five great-grandchildren. Contributions in her memory may be made to Congregation Beth Emeth.

#### JOEL E. ANTINOPH

Joel E. Antinoph of Brandywine Hundred died January 1 at Johns Hopkins University Medical Center in Baltimore at the age of 75. He was a highly decorated veteran who served in the Fifth Army during World War II. Mr. Antinoph was the former president of the Delaware Luggage Company, retiring in 1985.

He is survived by his wife, Janice B. Himmel Antinoph and a son, Richard R. of Wilmington.

Contributions are requested to the Delaware Heart Association or to the charity of the donor's choice.

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# CALENDAR OF EVENTS

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

## FEBRUARY

### Sunday February 14

**AKSE Men's Club and Adult Education Committee** hosts Otto and Lolo Heitlinger during a 9:30 a.m. brunch. The Heitlingers, natives of Germany, recently returned to their homeland at the invitation of the Cologne government. They will discuss their impressions of the "new" Germany.

**Jewish Young Adults of Delaware** sponsor a trip to the National Jewish History Museum in Philadelphia and a kosher Chinese meal following the tour. Call Phil for times and costs at 652-6688.

### Saturday February 20

**Enjoy dinner**, a movie and sundae making with members of the Young Jewish Adults of Delaware. Call Phil at 652-6688 for more information.

### Thursday February 25

**Paul Bernard Liptz**, a native of Zimbabwe currently living in Israel will discuss "The Jewish World in the 21st Century: Exciting Challenges," 7:30 p.m. at the Jewish Community Center in North Wilmington. This free community program is presented by the Rabbi Jacob Kraft Educational Foundation of Congregation Beth Shalom. For additional information, please call 654-4462.

### Saturday February 27

**The Jewish Community Center** hosts its 3rd annual Purim Masquerade Ball from 8 p.m. until midnight at the JCC. Dancing, music and entertainment by D.J. David Zeidman plus a dairy and pareve buffet from Boscov's Ala Carte caterers. Prizes will be awarded for best costumes in many different categories. Advance tickets are \$28 per person or \$32 per person at the door. For more info, call Ella Zukoff at 478-5660.

### Sunday February 28

**Adas Kodesch Shel Emeth School Purim Carnival**, 10:30 to 1:30 p.m. Games, food and fun for the entire family. Prizes and hamantashen galore. Proceeds benefit AKSE Talmud Torah.

**Congregation Beth Shalom Men's Club**, 340 North Queen Street in Dover hosts its Purim Carnival featuring the magic of Jungle John. Enjoy games, crafts, costume contests and food from 11 a.m. to 2 p.m.

**Congregation Beth Shalom** in Wilmington hosts its Purim Carnival from 10 a.m. to 1 p.m. Lunch, hamantashen games and fun. The community is welcome.

## LOOKING AHEAD

**Albert Einstein Academy** invites parents of 5 year olds born between 8/31/99 and 12/31/99

to consider its transitional kindergarten program. "Geshet" offers Judaic and secular activities with half-day or full-day options. For more information, please call Rabbi Ellen Bernhardt, Head of School, at 478-5026.

### Saturday March 20

**Temple Beth El in Newark** is hosting an art show and auction of paintings, lithographs, etchings, prints and sculptures. Wine and cheese preview at 7:15 p.m. Auction begins at 8 p.m. Call 366-8330 for information and tickets.

## GOLDEN SLIPPER SLATES CAMP REUNION

**If you were ever a camper** or counselor at Golden Slipper Camp in the Poconos, Gary Discount is looking for you. Discount, a former director of this camp for underprivileged children, is chairing its 50th anniversary celebration. The camp, which is owned and operated by Golden Slipper Club and Charities, will hold its Golden Anniversary reunion on Sunday, Nov. 28 at the Twelve Caesars in Philadelphia. For more information, call (610) 660-0520.

## ONGOING

**JCC Members Get Aerobics Free.** Start right with free land and water aerobics classes for all JCC members. Free classes will include Cardio Combo Plus, Aerobics, step and Step/Interval Training, Cardio Sculpt and five Water Aerobics programs. Non-members may participate in these classes, if space is available, at a non-member rate. For more information, contact Scott Katz, at 478-5660.

**The Mental Health Association of Delaware** provides support groups for people experiencing depression, anxiety or who have lost a loved one. For more information, call 656-8308.

**Jewish Interactive Studies** offers free Internet classes on Jewish holidays, bible themes and

more. For more information, visit the JIS website at [www.jewishstudies.org](http://www.jewishstudies.org). (610) 388-1000, ext. 100.

**Mah Jongg at the Senior Center.** Learn to play mah jongg on Tuesdays at 12:45 p.m. at the JCC Senior Center. First timers and advanced players are welcome. The cost is \$2.50 for the class. Please call Wendi Weingartner at (302) 478-5660 for more information or to register.

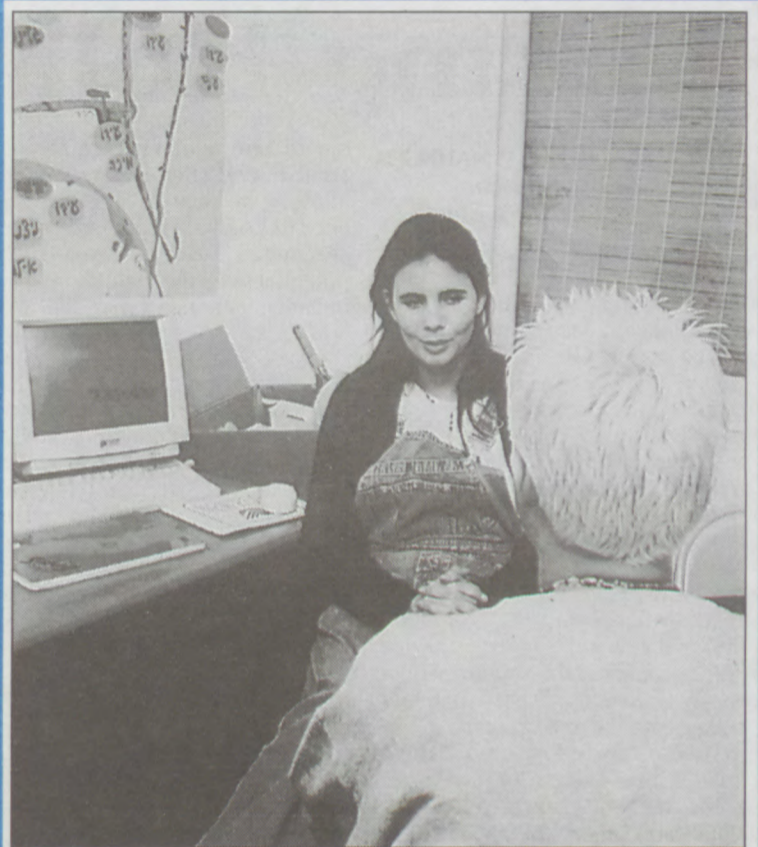
**Young Jewish Singles Holds Weekly Volleyball.** Young Jewish singles of Delaware, a social group for Jewish singles in their 20's and 30's, sponsors a weekly volleyball and dinner sampler every Wednesday at 6 p.m. at the Wilmington, Delaware J.C.C. The volleyball game begins at 6 p.m., followed by dinner at 8 p.m.

For more information, to be put on the group's mailing list, or for the location of the dinners, call: Phil Gross (302) 652-6688 or the Jewish Community Center (302) 478-5660.

**Summer Scholarship Available.** The Sylvia & Isadore N. Silverman Scholarship Fund will be awarding its tenth annual Scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the Adas Kodesch Shel Emeth office, Washington St. Ext. and Torah Way, Wilmington, DE 19802, and should be returned by March 15, 1999.

**Teen Hour at the JCC Fitness Center.** Teens, ages 14-16, are welcome to join our Certified Personal Trainers at the JCC. For more information, contact Jay O'Neill, Head Trainer, at (302) 478-5660.

**Meet the Physical Therapist.** Bob Catalano from Rehabilitation Consultants will be available every Wednesday at noon in the JCC Fitness Center. For more information, call Suzanne Rodriguez, Fitness Center Coordinator at (302) 478-5660.



**"COFFEE SHOP" DISPENSES TLC:** Troubled Israeli teens find help with everything from school problems to drugs at a storefront counseling and information center in Tel Aviv's Central Bus Station. This unique program for youth at risk is sponsored by the Jewish Agency, funded by the UJA Federation annual campaign.

(UJA Press Service Photo by Miriam Sushman)



**ENSURING A BRIGHT FUTURE:** Ethiopian children in Rehovot get a vital head start in Israel's system at an innovative preschool, a project of the American Jewish Joint Distribution Committee (JDC), funded by the UJA Federation annual campaign.

(UJA Press Service Photo by Vera Etzion)

## Adas Kodesch Hosts Klezmer Band

Thread of Blue, Delaware's only klezmer band, is coming to Adas Kodesch on Saturday, February 20, 6:30 p.m. Thread of Blue consists of eighteen pieces, five violins, a viola, three flutes, three trumpets, an alto sax, mandolin, bassoon, trombone, bass accordion and drums. The players, all members of Temple Beth El in Newark, include three University of Delaware faculty members. Thread of Blue reflects the musical group's Jewish background, with its name referring to the traditional blue fringe of the tallit worn in the synagogue. The group is led by Michael Zinn, Professor of Music at the University of Delaware, and music director of Temple Beth El. Zinn started the band four years ago at the request of Rabbi David Kaplan and temple administrator Ann Herman.

They started off performing only at their temple, and now are in demand at community events, weddings and bar and bat mitzvahs throughout the state.

This is a program designed for families. The evening's activities will start with mincha services at 4:30, then a dairy supper at 5:00, maariv and havdalah at 6:00 and Thread of Blue performance at 6:30. The cost is \$12.50 for adults and \$8.50 for children 12 years and younger.

Please send your payment to Adas Kodesch Shel Emeth Congregation, Washington Boulevard and Torah Way, Wilmington, Delaware 19802. Your check will serve as your reservation. Registration deadline is Tuesday, February 16. For additional information, call 762-6705.

## Jewish Federation Seeks Campaign Director

Successful candidate should have MSW or equivalent, 3+ years fundraising experience and a strong Jewish background. Please fax or mail resume to:

Judy Wortman  
Executive Vice President  
JFD  
100 W. 10th St.  
Wilmington, DE 19801  
Fax: 302-427-2438

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