

The JEWISH VOICE

Jewish Historical Society DE
505 Market Street
Wilmington, DE 19801

Vol. 32, No. 1 ספ"ד וט"ו September 18, 1998 56 Pages
PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628



Jewish New Year Banner, 1942-43, undyed silk, Jewish Museum, New York

INSIDE

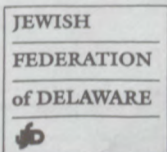
ARTS & ENTERTAINMENT	38	CAMPAIGN	9	NACHES	54
BRIEFS	15	EDITORIAL	4	NATIONAL/INTERNATIONAL	16
CALENDAR OF EVENTS.....	55	ISRAEL AT 50	14	OBITUARIES	54
		LOCAL	5	SYNAGOGUE LIFE.....	25

Sweeten the Pot.

Throughout
 Jewish history,
 in small towns and big cities,
 our people have created
 communities to build traditions,
 and community pots to care for
 the weak, support the needy and
 nourish the spirits of everyone.

In 5759, our community is
 UJA Federation ...
 our community pot is the
 UJA Federation Annual Campaign.

Join us.



100 W. 10th St., Suite 301
 Wilmington, DE 19801-1628
 302-427-2100
www.shalomdel.org



UJA FEDERATION CAMPAIGN
 NO GIFT TOUCHES MORE LIVES.
 1.800.966.4UJA www.uja.org

OPERATION NICKEL GRASS

By DAN WEINTRAUB
JCRC Director

On the holiest day of the Jewish year, Arab forces from Egypt and Syria staged an unexpectedly powerful surprise attack on Israel, inflicting grave damage. The United States did not immediately respond perhaps because of oil or diplomacy concerns. Israeli Prime Minister Golda Meir made an urgent request to President Richard Nixon for help. After the Soviet Union began airlifting supplies to the Arabs on October 9, Nixon told the U.S. Air Force's Military Airlift Command "to send everything that can fly" and they did so out of Dover Air Force Base in our state.

Operation Nickel Grass was this massive, rapid airlift by the U.S. Air Force that supplied Israel during the Yom Kippur War in 1973. These supplies made a critical difference in the outcome of the war.

This operation, credited with helping to preserve the balance of power in the Middle East, is meaningful to Delawareans because of the successful airlifts from the Dover Air Force Base in Dover, Delaware. On October 14, 1998 a special celebration of the 25th anniversary of Operation Nickel Grass will take place in Dover, Delaware. Israeli Ambassador Abba Eban has been invited to speak.

Most of the Delaware Jewish

community have a special regard for the modern State of Israel. This upcoming celebration of Delaware's historic role in Israel's survival is an opportunity to learn more about the events of 1973 and a chance to express appreciation for United States' efforts to assist her young ally under attack.

Tickets for the 25th Anniversary of Operation Nickel Grass are available from the Jewish Federation of Delaware or the Jewish Community Relations Committee at 427-2100. The cost of \$50 includes a special cocktail reception at 6 p.m. with Ambassador Abba Eban as well as the celebratory dinner where he will make his address. Checks are

payable to "Nickel Grass 25." Both the reception and the dinner will be held at the Dover Sheraton Hotel. Ambassador Abba Eban was last in Delaware for Chai Event in 1994, as part of the UJA Federation Campaign. The Jewish Community Relations Committee, the public affairs arm of the Jewish Federation, is active in Israel related education, advocacy and programming.

Co-sponsors of Nickel Grass 25 are the Central Delaware Chamber of Commerce and the Air Force Association. Senators William Roth and Joseph Biden are Honorary Co-Chairmen of The Nickel Grass 25 Committee. Governor Thomas Carper is an honored participant. The organizers are paying trib-

ute to the Dover Air Force Base, the Lockheed C-5 Galaxy, the nation of Portugal and the U.S. Navy for their contributions to this historic airlift. Portugal allowed U.S. planes to refuel on the way to Israel. The success of the C-5 Galaxy and the ascent of the Military Airlift Command are important for organizers although the survival of America's only Democratic ally in the Middle East is the most significant consequence for friends of Israel.

Additional events including free substantive discussions and activities related to the anniversary will be held in Dover prior to the Banquet and Reception. For more information on Nickel Grass 25 call 427-2100.

Campaign '99 - Make the connection!

Connect to the Tradition. Connect to the People.
Connect to the Need. Connect to the World.
Connect to the Future.

JEWISH
FEDERATION
of DELAWARE



Campaign Cabinet Selected

by Bernie Greenberg

As the community prepares for the start of the 1999 UJA Federation Campaign, Dr. Barry Kayne has been planning, strategizing, handling a bevy of telephone conversations, and...cabinetizing.

"I am thrilled to have such an outstanding group of communal leaders serving as this year's campaign cabinet," said Kayne, the overall campaign chairman. "The campaign and the entire community will benefit from the years of commitment, dedication and expertise these folks bring to the table."

The campaign cabinet consists of captains and chairpersons for various divisions and all Federation-sponsored events. Campaign divisions are based upon giving levels, as well as location (i.e. Newark).

"It is a privilege for me to work with this caliber of people to help increase our campaign," Kayne said, adding, "we have attempted to structure the '99 campaign so that we can generate more dollars to address the crucial needs of the Delaware Jewish Community."

1999 UJA Federation Campaign Cabinet

Major Gifts Division
Dinner of Commitment
Mitzvot Division
Lion of Judah Dinner
Chai Division
Chai Dinner

Olim Division
Super Sunday

Newark Division

Community Event
Federation Shabbat

Toni Young
Carol & Steve Rothschild
Alan Levenson
Connie Sugarman
John Elzufon
Wendy & Benjamin (Buddy) Berger
Shara & Ken Bubes
Andrea & Scott Feinman
Lori Barbanel
Debbie Perch
Caryl Marcus-Stape & Jeff Stape
Irv Engelson
Dr. Scott Mackler
Dr. Richard Venezky
Amy Leviton
Linda Oster



You *connect* to the Jewish Federation of Delaware and to a community that pursues justice, promotes peace and loves the stranger...where your acts of caring *join* with thousands of others to support the weak, feed the hungry and nourish the spirits of Jews everywhere, you affirm that *caring for one another* is the essence of who we are. *Together we make a difference.*

Save these key dates!

Listed below are key dates for the 1998-99 UJA Federation Campaign. Please save these dates, and look for more information in the *Jewish Voice* and the mail.

Sunday, November 1, 1998
Monday, November 2, 1998
Tuesday, December 1, 1998
Saturday, January 9, 1999
Shabbat, January 29-30, 1999
Saturday, February 6, 1999
Sunday, February 7, 1999

Dinner of Commitment
Campaign Community Kickoff
Lion of Judah Event
Chai Division Dinner
Federation Shabbat
Community Event-Evening
Super Sunday

JEWISH
FEDERATION
of DELAWARE



Call the Jewish Federation of Delaware at 302.427.2100 for more information

EDITORIAL

Book Of Life

As we approach the Jewish New Year of Rosh Hashanah, the concept of T'shuva, (repentance), surfaces. What will this new year bring? How will we better ourselves, and what decisions can we make as individuals to ourselves our families, and to our Jewish community?

One of the symbols of Rosh Hashanah is apples and honey, to symbolize sweetness on top of sweetness. This can be viewed in many ways. Do we ignore the state of our lives and pretend that we are merely here to please ourselves or does it mean in a philosophical sense the taking responsibility for our Jewish community ensuring that sweetness is available for all?

If we choose to see ourselves as part of the larger community, then what steps do we take in doing so? For instance, is there someone we all know who is in need of financial assistance? Is there someone who is tottering on the brink of alcoholism? And losing his/her sense of reality and being functional? Does anyone in our community take the time to reach out to an impoverished single parent or woman who cannot break out of the cycle of domestic violence? For the few of us who are not choosing to share our good fortune, think as you dip the apples in honey, what it truly feels like to be a Russian Jewish family so devastated by the economy that there is no Rosh Hashanah dinner.

What about peace? That comes in many forms, personal and global. This coming year is vital for the peace process in the Middle East. The Oslo accord is deadlined for May 1999. Can we come together as a community wanting to end the strife and finally arriving at conclusions where parents don't need to worry that their children will be going to war or that terrorism will strike

our loved ones?

As Jews, we are commanded to take responsibility for each other. As Americans we need to show our support for Israel, the only democracy in the Middle East.

The act of Tashlich is the symbol of renewal. It is a tradition on the afternoon of Rosh Hashanah to go to a body of water and symbolically cast out our failing by throwing bread crumbs into the water. Judaism often seeks to ground the mystical in a very concrete action. The simple act of standing by a body of water and dissolving our load is wonderfully powerful. Let us take this action and while discarding our failings, take in our personal credo of responsibility to each other. It is definitely time to let our voices be heard as concerned and committed Jewish community. Support can be in ways that are either or both financial and personal. Let our senators and political leaders know that we will not stand idly as the Oslo accord comes to its deadline. Let our rabbis and committed community leaders know we are willing to make sacrifices and stand strong to ensure that our mispocha lives in peace.

Rosh Hashanah is the birthday of the world. It honors the creation of the universe and the spinning of the weave of time that binds us all together. There also exists a tradition that deems this holiday not to be the beginning of the world but the beginning of human life in the world and thus the beginning of the long and intimate relationship between God and the Jewish people.

Rosh Hashanah therefore celebrates the importance of human life as the receptacle of divine love. That carries with it an enormous burden, tikkun olam. (the commandment to repair the world) May this year bring us all peace, contentment and action. L'shana tovah.

LETTERS TO THE EDITOR

Letter to the Editor

As the director of the organization in question, I was pleased to read the article "Institute for Contemporary Midrash - What's That?" (September 4, 1998), which conveyed the excitement of three members of the Wilmington community who have attended ICM's Summer Training Intensives. It is always powerful to learn that a program has made a major change in people's lives.

Your readers may wish to know that by calling 215-247-8655 or e-mailing midrash@aol.com, they can receive informa-

tion about ICM's training programs, the ground-breaking semi-annual journal, "Living Text," and our community service programs. We can also provide information about our new January Advanced Midrashic Writers Retreat with Alicia Ostriker and our MLK Weekend Shabbaton, featuring six 10-hour courses on special topics in midrash.

Rivkah Walton
Director

Institute for Contemporary Midrash
7318 Germantown Ave.
Philadelphia, PA 19119-1795

Letter to the Editor

Warmest greetings to all who are celebrating Rosh Hashanah.

Each year during this season of promise and renewal, the stirring sound of the shofar resonates in the air - a sacred summons calling Jews across America and around the world to celebrate the anniversary of God's creation of the world and the birth of a new year. Jews welcome this time of spiritual reawakening as a means to reaffirm their relationship with God and to prepare them for the joys and challenges of the coming

year.

The beginning of the High Holy Days, Rosh Hashanah is a time of intense prayer and serious reflection, but it is also a time of rejoicing in the promises of the future and of renewed commitment to God and loved ones.

Hillary joins me in extending best wishes to all for a joyous celebration and for a year sweet with happiness and peace.

Bill Clinton



Leather Shoes On Yom Kippur?

Q: Why do we not wear shoes of leather during Yom Kippur?

A: It is known as a sign of comfort which, while supplicating our-

selves to our creator, we will to avoid. In fact, some put stones in their shoes on Yom Kippur.

Rabbi Mark Schaffel
Orthodox

The JEWISH VOICE

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

Faye J. Harris, **Editor**

Irv Epstein, **Advertising Manager**

Barbara Felzer, **Advertising Representative**

Judy Wortman, **Publisher's Representative**

Paula Shulak, **Cultural Arts Critic**

Bonnie Falchuk, **Community Reporter**

Editorial Committee:

Ellen S. Meyer, **Chair**; Marion Hamermesh, Frances Klein, Connie Kreshtool, Beth Moskow-Schnoll, Paula Shulak, Karen Venezky, Toni Young.

Business Committee:

Michael Schwartz, **Chair**; Ethan Fletcher, Arnold C. Harris, Ellen S. Meyer, Jeremy Sitzer.

Editorial opinions expressed in this newspaper are those of the newspaper and not those of any individual or other organization. Signed editorials and letters do not represent the view of the newspaper, but rather express the view of the writer. No material will be accepted by The Jewish Voice which is considered against the best interests of the Jewish community. The Jewish Voice does not guarantee the kashruth or the observance of Jewish law of any of its advertisers. Printed material and video tapes sold by our advertisers have not been reviewed by the Jewish Voice, nor are they endorsed in any way by The Jewish Voice.

Member of the American Jewish Press Association and Jewish Telegraphic Agency.
©1998 The Jewish Voice Printed by Dover Post Company



Periodicals postage paid for The Jewish Voice (USPS-704160) at Wilmington, Delaware. Subscription price: \$10.00. Circulation: 3,200. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 100 W. 10th St., Wilmington, DE 19801. (302) 427-2100. The FAX number of The Jewish Voice is (302) 427-2438. E-Mail: jewishvoic@aol.com

THURSDAY NOON DEADLINE

for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
Oct. 9	HEALTH & RETIREMENT	SEPT. 29
Oct. 23	COMPUTERS	OCT. 15
Nov. 6	RESTAURANTS	OCT. 29
Nov. 20	PETS	NOV. 12

All submissions *in person* for The Jewish Voice due at JFD offices or *mail*: The Jewish Voice, 100 W. 10th St., Suite 301 Wilmington, DE 19801-1628; e-mail: jewishvoic@aol.com

CANDLE LIGHTING

SEPTEMBER

25TH — 6:37 PM

29TH — 6:30 PM

OCTOBER

2ND — 6:25 PM

4TH — 6:22 PM

9TH — 6:14 PM



Nicholas II And Anti-Semitism

By CYRIL MILUNSKY, M.D.

Nicholas II, Russian Czar from 1894-1917, was the last of the Romanov Dynasty, a dynasty which extended from 1613 to 1917. It is well documented that the Jews in Russia suffered greatly under those Czars who ruled this dynasty from 1762-1917. Laws were introduced expressly designed to curtail Jews in a variety of ways. When Nicholas II was in power there were specific events which took place that were clearly motivated by anti-Semitism and which were initiated directly under his rule. These events occurred in addition to the May laws of 1882, promulgated against the Jews of Russia, which were inherited by Nicholas II from his predecessors and which he continued to enforce.

In 1903, during the watch of Nicholas II, the pogrom of Kishinev took place. The Jews were blamed for the murder of a Russian boy in the city of Kishinev. Although the boy's uncle admitted to the murder, the Jews were blamed even after the uncle's admission was obtained. Perhaps because this event occurred around the time of Easter the Russian government turned the case into a blood libel. Russian anti-Semites instigated a

pogrom in Kishinev against the Jews, plundering, raping, assaulting and killing the Jews of that city. This was the beginning of many pogroms that occurred between 1903-1906, which came to be known as the Kishinev pogroms.

Czar Nicholas II commissioned the monk Nilus to work with the Russian secret police, the Ochrana, expressly to fabricate a document which would damn the Jews. The forged document was based on *Dialogue in Hell Between Machiavelli and Montesquieu* by Maurice Joly (1864), a French political pamphlet directed against Napoleon III. Joly's pamphlet, incidentally, contained not the slightest allusion to Jews or Judaism. The result of Nilus' and the Ochrana's endeavors was the publication in 1903 of the *Protocols of the Elders of Zion*. This publication, which was later translated into many languages, and subsequently distributed to many different countries throughout the world, had a markedly deleterious effect on the Jews by promoting anti-Semitism for many decades.

Eight years later, in 1911, Menachem Mendel Beilis was falsely accused in the murder of a twelve year old Christian boy from

the city of Kiev. The police investigation traced the murder to a gang of thieves, however anti-Semitic groups led by the "Black Hundred" organizations forced the Ministry of Justice to conduct the investigation as a ritual murder charge. Beilis was tried in 1913 in Kiev. He was found "not guilty" and eventually released, but, as in the Dreyfus case, irreparable damage had been done to the Jewish community and to the Beilis family. Not only is this indicative of the great hardship suffered by the Jewish people in Russia, the very fact that this case went to trial after the police traced this murder to a gang of thieves aggravated the not-so-latent anti-Semitism that already existed, and so exacerbated the hardship and difficult life of the Jews during the passive-aggressive reign of Nicholas II.

The question that comes to mind in light of the above historical record is whether or not it is appropriate for us as Jews to sing the praises of the jewelry, clothing and other court accouterments of Nicholas II and his wife Alexandra, without acknowledgment and full awareness of the degree to which anti-Semitism was practiced and fostered by Nicholas II. We know

full well that he and his government officials purposefully acted to make the life of Jews living in Russia as miserable as possible. Already predominantly confined by Nicholas II's predecessors to the Pale of Settlement, with borders that continually changed and further narrowed their living options, attempts were also made to curtail the Jews' religious practices. Economically Jews were limited by state enforced restrictions, barring them from many, many occupations and from many locations where business was permitted to be conducted. Socially, every effort was made to change the Jews into Russians, and in that way it was hoped that the "Jewish problem" would ultimately go away.

Is it appropriate for us as Jews to support and to gaze in wonder at an exhibit of Nicholas II, when our grandparents and great-grandparents suffered such turmoil and upheaval in their lives at the hand of this ruler? These were Jews in deep despair, living in poverty, curtailed in their religious belief and practices, curtailed in their ability to earn a living, a people constantly tormented by the officials of Nicholas II.

Choosing whether or not to pur-

chase tickets to this exhibit should be done with an awareness of the impact of Czarist Russia on our lives as Jews. Choosing to bring children to this exhibit comes with the responsibility to share with them the reality of our history, the true story of the suffering of their great-great-grandparents, whose names they bear.

We must know history in order to learn from it, or we are doomed to relive it. In fact, for this reason alone, it may be "worth the price of admission" to take our children to this exhibit, indeed to gaze in wonder at the beauty and the splendor of the lives of Nicholas II and Alexandra as we contemplate this time of bitterness and misery in the lives of our very own families.

We must teach our sons and daughters that we cannot but hold Nicholas II responsible for the suffering that the Jewish people experienced in Russia when he ruled. Although perhaps a weak and unwilling ruler, there is no doubt that Nicholas II actively supported anti-Semitism, much as all the previous Czars did. This fact casts a long and very dark shadow on the brutal and despotic Romanov Dynasty.

Reflections On A Trip To Israel '98

By NORMAN (SONNY) SCHUTZMAN

Editors note: In 1948 Norman Schutzman a native of Wilmington, discharged in 1945 from the U.S. Army after serving four years during World War II, decided to go to Palestine and join the Hagannah. While "never having been a Zionist" he knew this was the "right thing do". Against advice from family and friends but with help from two prominent Wilmington Jews and under the guise of representing a local company Norman, under great secrecy left for Palestine. After a Pan Am flight to France, his travel to Palestine included a circuitous route through Athens, Cypress and finally to Haifa. Assigned to the all English

speaking battalion Norman was made a Company Commander and saw action throughout the Galil. His year in Israel changed Norman's life forever, a prominent member of our community Norman has served our community with distinction. Jewish Federation, J.C.C. and Congregation Beth Shalom leadership are among his many contributions. Norman and his wife Helen have returned to Israel many times since that first trip in 1948, most recently they returned for a special reason. This spring the Schutzmans joined in the 50th Anniversary of the founding of the State of Israel, and a reunion with his comrades in arms, the English speaking brigade of volunteers,

MACHAL.

It was with unique excitement that I looked forward to my recent trip to Israel. Not only was this year the 50th Anniversary of the founding of the State of Israel, but also the 50th reunion of those, from many countries, who had volunteered to help Israel in it's war for independence.

For the first time in 50 years, I would be meeting and talking with comrades with whom I shared experiences in Israel's War for Independence in 1948. For two weeks, we shared our family histories during 50 years and reminisced about battles and those we would never see, again. As Company Commander of the only all English speaking company in the army, I finally found what was

most meaningful to me, a list of each member of my company, country of origin, present country, those who were killed, wounded, or now deceased. Basil spent ten years in the Mossad; David, a gentile, organized and trained the original paratroop battalion from 1949-1951. Aroni, who led the only bayonet charge during the war at Tamra, now lives in Haifa. Gordon, a gentile, shared experiences of smuggling arms, ammunition, and planes from Czechoslovakia.

Five hundred members of MACHAL from 27 countries gathered together for the largest reunion since 1948. The history of MACHAL was repeated at the various welcoming events in our honor. That history starts in 1947-1948. 3500 volunteers including non-jews, from 34 countries volunteered to help Israel in its war for existence. Most of these volunteers were veterans of World War II, with military training and experience.


On May 14, 1948, David Ben Gurion proclaimed the State of Israel. There were 600,000 Jews in the country facing 5 Arab nations with a population of 40,000,000. The Jews faced 5 armies well armed with tanks and an Air Force. The Arabs quickly took 70% of the land that the United Nations had designated to be Jewish land. At that crucial moment, the skills and experience of MACHAL were of decisive importance to the newly formed Israel Defense Forces, on the ground, at sea, and in the air. Combat-seasoned fliers and ground crews, mostly from English speaking countries, formed virtually



every Air Force Squadron. They ferried newly acquired planes and ammunition, and helped lay the foundation for the future Israeli Defense Force. MACHAL men and women fought valiantly, and served with distinction in every branch of the I.D.F. including artillery, infantry, armored corps, medical corps, signals and the navy, often in key positions of command. Even before the state was proclaimed, volunteers serving as new members on the ten Aliya Bet ships acquired in the U. S., brought more than 31,000 Holocaust survivors to Israeli shores. That is a capsule history of MACHAL.

We attended three memorial services, all dignified and handled with

Continued on page 51



**THIS MEMORIAL
COMMEMORATES AND HONORS
THE MEMORY OF
THE MACHAL VOLUNTEERS
WHO LOST THEIR LIVES
IN ISRAEL'S STRUGGLE FOR INDEPENDENCE
1947-1948**

MACHAL - Mivnelet Cheta LaMivna - stands for "Machanism from Above". These volunteers sailed from the port of Haifa to Israel on the Haifa Express. Basil was engaged in a life-and-death struggle for survival. In the pre-state period they found the Hagannah and other underground forces and manned the AKA's that ships which brought survivors of the Holocaust to "illegal immigrants" to Israel.

After the Declaration of Independence in May 1948, the men and women of MACHAL served with distinction in all branches of the fledgling Israel Defense Forces (IDF): Air Force, Artillery, Infantry, Medical Corps, Paratroopers, Tank Corps, etc., generally without rank or recognition, and made an invaluable contribution towards winning the war and laying the foundation of the state.

These MACHAL volunteers, including many non-Jews, came from some twenty-five different countries and numbered 2,500. Most of them were veterans of World War II whose military training, spirit and experience were of crucial importance to the successful outcome of the War of Independence.

Many of the volunteers returned to their home countries after the war, but a significant number stayed on and either came back on or the ground. In 1948, the Haifa Express sailed to Israel and became part of "The Declaration of the State" in its own way, the home of the Jewish People.

L'SHANA TOVA

From the entire staff of **The Jewish Voice**,
may your life always be filled with honey.

Faye J. Harris • Editor-In-Chief
Irv Epstein • Advertising manager
Barbara Felzer • Sales Representative
Judy Wortman • Publisher's Representative
Michael Schwartz • Chair, Business Committee
Ellen S. Meyer • Chair, Editorial Committee

*We wish all of our friends
A HAPPY NEW YEAR*



BERGER BROS. INC.
SINCE 1919 OFFICE FURNITURE

Office Experts Since 1919
Located at 3rd & Market, Wilmington
302-655-7166

*5759 Years
of Tradition . . .
75 of Them
at This Location*

We wish Everyone
a Happy & Healthy
New Year!

FAMOUS 4TH ST. DELICATESSEN
4th & Bainbridge Sts. Phila. • 215-922-3274
...serving the Wilmington community since 1923
PHONE 1-888-922-3535



DIAMONDS
JEWELRY WATCHES & GIFTWARE
CUSTOM DESIGNS & REMOUNTS
REPAIRS ON PREMISES

ROBERT BERMAN
DEBRA BERMAN
PHONE 654-7751
1330 WASHINGTON STREET
WILMINGTON, DE 19801

GILBERT BERMAN
MARDIAN BERMAN
PHONE 478-3098
2505-B CONCORD PIKE
WILMINGTON, DE 19803

L'SHANA TOVA

Uniforms For Men & Women Of All Professions



Individualized
customer service
to meet all your needs.

WE FIT EVERYONE: XS-5X

- Medical & Technical Staffs
- Chef, Kitchen & Restaurant Apparel
- Security & Maintenance Departments
- Group Discounts • Custom Orders

Serving Working America For Over 30 Years

SUSAN'S UNIFORMS

Call **654-7507**

Independence Mall • 1601 Concord Pike, Wilmington
WEEKDAYS 9 a.m. - 5 p.m. • WED till 8 p.m. • SAT 10 a.m. - 2 p.m.

On behalf of our
family and the
staff at
Sherif Zaki Salon

Happy
Rosh
Hashonah
to our
Clients



Sherif Zaki
HAUTE COIFFURE

A FULL SERVICE HAIR & NAIL SALON
302-652-4902
TWO GREENVILLE CROSSING, GREENVILLE



SPEECH-LANGUAGE THERAPY

THE SPEECH CLINIC, Inc. is now in our 12th year of serving the community. Services are provided at our office or at your child's school. Evening office hours are available for both children and adults.

During the 1998-99 school year, we will again be sending speech therapists right to participating private and parochial schools at a dramatic fee reduction.

Please call John P. Azzara, Director, for information about the school-based therapy program.

THE SPEECH CLINIC, INC.
Building Better Communication Skills

5147 West Woodmill Drive, Suite 21
Wilmington, DE 19808 (302) 999-0702

HIGH HOLY DAYS

The Concept Of Teshuva Tashlich

By Rabbi MICHOEL SCHOEN

The concept of teshuvah, repentance, seems to be an illogical one. True, a sinner must change his ways: One who wishes to avoid incurring further punishment must clearly cease his sinning. Yet by what logic can a previous sin be forgiven? If one changes for the better, should he not still receive the punishment he deserves for the bad that he has done, as well as the reward he deserves for the good he is currently doing?

One might answer that since Hashem is all-merciful, in His mercy He wipes away our sins even though logically He has no reason to do so. Whoever regrets the mitzvos he has fulfilled and wonders at his meritorious deeds, and says to himself: "What did I get out of doing them? Would that I had not done them," loses all of them, and no merit is remembered in his favor, as it says: The righteousness of the righteous shall not save him on the day of his wickedness - this is if he regrets his original [good deeds] ... (Rambam, Hilchos Teshuvah 3:3)

This insight of the Rambam

proves that Hashem's "forgetting" our past is not merely a question of His mercy, for the concept can work against a man as well - one who regrets his past righteousness loses his accumulated reward. Surely, this is not an example of G-d's mercy. When G-d judges an individual, He does not simply weigh his sins and mitzvos on a scale, with a rasha being one whose sins are "heavier."

Rather, Hashem makes His judgment on the individual himself. What is he? What does he represent? Is he the embodiment of good or of evil? True, a person's essential being will depend upon the mitzvos and sins that he has done, but he is actually judged for the gestalt of his being, the whole and not the parts.

When a person truly regrets his past actions, he is stating that this period in his life does not embody him. When being judged for what he represents, those sins or those mitzvos that he regrets are not factors in judgment, since they do not represent him anymore. This understanding of how G-d judges

an individual is apparent in the

Rambam: When a person's sins and merits are weighed, the first sin that he sinned is not counted, nor the second, but the third and on [are counted]. If it is found that his sins - from the third and on - are greater than his merits, the [first] two sins are included and he is judged on them all. But if his merits stand against his sins, each of his sins is canceled one by one. The third is considered as the first, for the first two were forgiven. And thus the fourth becomes the first, for after all the third has been forgiven, and so on to the end ... (Rambam, Hilchos Teshuvah 3:5)

According to the Rambam, when calculating our sins against our mitzvos, Hashem does not count the first two times we sin. Bearing our explanation of teshuvah in mind, the reason for this is quite clear. The Gemara considers that an action must occur three times to establish a status quo (a chazakah). The first two times a person sins he had not indicated that he is a person who embodies that particular transgression. He

simply is one who gave in to his evil inclination. Only after he transgresses three times can one say that he represents the sin itself, and as such can be judged for his embodiment of the evil, not for one

particular sin. Some of the ways of repentance are for the penitent to constantly shout before Hashem, with tears and pleas; to give as much charity as in his power; to distance himself from the object of

his sin; and to change his name, as if to say: I am another, and am not the same person who did those deeds. He changes his actions

entirely for the better, onto the straight path, and exiles himself from his former place of residence... (Rambam, Hilchos Teshuvah 2:4)

How can the Rambam write that one should change his name and say he is someone else? According to our explanation this is exactly the point of teshuvah. One must

declare that the periods and moments of one's life spent in sin do not represent him. He is a different person, represented by mitzvos, not by sins.

It's the talk of the town... and it's *Almost Here!*

Exquisitely appointed ballroom with accommodations for 10 to 400 guests, and of course Harry's award-winning cuisine and impeccable service.



But hurry, best dates are going fast!

Harry's
SAVOY BALLROOM

2020 NAAMAN'S ROAD (ROUTE 92),
WILMINGTON, DELAWARE
302.475.3000

Best Wishes for a Happy Rosh Hashanah

HARRIS JEWELERS
are now authorized dealers for
TAGHEUER WATCHES



and we are also authorized dealers
for WATERFORD CRYSTAL

ONE-STOP SHOP FOR
JUDAICA GIFTS


Happy New Year Greetings

HARRIS JEWELERS

309 Branmar Plaza
1812 Marsh Road
Wilmington, DE 19810
Phone: 475-3101

4377 Kirkwood Hwy.
Kirkwood Plaza
Wilmington, DE 19808
Phone: 999-9901

410 Eden Circle
Eden Square
Shopping Center
Phone: 836-9745

Jewelers  Gemologists

BAT MITZVAH DRESSES

Planning is everything...

Take part in specializing the dress that will make your daughter feel beautiful and confident

TRUNK SHOWING

Oct. 2,3,4
C.W. Designs
Jilian Bos

Oct. 9,10,11
Sondra Celli
Couture Designs

Allow 8-12 weeks for delivery. Call for appointment.

We stock a full line of spring and fall fashions from day to evening. Perfect for Parties, Weddings, School Dances and Special Occasions, too.

Girls sizes 7-14 • Preteen & Jr. Custom sizes available
410-484-1125

Stevenson Village
695 exit 21 1.5 miles north on Stevenson Rd.
Hours: Mon.-Fri. 11-6 • Sat. 10-5 • Sun. 12-4

Teens  Up

A One Stop Shop For
Fashion Conscious Teens



Judy Levy Eileen Schwartz
Philip Epstein

WILMINGTON'S
TOP REAL
ESTATE TEAM!
"REAL ESTATE
EXPRESS"

429-7379

"EXPRESS" NEWS

We would like to take this opportunity
to wish all of our friends and neighbors
a Happy and Healthy New Year.

Judy, Eileen, and Philip


Patterson
Schwartz
REAL ESTATE

Web Address:
"http://www.pattersonschwartz.com/levyschwartz.html"
E-Mail Address: REXpress2@aol.com

HIGH HOLY DAYS

A Forty-Nine Hour Fast

By Rabbi

YAAKOV ASHER SINCLAIR

Can you imagine what it must be like for Yom Kippur, the Day of Atonement, to last two days? For most of us 25 hours of fasting is quite enough. But during the Second World War, there were people who fasted for 49 hours -

two days of Yom Kippur!

When the Germans invaded Eastern Europe during the Second World War, the Mir Yeshiva made a miraculous escape across Europe and Asia to Kobe in Japan. However, when the Yamim Noraim (Days of Awe) approached, they were faced with a dilemma...

Up till the time of Hillel II, the date of the festivals, Pesach, Shavuot, Succot and Rosh Hashanah were established via testimony based on the sighting of the new moon. The new month was declared in Jerusalem, and it would take many days for the news to reach the furthest outposts of

Jewish settlement. Those outlying communities would observe two days of Pesach and Succot etc., and thus they would be sure of observing the festival on the correct day, no matter which day had been sanctified in Jerusalem as the new moon.

Until the era of the two great

Talmudic sages Abaye and Rava, the months were still established by sighting. However, from their time onward, the date of the New Moon was established by calculations alone. These computations were given to Moses at Sinai, and provided for the fixing of the beginning of each month throughout the possible span of world history. Thus all the lengths of all future months in exile were now fixed.

So why is then that if you're in New York or London or Paris, you're still keeping two days of Yom Tov? If the calendar is fixed and we know exactly which day is Yom Tov and which isn't, why can't we all keep just one day?

The answer is that our Sages made a law that we should continue to observe the two days of Yom Tov as was the custom of our forefathers.

However, when our Sages mandated the continued observance of the two-day Yom Tov in the Diaspora as a continuation of the traditions of our forebears, they deliberately omitted a two-day Yom Kippur because it would be dangerous for some people to fast for such a long period.

However, the Mir Yeshiva in Kobe was faced with a different solution: The omission of the Sages' decree to fast two days of Yom Kippur was because we are certain on which day Yom Kippur occurs. However, Japan is close to the International Date Line, (a longitudinal line which lies 180° from Greenwich) and thus there was a real doubt as to which day it was. For this reason, there were those of the Mir Yeshiva who felt compelled to fast for two days. And even others who were less strong, while they could not observe the fast itself, commemorated all the other aspects of this holiest day(s) of the year.



In a world of differences, one commitment stands out.

Your commitment to the UJA Federation Campaign is at the heart of a sacred Jewish trust to build, strengthen and care for our community at home, in Israel and in 60 countries around the world. Even with our differences, we can stand together.



UJA FEDERATION CAMPAIGN
NO GIFT FOUR TIMES MORE LIVES
www.uja.org



Weichert,®
Realtors



Selling Your Home?

Call: **BERNIE FREIMARK**

Office: (302) 478-3800
Eves: (302) 475-1069

3302 CONCORD PIKE
WILMINGTON, DE 19803



Wishing A Happy New Year
to all of our
Friends and Clients

Scott Saline's

SNOWBIRD EXPRESS

"The Best In The Business"

We Transport Your Vehicles

- BEST PRICE
- BEST DOOR-TO-DOOR SERVICE TO AND FROM FLORIDA
- BEST IN CUSTOMER SERVICE
- WE ARE DEDICATED TO IT

CALL TOLL FREE for Information & Reservation Anytime

1-877-616-8661

On behalf of the
Board of Directors
and the staff of the



Jewish Federation of Delaware,

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

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

Barbara Schoenberg, President
Judy Wortman, Executive Vice President

1998-5759

RABBI JACOB KRAFT EDUCATIONAL FOUNDATION
of
Congregation Beth Shalom

WELCOMES
Rabbi Daniel J. Satlow



**THE COMMUNITY IS INVITED
TO PRESENTATIONS BY:**

HOWARD FINEMAN
Chief Political Correspondent
for Newsweek
"Israel and the United States In
American Politics"
Sunday, November 8, 1998
7:00 P.M.

DR. JUDITH HAUPTMAN
Professor of Talmud
Jewish Theological Seminary
"Old Texts, New Readings"
Sunday, December 6, 1998
7:00 P.M.

at
Congregation Beth Shalom
1801 Baynard Boulevard
Wilmington, DE 19801
Telephone: (302) 654-4462



THE ORIGINAL
SPORTS WATCH
SINCE 1860.
SWISS MADE

© 1998 TAG Heuer USA

The S/el Series.
Water-resistant to
200 meters.

L'Shana Tova to Our Friends & Customers

**INDULGENCE
JEWELERS**

2 Greenville Crossing, Greenville, DE • (302) 426-9811

HIGH HOLY DAYS

The Laws of Rosh Hashanah

1. There are two beginnings to the Jewish calendar year, Nissan and Tishrei - reflecting the dual nature of Jewish calendar - lunar and solar, respectively. Nissan is the month of the Exodus from Egypt and Tishrei is the month of the Creation.

2. All the months follow the phases of the moon, and the years are adjusted so that the festivals stay in their appropriate seasons; therefore this coming year (557; '96-'97) will have a month added to it (Adar Sheni) to ensure that Pesach will occur in the spring.

3. There is a specific harmony and rhythm to the Festivals, which serve to blend the physical and

spiritual worlds, and to join nature with the human life-cycle.

4. The festival of Rosh Hashanah lasts for two days, even in Israel where all other festivals are only one day.

5. Prohibition of Melacha (certain types of work). Exceptions - food preparation, carrying, transferring or increasing fire. (For more information see the Laws of Yom Tov.)

6. The obligations to honor and enjoy the Festival are fulfilled by preparations like bathing, haircuts, special (new) clothing and cleaning the house. A husband must buy new clothing or jewelry for his wife. Treats are given to the chil-

dren.

7. The woman of the household lights candles before sunset of the first night and a half hour after sunset on the second night of Rosh Hashanah and recites blessings over the candles.

8. The festival is sanctified in words (Kiddush) over wine at the night and also during the day, before the meals.

°Foods representing joy and blessing are eaten at the night meals, and prayers are recited for a good year using puns based on the names and nature of the foods (simanim) - fish head, carrots, pomegranate (lettuce, raisin, celery).

9. Two festive meals each day.

10. Guests! Maimonides - "One who celebrates but closes his door to the less fortunate is engaged in joy of the stomach and not joy of a mitzvah."

11. Special Greeting for the first night of Rosh Hashanah:

°"Be inscribed and sealed for a good year!"

°To a man - "Leshana tova tikateiv v'techateim!"

°To a woman - "Leshana tova tikateivi vetichatemi!"

12. The Silent Prayer (Amidah) of Rosh Hashanah has three essential components

1. Kingship (Majesty) Memories
2. (Judgment)
3. Shofar (Torah/Sinai)

There are ten verses for each component - three each from Torah, Prophets and Writings, plus one additional verse from the Torah.

13. Laws of Shofar Blowing

°The commandment to hear the shofar blowing requires conscious intent to fulfill the mitzvah.

°The shofar blower recites two blessings; the community must listen to the blessings and respond

"Amen" to each one. (One should not say "Baruch hu uvaruch sh'mo" to these blessings.)

°One should stand during the recitation of the blessings and for all of the shofar blasts.

°It is forbidden to speak from the beginning of the first blessing until after the final shofar blast (at the end of Mussaf).

14. Havdalah - concluding blessing over wine.

Fall Special
\$49
Regularly \$59



Classic Walker

HUSH PUPPIES®

A heritage of life, energy and color comes with Hush Puppies® shoes. Because -- we invented casual.

HAPPY NEW YEAR
The Village Cobbler

Quality, Value & Personal Service Guaranteed
In the Mall at Foulk & Naamans Rds.
475-6978

New Year's Greetings

The Center For Men's Fine Clothing Of Integrity Since 1935



658-7345

911 MARKET STREET ON THE MALL, WILMINGTON
Open Daily from 9-5:30, Sat. to 4:30
FREE VALIDATED PARKING, 9th & Shipley

May You Be Inscribed For A Good Year



Sporting Goods • Jewelry

Hours:
Mon.-Thurs. 9-6
Fri. 9-8
Sat. 9-5:30

210 Market Street
Wilmington
Delaware

302-655-1511 - FAX 302-655-1574



VOTED Best of Delaware

Little Sweethearts
by CHARLES KRYPELL

Little Sweethearts make wonderful gifts for any girl or woman who's close to your heart. Little Sweethearts can commemorate a special occasion, salute a unique achievement, or mark an important announcement. By choosing appropriate combinations of colors and styles you can symbolize a thought that will be passed on for generations. Starting at \$560. Little Sweethearts - THE SWEETEST SUGGESTION EVER.

GEMOLOGISTS • DIAMOND IMPORTERS
• FINE TIME PIECES

A.R. MORRIS Jewelers
802 Market Street, Wilmington, DE
(302) 658-4013

TAX FREE SHOPPING

All designs © 1998 Charles Kruppel, Inc. Jewelry shown larger than actual size

ECONOMIC CRISIS IN RUSSIA

The current economic crisis in Russia has galvanized the Jewish Agency for Israel and the Joint

Distribution Committee into immediate action to prepare for exacerbation of the respective needs that

they each address in the Former Soviet Union on an ongoing basis. They are both actively working to gain a clear understanding of the situation in Russia and its impact on the Jewish community there. It appears that interest in aliyah is increasing, and it is likely that hunger and privation among elderly Jews will hit even higher levels than currently exists.

JAFI is examining possible ramifications for increased aliyah from the FSU countries. While UJA Federation hopes that the Russian economic and political situation will stabilize, JAFI is nevertheless preparing a number of operative measures to meet a possible large influx of new immigrants. Some of the measures to be taken include the following:

- * Prepare a comprehensive program in Israel tailored to new immigrants from the FSU.

- * Embark upon an expanded information campaign among Russian Jews, with emphasis on reaching those who may be contemplating aliyah but who are still undecided.

- * Initiate a supervised family project whereby youth and young adults from the FSU, who are participating in Selah and Chalom programs in Israel without their families, provide their relatives with the necessary information, feedback and encouragement to make aliyah.

Ironically, many Russian Jews who would like to leave for Israel immediately cannot do so because the current panic situation makes it impossible for them to liquidate assets.

Jewish elderly in Russia and the rest of the former Soviet Union, who had been counting on pensions from the Soviet system before its fall, may be hit particularly hard by this latest financial crisis. For an estimated hundreds of

thousands of destitute elderly Jews, pensions already worth little will be worth even less. With the mass emigration of many younger Jews to Israel and the U.S., these elderly are left with no one to care for them. Shelves are literally bare in Russia, and the ruble's exchange rate to the dollar has made it virtually worthless.

In addition to the lack of food and medicine available to elderly Jews, winter is fast approaching. The Russian government has

announced that it will shut off the supply of fuel to Kharkov, the main oil distribution center for all of Ukraine.

UJA Federations is working as a partner with JAFI and JDC to prepare for all possible situations. Our fund-raising network may be facing new challenges in the months ahead as the Russian situation unfolds, but as in the past, we expect that our system will rise to the occasion with creativity and generosity.

ELAYNE BEN-BASSAT



CALL ME FOR:

- EXCEPTIONAL REAL ESTATE SERVICES
- DISTINCTIVE MARKETING
- RESIDENTIAL SALES AND EXECUTIVE RELOCATION



L'Shana Tova

Office 302 234-5255

www.pattersonschwartz.com/
ebenbassat.html

SPECIALIZING IN NEWARK AND HOCKESSIN
CONFIDENTIALITY IS ALWAYS ASSURED

Honey Kamali Boutique

The largest selection of the fall & winter fashions

Wishes All A Happy, Healthy New Year

* 2 Greenville Crossing
Greenville, DE 19807
(302) 654-4058
Mon.-Sat. 10:00-5:00



le Papillon

Happy Holidays!

Bridal Trousseaus
Exquisite Lingerie
Personal Needs and
Requests Fulfilled

4001 Kennett Pike
Greenville Crossing Two
Greenville, Delaware 19807

656-3348



"Azay vie geshmirt"

— a Yiddish expression meaning "it will go smoothly" — Just like an ad in the

The JEWISH VOICE

427-2100



OPEN SUNDAYS IN SEPTEMBER

BEST OF PHILLY BOYS CLOTHES

Everything from Casual to Special Occasions. Largest Suit Selection in the area. Complimentary Alterations. Our only location...

BOYS CONNECTION

A clothing store even a boy could like.
286 Montgomery Avenue, Bala Cynwyd, PA • 610-660-9830
Mon., Tues., Thurs., Fri. 10-5:30, Wed. 10-8, Sat. 10-5



JACQUES FERBER
Greenville
Established 1879

Best Wishes to our friends at Rosh Hashanah



FURS • SHEARLINGS • LEATHERS • CLOTH COATS
Two Greenville Crossing, 4001 Kennett Pike
Greenville, DE 19807 • (302) 652-4340

1708 Walnut St., Philadelphia, PA 58 E. Lancaster Ave., Ardmore, PA 19003
(215) 735-4173 (610) 642-5230

FEATURE

Eulogy For Dr. Harry James Cargas 1932-1988

By DAVID LEE PRESTON

Special To The Jewish Voice

Dr. Harry James Cargas of Webster University in St. Louis, a world-renowned Catholic scholar of the Holocaust, died Aug. 18 at age 66 of a brain hemorrhage.

Dr. Cargas authored 32 books, including "A Christian Response to the Holocaust." President Jimmy Carter appointed him as an original member of the U.S. Holocaust Memorial Council, and he was the only Catholic ever appointed to the International Advisory Committee of Yad Vashem. He was a regular essayist on St. Louis radio for 25 years.

On Nov. 29, 1990, Dr. Cargas delivered the first Halina Wind Preston Holocaust Lecture at Wilmington's Jewish Community Center, challenging the Pope to posthumously excommunicate Adolf Hitler.

The following is excerpted from a radio tribute to Dr. Cargas presented Aug. 22, four days after his death, by David Lee Preston of The Philadelphia Inquirer, on the program "Blue Highways" on KDHX-FM in St. Louis.

I am a Jew, a son of two Jews who miraculously survived the Nazis. My father, who is now 84, emerged from the infamous death



David Lee Preston (left) with Dr. Harry James Cargas, Anne Frank Day, Phila. City Hall, 6/12/86.

camp Auschwitz-Birkenau and Buchenwald. The number 160581, tattooed on his arm at Auschwitz, is an ever-present

reminder of his painful past. My mother, who died at age 61 in 1982, hid from the Nazis in a

Continued on page 48



Prudential Preferred Properties

Ad Libs

L'SHANA TOVA
To All My Friends

Libby Zurkow

at: Office (302) 652-2565

Home (302) 656-1780

email: adlibs@adlibs.com

Friday 10 a.m.-10 p.m. • Saturday 10 a.m.-9 p.m.
An authentic farmer's market in the heart of Delaware County.

Booths Corner

FARMERS MARKET

1362 Naamans Creek Rd., Booths Corner, PA

610-485-0774

A HAPPY NEW YEAR TO ALL OF
OUR
FRIENDS AND CUSTOMERS

Come and enjoy a unique country shopping experience at Booths Corner Farmers Market. Eleven different restaurants and snack bars. Delicious AMISH baked goods, produce, poultry, meats and deli.



FABULOUS SHOE DEPARTMENT
WONDERFUL LOW-END
DISCOUNT STORE
PLUS JEWELRY AND CRAFT OUTLETS.

Booths Corner Farmers Market is located just north of the Delaware line at Foulk and Naamans Creek Roads (Routes 261 & 491).

Happy New Year

to all of our friends



HAPPY HARRY'S
DISCOUNT DRUG STORES

HIGH HOLY DAYS

Yom Hakippurim: The Day Of Atonement

1. One day (no decree of two days for Diaspora because of danger) - from just before sunset until definitely night the next day - three medium size stars can be seen.
2. Honor of Yom Tov - self, clothing, environment.
3. Candle lighting. Many also

- light *Yahrzeit* candles: "The soul of man is the candle of G-d."
4. Begging forgiveness. The day only atones for sins between man and G-d. Sins against people require forgiveness from offended party in addition to Divine forgiveness. Offender must ask for for-

- giveness. Offended obligated to forgive (with certain exceptions).
5. Eating heartily on the day before Yom Kippur. Enjoyment of this world for right reasons is as spiritual as fasting. Also pragmatic reason. Festive meal - challah etc.
 6. Stop eating before sunset - adding to Shabbat and Festivals.
 7. Prohibitions: "you shall afflict your soul..."; not suffering; ignoring the physical, focus on spiritual.

- a. Work - melacha - same as Shabbat
- b. Eating and drinking
- c. Washing (except direct cleansing of dirt)
- d. Anointing - creams, lotions, etc.
- e. Leather or leather covered shoes
- f. Intimacy
8. *Pikuach nefesh* - Danger to life (even doubtful) overrides all prohibitions of Yom Kippur.
9. Prayer - theme of repentance and forgiveness.

- d. Sincerity
11. In addition to morning, *Musaf*, afternoon and evening services -
 - Ne'ilah* - Closing of the gates - recited immediately prior to sunset.
 - Selichot and 13 attributes of mercy. Finishes with declarations of belief in G-d:
 - Shma - Yisroel Hashem Elokeinu Hashem Echad*
 - Baruch Shem Kavod Malchuto L'olam Va'ed*
 - Hashem Hu Ha'elokim - "Hashem is G-d"*
 12. Shofar sounded after evening service. Fast ends.
 13. Havdalah - wine, candle.

L'SHANA TOVAH
to the
Delaware Jewish Community

JEWISH HISTORICAL SOCIETY OF DELAWARE

(302) 655-6232

Marvin Balick, President
Julian Preisler, Archivist

- a. Work - melacha - same as Shabbat
- b. Eating and drinking
- c. Washing (except direct cleansing of dirt)
- d. Anointing - creams, lotions, etc.
- e. Leather or leather covered shoes
- f. Intimacy
8. *Pikuach nefesh* - Danger to life (even doubtful) overrides all prohibitions of Yom Kippur.
9. Prayer - theme of repentance and forgiveness.
- Kol Nidrei* - All my vows. Custom of "permitting vows" on eve of Yom Kippur.
- Service of the High Priest - *Avodah at Musaf*.
10. *Viduy* - Confession to G-d of sins. (To G-d alone - not to another person)
- a. Standing
- b. Bowed
- c. "Beating" heart

L'Shana Tova From

JACK STAPE REALTORS

Jeffrey P. Stape
Owner/Broker

(302) 656-6661 Phone
(302) 575-2700 Pager

1601 Concord Pike • Suite 52
Wilmington, DE 19803-3602

michael christopher
GIVE A GIFT OF BEAUTY

Salon and Day Spa Gift Certificates

Give the gift of beauty and wellness with a Michael Christopher Designs gift certificate. Choose your gift or let us design a gift package for you. Our parchment certificates wrapped in gold make a stunning presentation and the person who receives the gift will be given the best in body and haircare services, in a salon that is second to none!

For All Your Gift Giving Needs

Birthday, Anniversary, New Addition to the Family, Graduation, Promotion, Wedding Party, Hostess, Teacher Appreciation, Thank You, Party Favor, Christmas, Hanukkah, Celebration of the New Year, Valentine's Day, Secretary's Day, other's Day, Father's Day... GIVE A GIFT EVERYDAY!!!

michael christopher designs
2006 Pennsylvania Avenue • (302) 658-0842
For your added convenience our gift certificates can be shipped anywhere in the states.

HAPPY NEW YEAR TO ALL OF OUR CUSTOMERS

BREADS • COOKIES • FRESH FRUIT • MUFFINS • CINNAMON ROLLS

CHALLAH-LUJAH!

Start your New Year with a Sweet Round Challah (Available September 18, 19, 20) from

Big Sky Bread Company, voted Delaware's Best Bread, features Challah on Fridays at its Branmar Plaza Location. Made with all natural ingredients. Our Challah is as healthful as it is delicious. Call us with your order by Wednesday or Just stop by and pick one up on Thursdays or Fridays (year round)

BRANMAR PLAZA SILVERSIDE & MARSH
475-9494

Your Daily Bread Made Daily

HOURS:
TUES.-FRI. 7-6:30
SAT. 7-6 • SUN. 9-3

BIG SKY BREAD COMPANY

DINNER ROLLS • GOURMET COFFEES • SWEET BREADS

BREADS • COOKIES • CINNAMON ROLLS

BREADS • COOKIES • FRESH FRUIT • MUFFINS • CINNAMON ROLLS



ISRAEL AT 50



Delaware's Connection To The Holyland

By Mirra Nerenberg

It's kind of funny, when my mom tells people I went to Israel this summer the first thing she says is how I came off the airplane and only asked when I could go back. I loved Israel, I had the best summer that I've ever had. Whenever I tell anyone what I did for the summer my whole face lights up. I remember everything from Jerusalem to Eilat to my counselors and all my friends. I think about all the stories our head counselor told us in the dark caves after a beautiful hike. I laugh about all the inside jokes that only 38 kids and 4 counselors know about.

A week ago, a friend asked why I had such a good time in Israel. I told her that it was the best experience, prettiest place, it was Israel! I had such a good time because it was Israel. Then I mentioned that she should go ASAP! She asked why, she wanted to know why I thought she should go to Israel, and asked why I had. I honestly couldn't answer. Why should you go to Israel? Why did I want to? I told her just because it's Israel, and

couldn't respond with any other answer.

Yet again, I was talking to another friend, and she asked why I told her to go to Israel and why I had such an amazing time. It struck me so odd that these two friends, both being Jewish, had no wish to go to Israel. This time though, I had thought of an answer to the question. Israel to me is our 'holy land' and one of the most amazing places. This had been the one place I've wanted to go ever since Aleph in Hebrew school! This was the land my ancestors had been and where the Jewish homeland was. I asked my friend how she could NOT want to go and she just shrugged. I told her, to go with a group. It wouldn't hurt her, it would be like summer camp just in another country. If she didn't like Israel, at least she would have fun with the people. I told her to at least "try" Israel, that she would be amazed and fall in love with Israel, just like I had!

All I've done is rave about my summer, I tell everyone who will listen about it! When I got my pic-

Continued on page 52



Overlooking the old part of City in Jerusalem.



**Best Wishes for a
Happy and
Healthy
New Year!**

CATHOLIC HEALTH
INITIATIVES

St. Francis Healthcare Services

7th and Clayton Streets, Wilmington, Delaware 19805
302-652-LIFE (5433)



Alzheimer's Care Through Assisted Living



"I know Mom doesn't need a nursing home, but she has become so forgetful. At Montchanin at Carillon Crossing, caregivers are like extended family members, providing the care and support she needs."

Security and peace of mind.

Our Compass Program is specially designed for those suffering from Alzheimer's or other memory impairments. Spacious, private apartments provide the home-like environment residents and families desire.

For more information about our Compass or Assisted Living Programs, please call us at **302-777-3099**.



1519 Rockland Road, Wilmington, DE 19803

A SENIOR LIFECHOICE Community



BRIEFS

Brandeis University To Feature Poster Exhibit About Jewish Women's Lives In Eastern Europe Before World War II

October 28, Brandeis University will present a special exhibit titled "The Yiddische Mama and the Modern World," in the Dreitzer Gallery, on campus.

The show will feature 20 historical posters which illustrate Jewish women's struggle for rights and equality, between 1918-1939. Once used as a vital means of communication among Eastern European Jews, the posters dealt with such topics as prenatal and child care, political campaigns, social uplift, psychology, love and other topics. The fundamental issues raised in the posters are strikingly similar to those confronted by women today.

The posters were specially selected from the YIVO Institute for Jewish Research, the world's largest repository of pre-war Jewish posters. Before World War II, the Institute collected some 15,000 posters which were transported by the Nazis to Germany. The collection was later recovered by the American army after the war and sent to YIVO's post-war headquarters in New York, in 1947.

For more information call Helene Greenberg at (781) 736-2064. This event is sponsored by the International Research Institute on Jewish Women, the Boston Chapter of Hadassah, National Yiddish Book Center, Tauber Institute for the Study of European Jewry, Workmen's Circle, and the YIVO Institute for Jewish Research.

Starbucks Coffee CEO Howard Schultz Receives 50th Anniversary Tribute Award In Israel

Howard Schultz, Chairman and CEO of The Starbucks Coffee Company, recently traveled to Israel on El Al to participate in *The Jerusalem Fund's 50th Anniversary Tribute Mission*, sponsored by Aish HaTorah and the municipality of Jerusalem.

During the high-level mission, Schultz was honored with the "Tribute Award" at a gala ceremony in the Knesset attended by such dignitaries as Prime Minister Benjamin Netanyahu, former Prime Minister Shimon Peres, Jerusalem Mayor Ehud Olmert and Jordan's Crown Prince Hassan.

Each year the Jerusalem Fund of Aish Hatorah honors business leaders, political figures and entertainers who are pioneers in their fields and committed to assisting Israel. Schultz is credited with founding Starbucks and developing into the leading brand of specialty coffee in North America.

The Aish HaTorah outreach organization, based in Jerusalem, is committed to instilling Jewish pride and unity around the world through Jewish educational programs.

Howard Schultz was accompanied by his wife and two children on his recent trip. Shown here is Howard Schultz prior to his departure on El Al from New York's JFK Airport.

El Al And New Settlers Mark 50 Years Of Immigration

A special El Al Israel Airlines flight recently departed from New York (JFK) to Tel Aviv carrying 110 passengers who have decided to settle in Israel, their homeland. These passengers have joined 2.7 million others who have made "aliyah" since the State of Israel was founded in 1948.

Among those on the flight from JFK were Jacqueline Rosen, 17, of Tampa, Florida, a champion tennis player who plans to play for Israel's national team. She previously traveled to Israel to play in the Maccabiah Games, the Israeli Olympics, in which she won two medals for the United States team. At the age of 11, Rosen was the top-ranked under 12 player in the U.S., and had won more than 180 amateur tournaments before turning professional in 1996. The oldest passenger on the flight, Celia Karlin of Bayonne, New Jersey, was born in 1920 and the youngest, Yohoshua Kaszovitz of Flushing, New York, is just six months old. One passenger, Paul Epstein of Norwalk, Connecticut, is 50 years old, the same age as the State of Israel.

This flight was just one of many arriving on August 4 in Tel Aviv from as far away as Uzbekistan, Switzerland and Argentina. August 4 was officially named "Aliyah Day" by the Aliyah Department of the Jewish Agency for Israel, on which almost 1,000 immigrants arrived to make their home in the Jewish State. This latest aliyah group is one of the youngest to immigrate to Israel: 70% of those who arrived are under the age of 34.

El Al, Israel's national carrier, has a long history of bringing new settlers to Israel since the airline was founded almost 50 years ago.

Jewish Law Can Free Chained Wives

The directors of AGUNAH Inc., Dr. Susan Aranoff, Honey Rackman, Henni Goldstein, and Estelle Freilich in consultation with Rabbi Emanuel Rackman published a statement in the New York newspaper the "Jewish Week" of key Principles and Procedures of Jewish law (halachah) that rabbinic courts may employ to free agunot (chained wives). Two years ago, AGUNAH Inc. joined forces with Rabbi Rackman to establish a new rabbinic court to help put an end to the suffering of these women. Various segments of the Orthodox rabbinate have questioned the halachic legitimacy of the new court. In response to this criticism and in an effort to inform the broader Jewish community, AGUNAH Inc. and Rabbi Rackman issued this document setting forth the Halachic Principles and Procedures. The document explains how undisclosed defects in the groom and lack of informed consent by the bride provide halachic grounds for freeing a woman from an intolerable marriage. For over a decade, AGUNAH Inc. has denounced Orthodox rabbinic courts for their failure to use existing Halachic premises and precedents to free agunot. With an estimated one in five Jewish marriages ending in divorce and the accompanying escalation in get extortion and cruelty, the increased number of agunot has reached crisis proportions. It is AGUNAH Inc.'s hope that this document, having demonstrated the halachic sources available to free agunot, will spur rabbinic courts to realize their expressed desire to liberate the thousands of innocent, suffering women.

JOHN W. KENDALL INSURANCE



**BEST WISHES
FOR A
HAPPY NEW YEAR**



Serving Your Insurance Needs Since 1938

Phone: 998-2236
1210 Kirkwood Highway
Elsmere, Delaware



The holidays are for
celebrating and reflecting.

At no other retirement community
can they be more meaningful.

That's because Martins Run is America's first retirement community founded in the Jewish tradition. There are 4 entry options for you: *Standard Life Care, Refundable Entry Fee, Lease to LifeCare and Lease.* We also have *Assisted Living with Life Care.*

11 Martins Run • Media PA 19063 • Celebrate and reflect with us.
Call 610-353-7660 or 1-800-327-3875 now. Visit our website: www.martinsrun.com

holidays



Please send your brochure. JV/DE-HH

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE(_____) _____

NATIONAL • INTERNATIONAL

B'nai B'rith Commends UN For The First Conviction Of Crime Of Genocide

The conviction of Jean-Paul Akayesu for genocide in Rwanda in 1994 "is a testament to the determination of the United Nations member-states to confront this crime in a way that they have never done before," said Harris O. Schoenberg, B'nai B'rith International's director of U.N. affairs. Referring to the September 2 verdict against Akayesu handed down by the U.N. tribunal in Arusha, Tanzania, Dr. Schoenberg added that "the conviction is important to B'nai B'rith because for many years we took the lead in promoting ratification of the Genocide Convention. This is the first judgment by an international court for the crime of genocide."

Akayesu was found guilty by a tribunal established by the U.N. Security Council in late 1994, months after mass killings of an estimated 500,000 minority Tutsi tribesmen and some members of the Hutu majority by Hutu police, soldiers and militiamen. The tribunal ruled that Akayesu, as mayor of Taba, was responsible for the

deaths of more than 2,000 people and the rape of dozens of Tutsi women. Witnesses testified that Akayesu ordered individual murders, incited villagers to commit genocide and the killing of children and permitted the rape of female prisoners.

"The conviction establishes that the international community can and will hold those who perpetrate the crime of genocide responsible for their actions," noted Richard D. Heideman, the newly-elected president of B'nai B'rith International. Heideman, senior counsel of the Heideman Law Group, P.C., in Washington, D.C., observed that genocide - mass murder committed to destroy entire peoples or nations - was first defined legally in 1948, after the Nuremberg and Tokyo war crimes trials. The work of the current U.N. tribunal sets the precedent of adding genocide to the other recognized crimes against humanity first prosecuted at the end of World War II and the Nazi Holocaust against the Jewish people," Heideman said.

Jews Freer But Not Safer

A delegation from The Hebrew Immigrant Aid Society (HIAS) saw first hand deteriorating human rights and economic conditions in the Former Soviet Union (FSU) when it reviewed the refugee program there and in Vienna, Austria recently. HIAS President Neil Greenbaum of Chicago, Executive Vice President Leonard Glickman and Director of Overseas Operations Dail Stolo returned from an eleven day fact-finding trip (August 10-21). They met with key government officials including the U.S. Ambassador to Russia James Collins, human rights and Jewish community activists, and refugees bound for the United States.

The principal goals of the trip

were to monitor the refugee program, assess levels of anti-Semitism and human rights progress for Jews as well as other religious minorities, and to hear from refugees who were approved for participation in the U.S. refugee program.

"We saw first hand the precarious conditions Jews now face in the FSU," said HIAS President Neil Greenbaum. "We remain deeply concerned about the continuing lack of protections afforded religious minorities especially as the economies worsen."

At community and leadership meetings, the delegation asked

Continued on page 49

JTS Calls For Gun Control In Annual High Holiday Message

Preventing a sin is the shared burden of individuals, families and fellow citizens. Citing the Talmud, the Jewish Theological Seminary draws from Judaism's rich heritage in its call for gun control and communal responsibility.

In a year when the national crime rate plummeted to an unprecedented low, Americans were stunned by a seemingly endless series of incidents of youthful violence in small towns across

America. But the murders that took the lives of young students and teachers in places like Springfield, Oregon; Moses Lake, Washington; and Paducah, Kentucky not only raise questions as to why these youngsters were so filled with rage, but also asks how they were able to carry out such crimes. In each case, they had easy access to hand guns, rifles and

Continued on page 49



Welcome To
WYNWOOD
Alternative Living Services




There are many places that offer assisted living . . .

Wynwood offers more.

Wynwood takes a different approach to the concept of assisted living. We are committed to providing for our residents' lifetime of needs.

As their capabilities change, we enhance our services to meet their evolving needs. That means that most of our residents will never have to make another move.

Call today to schedule a personal tour!



501 South Harmony Rd. ~ Newark, DE 19713
302-266-9255

Equal Housing Opportunity

The Standard for Quality of Life in Assisted Living

Now Accepting Reservations

New Year's Greetings!

from

Paul, Chrysa, and the Staff

of

Continental Jewelers Inc.



2209 Silverside Road
475-2000
Tues-Sat 10:00-5:30
with evening hours til 8 Wed & Fri

STATEMENT OF PROTEST

The sorrow, the shame, and the pain burning in our hearts cannot be on public display. The issue is so piercing, so bitter, so grave, that all words are preposterous understatements. The scandal of the continual process of crass commercialism at Auschwitz, the largest Jewish Cemetery in the world, which is a result of the Holocaust where millions of Jews were brutally murdered, is an evil so absurd, so unnecessary, so stunning that our basic reaction is one of dismay.

I rise not only in protest but also in convocation and prayer to appeal to the soul and the conscience of the Polish Government and the Catholic Church to remove ice cream stand and other commercial ventures placed on holy Jewish ground in Auschwitz and too remove a 26 ft. cross as well as 152 crosses recently placed at Auschwitz by neo-Nazi skinheads which prohibits Jewish prayer to be recited on Jewish soil. We call

out in compassion pleading for justice.

I rise not to debate other religious philosophies. My only motivation is care and compassion for those who have been brutally murdered and their survivors, and also righteous indignation at the fact that in one of the great countries of the world and under the influence of right wing elements in the Catholic Church this cultural and spiritual atrocity is allowed to occur on the land where millions of Jews were put to death. All these atrocities brings discredit upon the Polish Government and the Catholic Church in the eyes of the world and can only be described as acts of sadism or political senility, as sordid after-effects of the Nazi horror with the rise of Neo-Nazism throughout Europe.

We plead, we implore the leaders of the Polish Government to remove the ice cream stand, and all other commercial ventures which

offends the conscience of all moral individuals.

We plead and implore the Catholic Church to cease the Vaticanization and Christianization of a Jewish cemetery owned by a Jewish woman, Mrs. Frank, and belonging to the Jewish people. The Jewish people are being

deprived of their right to pray on their own sacred ground. We speak on behalf of world Jewish and the survivors of the Holocaust. We cry out in their behalf. We will be the voice of those who were brutally put to death. We shall not be quiet. We shall not keep our peace until we pierce the crust of the world's

conscience and Auschwitz is returned to the Jewish people who are its rightful owners.

The time to act is now. A few years hence and it will be too late. We must be prepared for a long and bitter battle that will require all

Continued on page 51

Full Service Printing ▲ Multi-Color Design ▲ Desktop Publishing

SPRINT
QUALITY PRINTING, INC

"From concept to completion we meet your deadlines"

*L'Shana Tovah
Tikatevu*

478-0720 FAX 478-2840
Talleyville Shopping Center + 3609 Silverside Road
(Rt. 202 & Silverside Road)

- Business Stationery ▲ Forms
- Newsletters ▲ Brochures
- Flyers ▲ Labels ▲ Bindery
- Typesetting ▲ Scanning
- FAX Service
- Wedding & Social Invitation Selection
- Large Library of Stock Art
- Self Service Copies
- High Resolution Color Copies
- Full Color Fiery Output
- High Speed Document Duplicating with In-Line
- Bindery, Index Sets, Inserts and much more!
- Pick-up and Delivery Available

KRESTON LIQUOR MART

Personalized Service since 1933

DELAWARE'S LARGEST AND MOST COMPLETE LIQUOR STORE

"Seeing is Believing"

KOSHER WINES AVAILABLE

L'SHANA TOVA
From Our Family to Yours

904 Concord Avenue
(Concord Avenue & Broom Street)
Phone: 652-3792

Major Credit Cards & MAC Accepted

- Fresh-cut Flowers
- Fresh Arrangements
- Silk & Dried Flowers
- Silk greens & Silk trees
- Blooming Plants
- Green Plants

SATISFACTION GUARANTEED ON EVERY ORDER

- Fruit & Gourmet Baskets
- Balloon Bouquets
- Special Event Plant Rentals
- Weddings

HAPPY NEW YEAR

Village Green Flower Shop
764-5498
At Lea Blvd. & Miller Rd.
8:30-5 pm, Mon.-Sat.

WITH THE ARRIVAL OF THE NEW YEAR,
EL AL TURNS FIFTY. TIME FLIES.

HAPPY 5759. SHANA TOVA.

ISRAEL  EL AL 
NO ONE BELONGS HERE MORE THAN YOU It's not just an airline. It's Israel.

www.elal.com

DOVER NEWS

By DANIEL CHEJFEC
Community Organizer

Jewish Federation of Delaware
I was always fascinated by the humor and popular wisdom contained in Yiddish folk songs. One of such songs is the title one. It refers to an old Rabbi teaching small children the rudiments of the Aleph Bet and by extension the rudiments of Judaism. The song conveys an atmosphere of warmth and well being associated with Jewish learning. While much has been said about Jewish continuity and Jewish Education since the release of the 1990 National Jewish Population Study, not so much attention has been paid to how to recreate that alluring atmosphere in a modern, American Jewish setting, and I believe that the main ingredient is commitment. Commitment from the local volunteers, commitment from the Federation, commitment from local Jewish Agencies. Commitment to provide high-quality Jewish education in a communal setting as the best insurance for the future of Jewish life.



All that came together in Dover on Friday, September 4th, 1998. After months of dedicated effort from a group of local volunteers lead by Lauren Schoenfeld, supported by the Board of Directors of Beth Shalom (Dover) and the Jewish Federation of Delaware as well as the Milton and Hattie Kutz Foundation, and the educational expertise of the Jewish Community Center of Delaware, the "Shabbath Shalom and more" program started in Dover. On that day, slightly before 9 a.m., smiling parents brought their children to the synagogue. Lauren Schoenfeld, Chairperson of the committee, just said "next year we will have more children in the program," while Susan Ebner, mother of Seth, said that "While Seth was already attending the program at Beth-El in Newark, I am glad that all Jewish children in Dover can now enjoy this program." Regina Kovitz commented that "Just seeing the smile in Rebekah's face justifies all the effort." Briana Kravat, the program's teacher, said that "the community must be commended for supporting this great effort."

Yes, "Oifn Priepetchuk" indeed. A warm, supportive, and dedicated group of people made this program possible through a strong community partnership. Let us take it as an example to promote Jewish life everywhere that Jews live in our state. Yashar Koach to the Dover Preschool Committee. Job well done!

"The Newarker"

By ADINA MATTES

I'm often asked why I got involved as a leader in the Newark Jewish Community. There are so many good reasons, but the best answer is the most simple, "because I was asked."

As a teenager growing up in Delaware, I was very active in Jewish community life. I attended Gratz Hebrew High School, worked for the Jewish Community Center, belonged to two synagogue youth groups (couldn't decide between them) and was an officer in B.B.Y.O. It didn't hurt that my father was the Executive Director of the Jewish Federation of Delaware and my mother on the Board of the National Conference on Soviet Jewry. I was active because it came naturally.

Then came the big "C" - College and I dropped out almost entirely. I could not find my niche in Jewish University life, so I became involved in other activities and other causes. It was the same story during Graduate school and singles life. I knew what was available, but had lost my place within the community. I maintained a strong internal sense of Jewish identity, but was not active in any type of community life and I missed it without even knowing what it was I missed.

My first step "back into the fold" began with my daughter (as is often the case). I was searching for a preschool and daycare program after I went back to work full-time. My husband and I kept thinking

back to the JCC we grew up in. Who else could we trust more with our child? Despite the challenges posed by living 45 minutes away, we enrolled her for two days a week and have never regretted this pivotal decision.

As Shana began to bring home bits and pieces of Judaism, our memories were rekindled and we felt our interest and commitment growing increasingly stronger. We decided to join Temple Beth El when our second daughter was born, because of its proximity to our home (Cecil County, MD) and the hope that we could become more involved in the community through their activities for young children. I remember Ann Herman taking time from her busy day on several occasions to have long talks with me all about the Temple and the community and just life in general. That cemented my decision and our second big step was taken.

As they say, "the rest is history." I transferred our children's enrollment to the Newark site of the JCC preschool and was soon asked to serve on several committees, the Temple Beth El board and eventually, to Chair the Newark Jewish Community Network Committee of JFD. I would never have sought out these opportunities, but I was asked. And was approached in such a way that I always felt welcomed and my opinion valued. Now I am excited to be part of an effort which can spread this sense of community to more families.

One of the Network Committee's first major activities was a booth at the Newark Nite Celebration in June. Besides having such a fun time, we met many Jewish people who either didn't know there was an organized Jewish community in Newark or had not yet chosen to make any connections. They were so happy to see us there, right in the middle of Main Street, amid all the commotion and fun.

We met a family who had just moved to the area from Bucks County and said they were so happy to see "a familiar face."

In addition, the Committee has recently co-sponsored Parenting workshops with Jewish Family Service, brainstorming sessions within the community and we are currently in the development stages with the Jewish Community Center on setting up a day-care program in the Greater Newark area. I feel that these activities have been extremely rewarding to both myself and my family and I look forward to an active future with a growing, thriving community.

If you want more information on the Newark Jewish Community Network Committee or any of the other Jewish community services available in the Greater Newark area, please contact Daniel Chejfec, Community Organizer for the Jewish Federation of Delaware at: 427-2100 ext. 22. You can also send us e-mail at: JNETDEL@aol.com.



PEACEFUL
&
JOYOUS
NEW YEAR

**Goortland
& Mann**

Products for a
Cleaner World

OFFICE AND WAREHOUSE

825 N. Union Street • Wilmington, DE 19805
Phone: 655-1514 ~ FAX: 655-4519



There's nothing like the
HEALING POWER of HOME.



CHRISTIANA CARE
VISITING NURSE ASSOCIATION

Home Healthcare • Home Medical Equipment
New Castle • Dover • Milford • Georgetown
1-888-VNA-0001

Happy New Year

CHABAD CELEBRATES 10 YEARS IN DELAWARE

Evening Of Celebration And Song

Interview By
FAYE J. HARRIS

Editor of The Jewish Voice
Conversation With Rabbi
Chuni and Oryeh Vogel

Chabad of Delaware is having a milestone celebration of 10 years. This tenth anniversary marks a decade of strengthening Yiddushkeit on every level, affiliated, non affiliated, skeptical and marginally interested. We can look back at traditional Judaism as hundreds of thousands of meals on campus, thousands of pamphlets, 10,000 mitzvahs as an eternal bond. This milestone is not only looking backward but forward at what still needs to be done with dedication and commitment.

We are here to benefit Judaism at every level. We aren't here to make people into a mold but to help people find their own expres-

sion of Judaism and who they are. Rabbi Chuni Vogel goes on to say that "I am here to share my background and helping to deepen the Jewish experience.

For instance, today is very special and unique that as we sit here talking the coincidence is amazing. For today is the 300th anniversary for the Baal Shem Tov. This started in Europe and has the world over rewritten Judaism. The essence of every Jew, every person has the ability to meet their creator. A Jewish empowerment took this teaching that nothing is by chance, look at the deeper essence. There is a reason for everything to bring an inner dimension and joy out.

The Chabad Celebration on October 18th is all about the celebration of Judaism, the study and practice in reaching out to one's fellow in any need, it does not mean only religion. With time people have come to realize we are here for whatever the need might be, celebration, cries, counseling, multi-service, multi-program, Talmud study. Hundreds of shabbos tables, yontiff celebration, camps, hospital visits, nursing homes, Chabad house on campus has a minimum of 75 students for Shabbos dinner.

Things become fixed Jewish experiences on the community scene and leave lasting impressions. This very major celebration that we are having on October 18th is a time to celebrate what we have accomplished and what still needs to be done. This will be quite a gala with the world famous Israeli singer Yoel Sharabi and it will be held at the MBNA Deerfield country club.

To have made this all happen there have to be special people who have helped along the way, so we are honoring two very special couples. Dr. and Mrs. Seltzer and

Michael and Debbie Schwartz, who have been a friend of Chabad and we are honoring their accomplishments in business and integrity that a Jew deals in such an honorable way, in medicine and in giving to the community. Emulating special people inspire us to emulate others who are Torah true.

This event is chaired by dear friends of Chabad and the community for their dedication to the furthering of Yiddushkeit. The chairs are Sheldon and Ruth Weinstein, The Sugarmans, The Margolies, Chabad as well as, Oryeh and I are honored to have such good friends that embody the community and the true spirit of Chabad. They have all made a commitment to deepen their knowledge of Judaism, it is our inspiration. What do we know about our own heritage and wealth and vastness is truly amazing.

The Chabad community is encouraging people to come to this extraordinary event, which will be an evening to remember. It will be truly an inspiring evening, to



Rabbi Chuni and Oryeh Vogel

inspire each person to do, and to be one thing more. No mitzvah lives in a vacuum, one mitzvah always brings another mitzvah. People have been touched by Chabad, what they are doing now as leaders because of their connection with Chabad. For instance, a

student of ours now hosts 50 plus students for dinner each shabbat, a feat she does all by herself, she will speak at the celebration.

There are activities and programs able to bring experiential Judaism and make it one's own in

Continued on page 51

Sharabi To Entertain At Chabad Celebration

Yoel Sharabi, a native Sabra, has captivated his audiences with his wide repertoire and his dynamic style.

He is a master of Modern Israeli, Classic Yemenite, and Popular Chassidic melodies. Yoel delivers his songs in a variety of languages and styles. His charisma brings an excitement to his music that is hard to contain.

In concert halls and on stages throughout the world, Yoel's performances have brought an enthusiasm that is unparalleled.

Along with his singing, Yoel is an accomplished musician. He is a skilled guitarist and can hammer out an intricate tune on the Dumbek. Yoel is most widely known for his simultaneous playing of two flutes in perfect harmony, which has been called "magical."

Yoel Sharabi reaches out and enralls his audience with his unique combination of musicianship and stage presence to provide ... "THE ULTIMATE IN JEWISH ENTERTAINMENT."



The Golden Castle

Diner & Restaurant

Authentic Jersey Style Diner

OPEN 24 HOURS!

Breakfast served at all times!
Starting at \$1.99

Lunch Special starting at \$3.99
Dinner Special starting at \$7.95
Early Bird Special 3-5:30 P.M. Starting at \$6.25

Happy Rosh Hashanah
to all of our Friends and Customers

THINK OF US FOR BREAK THE FAST

2722 Concord Pike (formerly Kenny Rogers Roaster) 478-7701

Wilmington's Only Middle Eastern Restaurant



Olive Tree
Mediterranean Gourmet

- Falafel Sandwich
- Chicken Fajita Pita
- Shish Kabab
- Hummus Pita
- Baba Ghanouj

"Delicious, Nutritious Low-Fat Items."

whole stuffed lambs with trimmings \$250.

On 7th Street between Market & King, Wilm.
302-777-1120
fax 302-777-1121

Specializing In Middle Eastern Cuisine

HAPPY NEW YEAR WISHES to our Friends and Patrons

Ladies: Don't Miss Male Belly Dancers- 1st & 3rd Saturday Of Every Month



Female Belly Dancers- Every Friday, Saturday And Sunday Night

An Exotic Evening Of Traditional Moroccan Cuisine & Entertainment



NIGHTLY DINNERS MOROCCAN STYLE

Moroccan Salad Platter
Combination Of Cucumber, Tomato, Sweet Pepper Salad, Carrot Salad & Eggplant Salad, w/ Harira (Lentil Soup)

Bastilla
Flie Dough Stuffed With Chicken, Eggs, Cinnamon, Sugar & Almonds

Chicken With Lemon & Olives, or Chicken With Hot Sauce & Cumin, or Rabbit With Prunes

Beef Or Lamb Shish Kabob, or Lamb With Honey & Almonds

Couscous
Scorpius With Vegetables, Raisins & Chick Peas

FRESH FRUIT

BAKLAWA (Mint Tea Included)

7-COURSE DINNER
REG. PRICE \$90* PER PERSON
Alcoholic Beverages Not Included

FOR THE VEGETARIAN

Moroccan Salad Platter
Combination Of Cucumber, Tomato, Sweet Pepper Salad, Carrot Salad & Eggplant Salad, w/ Harira (Lentil Soup)

Bastilla
Flie Dough Stuffed With Eggs, Cinnamon, Sugar & Almonds

Spinach Pie
Light Pastry Stuffed with Spinach, Onions and Spices

Grape Leaves
6 Tender Leaves Stuffed with Rice, Parsley and Onions

Seafood, Moroccan Style, or Lentils with Cracked Wheat



Casablanca
Moroccan Restaurant

**4010 DUPONT HIGHWAY
NEW CASTLE • 652-5344**

Reservations Suggested
Open Daily 5:30PM-1:30AM
All Major Credit Cards Accepted

FEATURE

New Jersey Teen Wins Olympiyeda

A 15-year-old high school sophomore from Livingston, New Jersey has become the first American to win first prize in the Olympiyeda - the international science competition sponsored by the Israel National Museum of Science. The contest attracts gifted youngsters from North America, Great Britain, Australia and Israel.

Jeremy Medow, who attends Livingston High School, received the contest's top award of \$2,000 for beating out seven other youngsters in the competition's finals, which was televised throughout Israel. The runners-up were two Israeli teens - Shahar Abin of Holon, who won the \$1,000 second prize, and Nir Dreiman of Ra'anana, who received \$500 as third prize winner. The remaining five finalists were each given a \$200 award.

Jeremy, the top scorer, is a modest youngster who loves to read advanced math and science books and articles. He is a skilled com-

puter programmer, working in three programming languages. He confesses that he is still unsure about what his college major will be but adds, "I know that it will definitely be related to one of my current pursuits." Jeremy is currently trying to choose from among astrophysics, theoretical physics, applied mathematics and computer science.

In addition to academics, he enjoys biking and music. He is a member of his school's chorus and says he enjoys performing. Jeremy's father, Howard Medow, is a sales executive. His mother, Marion, is a bookkeeper, who gives much of her spare time to volunteer work. According to Jeremy's parents and friends, he is an intense but happy and outgoing youngster with an excellent sense of humor. The Olympiyeda represented his second visit to Israel, a country he finds "beautiful, both physically and spiritually."

Defined by its officials as an

"Olympics of the Mind," the Olympiyeda contest is highly acclaimed for its role in encouraging young people to take up science and technology careers.

During the televised championship round, viewers across Israel crowded around TV sets as the eight youthful finalists, selected from 50 semi-finalists representing Israel, the United States, Canada, England and Australia, waged a fierce battle to win the coveted contest.

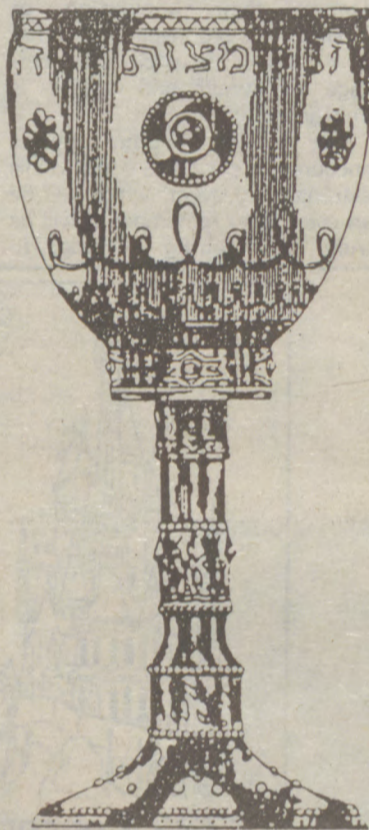
Jeremy and the other seven Olympiyeda finalists spent months

preparing for the televised competition. They were the last stage survivors of an elimination process that saw 50 semi-finalists from Israel and abroad selected from hundreds of original applicants through a rigorous series of preliminary tests. The semi-finalists were given an all-expense-paid three-week stay at a Science Summer Camp under the auspices of the Israel National Museum of Science in Haifa, where they vied to be among the eight finalists in the televised closing round.

The founder of the Olympiyeda is Dr. Zvi Dori, professor of chemistry at Technion University, who also founded the Israel National

Museum of Science. A principal objective of the museum and the Olympiyeda, is to encourage youthful interest in science and technology and promote science as a career goal. The competition also provides an opportunity for non-Israeli youngsters to learn at first hand about Israel and make friends with Israelis of their own age who hold similar interests in science.

Judith R. Golub, the director of American Friends of the Israel National Museum of Science, notes that the competition is continuing to expand and eventually is expected to accept applicants from additional countries throughout the world.



WALKER MUFFLER

Mobil

EXHAUST SYSTEM SPECIALIST
ALIGNMENT SPECIALIST

**NEWPORT
AUTO CENTER**
Certified Auto Technicians

MIKE BERGER (302) 998-2757
307 W. Newport Pike, Newport, Delaware 19804
Happy New Year

OIL CHANGE LUBE & FILTER \$18 ⁹⁵	\$10⁰⁰ OFF ANY TUNE-UP OR BRAKE JOB
Includes up to 5 qts. chassis lube & check all fluids	May not be combined with any other offer

**HAPPY
HOLIDAYS**

UNIGLOBE

RED CARPET TRAVEL AGENCY, INC.

413 BRANMAR PLAZA, WILMINGTON, DELAWARE 19810 • (302) 475-1220

Northeast Body Shop
WE REPAIR ALL MAKES OF CARS

- ★ Corvette & Fiber Glass
- ★ Insurance Work
- ★ Foreign & Domestic
- ★ Heavy Truck Repair

2510 Northeast Boulevard, Wilmington
Telephone (302) 762-0100

BAYSHORE

BUY, LEASE OR RENT!

1998 FORD EXPLORER

WE SPECIALIZE IN COMMERCIAL FORD AND MITSUBISHI TRUCKS!

Call Sandye or Jerry Turnauer for personal service.

SALES HOURS:
Mon.-Fri. 7:30am-9pm; Sat. 7:30am-5pm

SERVICE HOURS:
Mon.-Fri. 7am-MIDNIGHT; Sat. 7:30am-4pm

Route 13 & I-495, New Castle, DE
(302) 656-3160
<http://www.bayshore-ford.com>

**L'SHANA TOVA
LIGHTING INNOVATIONS**

Gross

LIGHTING CENTER
SINCE 1919

Cutting edge residential & commercial lighting design! Servicing designers & contractors from layout to installation.

For a consultation at home, job side or in store call Phil Gross for an appointment 302-563-5700.

Lighting Design, Repairs, Delivery & Installation Available.

FIND A LOWER PRICE AND WE'LL BEAT IT! LARGEST SELECTION, LOWEST PRICES, GUARANTEED! NO SALES TAX

Mon.-Fri. 9-6 • Wed. til 8 • Sat. til 5 • Other Hours by Appt.
4th & Orange • Minutes Off I-95
Plenty of Parking

(302)655-5561
1-888-GO-GROSS

A HAPPY NEW YEAR FROM

Firestone MasterCare

SERVICE CENTERS

MasterCare is a registered trademark of Bridgestone/Firestone, Inc. Available only where you see the MasterCare sign.

3920 CONCORD PIKE WILMINGTON, DE 19803 (302) 478-0551

RABBI WRITES

By Rabbi

DAVID BARUCH KAPLAN

One of the most moving lines in the High Holy Day liturgy is the end of Avinu Malkenu. "Our Father, our King, be gracious and answer us although we are without merit; be charitable and loving with us and save us." There are a number of ideas that this prayer suggests. It does not say, "My Father, My King," but, "Our Father, Our King." It is the case for most Jewish prayer that it is written in the we not me. There is a strong communal aspect to Jewish tradition. We do not say all of the prayers unless we have a minyan.

The prayer continues by asking God to be gracious and to answer our prayer. We want to know in some fashion that these words we utter are not a complete waste. Although in a few days we will read Kohelet saying that all is vanity, our hope during the days of awe is that our words are not meaningless. The prayer explains that this will happen only if God is gracious to us. We ask God's help, not because we are wonderful and have earned the right to demand such action from God. We do not approach God because of our worthiness. Rather, we are approaching God and pleading for mercy. Be charitable with us and save us.

I wonder how many of us think these words are meaningful? If they are significant, would they be worth trying to live by them. So often in life it seems that people live lives based on principles that

are just the opposite. Shortly before writing this as I drove my car, I watched a driver honk at pedestrian in a crosswalk, because the student had the audacity to be where the driver was going. I watched people running red lights, cutting off others in traffic, and tailgating. I also observed someone letting a door shut in another person's face. I heard the rudeness of a customer to a salesperson because he could not find the item for which he was looking.

I think many of us are at times impatient or in a hurry. There are moments when most of us act inappropriately. Though not proper, all of us make mistakes. What concerns me more than the mistakes we make are what appears to be the attitude of some people when they make the mistakes. It is as though they believe that God created the world only for them and that everyone else is a necessary evil to be tolerated. It seems that some folks believe that we are here only to serve them. When a society begins to act that way, we have an increasing amount of what is termed road rage, even when we are not on the road.

Avinu Malkenu should remind us that even if we do not exhibit such anger as road rage, we must be careful not to think we have all the answers. Sometimes, for instance, when we are at a meeting, we have very strong opinions about a subject. It is not wrong to have definite ideas. But we are capable of acting in such a way that we give the

appearance that we are intransigent. It may appear to others that we think we are the only ones capable of intelligent thought, that anyone who does not agree with us must be a fool.

It would appear that to truly say, "Our Father, Our King," we must also be able to say it with some humility. We must remember that although at times we do some very nice things, in the final analysis, compared to God, we are without merit. If we would like God to judge us with charity and love, should we not expect that we should judge others with charity and love. We have no right to ask for that which we are not willing to give.

My prayer for all of us is that we are able to strive to really believe the above prayer and to live it. In so living, may we help to strengthen our individual synagogues and organizations, as well as the greater Jewish community in Delaware. May this be for all a happy, healthy, sweet and meaningful year.



The Wall That Was Never Used

Student volunteers from the University of Michigan, Ann Arbor, working on a section of 1st century wall uncovered by Hebrew University of Jerusalem archaeologists in Israel.

At Sanford School

**NO
TALENT
LIES
LATENT**

Open House
Sunday,
October 25, 1998
2-4 p.m.



**Sanford
SCHOOL**

No Talent Lies Latent

Jr. Kindergarten to Grade 12

P.O. Box 888 • Hockessin, DE 19707

302-239-5263

fax: 302-239-1912

**Louis
Grade 1**

*Dreams of hitting
the game-winning home run
for Sanford's varsity
baseball team.*

*Shakes, rattles and rolls with the
band's percussion section during
the Grandparents' Day concert.*

*Shares his love for Trixie
with his classmates during
Show and Tell time.*



OPINION

Reflections On The Holidays...Or Calendar Angst

By JOEL F. GLAZIER

Over 10 years ago in his book, *Skullcaps and Switchblades*, David Lazerson reflected on his first teaching job in Buffalo, NY. "Right after I was hired...I made the mistake of looking at the calendar. It was a mistake because I had to live with the underlying feeling that I would be fired within my first six weeks on the job. The High Holidays, you see, occurred very early that particular school year [and] they all happened to fall in the middle of the week. I'd have to take off two days for *Rosh Hashanah*, one day for *Yom Kippur*..."

I do not think looking at the calendar could be called a mistake. However, one may wonder if Delaware in 1998 still mistakenly maintains a system under which its public school teachers who must be away from work on these holidays are required to use sick days. A check of nearby states, even in the most rural districts, finds a remarkable number that allow non-Christian teachers to freely celebrate up to 3 days a year without penalty. (Of course this does not include the many districts which close on major holidays as a consideration of its Jewish students or teachers.)

Some readers may already be thinking "well that's the way it is,"

or "stop whining, it happens in other jobs, too." However, if one puts aside their prejudgements there are compelling reasons why this state of affairs should be changed. Jewish adults who have chosen careers in the public education system teach the future generation about fairness, religious freedom and non-discrimination. However, these same teachers in Delaware have faced financial penalties or perhaps in some cases their jobs, for daring to observe, in synagogue, more than 3 religious holidays a year. Obviously this problem has caused a similar dilemma for many non-Christian teachers, who are not allowed to work on Christmas or Good Friday, but must use accumulated sick time for *Rosh Hashanah*, *Yom Kippur* or other holidays that may fall on a school day.

Ms. E, recently retired in Delaware after teaching for 30 years. As Delaware statutes permit, accumulated unused sick leave is paid to a retiree. Ms. E. had accumulated many unused sick days from the allowable 10 days per year. Her *only* absences were for the Jewish Holidays when she felt she had to be in synagogue. Her penalty for observing her religion was the resulting fewer unused sick day accumulation. She even remembers some years when per-

fect attendance gold pens were awarded, she could not be included since *Yom Kippur* and *Rosh Hashanah* were school days those years.

Teachers often retire with some unused days to be paid at the end of a hard career. If over the required 30 year career of a public school teacher in Delaware, days are not used, the lump sum given at retirement can sometimes be a rather substantial amount of earned compensation. If a Jewish teacher has used between 1 and 3 sick days a year for the High Holidays, that translates into a loss of pay at retirement of between 30 and 90 days. Observant Christians always seem to have days off for Christmas, Good Friday and of course Easter Sunday. No use of sick days there! Where does equal treatment fit in here?

Mr. C, a Jewish teacher from Kent County commented, "I have always been angry that I must use my days for my holidays when Christians are able to celebrate theirs without this burden." Ms. L, a teacher in Delaware says, "It's unconstitutional really. I, of course, would be willing to work on Christmas but am not allowed." And Mr. G, a recent transfer from Pennsylvania suggested, "Some sort of comp time would be an attempt to equalize things—but

that suggestion falls on deaf ears."

Deaf ears may be clearing a bit in Delaware. During the last Legislative session, Rep. Oberle and Sen. Reed introduced a bill to amend Title 14 of The Delaware Code relating to Employee Absences. HB 105 reads simply, "These absences [3 calendar days per year for the observance of recognized religious holidays] shall be in addition to other leaves granted the employee." In plain English, the 3 days in which public employees can say their absence is due to religious observance, will be in addition to the 10 per year allowed

for sick leave.

This bill stayed in Committee. DSEA, the teacher's union, supported the bill. Perhaps if these 3 days of no penalty were part of our state law, Jewish public school teachers in Delaware would no longer have to reflect on the "mistake" of looking at a school year calendar. This time of year could be better used for other kinds of reflection.

Shanah Tovah.

(Joel Glazier has been a public school teacher in Delaware for 23 years.)



**Best wishes to all for a
Happy & Healthy New Year!**



from
FOX VALLEY
SUPER

Thriftway

Route 13 and Lea Boulevard, Wilmington
OPEN DAILY: 7AM - 11 PM Sunday 7AM - 9 PM
302-761-9620

NATIONAL • INTERNATIONAL

High Holy Day Revolution

By KAREN SANDER

There's a revolution happening in Russia right now, a revolution that does not involve Bolsheviks, Communists or the overthrow of the Tsar. It doesn't even have anything to do with the value of the ruble or the cost of a loaf of bread. This revolution is about young Jews revolting against the atheist and anti-religious doctrine on which they were raised and reclaiming the High Holidays as their own.

This revolution began in Moscow three years ago when Rabbi Eugene Weiner, the American Jewish Joint Distribution Committee's (JDC) Director of Special Projects in the former Soviet Union, organized highly successful High Holiday services for students. The first Rosh Hashanah services in 1996 drew 200 students; last year more than 500 lined up to get a seat; and this year over 800 students are expected to participate. The holiday services quickly outgrew a small room in Moscow's main synagogue and this year will be housed in a large auditorium in the Radisson Hotel. The enthusiasm has spread beyond Moscow.

This year, for the first time, university students in 18 cities from Tashkent to Tbilisi will lead High

Holiday services for their peers. Weiner first organized the student holiday services in 1996 against the advice of many who thought students wouldn't show up. While JDC and other Jewish organizations are working to return Jewish life to the more than 1 million Jews remaining in the former Soviet Union, the efforts have focused more on the cultural and intellectual side of Jewish life, less on the spiritual.

"The conventional wisdom is that after years and years of Communism, religion does not speak to former Soviet Jews," explained Weiner, "Yet, the Russian soul is very spiritual, and I couldn't accept that they wouldn't be interested in Judaism." Colleagues still joke with Weiner that the students showed up the first year thinking that it was a New Year's Party with vodka and champagne.

What draws these young Russians to express the spiritual and more traditional side of Jewish life? Like most things in Russia the answer is complicated. Jonathan Porath, JDC's Director of Academic Programs, explained one side. "The kids are revolting by holding these services. It's not like they grew up accompanying their parents and grandparents to

services. We are now seeing a positive reaction by young people to something their parents rejected."

The success of the services is due in large part to the contagious enthusiasm of Peter Geffen, the founder of the Heschel School in New York City, who has flown to Moscow each year to lead the services. "For 90% of the students who attended the first year this Rosh Hashanah stuff was from the moon. These were young people whose families had been assimilated for generations, but they had a desire to ask questions and to look for something that had been closed off to them," Geffen explained.

Both Geffen and Weiner have been active forces in the revitalization of New York City's popular B'nai Jeshurun synagogue which attracts crowds of young people every Shabbat. In Moscow they are using many of the same lively songs, prayers and interactive spirit that brought jaded young Manhattanites back into the synagogue.

"One is no longer ashamed to be Jewish. Young Muscovites are actually proud of it. They are showing that it's possible for young people to be very cultured and educated and also enjoy religious services," explained Yvgenia Mikhaolova, the director of the Moscow Hillel which

now organizes the Moscow student High Holiday services with the support of JDC.

The students have come a long way in their knowledge and comfort level with the High Holiday liturgy. Olga, a young Russian woman who attended the services the first year, had never celebrated a Jewish holiday in her life. "I wanted to see what it was like to celebrate Rosh Hashanah. I particularly enjoyed singing all the songs and prayers in Hebrew." Since then Olga and nine more of her peers have organized a student choir which was busy rehearsing for months in preparation for this year's service at the Radisson Hotel. With the success in Moscow and growing Jewish interest throughout the former Soviet Union, JDC and Hillel thought it was time to bring the student High Holiday services nationwide. In late August, 150 students from 18 communities traveled to Moscow to attend an intensive eight-day High Holiday "University". "We developed a model service with a special approach to reach out to young people," said Yossi Goldman, an Israeli who is the co-founder of Hillel in the former Soviet Union.

"The model service includes key prayers, Hasidic stories, the Torah

service, the blowing of the Shofar and more. We taught the students at the seminar how to lead services and also prepared an audio tape for them to practice with when they get home."

After attending the High Holiday "University," students from Kiev will not only lead celebrations for other students, but they will also reach out to the elderly in their community by leading Rosh Hashanah services at the Hessed Center, the JDC sponsored Jewish welfare center for the elderly. For those Jewish elderly who are too frail to leave their homes, the young people will make Rosh Hashanah house calls, bringing holiday foods and leading a mini-celebration in their homes.

JDC's work is also helping Jews in other parts of the world to celebrate the new year. In Zagreb, Croatia Rabbi Kotel Dadon, the first full-time rabbi since 1943, will inaugurate his new post by leading High Holiday services reaching out to the 2,000 Jews in Croatia. Adina Lakser, a recent graduate of Brandeis University and a JDC Jewish Service Corps volunteer, has just arrived in Bombay, India. There, in addition to helping with the High Holiday celebrations, she

Continued on page 25

Reservations Suggested 302-645-0420

KUPCHICK'S



Have a Holiday Affair
with
"Simply, The Best."

We welcome private gatherings of any nature for lunch or dinner and "Distinguish Ourselves by Catering to Your Needs"

CONTINENTAL CUISINE - VICTORIAN AMBIANCE

Specializing in the Freshest of seafoods & Certified Angus® Beef
Dinner 5pm Nightly - Year Round
Early Bird Discount if Seated Before 6PM

ON THE BEACH IN LEWES, DE



SHOP RITE of
Brandywine Commons
And Concord Pike

(Rte. 202)

Wishes you a

HAPPY

ROSH

HASHANAH

MARK MCGWIRE & THE JEWS

By Rabbi MICHAEL FESHBACH

Temple Beth Am
Williamsville, New York

So Mark McGwire broke Roger Maris' record. Couldn't he have waited? I would much rather have had some suspense... leading up to the High Holy Days. The question in my mind of late has been: which would come first... the breaking of the record...or my Erev Rosh

Hashanah sermon about baseball? Oh, well. You can't time everything perfectly. Which, in fact, is the point I want to make anyway.

Mark McGwire broke the record. There is, of course, an inevitable additional question. This unfolding story, this chase and race, this pursuit of the highest number of home runs in a single season: is it good for the Jews?

Now, I live in Buffalo. For most

of us here, we have had to follow the Home Run chase through the daily paper. Neither Sosa nor McGwire have been to our city. For we are, in this sport, a minor league town. And minor league ball poses some challenges all its own.

I am looking forward to finally getting to my first Buffalo Bisons game, for I hear that the stadium is terrific, the team is good, the game is fun. But I still remember the first

minor league baseball game I ever attended. I was happily watching the crowds and enjoying the sun and looking for hot dogs without pork, when I noticed the first dropped ball. Then there was a second. And a third. And so on.

I left after five innings that summer day. Between the two teams, there had already been *nine errors*.

Now, I prefer football to baseball. I find baseball slow. And I was, as a youngster, traumatized when the Washington Senators just picked up and left town.

And yet, there is something profound about baseball that is not true of football, nor of any other sport that I can think of. One of the

former commissioners of baseball, Frances Vincent Jr., best expressed the lesson to be learned from this sport when he said:

"Baseball teaches us, or has taught most of us, how to deal with failure. We learn at a very young age that failure is the norm in baseball and, precisely because we have failed, we hold in high regard those who fail less often — those who hit safely in one out of three chances and become star players. I also find it fascinating that baseball, alone in sport, considers errors to be part of the game, part of its rigorous truth."

Errors are part of the game. Failure is common to us all.
Continued on page 49

Tradition Tradition

Hamishe Cooking
From Matzo Ball Soup To Honey Cake

Some Selections
Israeli or regular Challah
Matzo Ball Soup
Gefilte Fish, Chopped Liver
Bubby's Stuffed Cabbage
Roasted Chicken or Turkey
Mr. B's Beef Brisket, Gravy
Sweet Kugel, Tzimis
Fresh Vegetables
Honey Cake
Rugalach

Break the Fast

Smoked Fish Platters, Fresh Bagels, Kugels and more



Call Today!
302 658-8571
Ask for
Linda Seidenstat or Laura Pauls

Free Delivery
on orders of \$100 or more within our delivery area.

Mr. B's Catering is a division of Take-A-Break, Inc.

L'SHANA TOVA



HAPPY NEW YEAR WISHES for PEACE, HEALTH and JOY

GENUARDI'S FAMILY MARKETS

2 MILES ABOVE THE STATE LINE

GLEN EAGLE SQUARE

Route 202 & Ridge Rd., Chadds Ford

OPEN 6 AM TIL MIDNIGHT MON THRU SAT. • SUN 6-10 PM

GILPIN HALL

Adult Day Program

1101 Gilpin Avenue, Wilmington

302-654-4486

- Extended Hours -- 7 a.m. to 6 p.m.
- Flexible Half-day Options
- One Block from I-95 Minutes from Downtown Wilmington
- Easy Drop-off • No Parking Necessary

Nursing Services, Therapeutic Activities
Special Alzheimer's Programming

Happy New Year

PROVIDING QUALITY CARE SINCE 1824

Best Wishes for a Happy New Year from the Taub Family



WHY NOT INDULGE?
Try the Best Water in Town

41-D Germay Dr.
Germay Industrial Park
Wilmington, DE
654-3310



100% Pure Mountain Spring Water

SYNAGOGUE LIFE

United Synagogue Issues New Prayer Book

Just in time for the Jewish High Holy Days, The United Synagogue of Conservative Judaism and The Rabbinical Assembly – the congregational and rabbinic arms of the Conservative Jewish Movement – have published a new edition of the Movement's prayer book, *Siddur Sim Shalom*.

The publication – which was heralded today with the sounding of a *shofar*, the ram's horn blown to mark Rosh Hashanah, the Jewish New Year, during a program at the United Synagogue's Manhattan headquarters – marks the first time the book has been revised since it was first issued 13 years ago.

The 13 years between editions is symbolic because 13 is the age for *Bnai Mitzvah*, the "coming-of-age" ceremonies for Jewish children, according to Stephen S. Wolnek, president of the United Synagogue. "In essence, *Siddur Sim Shalom* has come of age. From gender-sensitive language to a section on *Shabbat* and holiday home ritual, and a new streamlined format, this volume strengthens the Conservative Movement's traditional commitment to prayer while responding to the realities of modern times," he said.

Added Rabbi Seymour L. Essrog, the Rabbinical Assembly's president, "We are thrilled with the long-awaited revised edition of *Siddur Sim Shalom*. The editorial committee, under the leadership of Rabbi Leonard Cahan (a Potomac, MD pulpit rabbi), worked for seven years to produce this prayer book. "We listened to our congregants and our rabbis. We responded by re-examining the meanings and translating many of the classic texts, adding interpretive comments and new readings, changing the format of the pages to achieve greater clarity, and including more transliterations of the Hebrew prayers."

In addition to the gender-sensitive language in prayers, home ritual section, and new format, the book's innovations include: liturgical works celebrating the existence of the State of Israel; readings for Holocaust commemoration; brief commentaries on prayers throughout the book; new responsive readings, and an expanded supplementary readings section, which includes works by both rabbinic

scholars and contemporary Jewish thinkers and poets.

The format of the new book – which was pilot-tested in synagogues across North America – includes larger type and page numbers, facing pages for Hebrew prayers and their English translations, and increased use of transliteration. One of the most frequent comments on the first edition was that it was too large. As a result, the new book is split into two different volumes: one for *Shabbat* and *Holidays* and one for *Weekday* services. The latter will be published shortly.

As regards to the gender-sensitive language, the book adds the names of the biblical Matriarchs – Sarah, Rebecca, Rachel, and Leah – to those of the Patriarchs Abraham, Isaac, and Jacob in the *Amidah*, the central devotional prayer of each service. Moreover, the book excludes words in prayers implying masculine imagery, such as Lord, Father, and King. In their place are more "neutral" words in phrases, i.e. "King of the Universe" is changed to "Sovereign of the Universe," and "God Our Father" has been replaced by "God Our Guardian."

In addition, the pronoun "He" is only used when consistent with the literary and traditional criteria established by the publication committee. In most places, "He" has been replaced by "God" or "Adonai," the Hebrew word for God.

In deciding to include the names of the Matriarchs in the opening passages of the *Amidah*, the book does not actually add the Hebrew word *Emotainu* for Matriarchs, explained Rabbi Leonard Cahan, chairman of the publication committee and spiritual leader of Congregation Har Shalom in Potomac, MD. Rather, "it is our firm conviction that the correct meaning of the word *Avotainu* is not our Patriarchs, but our Ancestors," he said.

Rabbi Cahan noted that the committee "struggled" with the use of the pronouns "He" and "Him" in describing God. Avoiding the use of all third person pronouns, he explained, was rejected as both incompatible with English grammar rules and style and the sense of the Hebrew text. A second alternative, changing all third person pronouns to the neutral "You," negates a central rabbinic principle, "that we use the second person in describing God's nearness, but revert to the third person to depict God's majesty." The third choice, alternating "He" and "She," was dismissed because it calls attention to the issue of gender, "rather than reaching beyond it to a new level of understanding."

The language of this edition, Rabbi Cahan said, can best be described as "gender-sensitive," rather than "gender-neutral," because the pronoun "He" is used, but only when it was consistent with the literary and traditional criteria the committee had established.

Temple Beth El Cabaret Gala

November 14 is almost here ... plan to be part of the fun as Temple Beth El's Cabaret Gala celebrates the myriad contributions made by Jews to the performing arts in America. Come prepared to remember and enjoy as Leanne Acero and Jennifer Zinn sing your Broadway favorites ... or to laugh

and learn as songs, music, stories and jokes are woven into a musical tapestry. And come prepared to dance to the music of Lavender. There will be great food and a cash bar. Memories will be made and celebrated at this event.

Directed by Michael Zinn, the Gala will start at 8 p.m. Two hours

of musical cabaret will be followed by dancing till midnight. Don't miss out on this event.

Call the temple office (366-6330) for tickets (donation is \$18 per person) and for any necessary directions. Temple Beth El is at 301 Possum Park Road, near Newark, DE.

—Nine Levels Of Tzedakah—

The 9 levels of Tzedakah (giving charity) according to Maimonides:

1. Giving assistance to someone who has fallen on hard times by presenting a gift or loan, or entering into a partnership with the person, or finding them work, thereby helping that person to become self supporting.
2. Giving assistance in such a way that the giver and recipient are unknown to each other.
3. Donations to community

charities, which should only be done if there is confidence that the charity is administered in an honest, prudent, and efficient fashion.

4. Donations when the donor is aware to whom the charity is being given, but the recipient is unaware of the source.

5. Donations when the recipient is aware of the donor's identity, but the donor still doesn't know the specific identity of the recipient.

6. Donations where each party

knows the other, but the gift is given unasked.

7. Donations where each party knows the other, but the gift is given only after a specific request.

8. Donations where each party knows the other, but the gift is given only after a specific request, and the donor gives less than should be given (but does so willingly).

9. Donations given grudgingly. (Mat. Ani'im. chap. 10)

Get Smart.



The FutureFirst Equity Line—the Smart Way to Finance Your Child's Education.

When it comes to financing your child's education, Delaware First understands you want to play it smart—so we created an equity line that's one for the books. Available for up to 100 percent of the value of your home, the FutureFirst Equity Line is a unique way to cover educational expenses with all of the following advantages.

- For the first five years, you:**
- have the flexibility of an equity line with a low, fixed rate of 7.50% APR;
 - borrow just the money you need whenever you need it;
 - pay interest only on the amount you borrow.

During the next 10 years:

- your credit line converts to a fixed rate 10-year equity loan;
- the interest rate is based upon the 10-year U.S. Treasury rate*;
- you have predictable, affordable monthly payments.

And with FutureFirst, prepayments can be made at any time without penalty.

To apply for the FutureFirst Equity Line, just pick up the phone or come by. You'll have an answer that same day about your loan approval, and there's no application fee. When you apply for FutureFirst, your child won't be the only one getting smarter.

DELAWARE FIRST BANK
People First. Service First. Delaware First.

302-421-9090



A \$25 annual fee will be charged to your account each December. Introductory interest rate is subject to change at any time.

* Interest rate adjusts to the 10-year U.S. Treasury rate plus 250 basis points. The interest rate at adjustment on July 24, 1998 would be 7.98% APR.

FDIC INSURED

Revolution

Continued from page 23

will spend the year working to enrich Jewish educational programming for the 6,000 Indian Jews. The Jewish elderly will not be forgotten this new year in the Baltics. Over 6,000 holiday food packages will be delivered throughout Latvia, Estonia and Lithuania. In Cuba, teenagers will lead the community in Hebrew songs and dances that they learned in the newly-formed Havana Hebrew school. "Celebrating the high holidays is now a tradition in Moscow," says Yvgenia Mikhaolova, Moscow's Hillel Director. It is a tradition that with the help of JDC, Jews all over the world will share this new year.

FEATURE

Kraft Foundation Announces Fall '98 Program

By MARV CYTRON

Stuart B. Young, Chairman of the **Rabbi Jacob Kraft Educational Foundation** recently announced the educational programs for the remainder of 1998. "In keeping with the principle of providing unique and stimulating educational programs for the community, the Kraft Educational Foundation is pleased to bring to Delaware, Howard Fineman, Chief Political Correspondent For Newsweek Magazine and Dr. Judith Hauptman, Professor of Talmud, of The Jewish Theological Seminary of America. These two lectures will complete a year whereby the foundation has provided educational program support for the Delaware Gratz Hebrew

High School, The Beth Shalom Cantor's Concert and a Sunday Brunch Tot Shabbat featuring singer Meir Shimson. "The Foundation furthers Rabbi Kraft's lifelong devotion to learning by funding educational programs to enrich the congregation and the community. Rabbi Jacob Kraft was a man of righteousness, wisdom and love. He was a magnificent spiritual leader of Beth Shalom and the community and through the foundation, Rabbi Kraft's influence continues to be felt by present and future generations," said Mr. Young.

Howard Fineman of **Newsweek** will discuss "Israel and The United States and American

Politics" on **Sunday evening, November 8, 1998 at 7:00 P.M.** Mr. Fineman is a graduate from Colgate (A.B., Phi Beta Kappa), and a recipient of an M.S. in journalism from Columbia and a J.D. from the University of Louisville. His legal education included a year at the Georgetown University Law Center. Mr. Fineman began his journalism career in 1973 at *The Louisville Courier-Journal*, covering environmental issues, industry, and state politics before joining the newspaper's Washington Bureau in 1978. Mr. Fineman joined *Newsweek* in 1980 and is their chief political correspondent, senior editor, and deputy Washington bureau chief. Nationally known as a writer and commentator on politics, Fineman is an NBC News Analyst and provides reports to NBC, MSNBC and CNBC. He has written more than a score of cover stories for *Newsweek* which have included the rise of the religious right, the power of talk radio, race and society, the Clinton campaigns and scandals and the candidacies of numerous politicians. Mr. Fineman has appeared on most major news and public affairs programs and has won or shared numerous journalism awards. He resides in Washington with his wife, Amy L. Nathan, an attorney, and their two children Meridith and Nicholas.

On **Sunday evening, December 6, 1998 at 7:00 P.M.**, **Dr. Judith Rebecca Hauptman**, Professor of Talmud of The Jewish Theological Seminary (JTS) will discuss "Old Texts, New Reading". Dr. Hauptman is a graduate (B.A. Economics) of Barnard College a recipient of a Bachelor of Hebrew Literature in Talmud from the JTS College of Jewish Studies. She has also received her M.A. and Ph.D. in Talmud from the JTS Graduate School. Dr. Hauptman's professional career has been devoted to teaching, lecturing and writing on various aspects of Judaica. Dr. Hauptman has written extensively on issues of Talmudic law and on women's issues in Rabbinic and modern Judaism, which is her special interest. Among her publications are "Images of Women in the Talmud", "Patrilineal Descent—An Examination of the Issue", and "Women in the Conservative Synagogue". Dr. Hauptman is married to Milton Adesnik, Professor of Cell Biology, at the NYU School of Medicine. Together they have three sons.

The Rabbi Jacob Kraft Educational Foundation was established in 1988 in memory of Rabbi Kraft, who served as Rabbi of Congregation of Beth Shalom from 1930-1987. During World War II, he was a Chaplain in the U.S. Armed Forces. The Foundation, which is governed by an independent, rotating Board has provided a diversity of programs for the community. These have included scholars-in-residence, congregational kallahs, education for parents of religious school students, continuing educa-



Rabbi Kraft

tion for teachers, higher education for students and periodic lectures by national and international scholars.

The community is invited to each of these lectures which begin

at 7:00 P.M. and will be held at Congregation Beth Shalom, 1801 Baynard Boulevard, Wilmington. There is no admission fee and for further information please call the synagogue office (302) 654 4462.

cohen
bros

Happy
New Year

4014 N. DuPont Highway
Where Rt. 13 meets I-495
654-9916

Open: Mon-Fri 9-9/Sat 8:30-4:30/Sun 12-5
Cohen Bros Furniture

WITH BEST WISHES
FOR A
HAPPY NEW YEAR



A. PLOENER and SON
510 S. Market Street, Wilmington
655-4418

Sweeney's Bakery

Visit us at our
new location in the
F&N Shopping
Center



HAPPY NEW YEAR
Sweeney's Bakery 2068 Naamans Road
F&N Shopping Center • Call 475-5884



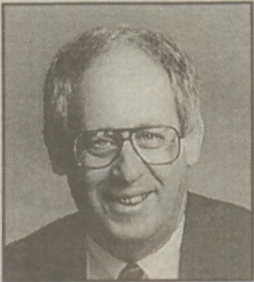
Best Wishes to All
For a Happy New Year

from the
Entire Staff At The
**NEW CASTLE
FARMER'S MARKET
& FLEA MARKET**

Rt. 13 Across From Wilmington Airport
Open FRIDAY & SATURDAY 10-10
SUNDAY 10-6
NEW CASTLE, DE • 328-4101

BUSINESS & PROFESSIONAL

PHILIP BERGER



Weichert "Presidents Club"

Weichert, Realtors

Providing Professional "No Nonsense" Real Estate service to all of New Castle County since 1969.

3302 Concord Pike, Wilmington, DE 19803
Off: 302-478-3800 Res: 302-764-8384



Barbara K. Levy
Realtor

Licensed Broker in DE, PA, MD

"A satisfied client is my #1 priority"

Phone: (302) 529-2626
(302) 475-6786

EMAIL:
BLEVY78108@AOL.COM

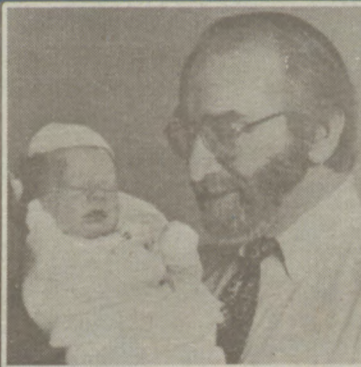


Wilmington Savings Fund Society, FSB

Diane Berger

Residential Mortgage Loan Officer

838 Market Street • Wilmington, Delaware 19899 • (302) 571-6843
(800) 356-8945 • Fax (302) 573-3279 • Pager (302) 431-4752
Home (302) 764-8384



mohel מוהל
joel h. shoulson

I just performed "adam's" bris
I also performed his father's
my father served his grandfather
and great grandfather.

let our proven tradition be yours!
1-800-700-JOEL (5635)
print & video information available

(302) 998-2060

KELMAN CHIROPRACTIC CENTER, P.A.



MICHAEL P. KELMAN, D.C.
3722 Old Capitol Trail
Wilmington, Delaware 19808

Family Practice of Chiropractic

BOYD'S FLOWERS

Where artists bring beauty to bloom



421-2900

824 Market St. Mall
2013 Penna. Ave.



JUDITH B. GILBERT,
Financial Planner

DIAMOND STATE FINANCIAL GROUP

111 Continental Drive Suite 306
P.O. Box 9146
Newark, DE 19714-9146
(302) 366-0366
(800) 366-0661
Web Address: www.dsig.com
Fax: (302) 454-9405
E-Mail: DSFG@msn.com
Securities offered through Ascend Financial Services, Inc.
Member NASD/SIPC, A Registered Investment Advisor

B & B tickettown

322 NINTH ST. PLAZA • WILMINGTON, DE 19801
TELEPHONE: (302) 656-9797 OR (610) 459-3283

Authorized Ticket Agency For the Delaware Valley

- Tickets available for special events at THE SPECTRUM • CORESTATES CENTER EAGLES • FLYERS • 76ers
- Use your MasterCard-Visa-Discover-WSFS for all mail orders

HAPPY NEW YEAR

TERRY & LYNNE SKLAR

Robin Sesan, Ph.D.

Licensed Psychologist

Helping women create balance in their lives
Individual, Group and Couples Therapy

The Brandywine Center, LLC

2500 Grubb Road
Wilmington, DE 19810
(302) 475-1880 #1

**The Best Homes
Deserve
The Best Lighting**



**The Best Place
To Go??**

BRITE-LITE SUPPLY

"Almost Everything in Lighting"

218 S. MARYLAND AVE.
WILMINGTON, DE

(ACROSS FROM 5 POINTS FIRE HALL)

(302) 998-9993

CALL DANIEL MATTES FOR A FREE CONSULTATION

ELLEN S. MEYER
Attorney at Law

**L'Shanah
Toba**

521 WEST STREET
WILMINGTON, DE 19801

(302) 429-0344
TELEFAX (302) 429-8806



Harry David Zutz Insurance, Inc.

- • • • Complete insurance coverage and underwriting facilities for:
 - Business and Personal Insurance
 - Marine • Surety bonds

Committed to Creative Insurance and Risk Management Solutions for More Than 50 Years

PLI Professional Liability Insurance, Inc.
an affiliate of Harry David Zutz Insurance, Inc.

Comprehensive coverage for professionals of all disciplines

300 Delaware Avenue
P.O. Box 2287
Wilmington, DE 19899

(302) 658-8000

Branch Office:
#1 Seething Lane
London, EC3N 4NH
England
Phone: 071-962-2003

We extend our best wishes for the New Year to our friends and clients.



ALBERT EINSTEIN ACADEMY

To You, Our Advertisers
Albert Einstein Academy wishes to extend a sincere thank you. By supporting our 1997-1998 Ad Journal you have enabled us to retain our long-standing commitment to high quality education for our children.

WE THANK YOU!

Silver

Marvin & Diane Blumberg
Howard & Hedy Mintz
Printcrafters, Inc.

Patron

Allied Mental Health
Ciconte, Roseman & Wasserman
Delaware Cardiovascular &
Heart Failure Center
Delco Gastroenterology
Fairfield Inn by Marriott
Cheryl K. Hodge, SAP Consulting
Isaacs & Isaacs Family Dentistry
Peter B. Kaplan Images Inc.
The Mamberg Family
Sarah and Avi Mersky
Miami Water Lilies & Orchids
Mobac, Inc.
Montell North America
Nature's Way
Pulmonary Associates, P.A.
The Reynolds Senior Partner, Inc.
Dr. & Mrs. Marvin Rosenberg
The Schreiber Family
Lisa and Dick Vague
Wilmington Trust

Donor

Advanced Foot & Ankle Center
Airbase Carpet Mart
Atlantic Hydrologic, Inc.
The Centre for Cosmetic Surgery - Delaware
Plastic & Reconstructive Surgery, Inc.
Delaware Radiology Specialists -
St. Francis Hospital
Stuart and Esther Fingerman,
Marvin and Lila Walter
Harris Finkelstein, Ph.D.
The Gold Family
Cindy and Lee Goldstein
Hercules Incorporated
Ikon Office Solutions Document Services
Judaica & Jewelry World - S.T.Y.
In honor of Russell Katz
Kaufman Financial Services, Inc.
KT&D Inc. - Kinnamon, Taylor & Dawes
Ruth and Eli Neipris
New Castle Associates in Podiatry
Prickett, Jones, Elliott, Kristol & Schnee
Primary Care Associates
Myrna Ryder and Jonathan Neipris
Simon Master & Sidlow
Stuart Kingston Jewelers
The Sugarman Family
Susan's Uniforms
Rhonda and Robert Walter
Wolf, Block, Schorr and Solis-Cohn, LLP
Barbara E. Yalisove

Partner

Accurate Air Inc.
In honor of Sarah & Hilde Alexander
American Civil Liberties Union of Delaware
Antonio's Italian Restaurant and
Cocktail Lounge
A.R. Morris Jewelers
Bagels and Donuts
Bayshore Ford
Belfint Lyons & Shuman
BlueCross BlueShield of Delaware
Bristol-Myers Squibb U.S. Pharmaceuticals
Richard Brousell, M.F.T.
Cheap Sleep
Chester County Eye Care Associates
Chiropractic Life Centers
Christiana Bank & Trust Company
Christiana Care Family
Medicine Center, New Castle
In honor of Lucy and Sam Cohen
In honor of Sam Cohen
Continental Jewelers Inc.
Patricia D'Arcy, L.C.S.W.
Delaware Back Pain &
Sports Rehabilitation Center
Delaware Symphony Orchestra
duPont at Riddle
Easter Seals
Echo Works
Ethan Allen, Inc. of Concordville

F. & N. Ticket Agency
Franklin Printers Supply, Co.
George & Lynch
The Gold Family
The Golden Castle Diner & Restaurant
In honor of Lara Ilene Goldstein
David Goodman, D.D.S., P.A.
In honor of Felicia and Mara Goodman
Goorland & Mann, Inc.
Grant & Eisenhofer Attorney at Law
The Grossman Family
Home Budget Center
Honey Kamali Boutique
Indulgence Jewelers
Irvin Simon Photographers
Jack Stape Realtors
In honor of Russell Katz
Lindenmeyr Munroe Paper Merchants
LPE Interiors
The Margules Family
Matt Slap Subaru
National Council of Jewish Women,
Wilmington Section
Network Personnel
Newark Toyota
Oriental Rug Wholesale
Papastavros' Associates Medical Imaging
Paychex
Pediatric Associates, P.A.
Pinemere Camp
Ponte's Shell
Psychiatry Associates
In honor of Lauren Rothschild
Rupper Digital Art
Leonard & Marcia Saran
Schoenberg Memorial Chapels
In honor of Beryl & Oren Schragger
Nancy & Paul Schragger
Sherif Zaki Haute Coiffure
Shoprite of Concord Pike
Smith Barney Inc.
Sound Communications Resource Inc.
Caryl Marcus-Stape & Jeff Stape
Jeff Stape and Caryl Marcus-Stape
The Stemberg Family
James C. Thompson, D.D.S.,
Edward J. Ledden, D.M.D.,
Cynthia S. Russo, D.M.D.
The Warheit Family
Wheat First Butcher Singer

Friend

Action Hardware
Andrew Simoff Horse Transportation, Inc.
Bell's Supply
Beneficial National Bank
Brandywine Flowers
In honor of Mrs. Brock and Hamorah Sarah
Camp Shomria
Chem-Dry of Delaware & Pennsylvania
Memory of Chaire Chew
The Computer Works! Inc.
Compu-Val Investments, Inc.
Congregation Beth Emeth
Copy America
Craft-Way Kitchens, Inc.
Delaware Cadillac & Delaware Mitsubishi
The Flavour of Britain
Gan Israel Day Camp
Giogi Kitchens, Inc.
Dr. Stanley H. Goloskov
In honor of Evan Victor Gonshor
In honor of Benjamin & Daniel Goodman
Gross Lighting Center
Gunnip & Company
Certified Public Accounts
ICI Americas, Inc.
I. Goldberg
Jazzercise with Barbara and Rhonda Kirby
Karate for Kids
Kennett Dental
Kids Kuts
Kirkwood Dodge
Kreston Liquor Mart
Cantor Mark E. Kushner, Certified Mohel
Lexus of Wilmington
Lyons Insurance Agency
Manhattan Bagel Company
In honor of William, Samuel, Elliot
and Andrew Margules
In memory of James Markessinis
Martin Dealerships
Merrill, Lynch & Co.
Mr. B. Catering

New Castle Dental Associates
Nicholas Anthony Salon and Day Spa
Okinawan Karate Do I.O.G.K.T.
Papaleo, Rosen, Chelf & Pinder, P.A.
Patterson Schwartz - Patti Hossain
Pike Creek Dental
Rambo Electric
Rehabilitation Consultants, Inc.
Ristorante Trevi
In honor of Lauren Rothschild
Royal Cleaners
In honor of Beryl & Oren Schragger
Laura Spiegel Schwait, Consultant
Seitz & Sublett, P.A.
Debra & Scott Shlossman
Shure-Line Construction Inc.
The Siegfried Group, LLP
Software Hut Inc.
The Speech Clinic, Inc.
Stoltz Realty Co.
Tupp Signs
Union Park Wilmington Auto Mall
The Wagman Family
Wheat First Butcher Singer
Wilcox & Fetzer, LTD.
Wilmington Neurology Consultants, P.A.
Wing Wah Chinese Restaurant
ZA Business Services, Inc.
Debra R. Zussman, M.D.

Supporter

Action Hardware
Anna Marie's Dance Studio
Artisans Country Store
Fanny J. Berg, M.D.
Bermaine Boutique & Personal Care Salon
Booth's Corner Shoes
Brandywine Cleaners
Brandywine Dance Shoppe
Brandywine Jewelers
Breger Flowers
Brew HaHa!
Bustleton Kosher Meat
Cafe Ole
Cafe Papillon
Calgar Associates
Cameras Etc.
Caputo's American Karate Studio
Carvel Ice Cream Bakery
Thomas F. Celeslo, M.D.
Center for Awareness and
Life Management Skills
Center for Cognitive & Behavior Therapy
Dr. Michael L. Centrella, Jr.
Chesapeake Bagel Bakery
Children's Shoe Boat
China Royal I
Christiana Care Health Services
In honor of Jonathan & Michael Cohn
Coin Gallery of Delaware
Colonial Brandywine Rug Co.
Commonwealth Trust Company
Concord Pet Foods & Supplies
The Concord Shops
Concordville Nissan Sabaru
Cutler Camera
Dental Associates of Brandywine,
Middletown Dental Associates,
Greenville Dental Associates
Designs By Debbie
Diamond Gymnastics Academy Inc.
Dr. Steven E. Diamond &
Pamela Hoffman-Kohd, C.R.N.P.
DiSabatino Chiropractic Centre
The Downard Family
Dragon Inn
Dunbar's Cyclery
Einstein Bros Bagels - Greenville location
Eisen & Associates
Elisa Komis Morris Photographers
Fiarfax Valet
Family Dental Group
Faulkner Delaware
The Fink Family
Charlotte Fischer
Frame Shoppe & Gallery
FunScape
Genuardi's Family Markets
Lynne Z. Gold-Bikin, Attorney
In memory of Albert Goldstein
In honor of Lara Ilene Goldstein
In honor of Evan Gonshor
In honor of Felicia and Mary Goodman
Greeley & Nista Orthodontics
H. Schwartz & Sons

Horty & Horty, P.A.
House of 10,000 Picture Frames
Huntington Learning Center
Cheryld Iorizzo
J. Downend Landscaping Inc.
Jacki's Aerobic Dancing
Jana's Nana
Claire Jacobs
JCC Delaware
Jeffrey Alan Studio
Neil S. Kalin, M.D.
Barry Kayne, D.D.S.
Kelman Chiropractic Center, PA
Kid's Kloset
Lila Kurtz
Maxine L. LaPlace
Learning Express
Loss & Miller, P.A.
Lu Construction Co.
Pam MacDonald
In honor of Pamela Rachel MacDonald
Bruce E. Matthews, D.D.S., P.A.
McDonald's
William "Beet" McKinnon
Anna Melnick
David Melnick
Miller Texaco
The Millman Family
Monarch Muffler & Brake Shop
Morgan's
My World Travel, Inc.
Debbie & Jerome Nachlis
National Discount Cruise Co.
In honor of Colleen Newborn
The New England Insurance and
Investment - Ginger L. Weiss
Old Country Gardens
Peirce Park Group
Pet Village
Progressive Software Computing Inc.
The Prudential, Marie Carr, Realtor
Quality Cut, Inc.
Raymond Dodge
Robin's Rompers
Rockers Unlimited
Russian Ballet Theater
Gary D. Safian, D.D.S.
Salon Carlina's
Sal's Hair Image
SaveWay Pharmacy
Scissor Wizards, Inc.
Paul Seedfelt, Horse Trainer
Sharon B. Sternberg, M.A.
Sherman Bros. Inc.
Sparkle Cleaning Service
St. Francis Family Care, Talleyville
State Farm Insurance Co. -
Christopher J. O'Brien, Agent
Suburban Decorators
Talleyville Travel
Tavola Toscana
Tecot Electric Supply Co., Inc.
Tobacco Village
Dr. Allan S. Tocker
Rabbi Moshe Trager
Dr. Arthur W. Travis
Vincent Village
In honor of Rina & Jeffrey Wagman
Wallace's Glatt Kosher Meats
Ira B. Wallace, M.D.
Weichert Realtors - Bernie Freimark, Broker
Weichert Realtors - Philip Berger
Ronald J. Werrin, M.D.
The Wild Orchid Florist & Designers
Women's Torah Study Group
Woodworks by Bruce
WSFS Bank - Diane Berger
Judy & Howard Zucker
The Zussman Family

Honor Roll Page

Dr. Phyllis E. Chambers
In memory of Nissan A. Finkelstein
Mary's Kountry Kitchen
Super Fresh Food Markets
Bernice & Ralph Tomases
In honor of Carly Rachel Zenker

We apologize for any inadvertent
spelling errors or omissions.



A Most Uncommonly Entertaining Dance Band

Classical to Contemporary,
Big Band to Broadway,
Motown to Top 40 and more . . .
The Right Touch for All Occasions.



610-296-2626

Elegant! Energetic! Exciting!

Let
Us
Entertain
You



THE PLAYHOUSE THEATRE
at the Hotel du Pont

Friday, Oct. 16 thru
Sunday Oct. 25

"ONE OF THE
WHITE-HOT
MOMENTS OF
CONTEMPORARY
THEATRE. A
TOTAL TRIUMPH!"

-Clive Barnes, THE NEW YORK POST



MASTER CLASS

BY TERRENCE McNALLY

TONY AWARD WINNER!
DRAMA DESK AWARD WINNER! • OUTER CRITICS CIRCLE AWARD WINNER!

BEST PLAY

A Subscription Selection/Prices range from \$29 - \$47
AT THE HOTEL DU PONT • DU PONT BUILDING • WILMINGTON, DE 19801
Call (302) 656-4401 or (800) 338-0881

Photo: PhotoFest

✌️ WOW!! ✋
what a party favor
WILD WILD WAX
✋✌️✋✌️✋
HAND SCULPTURES of your hand in wax
The newest, most unique, party favor and entertainment in town
Bar/Bat Mitzvahs, Company parties **1-800-990-0220**

'98-'99 Season



October 9-11

New Work
Vive La France

Black Swan
Swing Bar

Opening Night Gala Party

December 18-27

The Nutcracker

Choreographed by
Robert La Fosse of the
New York City Ballet

February 19-21

Alchemy
Spring Water
Come Dance
With Frank

April 23-25

Pointer Sisters
En Pointe
Le Corsaire
Dying Swan

302-652-5577 or 1-800-37GRAND Russian Ballet Theater

Photo: Dennis Degnan

Caricatures are FUN!!!
Let Caricatures liven up your next Family or Corporate Event!



- Birthday Parties
- Bar/Bat Mitzvahs
- Company Picnics
- Graduation Parties
- Grand Openings
- Holiday Parties
- Post-Prom Parties
- Weddings

Caricatures by Ellen

(215) 722-2453

www.netreach.net/~emzucker/

The Music That Makes You Dance!
**From Blue Moon...
...to Blues Traveler**
without missing a beat!



**BRUCE
FAGAN**
ENSEMBLE

CALL TODAY!
1-800-FAGAN-11
(1-800-324-2611)

email: bfagan@b-f-e.com

HIGH HOLIDAY SERVICES AT HILLEL

SCHEDULE

Rosh Hashanah

Sunday, September 20 at 7 PM
 Monday, September 21 at 9:30 AM
 Tuesday, September 22 at 9:30 AM

Yom Kippur

Kol Nidre - Tuesday, September 29th at 7 PM
 Wednesday, September 30 at 9:30 AM,
 afternoon services will begin at 4:30 PM



FEES

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

STUDENTS	FREE
FACULTY NOT AFFILIATED WITH SYNAGOGUE	\$50
INDIVIDUAL COMMUNITY MEMBER NOT AFFILIATED	\$100
INDIVIDUAL COMMUNITY MEMBER AND FAMILY	\$150

For more information, please call the Hillel Student Center at 453-0479 or email rbshatz@udel.edu.

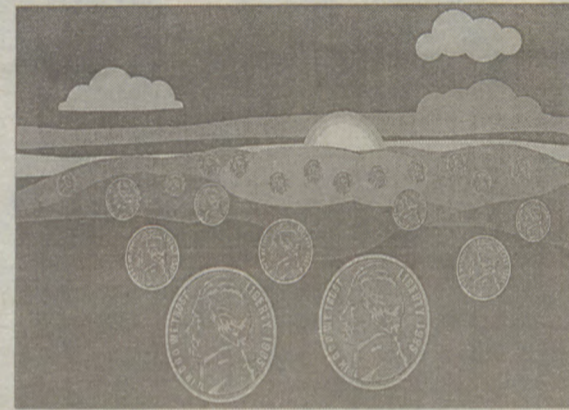
L'Shana Tova U'Metukah

Operation Nickel Grass 25

October 14, 1998



Commemorate Delaware's Historic Role Equipping Israel in the Yom Kippur War



WHEN: Wednesday, October 14, 1998
 WHERE: Dover Sheraton Hotel
 WHAT: Reception & Dinner with Abba Eban, former Israeli Foreign Minister
 COST: \$50 for dinner and reception
 TICKETS: Available through the Jewish Federation of Delaware. Call 427-2100. Tickets are limited for this special VIP event.

Nickel Grass 25 is co-sponsored by the Central Delaware Chamber of Commerce and the Air Force Association. Senators Joseph Biden and William Roth are honorary Co-Chairmen. Governor Tom Carper and Congressman Mike Castle are distinguished guests. Nickel Grass 25 commemorates the 25th anniversary of the United States Air Force



Jewish Federation of Delaware * 100 W. 10th St., Suite 301 * Wilmington DE 19801-1628 * Phone (302) 427-2100
 Fax (302) 427-2438 * E-Mail: Delawarejfd@jon.cjny.org * Web: http://www.shalomdel.org/jfd.htm

K

THE KUTZ HOME

Delaware's Jewish nursing facility dedicated to caring for our elders with the reverence they deserve.

- Medicare and Medicaid certified
- 24-hour skilled nursing care
- Physical rehabilitation services
- Beauty parlor
- Kosher meals and snacks
- Sabbath and holiday services
- Activities programs

ROSH HASHANAH is a very special time of year for you and for our residents.

WE WISH YOU A HAPPY NEW YEAR!

For more information about the Kutz Home, please call Sheila Mensch at (302) 764-7000.

The Milton & Hattie Kutz Home, Inc.
 704 River Road • Wilmington, DE 19809



The Bet Shemesh Bridge, under construction in 1998, links the old city to the rapidly growing new city.

5759 • תשנ"ט

A New Year, A New Bridge

4th Floating Rate Issue (FRI) Bond 6.75%

Current annual interest rate for bonds purchased through October 1998. Bonds purchased in November will receive the December 1 rate.
 Matures: 10 years from issue date. Minimum Subscription: \$5,000 (\$2,500 or \$2,000 for IRAs only).

5th Zero Coupon Bond 6.10%

Effective yield to maturity and current price of \$3,268 for bonds purchased September 15 through October 26, 1998.
 Matures: At \$6,000, ten years from issue date (last day of Sales Period in which subscription is accepted by Fiscal Agent).

7th Development Issue (DI) Bond

Current Income Bond: Annual interest rate is 4.00% per year, payable by check once a year on May 1.
 Savings Bond: Matures at 180% of issue amount, resulting in an effective yield to maturity of approximately 4.00%.
 Matures: 15 years from issue date. Denominations: \$500 and multiples of \$500. Additional Feature: Bonds at least 1 year old may be cashed in Israel, up to \$2,500 a month per person, for Israeli currency, to defray tourist expenses.

Jubilee Issue Bond Series-A: 5.60%

Fixed annual interest rate for bonds purchased September 15 through October 26, 1998. Series A: Matures 5 years from issue date.

Series B: Matures 10 years from issue date. Minimum Subscription \$25,000.

State of Israel \$100 Certificate

Non-interest bearing. Can be cashed in Israel for \$100 in Israeli currency after a minimum of 1 year from issue date. El Al Israel Airlines will accept State of Israel \$100 Certificates that are at least one year old toward the purchase of a round trip flight to Israel, under current provisions. Five Certificates in the same name and held for one year may be exchanged for a Development Issue (DI) Bond. Upon maturity, may be redeemed in the United States for \$100. Matures: 5 years from issue date.

Issues subject to availability



This is not an offering, which can be made only by prospectus. Read it carefully before investing.
 Development Corporation for Israel
 State of Israel Bonds
 100 South Broad Street, Suite 1525
 Philadelphia, PA 19110-1013
 215-561-2663 • 800-752-5671
 www.israelbonds.com

Israel Bonds:
The Tie That Bonds



JCC RECORDER

1998 ~ 5759

Happy New Year From Our Patrons

A

Yvette, Many Thanks!
Love, Mary & Jim

Annette & Bob Aerenson
Happy and Healthy New Year to All.

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

B

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

Bernard & Helen Balick
L' Shana Tova.

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

Sid & Carol Balick
L' Shana Tova.

Irv, Laura, Amanda & Molly Becker
Happy and Healthy New Year to all.

Buddy & Wendy Berger & Family
Wishing a Happy and Healthy New Year to our families and friends.

Martin & Elsa Berger
Happy and Healthy New Year.

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

Alene & Gerry Berkowitz
L' Shana Tova to all.

Dr. Steven & Rabbi Ellen Bernhardt, Jill, Idit, Josh, Elana & Paula
Shana Tovah - A happy, healthy and sweet New Year.

Jody & David Bernstein
L' Shana Tova.

Sara, Hugh, Zachary, Eli & Ari Bleemer
L' Shana Tova.

Helena Brodsky & Andrew Kemp
Wish a year of good health, happiness and peace to our family and friends. L' Shana Tova.

C

Rona & Elana Caplan
Wishing all of our friends good health and joy in the coming year.

Adele & Mark Cohen
L' Shana Tova.

Judith Cohn & Aaron Taslitz
We extend our warmest wishes for a happy and healthy New Year.

Kay & Jim Collins
"Ad Multos Annos To Our Jewish Community"

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

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

Rosi, Richie, Adam & Scott Crosby
Healthy and happy New Year.

D

Lisa, Avi & J.J. Dadone
Wish their family, friends and the entire Jewish community a very positive and healthy year.

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

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

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

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

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

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

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

E

Steven & Miriam Edell & Family
L' Shana Tova.

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

F

Regina & Ed Feldman
A healthy New Year to all.

Barbara, Stuart & Brian Felzer
Wish all of their family and friends a L' Shana Tova for the coming year.

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

Louis & Dorothy Finger
L' Shana Tova.

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

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

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

G

Dr. & Mrs. Andy Gelman, Julie & Rich
Happy and Healthy New Year.

Susan, Stephen & Trevor Gentry
Happy holidays to our friends.

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

Cissie R. Golden & Family
Wishing our friends and family a year of peace and health.

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

Paul & Rita Gottesman
L' Shana Tova.

Dr. & Mrs. Edwin L. Granite
L' Shana Tova to our family and friends.

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



Happy New Year From Our Patrons

G

Scott & Barbara Green; Ivan, Jamie & Paige Nadler;
Arthur & Rochelle Green Tanger
Holiday Greetings.

Ben & Rose Greenberg
L' Shana Tova.

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

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

Suzy & Rabbi Peter Grumbacher
Health, happiness and peace in 5759.

H

Shirley & Howard Handelman
Happy New Year to our family and friends.

Ivy Harlev
May your New Year be filled with good health, love
and happiness for you and your family!

Doris & Albert Heisler
L' Shana Tova.

Doug, Debbie, Matt, Greg & Jake Hershman
L' Shana Tova.

Sara & Irv Hockstein
L' Shana Tova to all our family and friends.

I

Francia & Lawrence Isakoff
L' Shana Tova.

Sheldon & Anita Isakoff
L' Shana Tova.

J

Dr. Lawrence & Anne Jacobs
L' Shana Tova.

Michael, Dayle, Adam & Daniel Joseph
L' Shana Tova.

K

Cheryl & Ken Kamm
Wishing you a year of health and happiness.

Deane & Howard Kattler
L' Shana Tova.

Scott, Staci & Jamie Katz
Wishing our family and friends a happy, healthy New
Year.

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

Shirley & Barry Klassman
A Happy and Healthy New Year.

Mary, Dan, Joshua, Becky & Ben Klein
Extend to all JCC members our sincere hopes for a
healthy and happy New Year.

K

Drs. Joel & Shirley Klein
L' Shana Tova Tikatevu.

Koffler Associates
Happy New Year to our friends and clients.

Sue & Jeff Komins; Deborah Komins, David Ross,
Elisa & Bret Morris
Happy and Healthy New Year.

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

John & Gloria Kramer
L' Shana Tova.

Connie Kreshtool
Shanah Tovah.

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

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

Nancy & Gerald Kronfeld
Happy and Healthy New Year.

L

Joseph Labovsky
Shanah Tovah to family and friends.

The Labowitz Family
L' Shana Tova U'metuka.

Marty, Lisa, Sabrina, Zach & Jodi Lessner
Wish our family and friends a happy and healthy New
Year.

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

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

Hildy, Mark & Halle Levitt
L' Shana Tova.

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

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

Barbara & Richard Longwill
A sweet, blessed and peaceful New Year to family,
friends and the community. L' Shana Tovah Metucka.

Sophie, Michael, Sarah & Hannah Longwill
L' Shana Tova.

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

M

Rabbi & Mrs. Laurence Malinger & Family
A happy and healthy 5759 to all.

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

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

The Margules Family
A happy and healthy New Year to all.

Judy & David Mellen
L' Shana Tova.

Jeff & Cindi Metz & Family
L' Shana Tova.

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

Dr. & Mrs. Ralph S. Milner
We join in wishing a happy, healthy New Year to our
friends in the community.

Doris & Irving Morris
Our hopes for a sweet year.

Karen Morris & Alan Levenson & Family
L' Shana Tova.

Myra & Ralph Moyed
Peace, happiness and love.

N

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

O

Dr. & Mrs. Eric J. Oliet, Stephanie & Lauren
L' Shana Tova.

Milla & Jim Orman, Katie Levine & Michael Havazelet
L' Shana Tovah!

P

Susan Parcels
A happy and healthy New Year to all.

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

Sol, Bev, Aimee & Jacob Peltz
L' Shana Tova Tikatevu V'Tekatemu.

Drs. Ethel & David Platt
A happy and healthy year to all.



Happy New Year From Our Patrons

R

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

Ann & Stanley Rosen
L' Shana Tova.

Leonard & Margaret Rosenbaum
L' Shana Tova.

Joseph & Joan Rosenthal
L' Shana Tova.

Adele & Stan Ross
Happy and healthy New Year to your families from our family.

The Rovine Family
L' Shana Tova.

Bruce & Francesca Rudin
Shana Tova to all our friends and family!

S

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

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

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

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

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

Michael, Pam-Sue & Alex Schwartz
We wish a happy, healthy and prosperous New Year to our family and friends.

Steve & Sandy Schwartz
Happy New Year. Candy By Sandy - Thank you for your patronage. L' Shana Tova.

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

Ellen, Brad & Jared Shapiro
Wish to all a healthy and happy New Year. L' Shana Tova.

Ruth & Bernard Siegel
L' Shana Tova.

Bonnie & Bryan Silberman & Sons
L' Shana Tova.

Sandy, Alan & Andrea Simkins
Wishing all a healthy, happy and prosperous New Year.

Arlene & Richard Sklut
A happy, healthy year to friends and family.

Betty Sloan, Terri, Wayne, Alie, Jenna, Gary & Janice
Happy, healthy and prosperous New Year to our family and friends.

S

Terry & Jack Sokoloff
L' Shana Tova.

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

Linda, Richard, Michael & David Stat
L' Shana Tova.

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

Cantor Norman & Naomi Swerling
Wishing the community a year of peace, joy and harmony.

T

Paul & Felicia Tannenbaum
L' Shana Tova.

Leah, Joel, Harlan & Nicole Tenenbaum
Wish all of our friends of the Jewish community a very happy and healthy New Year.

Norman & Bobbie Tomases
L' Shana Tova to family and friends.

Ralph & Bernice Tomases & Family
Extend best wishes for a happy and healthy New Year to their relatives and friends.

Judy & Bill Topkis
Happy New Year to our friends.

Sadie C. Toumarkine
A happy and healthy New Year.

Gloria Treco & Family
Happy New Year.

Cheryl & Wayne Tucker
L' Shana Tova.

U

Ceci & Hal Ufberg, children and grandchildren
Best wishes for the New Year.

W

Joan Wachstein
L' Shana Tova.

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

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

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

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

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

Dr. Bertram Widder & Diane Levin-Widder
Wishing our friends a happy and healthy New Year.

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

Y

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

Z

Sybil & Leo ZefTel
L' Shana Tova.

Ella, Martin & Ed Zukoff
Best wishes for a healthy, happy New Year!

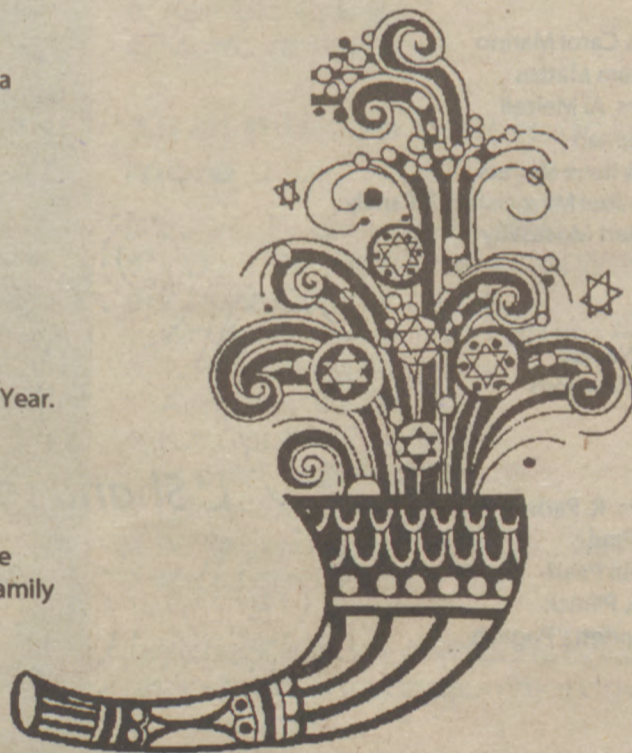
Gladys & Harry D. Zutz
Extend their best wishes for a happy and healthy year.

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

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

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

L' Shana Tova!



Happy New Year From Our Greeters

A

Rosalie & Nardy Ableman
Frances B. Aerenson
Dr. & Mrs. Mart J. Amick
Janice & Joel Antinoph

B

Marvin & Barbara Balick
Ruth & Dave Balick & Family
Dr. & Mrs. Andrew Barnett
Max & Minna Belfor
Sara Berman
Anne Bertman
Seth, Kathy, Adam & Rachel Bloom
Mr. & Mrs. Gerald Blum
Dr. & Mrs. Felix Boffa
Arlene & Warren Bowman & Family
Lena Bronstein
Leonard & Nance Brown
Ruth Bucholtz

C

Eddi & Jim Chaikin
Leon & Betty Chambers
Honey & Irv Chernekoff
H. Ronald Cohen & Kendall Cohen
Fay & Jack Coonin

D

Rosalyn Balick Decktor
Mark Delmerico, Julia & Vanessa
Leonard & Ellin Dwares

E

Bennett & Alice Epstein
Sig & Betty Ettinger
Freda Evans

F

Andrea & Scott Feinman & Family
Nan & Irv Finkle
Shirley Fisch
Sara C. Flanzer
Ray & Morris Freschman
Elaine & Ralph Friedberg
Dr. & Mrs. David S. Furman

G

Molly & Avner Ganz
Pat & Al Gelb
Errol & Ruth Ann Ger
Jodi, Jim, Paul, Daniel & Robin Gevurtz
Sydell & Sy Glassner
Malchie & Morris Glazier
Joe & Phyllis Glick
Sylvia Goldbacher
Mort & Janet Goldberg
Ruth & Bob Golder
Sheila & Perry Goldlust
David & Ida Gostin
Sylvia & Bernard Greenhouse
Constance & Martin Greer
Stephen & Shelly Guzenhauser

H

Lawrence & Marion Hamermesh
Mrs. Samuel Handelman
Sybil & Lewis Harris
Johanna Heimann
Dr. & Mrs. Leonard Hershon
Beatrice & Matthew Hirshout
Cynthia Hochberg
Charles & Arlene Honig
Gordon, Joy, Amy, Dan & Lisa Honig
Debbie & Eric Hutz & Family
Naomi C. Hyde

J

Bert & Florence Jacobs
Jack, Marion & Andrew Jacobs
Alan, Carla, Aaron & Ilana Jaffey

K

Dr. & Mrs. Jonathan Kamen & Family
Dr. & Mrs. Jerome Kay
Christopher & Lori Keane
Judge & Mrs. Charles K. Keil
Adele Kessel
Jo & Al Kessler
Becky King
Dr. & Mrs. Charles Klein
Syd & Arnold Kneitel
Bob, Paula, Jeffrey & Lindsay Kralovec
Mrs. Mary Kravitz
Donald & Carolyn Kreston
Harriet Kruger
Mark, Lori, Aryeh & Danielle Kuller

L

Wilma M. Lang
Myra Lebovitz
William Levin
Robert & Sally Levine
Rick & Sue Levinson
Teddy & Milt Levinson
Barbara Levy
Dr. & Mrs. Leon Levy
Jeffrey, Judith & Liza Lewis
Mark, Karolin, Danielle & Jillian Lipman
Bertram Lubliner
Roberta & Jay Luft

M

Steven & Carol Marino
Ted & Clara Mattes
Mr. & Mrs. Al Meizell
Judy Melman
Harold & Ilene Meyers
Marcy & Joel Mirmelstein & Family
Stan & Bert Mostovoy

N

Lauren Nassau
Ronnie Newborn

P

Dr. & Mrs. R. Pariser
Sidney Paul
Lil & Irwin Pearl
Esther S. Pilnick
Mrs. Henrietta Pogach

R

The Rigrudsky Family
Nina Roffman
Susan B. & Frank Rohrbacher
Mr. & Mrs. Hans Rosenberg
Lillian Rosenthal
Pauline Rosenthal
Asher & Harrie Rubin

S

Nancy & Lionel Sandell
Helen Sayer & Family
Karen Elaine Sayers
Dorine & Ben Scharf
Phyllis & Art Scherer
Phil & Wendy Shlossman & Family
Michelle, Russ & Jared Silberglied
Dana, Michael, Madeline & Caroline Silverman
Dr. & Mrs. Lawrence I. Silverman
Morris M. Simon
Bebe & David Sklut
Ruth I. Sklut
Polina F. Snitkovsky
Saul & Helen Sophrin
Brian & Barbara Spiller
Judy & Sam Spiller
Dennis, Marcy, Emily & Lauren Spivack
Fay Stein
Craig & Sharon Sternberg
David, Judy, Jason, Adam & Michael Stiebel
Isadore & Rhoda Swerlick

T

Stanley & Roe Temple
Paul & Esther Timmeney
Sol & Annette Tobey
Jerry & Sandye Turnauer

W

Ari Wasserman
Mildred Weiner & Family
The Weingartner Family
Judi, Ed & Alex Weinstein
Lynn & Peter Weisbord
Ginger Weiss
Elana Weissberg
Ted & Joan White
Herb & Harriet Wolfson

Z

Gerry & Joe Zelson
Lin & Lance Ziering



OPINION

President Clinton, Forgiveness, And The Jewish Tradition

By ALAN DERSHOWITZ

As I think about sin and forgiveness on the eve of the High Holy Days, my mind inevitably turns to President Clinton's problems. I recall the wonderful Rosh Hashanah service that President and Mrs. Clinton attended with my family on Martha's Vineyard in 1994. The President asked me to explain the meaning of several of the prayers, and to transliterate some words so that he could sing along. He then spoke from the Bimah about his love for the Jewish people and for Israel. I thanked him for having appointed two distinguished justices to the Supreme Court, and I recall his look of surprise, suggesting the religious background of the appointees was not even a factor in his decision. Indeed, he has appointed Jews to positions throughout the government. President Clinton has been as strong a supporter of Jewish causes, Jewish appointments, and the state of Israel as any incumbent in the history of the White House. He has been our friend.

Now our friend has "tzuris" (trouble). He has sinned, acknowledged his sin, sought our forgiveness, and asked our help in remain-

ing in office to complete his term. I intend to give all the help I can, and I urge others to do likewise. Central to our heritage is the concept of "rachmanut" (or, as my grandmother would have said, rachmunis). Yes, we insist on justice, indeed our Bible commands us: "tzedeck, tzedeck-tirdoff" - justice, justice, thou shalt pursue. Our sages asked why the Bible repeats the word justice. One beautiful answer is that there are two kinds of justice: the first demands retaliation; the second permits mercy and encourages forgiveness. In this season of repentance and forgiveness, I urge my friends in the Jewish community to focus on this second meaning.

On the eve of Yom Kippur we will all turn to our neighbors and ask them to forgive us, as we forgive them. The tradition tells us that we must ask three times. If by the third time, we are denied forgiveness, the onus shifts to he who will not forgive.

President Clinton has asked us for forgiveness more than three times. He has not sinned against us, indeed he has been righteous toward us, yet some within the community are withholding forgiveness. I urge you to reconsider.

Several years ago, a great Hassidic sage, who I know but will not name, was told that a public official who had been extremely supportive of Jewish causes, and an otherwise excellent office holder, had committed a sexual sin under Jewish law. He told his Hassidim that although he could never justify the sin, he would nonetheless urge them to support the public official if that official's public actions were otherwise consistent with Jewish values. He pointed to King David as an example of a leader who had committed sexual sins but who was forgiven and went on to greatness.

I am not suggesting the kind of parochialism that my wonderful grandmother always urged. When I would tell her the Brooklyn Dodgers had won, she would respond in her thickly accented Yinglish, "Yeah, but was it good or bad for the Jews?"

President Clinton has not only been good for the Jews, he has not only been good for America, he has been good for the entire world. Were he to be forced out of office, a terrible precedent would be established - a kind of sexual McCarthyism, which was so often directed to Jews during the 40s

and 50s, would be legitimated.

Our delicate system of checks and balances would be damaged if a single prosecutor could force the President out of office by issuing a report detailing his sexual misconduct. Yes, this case is about sex. Whenever efforts have been made to destroy people because of their sexual behavior, it has always been claimed that it is not about sex, but rather "national security," "character," or "honesty." That is what J. Edgar Hoover claimed when he tried to hound Martin Luther King Jr. out of the civil rights movement by taping his adulterous escapades. That is what senator Joe McCarthy claimed when he used sex to extort cooperation from former communists. And that is what Kenneth Starr is claiming as he tries to drive President Clinton from office by issuing a report calculated to cause maximum humiliation of the President.

President Clinton has been humiliated, his family life has been affected, but his ability to govern remains strong. Recently I spent a semester in Israel. During that time I gave several lectures about the Starr-Clinton issue. I did not encounter a single Israeli - from the left, right or center - who want-

ed to see President Clinton removed (even though Vice President Gore is an equally strong supporter of Israel). There are few other issues on which there is so broad a consensus in Israel.

But it is Americans who will decide President Clinton's fate. The vast majority of Americans - of all faiths, races, and backgrounds - approve of President Clinton's job performance and want to see him complete his term. If you agree, as I do, let your elected representatives know that in the forgiving spirit of the season, we want Bill Clinton to continue his important work as our President.

Alan Dershowitz is a Professor at the Harvard Law School, and the author of *The Vanishing American Jew*.



WE'VE GOT MORE WAYS TO STAY FIT AND HAVE FUN THIS FALL ...



A State-of-the-Art Fitness Facility Featuring...

- ✧ Trotter Strength Training Equipment
- ✧ Reebok Body Treks
- ✧ Quinton Treadmills
- ✧ Stairmasters
- ✧ Nordic Track Skiers
- ✧ Three Station Versaclimber
- ✧ Stationary Upright Bikes
- ✧ Recumbent Bikes
- ✧ Rowing Machines
- ✧ Trotter Free Weights
- ✧ Personal Training
- ✧ Fitness & Nutritional Assessments
- ✧ Aerobic Classes
- ✧ Massage Therapy

All of this too and much more...

- ✧ In-Line Hockey Rink - **NEW!**
- ✧ Indoor Climbing Wall - **COMING SOON!**
- ✧ Indoor Swimming Pool
- ✧ Whirlpool, Steam and Sauna Facilities
- ✧ Racquetball Courts
- ✧ Aerobics Studio
- ✧ Full Court Gymnasium
- ✧ Sports Fields and Courts
- ✧ Large Outdoor Pool
- ✧ 50 Foot Long Water Slide - **NEW!**
- ✧ Separate Toddler Pool

Preschool, full-day child care, babysitting, after school care and summer day camp also available.

Free Membership

TRY OUR FACILITIES ABSOLUTELY FREE

Present this coupon for one week's full use of the JCC Fitness Center

Offer Expires: 9/30/98
New Members Only

Save \$100.00

WHEN YOU JOIN THE JCC FITNESS CENTER

Offer Expires: 9/30/98
New members only.

Not applicable to memberships that have expired after March 1, 1998.

HAVE YOU SEEN YOUR CENTER LATELY?

Jewish Community Center
101 Garden of Eden Road
Wilmington, DE 19803

(302) 478-5660

BUBBE'S KITCHEN

—Honey Poppyseed Parfait—

3 egg yolks
2 Tbsps. (1/2 egg), beaten
6 Tbsps. honey
1 cup whipping cream (dairy or pareve)
2 tsps. vanilla
2 Tbsps. poppyseeds
1. In electric mixer, beat egg

yolks and egg, until foamy. Gradually add honey, beating until lemon-colored. In separate bowl, beat whipping cream until soft peaks form. Beat in vanilla. Fold in egg yolk mixture with poppyseeds. Turn into freezer container. Cover and freeze until firm. 2. Spoon into

attractive glasses or dessert dishes.

Makes 8 servings.
Copyright (c) 1995 by the Jewish Homemaker.

For more information, call 1-800-237-2304.

—Date-Walnut Shofar Cookies—

Prep Time: 20 minutes
Bake Time: 35 to 40 minutes
Advance Prep: Cookie may be stored at room temperature up to 2 weeks or frozen.

Here I take a moist date-raisin nut batter and shape it into a gigantic shofar for a fun and symbolic centerpiece.

1 package (8 ounces) pitted dates
1 cup raisins
1/2 cup plus
1/2 cup sugar, divided
1/4 pound (1 stick) pareve margarine, cut into small pieces
1 teaspoon vanilla extract

2 large eggs
2 cups all-purpose flour
1 1/2 teaspoons cinnamon
1/2 teaspoon salt
2 tablespoons orange juice
1 cup chopped walnuts
White decorating icing in tube with writing tip.

Preheat oven to 350 degrees.
Grease or spray a large baking sheet.

To make dough: In a food processor with metal blade, pulse dates, raisins and 1/2 cup sugar until coarsely chopped. Remove to a bowl. Place margarine and 1/2 cup sugar in food processor and process until mixed. Add eggs and process until blended. (The mixture will look curdled.) Add flour, cinnamon, salt and orange juice and process until incorporated.

Pulse in walnuts. Mix together with raisins and dates.

To shape: Remove dough to prepared baking sheet and shape it into a shofar about 17-inches long, 6-inches at thickest point and 2-inches at thinnest point.

To bake: Bake for 35 to 40 minutes or until lightly browned. It will feel soft in the center but will firm up as it cools. Cool completely. (Cookie may be stored covered with foil at room temperature for 3 days or frozen.)

To decorate: Several hours before serving, write L'Shanah Tovah with white decorating icing across shofar.

Makes 16 servings.
From Marlene Sorosky's Fast and Festive Meals for the Jewish Holidays (William Morrow, 1997)

Prune Filled Matzah Balls

4 eggs, separated
2 Tbsps. melted chicken fat or oil
1 Tbsp. water
Dash white pepper
Dash nutmeg
1/2 tsp. salt
1/4 tsp. cream of tartar
1 cup matzah meal
6 pitted prunes

1. In medium bowl, beat egg yolks until thick and lemon-colored. Beat in chicken fat, water, pepper, and nutmeg. In electric mixer, beat egg whites until foamy. Add salt and cream of tartar. Beat

until stiff but not dry.

2. Into egg whites, fold yolks; add matzah meal gradually. Cover and refrigerate 1 hour. Meanwhile, plump prunes in boiling water. Drain and cut in half. Shape batter around a prune half, wetting hands to prevent sticking.

3. Drop matzah balls into a large saucepan of simmering salted water. Cover and cook until matzah balls are tender, about 45 minutes. Remove with slotted spoon. Serve in chicken soup.

Makes 12 balls.

—Banana Tofu Cheesecake—

32 graham crackers
6 Tbsps. sugar
6 Tbsps. melted butter
14-ounce package tofu
13/4 cups small-curd cottage cheese
3 medium bananas
1/2 cup honey
3/4 cup plus 2 Tbsps. all-purpose flour
3 Tbsps. lemon juice
1/2 tsp. banana extract (optional)
1 cup apricot jam
2 Tbsps. brandy
Chocolate frosting (optional)

1. In food processor, place graham crackers; process until crumbs form. Combine with sugar and butter, mixing well. Pat on bottom and 13/4-inches up sides of 9-inch

spring form pan. Bake at 375 for 5 minutes. Cool.

2. In food processor, puree tofu and cottage cheese together. Mash and add 2 ripe bananas, honey, flour, lemon juice, and banana extract (if used). Pour into prepared pan. Bake at 350 for about 35 minutes, or until skewer inserted in center comes out clean.

3. Cool. Remove from pan to serving plate. Slice and arrange remaining banana on top. Heat apricot jam with brandy until liquefied. Press through strainer. Brush glaze over top. Pipe chocolate frosting around base of cheesecake, if desired. Refrigerate 2 hours or more before serving.

Makes 10 to 12 servings.

HONOREE COMMITTEE

Lynne & Brian Abrams
Phyllis & Norman Aeronson
Karen & Steven Ames
Elsa & Martin Berger
Jinx & Gerry Blum
Natalie Bogash
Doris & Stan Budner
Roseanne & Michael Cabelli
Jean & Steve Chamish
Mildred & Herman Cohen
Linda & Steve Cook
Terry & Ernst Dannemann
Betty & Seymour Donner
Yehudis & David Eagle
Miriam & Steven Edell
Joanne & David Epstein
Andi & Howard Eskin
Rona Finkelstein
Leslie & Ed Goldenberg
Sheila & Perry Goldlust
Suzanne & Stuart Grant
Deborah & Jerome Grossman
Louis Hecklin
Clara & Ben Hollander
Linda & Steven Hyatt
Susan & Steve Jonas
Ellen & Garth Koniver
Lera & Yakov Koyfman
Farah & Jacob Lahijani
Rhonda & Neil Lattin
Milcah & Maurice Liebesman

Andrea & Richard Levine
Susan & Louis Levitt
Dana & Roger Levy
Craig Lewis
Vivian & Elias Mamberg
Shelly & Martin Mand
Michelle & David Margules
Adina & Dan Mattes
Rachel & Ron Mersky
Hedy & Howard Mintz
Kate & Bob Pincus
Barbara & Joel Roisman
Sharon & Jordon Rosen
Janet & Alvin Schwartz
Susan & Jeffry Schwartz
Barry Schlecker
Fred Sears
Amalia & Rand Snyderman
Sharon & Craig Sternberg
Connie & Michael Sugarman
Feridah & Fred Tehrani
Leah & Joel Tenenbaum
Gail & Eugene Tolpin
Henry Topel
Sandye & Gerald Turnauer
Claudia & David Tuttleman
Anki & Lex Vega
Hon. Robert Weiner
Ruth & Sheldon Weinstein
Marguerite & Ron Werrin

You are cordially invited to join us
as we celebrate Chabad's
first decade of community service.

An evening of Celebration and Song
with Israeli Superstar

Yoel Sharabi

Honoring

Judy and Leonard Seltzer
"Maimonides Award"

Deborah and Michael Schwartz
"Montefiore Award"

For their commitment to Jewish values
in business and medicine

October 18, 1998
Deerfield Golf Club

Cocktails 5:00 pm Dinner 6:00 pm

Chairpersons
Michelle and David Margules
Connie and Michael Sugarman
Ruth and Sheldon Weinstein

Couvert \$75 per person



"MAIMONIDES AWARD"



"MONTEFIORE AWARD"

For Dinner/Concert Reservations

Please call Connie Sugarman at 888-1301 or Michelle Margules at 478-5603

We wish the entire community a happy, healthy, peaceful and successful New Year

BUBBE'S KITCHEN

Honey Cake

Prep Time: 20 minutes
 Bake Time: 65 to 75 minutes
 Advance Prep: Cake may be held at room temperature up to 4 days or frozen.

Honey cakes are traditionally served on Rosh Hashanah and Yom Kippur to ensure a sweet year. This one is my family's favorite—a distant cousin to gingerbread. It's a dark, moist loaf that's slightly sticky, slightly sweet and slightly spicy.

- 2 large eggs
- 3/4 cup sugar
- 1/2 cup honey
- 3 tablespoons vegetable oil
- 2 teaspoons instant coffee granules

- 1/3 cup (3 ounces) frozen orange juice concentrate, thawed
- 1 3/4 cups all-purpose flour
- 1 teaspoon baking powder
- 1 teaspoon baking soda
- 1/2 teaspoon ground cinnamon
- 1/2 teaspoon ground allspice
- 1/8 teaspoon salt

Grease or spray a 9 x 5 x 3-inch loaf pan. Preheat oven to 300 degrees.

To make batter: In a large mixing bowl with electric mixer, beat eggs, sugar, honey and oil until blended.

Dissolve coffee in 1/2 cup warm water. Mix into batter with orange juice. Add flour, baking powder, soda, cinnamon, allspice and salt. Mix on low speed until incorporated. Increase speed to high and mix for 1 minute or until smooth. Pour into prepared pan.

To bake: Bake for 65 to 75 minutes or until a toothpick inserted in center comes out clean. Remove from oven to rack and cool in pan for 10 minutes.

Invert on rack and cool completely. (Cake may be wrapped in foil and kept at room temperature up to 4 days. Or they may be frozen. Defrost wrapped at room temperature.)

Makes 12 servings.

From Marlene Sorosky's Fast and Festive Meals for the Jewish Holidays (William Morrow, 1997)



Tayglach Cookies

Prep Time: 30 minutes
 Bake Time: 45 to 55 minutes
 Advance Prep: Cookies may be stored at room temperature up to 2 weeks or frozen.

These sweet and sticky candy-like cookies are a Rosh Hashanah speciality. Traditionally, the dough was cooked in a honey syrup on top of the stove—a very tedious and messy procedure. I've simplified the technique by baking the cookies in the syrup in the oven. The coating remains sticky, so I like to serve them in candy papers.

Cookies:

- 2 cups all-purpose flour
- 1 teaspoon baking powder
- 3 large eggs
- 2 tablespoons vegetable oil
- 1 tablespoon grated orange peel

Syrup:

- 3/4 cup honey
- 1/2 cup sugar
- 1 teaspoon powdered ginger
- 3/4 cup coarsely chopped walnuts
- 1/2 cup shredded coconut, toasted (optional)

To make cookies: Preheat oven to 375 degrees. In a mixing bowl with electric mixer, beat eggs, oil and peel until blended. Add flour and baking powder and mix until incorporated. With hands, shape into 2-inch balls. Roll into long

ropes about 3/4-inch in diameter. Cut into 1/2-inch pieces.

To make syrup: In a large wide saucepan or Dutch oven, bring honey, sugar and ginger to a boil. Add cookies and stir to coat. To bake: Place pan in oven and bake covered for 20 minutes. Add nuts and stir well, separating pieces of dough. Return to oven and bake 30 to 40 minutes longer, stirring every 10 minutes, until well browned and crisp.

Meanwhile, line a baking sheet with foil and spray the foil. Pour

the baked cookies and syrup onto baking sheet, spreading into one layer. It will be sticky. If desired, sprinkle with coconut. Cool completely. (Tayglach may be stored covered on the foil-lined baking sheet or in airtight containers at room temperature up to 2 weeks or frozen.)

Serve in candy papers. Makes about 75 pieces.

From Marlene Sorosky's Fast and Festive Meals for the Jewish Holidays (William Morrow, 1997)

Honey Challah Rolls

- 3 1/2 to 4 cups bread flour
- 2 packages active dry yeast
- 1 1/2 tps. salt
- 2 eggs
- 1 cup hot water (120 to 130)
- 2 Tbsps. honey
- 2 Tbsps. oil
- Sesame seeds

1. In an electric mixer, combine 3 1/2 cups flour, yeast, and salt, blending well. Separate one egg; set white aside. Add yolk and remaining egg, hot water, honey, and oil to flour mixture. Mix vigorously, then knead with dough hook for about 6 minutes, adding flour if sticky, until smooth and elastic. Or turn out onto floured board and

knead about 10 minutes.

2. Place in greased bowl, turning to grease top. Cover with plastic wrap and damp towel. Let rise in warm place about 30 minutes.

3. Punch down; let rest 5 minutes. Divide evenly; shape into 16 balls. Arrange in greased 9-inch layer cake pan, working from outside in, placing 10 around perimeter, then 5, and 1 in center. Lightly beat reserved egg white and brush over rolls. Sprinkle with sesame seeds. Cover and let rise until doubled, about 15 minutes. Bake at 350 about 22 minutes, until golden brown. Serve warm.

Makes 16 rolls.

HAPPY NEW YEAR

THE LEVINSON FAMILY & SCHAGRINGAS COMPANY

FAMILY-OWNED AND OPERATED SINCE 1932, SCHAGRINGAS HAS BECOME A LEADER IN PROPANE GAS SERVICE FOR RESIDENTIAL AND COMMERCIAL INSTALLATIONS.

COMPLETE PROPANE INSTALLATION AND SERVICE
 HEATING • AIR-CONDITIONING • WATER TREATMENT SYSTEMS
 PROPANE APPLIANCES • ROOM HEATERS • GAS FIREPLACES • GAS GRILLS
 GAS FIREPLACE LOGS



SHOPPES OF HOCKESSIN, ROUTE 41, HOCKESSIN, DELAWARE 239-9665

OTHER SCHAGRINGAS LOCATIONS:

- | | | | |
|--|--|--|---|
| MIDDLETOWN, DE
1000 N. BROAD STREET
(302) 738-2000 | ELKTON, MD
225 SOUTH BRIDGE ST.
(410) 398-3400 | WESTGROVE, PA
492 EAST BALTIMORE PIKE
(610) 869-0139 | BRIDGETON, NJ
1725 S. BURLINGTON RD.
(609) 455-6697 |
|--|--|--|---|

TOLL-FREE FROM ALL AREAS 1-800-341-4022

Buying a sign from somebody who does them on the side?



For almost 60 years, signs have been our only business. We've designed, built, installed and maintained them for companies great and small...in Delaware, Maryland, New Jersey and Pennsylvania. If you want a quality sign, hung right side up, don't go to a part-timer. Come to us, for a handsome, durable, image-building Tupp sign!

Call 322-1600

TUPP SIGNS

457 E. New Churchman's Rd.
 New Castle, DE 19720

ARTS & ENTERTAINMENT

One Woman's Opinion

By PAULA SHULAK

Splendid acting, a witty script, and belly laughs galore are waiting for you at the Wilmington Drama League until September 26! That is if you can find time to go and see their season opener, **THE RITZ**, by Terrence McNally. Expertly directed by veteran Bill Singleton, this is an eveningful of pratfalls, typical farce conventions like chases through innumerable stage doors, cases of mistaken identity, and the use of marvelous mugging, accents and other techniques by almost every one of the leading players.

Outstanding in this excellent cast are Liz Hutchison as Googie Gomez (who could be Charo incarnate), a ditty Latin chanteuse with

an accent that will amaze you; Mike Sultzbach as a falsetto speaking, pantywaist private detective named Michael Brick; Ted Harting as the protagonist, Gaetano Proclo, a sweet guy from Cleveland who finds himself on a Mafia like hit list; Art Sennett, the wacky Claude Perkins who spends most of the evening chasing Proclo through just about every door on stage; Lee Andrew DeLorne as Chris, the effeminate but lovable permanent resident of the Ritz who lends a helping hand in stirring up much of the fun; Jeff Williams in a pithy interpretation of Abe the straight but wryly loyal Jewish room clerk at the Ritz; and finally Jim Burns and David Lowe, Jr.

who appear as Tiger and Duff, the erstwhile lovers and employees of the Ritz (which you may now have guessed is a gay bathhouse/hotel in New York City).

Of particular note to Voice readers is the participation in this production of two members of the Wilmington Jewish community. Steve Gleich does a mind boggling interpretation of a Mafia type, who has been instructed by his father's (the "Don") dying wish to "Get Proclo!". Bolstered by several pounds of padding, Steve plays the villain to the hilt and does a great deal to help make the show uproariously funny. Mary Davis is the Assistant Director of the entire production whose firm guiding hand is

very evident.

Although the language may be a little rough at times for some sensibilities (I don't advise bringing children), overall this is a very enjoyable show. The set is intricate and quite creative in its multi faceted usage. The director has done some excellent work in creating stage pictures, staging a very believable fight scene and getting his actors to perfect their timing which is so very vital in producing a farce. It is obvious that the gentle hand of a strong director has been at work. As the publicity for **THE RITZ** says - See men in towels - and believe me you will see plenty!

An extra bonus is given to the-

ater patrons since the Drama League has expanded their stage over the summer and is completing a total renovation of their restroom facilities. The building is looking better and better. It's worth a trip to see a very good show at the Wilmington Drama League, Lea Boulevard and Philadelphia Pike. Tickets are available by calling 764-1172. The show runs Friday and Saturday evenings and Sunday afternoon until September 26.

You don't need to buy Internet access to use free Internet e-mail. Get completely free e-mail from Juno at <http://www.juno.com> Or call Juno at (800) 654-JUNO [654-5866]

Current Cultures National Foundation for Jewish Culture

Throw a bagel on Broadway today and chances are you'll hit a Jewish play. Although Jewish-themed plays have long been a presence in New York, the resurgence of Jewish content in the country's commercial and regional theaters in recent years is remarkable for the confidence, and Jewish specificity, that permeates the works.

Examples abound of current or recently closed productions. Alfred Uhry's Tony Award-winning "Last Night of Ballyhoo" went unflinchingly to the heart of prewar American Jewish anxieties about assimilation, while Mandy Patinkin's "Mamaloshen" and Avi Hoffman's "Too Jewish Two," unabashedly emotional shows which aimed to envelop the audience with their warm embrace, embody the continuing power of Yiddish music and culture. Tony Kushner's "A Dybbuk" evoked Jewish longing and mysticism in the shadow of the Holocaust, while in the revival of "The Diary of Anne Frank" the famous writer met her audience as a tougher, more Jewish character than the more passive and universalistic figure immortalized in the original Broadway run in the 1950s. Other plays include "Visiting Mr. Green," starring Hal Linden, about the relationship between two Jewish men; "Power Plays," a time capsule of Jewish comedy starring Alan Arkin and Elaine May; and "Chaim's Love Song," about a Jewish man

and non-Jewish woman searching for meaning in a difficult world.

These plays have come on the heels of a number of very influential Jewish works over the past few years, including Tony Kushner's "Angels in America," whose play begins with a long rabbinic elegy; Fyvush Finkel's Neo-Vaudeville "Finkel's Follies;" Arthur Miller's "Broken Glass," his first exploration of Jewish identity on stage, and Robert Brustein's musical "Shlemiel the First," an adaptation of I.B. Singer's famous story.

Although New York is clearly the center of Jewish theater in America, many of the above plays have traveled to communities across the country, with major regional theaters like the Mark Taper Forum in Los Angeles, the Northlight and the Steppenwolf in Chicago and the Long Wharf in New Haven also producing plays about the Jewish experience in America. (The NFJC will be co-sponsoring the gala opening night benefit of the Steppenwolf's revival of "Morning Star" on May 4,

1999). Even smaller and more specialized theaters have adopted deeply Jewish plays as being canonical or sure-fire crowd pleasers. For instance, New York's National Asian-American Theater Company (NAATC) recently resurrected William Finn's profoundly Jewish musical "Falsettoland."

At the same time that mainstream theaters are delighted to

produce Jewish works, Jewish theaters across the country continue to thrive, with companies like New York's Jewish Repertory Theatre - which originally produced "Crossing Delancey" and last year's Pulitzer Prize-finalist "Old Wicked Songs" - creating works that often go on to a wider audience. Companies like San Francisco's A Traveling Jewish Theatre have also created new models for Jewish dramatic expression that are influencing Jewish cultural life and the broader theater community in Northern California and throughout the country.

American Jewish theater has also been emboldened and

enriched by its interaction with Israel's increasingly sophisticated and confident theater and performance community. Among the recent, influential performances in the U.S. are Theatre Company Jerusalem's creation of a new theatrical language through rabbinic text study and audience participation with "Sara: Take Two"; the Gesher Theater's "Adam Resurrected," which re-imagines the long-term trauma of the Holocaust, and the Cameri Theatre's challenge of Israel's military culture with "Gorodish."

This new assurance in being Jewish on the stage - and perhaps

more importantly, redefining Jewishness through the stage - is in large part a product of American Jewry's stunning confidence in its security here, a feeling reflected in an equally confident Jewish presence in music, film, literature and elsewhere. And for many American artists, especially in the theater, being Jewish ends up being more interesting than they had thought. Blend this collective cultural confidence with a deepening quest for Jewish identity, knowledge and community and we can look forward to even more challenging and provocative theater reflective of the contemporary Jewish experience.

Hebonics

The Encino School Board has declared Jewish English a second language. Backers of the move say the district is the first in the nation to recognize Hebonics as the language of many American Jews.

In Hebonics: Questions are always answered with questions:

Question: "How do you feel?" Hebonics response: "How should I feel?"

The subject is often placed at the end of a sentence after a pronoun has been used at the beginning: "She dances beautifully, that girl."

The sarcastic repetition of words by adding "sh" to the front is used for emphasis: mountains becomes "shmountains"; turtle becomes "shmurtle."

Sample Usage Comparisons: Standard English Phrase: "He walks slowly" Hebonics Phrase: "Like a fly in the ointment he walks."

English: "Sorry, I don't know the time" Hebonics: "What do I look like, a clock?"

English: "I hope things turn out okay" Hebonics: "You should BE so lucky!"

English: "I see you're wearing one of the ties I gave you." Hebonics: "What's the matter, the other tie you didn't like?"

English: "Anything can hap-

pen." Hebonics: "Things are never so bad that they can't get worse"

English: "May I take your plate sir?" Hebonics: "You've hardly touched your food. What's the matter, something's wrong with it?"

English: "It's been so long since you've called. Hebonics: "You didn't wonder if I'm dead yet?"

English: "Let's not go skiing, lets go to the beach." Hebonics: "Mountains, shmountains! Do I look like a sled to you?"

Bubbe's Kitchen

Continued from page 36

Gefilte Fish Balls

1-1/2 lbs pike, carp and white fish filets, cut in 2 inch pieces
1/4 cup matzo meal
2 large eggs, separated
1 medium onion, finely chopped
1 tsp. salt
1/4 tsp. white pepper
fish stock for cooking balls

In food processor, chop fish a few pieces at a time until all is fine and smooth. Add matzo meal, egg yolks, onion, salt and pepper using "Pulse" speed of processor. In separate bowl, whip egg whites until stiff peaks form. Gently fold into fish mixture. Using wet hand form balls, gently placing them into boiling stock. Cover. Return to boil.

Remove cover, reduce heat and simmer for 1 hour, in fish stock (see below).

Preparation time: 30 minutes
Cooking time: 1 hour
Serves: 8

FISH STOCK

2 lbs fish head, bones, skin of white fish
1 large carrot, cut in 1 inch pieces
1 large onion, quartered
3 large sprigs parsley
2 stalks celery
1 Tbsp. salt
1/4 tsp. white pepper
2 quarts cold water

In large soup pot combine all ingredients. Bring to a boil. Reduce heat and simmer while preparing fish balls.

Excerpted from "The Reasoning and the Seasoning of Jewish Cooking" Copyright (c) 1994 by University Women, The University of Judaism. All Rights Reserved.

Path To Arequipa

By A. LOUIS KEIL

Mark Jacoby, a long time Wilmington resident and volunteer worker for the Jewish Federation of Delaware prior to his retirement to Florida, has had his novel published by Rainbow Books, Inc.

"Path To Arequipa" is an event - a suspenseful and satisfying novel from beginning to end. Ann Kalish, a linguist and State Department employee, is sent to the Peruvian Amazon to work undercover and assess the safety of an "adventure tour" among the savage Jivaro

Indians. The lives of American citizens are at stake. But Ann herself, becomes a victim of the Jivaro, surviving the jungle under remarkable circumstances and emerging a changed woman. The novel is a tale of adventure set in a scrupulously accurate background resulting in a first class entertainment for the reader.

The book can be ordered through Amazon, Barnes and Noble or by phoning 1-800-356-9315.

OPINION

The Profit Motive Can Help The Middle East Peace Process

By **FREDY ZACH**
Brig. Gen. (Res.),
Israel Defense Forces

While Israeli and Palestinian negotiators struggle to find a formula for Israel's further redeployment from the West Bank, leaders of both peoples are ignoring another tool for keeping the peace process alive: the immediate start-up of stalled, joint economic projects in the West Bank and Gaza Strip.

Banks, private investors and business-people are ready and willing to invest in the area right now; politicians should get out of their way. Allowing free enterprise to jumpstart the Palestinian economy would not only reduce the lures of Islamic extremism by creating jobs; it would also help to rebuild the mutual trust and sense of a common agenda. Without trust, it is hard to imagine that the parties could implement an agreement on the redeployment successfully, let alone resolve even tougher issues like the status of Jerusalem.

Only a year ago, I worked with Palestinian and Israeli businessmen who met daily at the business center at the Command District Liaison office in the Erez checkpoint between Israel and Gaza. Foreign investors and bankers visited frequently, looking to invest in the fledgling, but promising, Palestinian economy. But today, meeting rooms are empty, and the economic desperation of West Bank and Gaza Palestinians continues to deepen.

The peace talks have taken the Palestinian economy hostage. The Palestinian Authority is reluctant to meet with Israeli officials to discuss economic matters without an agreement on Israeli redeployment. Israel's government, in turn, has held up important economic projects due to valid security concerns, but there are ways to get those projects off the ground and still address those concerns.

In my 20 years as governor of the Jenin, Hebron and Nablus districts in the West Bank and as head of the Israeli Civil Administration in the West Bank and Gaza, I learned a great deal about would-be terrorists. It is clear to me that no man with a decent job and hope for his future has ever agreed to be a suicide bomber. The jobless rate in the territories actively encourage Palestinians to return to work.

Israel and the PA need not take these steps out of humanitarian concern for the plight of impoverished Palestinians; they should take these steps because immediate improvement in the Palestinian economy are needed to weaken the roots of terror, sustain grassroots Palestinian support for a negotiated solution and give the peace process at least a fighting chance.

(Brig. General (Res.) Fredy Zach, who served in the civil administration of the West Bank and Gaza Strip for more than 20 years, is the President of PROMOTE BM1LTD, a Tel Aviv-based firm which facilitates private investment in projects throughout the Middle East.)

We are proud
to have
played a part
in the
production
of this
special issue
of
The Jewish
Voice.

**HAPPY
NEW YEAR**

**The Dover
Post Company**



**WE WILL BEAT ANY DEAL OR PAY YOU \$1000 CASH!
ROSH HASHANAH GREETINGS FROM...**

**PHILIP
KOFF**



**NATHAN
LEVIN**

4800 Kirkwood Highway, Wilmington, DE

(302) 999-0541



THE DOUBLE S COMPANIES

Quality Home Builders Since 1966

**ALVIN SCHWARTZ, Chairman
JEFFREY SCHWARTZ, President**

Phone: **454-7100**

FEATURE

Jewish Wanderings In Portugal

By JOEL F. GLAZIER

Thirty-three hundred and fifty-eight miles due east from The Delaware Coastline, lies the Westernmost point of continental Europe. Cape Roca, (Cabo da Roca), in Portugal lies at Delaware's latitude, 38 N. Twenty-five years ago, October 9, 1973, waves of U.S. Air Force Mobility Airlift Command transports departed from Delaware's Dover Air Force Base headed with defense supplies for Israel which was under attack by Arab Forces from Syria and Egypt. These huge C-5 Galaxy jets were allowed to land and refuel in Portugal on their way to Israeli bases.

Portugal will be among the parties honored at a tribute dinner co-sponsored by The Jewish Federation of Delaware on October 14, 1998 at the Dover Sheraton Hotel. More information about this tribute to "Operation Nickel Grass" is available from the Jewish Community Relations Committee at 427-2100. However, more information about my recent travels to Portugal follows, including some unexpected Jewish finds.

For five years after the Spanish expulsion of Jews in 1492, Portugal offered refuge to 60,000 Sephardic Jews. But in 1497, King Manuel I, to win favor with the Spanish monarchs, gave Jews a choice - 'convert' to Christianity or emigrate. Although some left, the

many "marranos" or conversos (forced to convert) who stayed faced the horrors of the Inquisition in Portugal in the 1540's.

While vaguely aware of this history, I also knew that the Portuguese consul in Bordeaux, France in the 1940's, Aristede de Sousa Mendes, saved hundreds of Jewish lives during WWII by issuing the proper papers for Jews fleeing Nazi occupied territory. Mendes is Portugal's only honored Righteous Gentile in Israel, although he faced penalties from his own neutral government during the 1940's. Also, Portuguese President Soares offered a public apology to the Jews in 1989 for the Inquisition treatments. Occasionally one can read of present day descendants of the "morrans" who have recently begun to rediscover their heritage and many know of inexplicable customs and rituals that have been passed on to them by family members for hundreds of years.

Some travel guides mention there may be 2000 "conversos" and Jews living in present day Portugal. Arriving in the historical city of Porto (Oporto), I was surprised to see a synagogue listed on the tourist map. I was more surprised when finding the building (Synagogue Kadoori) that it was not a museum but a rather modern building whose door was open. Out came an Israeli, the acting rabbi, who implored me in broken Hebrew and English to come in as

more people were needed for Friday night services. I joined a mixture of French tourists, an American college student and two "conversos" - descendants of Portuguese Jews who had been forced to convert but who had secretly passed on some Jewish customs through the years. **The eyes of these local Jews shined as they felt overwhelmed that visitors were actually prepared and willing to join their service.** The Synagogue had 24 families as members but most were away for the summer.

The prayer books had the familiar Hebrew prayers on one page and the Portuguese translations and transliterations on the other. The books were actually total photocopies of Jewish prayer books printed in Sao Paulo, Brazil. After sharing of the wine, all departed on our respective ways, but not before noting the memorial to Portuguese diplomat Aristede de Sousa Mendes in the synagogue entranceway.

While visiting the "Portuguese Riviera" resort of Estoril, I visited the annual summer handicrafts fair. Among the very affordable and varied items for sale, I was drawn to a woodcarver's booth. Among the many toys, tchotchkas, ornaments and tools, wooden dreidels stood out. However, there were no Hebrew letters on these familiar toys. The letters, R, P, T, D were

pointed on and with the help of a friendly passerby I was able to learn from the craftsman, José Rodrigues Oliveria Silva, what these letters stood for: R = Rapa (take all); P = Poe (Put one in); T = Tira (Take one); D = Deixa (Leave). Do these sound familiar? Is Silva a Jewish name? The craftsman and passersby all were anxious to show me how to spin this top and that it was really an ancient game. None knew from where it was derived but they all knew "it was some ancient

game."

Jewish travelers often seek out sites of Jewish interests around the world. Several guidebooks list synagogues, kosher facilities or Chabad phone numbers. Stumbling across such sites by accident often adds to the travel experience and often allows for a more spontaneous interaction with the people and sites one discovers.

(Joel Glazier is an occasional contributor to The Jewish Voice)



PALESTINE OCCUPIES A PAVILION AT EXPO '98. A visit to Lisbon's EXPO '98 this summer held a surprise for this visitor. Among the 136 national pavilions was one for Palestine. The inside had large color photos of Jericho and other PA controlled areas along with the familiar pottery and olive wood items for sale. The outside of the pavilion was decorated with a metal bas relief diorama of the history of Palestine, with a plaque commemorating major events including the "glorious intifada" and the hope of having Jerusalem.

First Lady Addresses Lion of Judah

By MATTHEW DORF

WASHINGTON (JTA) - Putting the Monica Lewinsky scandal aside, first lady Hillary Clinton basked in the warm support of some 2,000 women at the United Jewish Appeal's annual Lion of Judah conference.

Clinton focused on her trademark issues of health care, child care, reproductive choice and human rights in a luncheon speech for women who give at least \$4,000 a year to their local UJA-federation campaigns.

Introduced as a "passionate advocate for women and families," the first lady did not disappoint the enthusiastic donors, who rushed the room in a stampede when the doors opened.

"No one need wait a single moment before starting to improve the world," Clinton said, quoting Anne Frank, the idealistic young diarist who perished in the Holocaust.

"I believe that with all my heart," she said.

The first lady, a lifelong passionate advocate for women's issues, went on to push the women to work, at home and abroad, to make "the progress of nations depend on the progress of women."

Clinton rallied the faithful in the room, who interrupted her with applause nine times during her 45-minute speech.

Recalling this week's Torah portion, in which Moses prepares the children of Israel to enter the promised land, Clinton urged the women to be "responsible not only to God but to one another." The message resonated with the women in the conference.

"She speaks for women everywhere. She's what we're all about," said Marcia Karbank, a Lion of Judah donor from Kansas.

"We need to focus on our futures and what's relevant and important," — not the Lewinsky scandal, said Karbank, echoing the sentiments of more than two dozen women interviewed at the conference.



Another Take On Tashlich

Taking a few crumbs to Tashlich from whatever old bread is in the house lacks subtlety, nuance and religious sensitivity. Instead, this coming Rosh Hashanah consider these options:

For ordinary sins, use White Bread

For exotic sins, French Bread

For particularly dark sins, Pumpernickel

For complex sins, Multi-grain

For twisted sins, Pretzels

For tasteless sins, Rice Cakes

For sins of indecision, Waffles

For sins committed in haste, Matzah

For sins committed in less than eighteen minutes, Shmurah Matzah

For sins of chutzpah, Bread that's fresh

For substance abuse, Poppy Seed

For committing arson, Toast

For committing auto theft, Caraway

For being ill tempered, Sourdough

For silliness, Nut Bread

For not giving full value, Shortbread

For jingoism, Yankee Doodles

For excessive use of irony, Rye Bread

For telling bad jokes, Corn Bread

For hardening our hearts, Jelly doughnuts

For being money hungry, Enriched Bread or Raw Dough

For war-mongering, Kaiser Rolls

For immodest dressing, Tarts

For causing injury or damage to others, Tortes

For promiscuity, Hot Buns

For racism, Crackers

For sophisticated racism, Ritz Crackers

For davening off tune, Flat Bread

For being holier than thou, Bagels

For unfairly upbraiding another, Challah

For indecent photography, Cheese Cake

For trashing the environment, Dumplings

For sins of laziness, Any Very Long Loaf

For sins of pride, Puff Pastry

For lying, Baked Goods with Nutrasweet and Olestra

For wearing tasteless hats, Tam Tams

For the sins of the righteous, Angel Food Cake

For selling your soul, Devils Food Cake

For lust in your heart, Wonder Bread

For inhaling, Stoned Wheat

OPINION

Child And Domestic Abuse In The Jewish Community

By **BONNIE FALCHUK**
Reporter, *Jewish Voice*

I assume that anyone reading these lines has some experience with the power of stereotypes. To the person who subscribes to it, a stereotype is felt to contain a grain of truth.

But stereotypes have a way of expanding beyond the observations that sparked them, and this brings distortion. What starts out as a mental short cut winds up all too often as a short circuit.

"You can tell a Jew by how he treats his children" or "the best naches are the ones from your children" sound harmless, and lead to assumptions like these: Jewish men don't drink, they abhor violence, they treat their wives and children well. What could be wrong with favorable stereotypes such as these?

Plenty, if they lead to us denying or minimizing family abuse among the Jewish community. It reminds me of a situation I experienced years ago in a university chemistry course, in which my lab partner was truly struggling. Where I was failing, she was failing, and her distress was great. "I've let everyone down," she said over pizza. "Everyone expects Asians to do well in the sciences - even you." How true - why else had I asked

her to become my lab partner?

It was harder for her to seek help than it should have been, in a situation complicated by the effects of the supposedly benign stereotype about gifted and studious Asians.

In a somewhat similar fashion, is it harder for Jews to acknowledge the existence of child abuse and other problems in their communities? After all, it doesn't fit in with the ideal of the loving Jewish family. Things may have been rough in the cheders of long ago - witness the Hebrew school methods chronicled in Henry Roth 1934 novel *Call It Sleep*, and the abuse the protagonist faced at home - but surely that all belongs to the past.

With such as the prevailing wisdom, what is it like to be one of the children or spouses (overwhelmingly wives) who experience violence or neglect in Jewish homes? It is not only to suffer a personal sorrow, it is, too often, to believe that one is isolated and possibly to blame.

There is no evidence that Jewish homes are free of domestic violence - probably no group could make that claim. Is the incidence of violence and other problems then significantly less? Not according to a 1980 study done by Hebrew Union College and the University of Southern California, which stud-

ied active members of several Los Angeles-area synagogues and found that "the high level of violence which exists in the general community also occurs in the Jewish community," according to Betsy Giller in a chapter in *Jewish Women In Therapy: Seen But Not Heard*.

There is also evidence that domestic violence rates can be high in communities that tend to be closed to outside influence, like the Amish; the people involved may be unable to get outside help. In its May 11, 1998 issue, *American Medical News* reported on another form of child abuse in a closed community: religiously motivated medical neglect in a Christian group in Oregon. The parents involved were characterized as "salt of the earth" types, but their behavior is believed to have contributed to the deaths of up to 25 children.

Closer to home are the problems brought to light by the 1990 case in which a 33-year-old Orthodox Jewish woman was arrested for killing her eight-year-old son. The immediate cause of death was head injuries, and Yacov had numerous bruises and fractures in various stages of healing, according to the Nov. 13, 1990 article in *The New York Times* on the case.

Disbelief and denial were

expressed in her Borough Park neighborhood, even though the woman had pled guilty to charges of assaulting another son years ago. A local rabbi called her "a loving mother." In his remarks, Assemblyman Dov Mikind of Borough Park said: "We don't like to talk about child abuse in an Orthodox Jewish community. You never hear about problems like that. But they are here."

Why the reluctance to speak about "problems like that"? The article mentions the prohibition of *lashon hara*, or evil speech, as a possible factor preventing discussion of a problem. While avoidance of *lashon hara* would not prevent one from going to a rabbi or other authority for help, it might well prevent the realization that a problem exists in the first place: discussing things is a way to sort them out. If my vague impression that something is amiss next door is validated by others - who may also have only suspicions - the likelihood goes up that my perception is correct, and I will be more likely to seek appropriate action, if necessary. I would rather see a few falsely questioned reputations than one eight-year-old corpse.

Another possible factor in the denial of family problems is the wish to avoid a "shanda for the goyim," or a disgrace in front of

non-Jews, a wish which again reinforces the stereotype that Jews are somehow above the usual human foibles and cruelties. As Betsy Giller notes: "It is difficult for Jews to acknowledge serious problems, such as family violence, and to seek help in solving them outside the Jewish community ... There is shame in acknowledging to ourselves or to non-Jews that we may suffer from the same problems and may need help."

In Delaware, Jewish Family Service and other agencies are ready to help people facing abuse and other problems in their homes. Dory Zatushni of JFS, which will be offering the counseling program required for divorcing parents, says of the problems of Jews and non-Jews: "As different as we are, we are that much more alike."

And about 100 years ago, in an essay called "Concerning the Jews," Samuel Clemens wrote his response to the first-ever adoption of anti-Semitism as a political platform (this occurred in Austria). Even while extolling the virtues of the Jews (including their supposedly non-violent and temperate family lives), he acknowledges that they are human, with everything that that implies: "All that I care to know is that a man is a human being - that is enough for me, he can't be any worse."



Happy New Year Greetings From
**THE MONTEFIORE
MUTUAL BENEFIT SOCIETY**
Delaware's Oldest Jewish Organization

President, Bill Weissman
Secretary, Ed Simon Financial Secretary, Joe Kaufman
Treasurer, Lee Cohen Cemetery Co-ordinator, Leon Chambers

(302) 378-8402
HAPPY NEW YEAR
to our friends and customers

**HUBER'S NURSERIES
AND GARDEN CENTER**
Largest variety, high quality landscape plants available anywhere.
Dwarf, Rare and Unusual Plants for the Landscape
Japanese Gardens • Topiary • Bonsai
Bonsai Supplies
2424 DuPont Parkway
Middletown, Delaware 19709
Route 13, Boyds Corner, North Lane, 2 miles above Odessa

HAPPY NEW YEAR
FROM
**Leon N. Weiner
& Associates**

MAIN OFFICE: 4 DENNY ROAD, WILMINGTON
764-9430

LEON N. WEINER
& ASSOCIATES, INC.

W
LV&VA

BUILDERS - DEVELOPERS

FEATURE

Chabad Creates 18th Century Shtetle To Celebrate The 300th Birthday Of The Baal Shem Tov

As the 300th anniversary of the Baal Shem Tov's birthday is celebrated around the world (September 9, 1998), Tzeirei Chabad Israel (The Chabad Youth Organization, Israel) has brought his life, history and teachings alive in a wondrous exhibit, delighting children and adults alike. With special effects and artistry that match the best of Israel's museums, this splendid 18th century "shtetle" reproduction - including a beautifully designed and constructed "movie set" village, a museum, storytellers, music, arts and crafts - opened in July in Kfar Chabad, just south of Tel Aviv and will remain open throughout the year. English speaking guides are available for tourists.

Enter a smoke filled time tunnel, your way lit by flashing strobe lights, your senses befuddled by strange sounds and sights as you travel backwards in time, emerging finally in the early 18th century, when the Baal Shem Tov, revolutionary founder of Chassidism, lived. Wander through forests where the mystics prayed, meet the craftsman and sellers of wares in the "shtetle" market of Mezhibuz, Ukraine; visit the beautiful replica of the Baal Shem Tov's synagogue; board a modest horse-drawn cart driven by a coachman of yore, and learn about Israel Baal Shem Tov, whose revolutionary philosophy and example gave rise to the great Chassidic dynasties of Central and Eastern Europe that flourish today in Israel, the United States and throughout the world.

In "Mezhibuz," visitors delight in the scenery, costumes, special effects and dozens of hands-on crafts. They have a chance to make olive oil with the shtetle oil maker



The recreated shtetle employs sophisticated technology and creative artistry to capture the imagination of children. It features a museum, horse buggy rides, story tellers, and crafts. Here, children are shown at the shtetle haberdashers making paper hats. Photo credit: Mickey Freidin.

and hats with the shtetle haberdasher; draw water from the village well; pet sheep and goats, and hear stories and music from Baal Shem Tov's time. (The Hebrew name Baal Shem Tov means Master of the Good Name, and is often shortened to its acronym "the BeShT").

The exhibit anticipates the Besht's birthday which falls on Chai (18) Elul, or September 9, 1998. "We created this exhibit prior to the Baal Shem Tov's 300th birthday to assure that thousands of children from all of Israel's many camps could attend this summer," said Rabbi Yosef Aronov, Chairman of Tzeirei Chabad. "We expect to host approximately 100,000 children throughout the summer and school year."

Over ten thousand children have

already visited the exhibit, and now with camps coming to an end, Israeli families looking for vacation attractions are flocking to this new and unique tourist site. English guides are available for tourists.

A great scholar and mystic, the Baal Shem Tov's teachings are from the basis of Chassidic philosophy in general, and Chabad philosophy in particular. The founders of every major Chassidic group were students of the Baal Shem Tov.

During his lifetime, the Baal Shem Tov revolutionized Jewish society, and his teachings continue to have a profound effect upon contemporary Jewish life. In the early 1700's, the vast majority of Jews in central and eastern Europe

were demoralized by massive pogroms and crushing poverty. The Jewish leadership, in extolling Jewish scholarship above all, left the bulk of the people - workers and peasants - feeling ignored by and disenfranchised from their own religion. But the Baal Shem Tov changed all that.

The Baal Shem Tov traveled from shtetle to shtetle, emphasizing the infinite value of every Jew, no matter their level of Jewish scholarship, and infusing the Jewish masses with a renewed sense of spiritual connection to their Creator. He encouraged his fellow Jews to open their hearts to G-d in joyful prayer, song and dance. He was able to convey complex Kabbalistic teachings through simple parables, inspiring hope,

optimism, and love for G-d and His creation. He taught how G-d was present in every aspect of creation, and could be found and served not only in the synagogue and study hall, but in the marketplace and kitchen as well. His message of Jewish unity - transcending all differences in scholarship, economics, or status - is as vitally relevant today as it was in his time.

Yehudit Feigin, Tzeirei Chabad's Coordinator of Special Programming, designed and implemented this "Journey to the Baal Shem Tov" exhibit in order to convey the Besht's important messages, especially to children. "The Baal Shem Tov taught love between all Jews (Ahavas Yisrael)," she said. "It is said that the Baal Shem Tov's love for schoolchildren and his belief in the power of their simple prayers was limitless. We want to teach children about G-d's love for them and about the special connection that each Jewish child - regardless of their level of observance or affiliation - has with his or her Creator."

The exhibit and activities are expected to remain open throughout the coming school year.

Visitors to Israel can make reservations for Tzeirei Chabad's Baal Shem Tov exhibit by calling in advance to (972) - (0)3 - 9607-588 ext. 128. Ask for Jay. English speaking guides available.

"Entering what appears to be an ordinary administrative building, we find ourselves transported into a bygone age ... Inside the children are told that all Jews have a spiritual connection with their Creator and that the soul of every Jew is precious ... The Jerusalem Post

Rosh Hashanah

By PATRICIA BARR

It is during Rosh Hashanah that we hear of Abraham and his two sons, Isaac and Ishmael, and we learn about Sarah's demand that Ishmael be cast out to protect the inheritance of Isaac. In Genesis 21:11, Abraham is told that through Isaac his offspring will be continued and that of Ishmael a nation will also be made. The story of their separation is well known.

But we tend to forget that Isaac and Ishmael come together again to bury their father (Genesis 25:9). It is their reconciliation that draws my attention as the beginning of 5759 approaches. For this year, the modern descendants of Isaac and Ishmael living in Israel, the West Bank and Gaza have an internationally recognized time clock ticking as they struggle to find some way to reconcile again. On May 4, 1999, the five-year period of the Oslo Accords will expire. Given the uncertainty surrounding

peace negotiations as I write, it is an open question whether those negotiating Israeli-Palestinian relations will turn their people towards reconciliation or greater strife.

The Oslo Accords call for solutions to be reached on all final status issues by May 4, 1999. Unfortunately, final status negotiations have not even begun and interim agreements have either not been signed or have been signed and not implemented. Negotiations have been at a standstill for the last 18 months. Given the stalemate, it is unlikely that the parties will meet the rapidly approaching deadline without determination and renewed effort.

Sadly, an ongoing deadlock and failure to conclude final status negotiations will most likely not result in continuation of the status quo. The Palestinians have already announced their intention to unilaterally declare an independent state on May 4th of next year if final sta-

tus talks are not completed. The Palestinians know that a declared state would likely receive broad international recognition.

In response, Israel may well annex territory in the West Bank that is still under its control and send more troops into the area. The heightened hostilities created under such a scenario could lead to a violent confrontation that could quickly spread into a regional conflict.

Peace is preferable to war and the risks of regional conflict are great. The challenge for all parties to the Oslo Accords is to ensure that the first months of 5759 are spent in fruitful negotiations, not recriminations and continuing stalemate.

The Israeli government has much to gain by advancing the peace talks—an opportunity to shape, through negotiated limitations, the military structure of a Palestinian state in order to

enhance Israel's security, and an opportunity to discuss the terms of Palestinian independence from a position of strength, rather than diplomatic isolation and weakness.

The Palestinians also have more to gain from a negotiated independence than one unilaterally declared. The Palestinian people will be better served by using resources on improving their infrastructure, educating their children and building homes rather than by striking out through violence to establish borders. While recognition for a declared state might be forthcoming from many nations, broad support for military activities is very unlikely.

The United States must do everything it can to support the Oslo process and its timetable. A peace between the Palestinians and Israelis will contribute to stability in the Middle East. Success in negotiations between the parties enhances the American position in

the region. Stopping the proliferation of weapons of mass destruction throughout the region is a task made much easier if there is cooperation between Israel, the Palestinians and her other Arab neighbors.

The American Jewish community has a vital role to play in making sure that 5759 is a good year for Israel and the peace process. We must steadfastly encourage our leaders to do everything they can in support of Oslo. We must do this because it is in America's interests and because it is in Israel's interests as well.

If leaders here and in the Middle East make every effort to use the Oslo framework to move forward, rather than to hold still, then 5759 will be remembered as a year of blessing for Israel and the Jewish people.

(Patricia Barr is Chair of Americans for Peace Now.)

SOME THOUGHTS ...

Oslo Accord - 5 Years Later

By **MORTON A. KLEIN**
National President, Zionist
Organization of America
and **BERTRAM KORN, JR.**
Executive Director, Zionist
Organization of America

This week marks the fifth anniversary of the signing of the Oslo accords between Israel and the PLO. It's time to assess how the accords have fared.

When Israel and the PLO negotiated the Oslo agreement in 1993, they defined it as a five-year process, during which Israel would gradually withdraw from territory, in exchange for Palestinian Arab compliance with a variety of specific requirements to combat terrorism and put an end to anti-Israel hostility among their people. If the process succeeded, then at the end of five years, the two sides would negotiate the "final status" of the territories under Arafat's control.

Yitzhak Rabin explained this five-year Oslo process as a "testing

period." The test was to see if Yasir Arafat had sincerely transformed himself from terrorist to peacemaker. Would Arafat fight the terrorists, or would he collaborate with them? Would Arafat educate his people to sincerely accept Israel, or would he teach them that their goal was still to eventually destroy Israel? Five years have now passed, and the answer is clear: Arafat and the Palestinian Arabs have failed the test.

The Oslo accords require Arafat and the Palestinian Authority to fight against the terrorist groups in the areas they rule. Yet they have seized only a handful of the tens of thousands of illegal weapons the terrorists are holding; they have not closed down terrorist training camps; they have prosecuted only a token handful of terrorists, and many of them were quickly released; and they even named a public square in Jericho after the master Hamas bomb-maker, Yiyhe

Ayyash. Arafat hasn't even outlawed Hamas or Islamic Jihad. He hasn't kept his Oslo obligation to honor Israel's requests for the extradition of terrorists (Israel has so far requested the transfer of 36 terrorists). Nor has Arafat fulfilled his obligation to "discipline" PLO members and factions that engage in terrorism, such as the Popular Front for the Liberation of Palestine and the Democratic Front for the Liberation of Palestine.

Another crucial requirement of the Oslo accords is for Arafat to encourage the Palestinian Arab masses to sincerely accept the legitimacy of Israel's existence and the idea of living in peace with the Jewish state. Instead, Arafat and other senior PA officials have repeatedly made speeches encouraging terrorism, by calling Israel "the Zionist enemy," urging "jihad (Islamic holy war), against Israel; and hailing killers of Jews as "heroes" and "martyrs." Arafat has

failed to change the PLO Covenant, thus sending a message to his people that he still adheres to the Covenant's calls for violence and the destruction of Israel.

The official PA-controlled media publish hatred of Jews, attacks on Judaism, and denials and distortions of the Holocaust.

Palestinian Arab schoolchildren are being indoctrinated by textbooks that preach hatred of Israel, such as the Reader and Literary Text for 8th Grade, which teaches: "We must wage jihad to redeem our land. Let us gather for war with red blood and blazing fire. Oh Palestine, the youth will redeem your land!"

The Oslo agreement also obligated Arafat to hold democratic elections and respect human rights. Instead, Arafat's police murder Arabs who sell land to Jews. Political dissidents are jailed and frequently tortured. Newspapers

that have veered from the Arafat line have been banned. And when the PA finally held elections in 1996, they were riddled with fraud and corruption.

Israel, by contrast, has fulfilled all of its Oslo obligations—by withdrawing from all Arab-populated areas in Judea, Samaria, and Gaza (more than 98% of Palestinian Arabs now live in territory controlled by Arafat); offering further withdrawals; releasing imprisoned terrorists; relinquishing 80% of Hebron (the second holiest city in Judaism); transferring tax funds to Arafat; by offering to negotiate all outstanding issues in the Oslo accords.

And what has Israel received in return for all the concessions it has made, and all the risks it has taken? Five years of Oslo—five years of terrorism, five years of Arafat's broken promises and shattering of hopes for real peace.

Torah's Desperately Needed For FSU Communities

Can you imagine trying to observe the High Holy Days without a Torah? There are many Jewish communities across the former Soviet Union (FSU) that are in desperate need of Torahs for the High Holy Day and, of course, throughout the year. The goal of the "UCSJ High Holy Day Torah Drive" is to get as many Torahs secured as possible during the High Holy Days for these deprived Jewish communities.

Through the Yad L'Yad (Hand to Hand) partnership program, UCSJ and its local member councils have established the "UCSJ High Holy Day Torah Drive" to respond to an emergency request from FSU Jewish communities to enable them to worship with a Torah. UCSJ President, Yosef I. Abramowitz declares that, "each donated Torah will make a critical difference in the daily religious observation for an entire Jewish community in the FSU." The Torah must be in excellent condition, as these struggling communities do not have funds for restoration.

Jews in the FSU strive daily, amidst many obstacles, to live and worship as Jews. National Yad L'Yad co-chair, Marilyn Tallman explains, "not only do they live without Torahs, many do not have the basic aid of Jewish educational materials, Yiddishkeit, and religious books." Tallman adds, "a holy Torah makes a holy community." UCSJ's Yad L'Yad partnership program helps to provide this support by connecting Jewish communities in the former Soviet Union with organizations and synagogues in North America. Today, more than 70 such Yad L'Yad partnerships for Jewish survival provide crucial medical aid to the sick, food to the hungry, educational and religious resources for a people starved for Jewish identity, and an extended hand to assure them that they have not been forgotten and are part of

Am Yisrael (the Jewish people).

Do you know of a group or individual that can help in "UCSJ's

High Holy Day Torah Drive"? Please contact UCSJ National Yad L'Yad Coordinator Buffy

Beaudoin-Schwartz at 202/775-9770 ext. 13 or email: Bschwartz@ucsj.com so that others

may share in the joy, in the Mitzvah of reading Torah in this coming year 5759.

Vegetarianism And Sukkot

By **RICHARD H. SCHWARTZ**

There are many connections that can be made between vegetarianism and the Jewish festivals of Sukkot, Shemini Atzeret (the Eighth Day of Solemn Assembly), and Simchat Torah:

1. Sukkot commemorates the 40 years that the ancient Israelites lived in the wilderness in frail huts and were sustained by manna. According to Isaac Arama (1420-1494), author of Akedat Yitzchak, and others, the manna was God's attempt to reestablish a vegetarian diet for the Israelites.

2. On Simchat Torah, Jews complete the annual cycle of Torah readings, and begin again, starting with the first chapter of Genesis, which contains God's first dietary law: "Behold I have given you every herb yielding seed which is upon the face of the earth, and every tree, in which there is the fruit of a tree-yielding seed - to you it shall be for food." (Genesis 1:29). Also, the Torah, along with prophetic and talmudical interpretations, is the source of the Jewish mandates - to take care of our health, treat animals with compassion, protect the environment, conserve natural resources, help hungry people, and seek and pursue peace - that point to vegetarianism as the ideal diet today.

3. Sukkot is the Jewish harvest festival called the "Feast of Ingathering". Hence, it can remind us that many more people can be sustained on vegetarian diets than on animal-centered diets that presently involve over 70 percent of the grain produced in the United

States being fed to animals raised for slaughter while 15 to 20 million people die due to malnutrition and its effects annually.

4. The Sukkot holiday, including Shemini Atzeret and Simchat Torah, is known as the "Season of Rejoicing", since people's worries about the success of the harvest are over. Since one must be in good health in order to fully rejoice, the many health benefits of vegetarian diets and the knowledge that such diets are not harmful to hungry people or animals are factors that can enhance rejoicing.

5. Sukkahs, the temporary structures that Jews dwell in during Sukkot, are decorated with pictures and replicas of apples, oranges, bananas, peppers, carrots, and other fruits and vegetables, never with meats or other animal products.

6. After the sukkah, the main ritual symbol for Sukkot is related to the plant kingdom. The Torah states: "On the first day, you shall take the first fruit of hadar (goodly) trees (an etrog or citron), branches of palm trees (lulav), boughs of leafy trees (hadassim) and myrtle, and willows of the field (aravot), and you shall rejoice before the Lord thy God seven days" (Leviticus 23:40). These four species represent the beauty and bounty of the land of Israel's harvest.

7. On Shemini Atzeret, Jews pray for rain, and plead to God that it should be for a blessing, not a curse. This is a reminder of the preciousness of rain water to nourish the crops so that there will be a

successful harvest. Also, according to the Talmud (Rosh Hashanah 1.2), on Sukkot, the world is judged with regard to how much rainfall it will receive. In the days when the Temple stood in Jerusalem, there was a joyous "Water Drawing Ceremony" (Simchat Bet Shueva) on Sukkot, designed to remind God to pour forth water when it was needed.

Modern intensive livestock agriculture requires huge amounts of water, much of it to irrigate feed crops. According to Newsweek magazine, the amount of water needed to raise one steer would float a Naval destroyer. A person on an animal-based diet requires up to 14 times as much water as a person on a strict vegetarian diet.

8. Sukkot is a universal holiday. There are at least three indications related to the festival that Jews consider not only their own welfare, but also the fate of all of the world's people:

a. In Temple days, there were 70 sacrifices for the then 70 nations of the world;

b. The lulav is waved in all directions, to indicate God's rule over and concern for the entire world;

c. The roof of the succah is made only of natural materials such as wood and bamboo, and must be open sufficiently so that people inside can see the stars, to remind them that their concerns should extend beyond their immediate needs and should encompass the world.

Vegetarianism also considers not only a person's health, but also encompasses broader concerns,

including the global environment, the world's hungry people, and the efficient use of the world's resources.

9. Moving out of comfortable homes to dwell in relatively frail sukkahs indicates that it is not our power and wealth that we should rely on, but rather that our fate is in God's hands. And it is God Who originally provided vegetarian diets for people, and created us with hands, teeth, and digestive systems most conducive to eating plant foods.

10. Dwelling in sukkahs also teaches that no matter how magnificent our homes, no matter how extensive our wealth and material possessions, we should be humble and not be overly concerned about our status. Vegetarianism is also an attempt to not be taken in by status symbols, such as those that the eating of meat often represent.

11. Sukkot's prophetic readings point to the universal messianic transformation of the world. According to Rabbi Abraham Isaac Hakohen Kook, first Chief Rabbi of pre-state Israel, based on the prophecy of Isaiah (. . . the wolf will dwell with the lamb, . . . the lion will eat straw like the ox . . . (Isaiah 11: 6-9)), the messianic period will be vegetarian.

In summary, a shift to vegetarianism is a way to be consistent with the many values and teachings related to the joyous festivals of Sukkot, Shemini Atzeret, and Simchat Torah.

JTA WEEKLY WORLD NEWS BRIEF

Clinton meets Jewish leaders

WASHINGTON (JTA) – President Clinton met with American Jewish leaders at the White House on Sunday to express his commitment to the peace process.

Clinton dropped by unexpectedly at what was originally billed as a meeting with senior administration officials to mark the fifth anniversary of the Oslo accords.

The Jewish leaders told Clinton that the overwhelming majority of American Jews support the accords and continued U.S. involvement in the peace process.

U.S. officials mull peace process

WASHINGTON (JTA) – U.S. Secretary of State Madeleine Albright, Secretary of Defense William Cohen and members of the Joint Chiefs of Staff met at the White House on Sunday to discuss pressing foreign relations issues, including the Middle East peace process.

The group had met with President Clinton on Saturday. No details of either meeting were released.

Joint hearings held

WASHINGTON (JTA) – Members of the U.S. Congress and the Israeli Knesset held a joint hearing on Capitol Hill to discuss missile defenses.

The first-ever hearing involving legislators from the United States and Israel comes as Republicans in Congress are seeking Israeli and American Jewish support in their quest to resurrect part of the "Star Wars" missile defense system.

Witnesses slated to appear at the hearing include the family of an Israeli killed in an Iraqi Scud attack during the 1991 Gulf War.

Rabin appears in Starr report

WASHINGTON (JTA) – Israeli Prime Minister Yitzhak Rabin's name appears in the unpublished part of Independent Counsel Kenneth Starr's report to Congress. Congressional sources did not know what role Rabin plays in the report, but they speculated that the slain Israeli leader is likely included in a detailed timeline of the charges against President Clinton.

Meanwhile, the published portion of the Starr report mentions that among the gifts that former White House intern Monica Lewinsky gave Clinton was a copy of "Oy Vey! The Things They Say! A Book of Jewish Wit."

Far-right party misses hurdle

FRANKFURT (JTA) – A German far-right party failed in state elections to meet a 5 percent threshold for representation in the local Parliament.

The failure of the Republican Party, which earned 3.6 percent of the vote in the Bavarian state elections, came less than two weeks before Germany's national elections.

Candidate opposes state compensation

BERLIN (JTA) – The opposition candidate in the race for German chancellor said he did not believe the federal government should help compensate Nazi-era slave laborers.

"Compensation is an issue for the companies that benefited" from such labor, Gerhard Schroeder said. Chancellor Helmut

Kohl said last month that German reparation coffers were closed, adding that the country had paid more than \$56 billion in compensation since the end of the war.

Poland planning Jewish museum

NEW YORK (JTA) – Poland will intensify efforts to build a museum dedicated to the history of Jewish life there, according to Polish officials.

Archaeological work has already begun on a possible site in central Warsaw and a design competition is expected to be announced in the next several months.

Dohany shul used as film set

LOS ANGELES (JTA) – British actor Ralph Fiennes was recently "married" in Budapest's famous Dohany Synagogue. The ceremony was part of a film shoot for "The Taste of Sunshine," in which Fiennes plays the triple role of a Jewish grandfather, father and son.

The multigenerational saga follows the fate of a German family over the course of a century, from the glory days of the Austro-Hungarian Empire to the post-Holocaust era.

Clinton uses Yom Kippur liturgy

WASHINGTON (JTA) – President Clinton read from the Yom Kippur liturgy as he offered his most repentant remarks to date on the Monica Lewinsky scandal.

Speaking to a gathering of religious leaders at the White House last Friday, Clinton, read a passage from Gates of Repentance, the Reform movement's High Holiday prayer book, about "the time for turning" and "the ability to change."

Oslo accords remembered

WASHINGTON (JTA) – Martin Indyk expressed optimism about the prospects of Israel and the Palestinians reaching an agreement to jump-start the stalled peace process. The U.S. official's comments came as more than 400 people gathered in Washington to mark the five-year anniversary of the Oslo accords. Prime Minister Yitzhak Rabin's widow, Leah, joined an array of Jewish leaders in urging for a continuation of the path to peace and for continued U.S. involvement in the peace process.

Lawyers discuss Swiss audit

NEW YORK (JTA) – An audit of Swiss banks indicates that dormant accounts belonging to Holocaust victims total some \$51 million so far, according to lawyers processing claims for the accounts. They said 3,300 claims have been accepted out of the 9,500 claims filed, with the remainder still being reviewed.

Paul Volcker, the former U.S. Federal Reserve chairman who heads the Claims Resolution Panel, said that "efforts are being made to speed up" the restitution process, which he said is fraught with difficulties.

Volkswagen creates fund

FRANKFURT (JTA) – Volkswagen established an \$11.87 million fund to compensate Holocaust survivors who were forced to work as slave laborers during World War II.

Former Israeli Prime Minister Shimon Peres agreed to oversee the distribution of the money. Attorneys for the survivors said Volkswagen's announcement

would not affect their class-action lawsuit against the company.

Austrian bank begins talks

NEW YORK (JTA) – Austria's Creditanstalt Bank said it began talks with Jewish groups to examine its alleged involvement with Nazi-looted gold. Bank officials said they wanted to reach a memorandum of understanding that would set up a mechanism for probing its wartime past and for making restitution.

The bank is included in an \$18 billion lawsuit filed by Holocaust survivors against Germany's Deutsche Bank and Dresdner Bank for knowingly trading in gold looted from concentration camp victims.

Wiesenthal Center plans children's exhibit

LOS ANGELES (JTA) – The Simon Wiesenthal Center is building a children's version of its Museum of Tolerance in Los Angeles. The plans for the new building, which will house exhibits about the dangers of prejudice and bigotry for children under 12, come as the center celebrates its 20th anniversary.

Meanwhile, Rabbi Marvin Hier, the dean of the center, is scheduled to travel to Israel next month to discuss plans to build a version of the museum in Jerusalem that would seek to reduce religious and political tensions among Israelis.

Kosher supplier banned in London

LONDON (JTA) – London's kosher licensing authority banned England's largest supplier of processed kosher meats from selling its products in that country's capital city.

The move came after Gilbert's Kosher Foods decided to have its products approved by the kosher authorities in the city of Manchester, who were said to charge less than their London counterparts.

Rabbi seeks to confirm deaths

NEW YORK (JTA) – An Israeli rabbi flew to the United States to confirm the deaths of the Jewish victims of the Swissair Flight 111 plane crash. According to Jewish law, a widow cannot remarry until it can be proved that her husband has died. At least seven of the 229 killed in last week's tragedy were Jewish.

Artworks return promised

NEW YORK (JTA) – Austrian museums will return hundreds of artworks seized by the Nazis to their rightful owners, a government official said. The artworks include paintings, coins, sculptures and antiques – most of which belonged to Jews.

Thousands of artworks confiscated by the Nazis after Austria was annexed by the Third Reich in 1938 were returned after the war. But some were incorporated into Austrian museums on the grounds that they could not be shipped out of the country.

AJCommittee calls for memorial

FRANKFURT (JTA) – The American Jewish Committee called on Germany to go ahead with long-delayed plans to construct a national Holocaust memorial in Berlin. A decision on the controversial project has been postponed until after the Sept. 27 national elections. Current Chancellor Helmut Kohl supports the project;

opposition candidate Gerhard Schroeder questions it.

Rabbi charged with murder

NEW YORK (JTA) – A Reform rabbi in New Jersey was charged in the 1994 murder of his wife. Rabbi Fred Neulander, formerly senior rabbi at a Cherry Hill, N.J., congregation, resigned more than three years ago after conceding that he had participated in inappropriate rabbinic behavior.

Leleikis trial postponed

MOSCOW (JTA) – A Lithuanian court indefinitely postponed the war crimes trial of the man who headed the country's Nazi-sponsored secret police. The court said it would appoint a medical commission to determine whether Aleksandras Lileikis is too ill to speak in his own defense.

The trial will likely never be held if Lileikis, 91, is found unable to testify. Lileikis is accused of having given Jews over to Nazi death squads during the war.

Dutch Jews demand inquiry

NEW YORK (JTA) – Dutch Jewish groups demanded an inquiry into dormant Jewish bank accounts dating back to the Holocaust. The demands came as the country's Finance Ministry admitted that records of these accounts had mistakenly been destroyed.

Nazi protest remembered

BERLIN (JTA) – A plaque was erected in Berlin to commemorate the only public protest by Germans against the Nazi persecution of the Jews. In February 1943, a group of German women demonstrated outside a Berlin community center where their Jewish husbands and

children had been rounded up for deportation to the Auschwitz death camp.

The 1,200 men and children held in the center by the Gestapo were released a week later and did not experience any further persecution. German Jewish leader Ignatz Bubis said the plaque memorialized what he described as a courage that is lacking in modern-day Germany.

Judge denotes Nuremberg documents

NEW YORK (JTA) – A judge who participated in the Nuremberg Trials donated 22 boxes of documents from the proceedings to the Holocaust museum in Washington.

The papers include Judge William Christianson's notes on the trials he participated in and memos from defense attorneys. The records will join other collections available for researchers, according to a museum official.

Police injured in skinhead clash

FRANKFURT (JTA) – Twenty Germany police were injured during a clash with right-wing extremists in the eastern town of Hirschfeld. Some 200 skinhead threw bottles at police and shouted "Heil Hitler" after authorities canceled a rock concert. A total of 65 youths were arrested.

Schindler stamp approved

NEW YORK (JTA) – The U.S. Senate approved an amendment to commemorate Oskar Schindler with a postage stamp. The idea for the stamp came from a New Jersey resident who was one of the Jews saved by the German businessman during World War II.



THE PATH OF PEACE?

(Communicated by the Israel Government Press Office)

More Israelis have been killed by Palestinian terrorists in the 5 years since the first Oslo agreement was signed in September 1993 than in the 15 preceding years, the Israel Government Press Office (GPO) announced.

A total of 279 men, women and children have been killed in 92 lethal attacks by Palestinian terrorists since the signing of the Oslo Accords. This does not include victims of attacks launched by Lebanese-based terror organizations or incidents along Israel's borders.

As Figure 1 below indicates, the number of people killed by Palestinian terrorists in the 5 years since Oslo (279) is larger than the number killed in the 15 years which preceded the agreement (254).

Table 1: Fatalities in Palestinian Terror Attacks Since 1978

Year	# of Israelis killed in terror attacks
1978	12
1979	14
1980	10
1981	5
1982	2
1983	6
1984	7
1985	14
1986	7
1987	5
1988	14
1989	32
1990	23
1991	26
1992	39
1993	38 (thru Sep. 9)
15 years before Oslo: 254	
1993	24 (post Sep. 9)
1994	73
1995	52
1996	92
1997	29
1998	7
5 years since Oslo: 256	

Table 1 below presents comparative data concerning the number killed by Palestinian terrorists during the six years of the intifada and the five-year period since the Oslo accord.

Table 1: Comparison of Oslo and the Intifada number killed in Palestinian terror attacks
 6 years of Intifada (Dec. 9, 1987 to Sep. 9, 1993)172
 5 years since Oslo Accord.....279 (Sep. 9, 1993 to the present)

As the table demonstrates, the number of people killed by Palestinian terrorists since Oslo (279) is more than 50% greater than the number killed during the six years of the intifada (172).

Note: Figures include Israeli civilians and security personnel, and foreigners killed in Palestinian terrorist attacks in Israel and the territories. They do not include Palestinians killed by other Palestinians on suspicion of cooperating with Israel.

The date of September 9, 1993 is used above to mark the beginning of the Oslo process since it was on that date that Chairman Arafat and Prime Minister Rabin exchanged letters in which Arafat renounced terrorism and recognized Israel. These letters were incorporated into the Oslo Accords, which were signed on the White House Lawn four days later.

II. Oslo dead or alive
 David Bar-Illan, Jerusalem Post, Sept. 11, 1998

The late Yitzhak Rabin used to say that the Oslo agreements were full of holes. Yet the fundamental problem was not the inadequacy of the agreements' provisions, but the assumption that the Palestinian Authority intended to keep them.

What the Israeli architects of Oslo had in mind was recently made clear by Shimon Peres: Israel could not remain both Jewish and democratic if it continued to rule over close to two million Palestinians in Judea, Samaria and Gaza. Sooner or later they would have the vote and turn the country into a binational state. The solution: withdraw from "the territories" and let the Palestinians establish a state of their own, which would live peacefully side by side with Israel.

None of this is specified in Oslo, which was touted as a prelude to Palestinian autonomy or a confederation with Jordan. The talk of autonomy was obviously a palliative for an Israeli public warned for years - by Labor as much as by the right - that a Palestinian state would threaten Israel's existence.

Yet the real intent was a return to the partition plan, in the assumption that most Israelis prefer peaceful coexistence to being in Jenin and Kalkilya, or even in Beit-El and Shiloh - regardless of what this says about their dedication to the Zionist ideal. Had the PLO subscribed to the Labor government

vision, the agreement would have been well on the way to realization.

But something immediately went wrong. The worst wave of terrorism ever to hit the state of Israel began even as the Declaration of Principles was being signed on the White House lawn. By March 1996, after Palestinian terrorists killed 220 Israelis, the process came to a screeching halt - not under Benjamin Netanyahu but under Shimon Peres. The talks with the Palestinians were suspended, the Israeli withdrawal from Hebron was cancelled, and total closure was imposed on the territories.

Unable to reconcile carnage with a peace process, Israelis voted in the May elections against the Oslo architects, despite a tremendous post-assassination wave of sympathy for Labor. "Territory for peace" seemed acceptable. Territory for terrorism decidedly was not. As Ha'aretz writer Ari Shavit put it: "it was not the rise of Netanyahu which caused the paralysis in the Oslo process, but the paralysis in the Oslo process which caused the rise of Netanyahu".

What troubled Israelis was not just the terrorist war, but the PA's attitude to it. Chairman Yasser Arafat would habitually wave off correspondents' queries about the slaughter of civilians with derisive laughter, and - with typical contempt for human credulity - he repeatedly accused "an OAS-like organization in the Israeli army headed by Ehud Barak" of collabo-

rating with Islamic Jihad in killing Israeli soldiers.

The terrorist groups continued to recruit, train and carry arms openly in PA areas. Known killers of Israelis joined the Palestinian armed forces. Members of the Palestinian Police were caught committing terrorist acts, their orders traced to Palestinian police chief Ghazi Jebali.

A December 1995 PA agreement with Hamas permitted terrorist operations, provided they could not be traced to areas controlled by the PA. Arafat's Preventative Security chief Jibril Rajub confirmed the existence of this arrangement in May and June of this year.

Not only Arafat's 1993 pledge to Rabin to combat terrorism was mocked. Arafat has done nothing about his other pledge: to reject the Covenant. Today only the terminally naive believe that the Palestinian Covenant, which calls for dismantling Israel, has been changed. The complete Covenant appears on a PA website on the Internet, and the even more outrageous Fatah constitution appears on the Fatah website. The PA has in effect admitted that the Covenant has not been changed, by accepting Dennis Ross's "Note for the Record" of January 1997, which includes a commitment to complete the Covenant's revision.

An unequivocal rejection of the Covenant would have an incalculable educational and psychological impact. The venom of this

Palestinian constitution is reflected in every Palestinian textbook, patriotic song and television program. To see seven-year-olds on a TV "children's club" vow to become suicide warriors and throw Israel into the sea, to hear Arafat publicly extolling "the engineer" Yahia Ayyash, and to witness the burning of Israeli buses in effigy in public rallies sponsored by the PA is to realize that the Covenant's call for Israel's destruction is not a dead letter.

Is there hope for the Oslo agreements? A year ago President Ezer Weizman asked Arafat to declare in Arabic that the armed struggle is over. It is what President Anwar Sadat did when he chose the path of peace. Arafat has yet to do so.

The path of peace is what Oslo is about. It is a decision to compromise rather than wage war. When the Palestinians were faced with a similar decision 50 years ago, they chose war. The result was "the catastrophe", and a half-century of untold suffering for the Palestinian people.

Whether Oslo survives is up to them. If they see it, as Arafat repeatedly says, as part of their 1974 Plan of Stages for the destruction of Israel - a temporary accompaniment to the armed struggle aimed at lulling and weakening Israel - the suffering will continue. If they comply with their commitments to renounce violence and combat terrorism, the process can bring the peace and prosperity they could have had 50 years ago.

Rosh Hashanah And The Shofar

1. Rosh Hashanah is the day that commemorates the creation of the world and it is described as the "coronation" of Hashem (G-d). As it is customary to sound a trumpet at a king's coronation so we blow the shofar on Rosh Hashanah. By blowing the shofar we recognize the "purpose" of the creation.

2. The shofar blast marks the beginning of a period of amnesty which is known as The Ten Days of Repentance. Repentance is based on the fact that since humanity has been given free-will, and our actions are not pre-determined, we must take responsibility for our actions. The ability to repent teaches us that our future is not bound by our past and that by changing our behavior we have the ability to change our past.

3. When the Jews accepted the Torah at Mount Sinai, the sound of the shofar is described as "continuously increased and was very great" (Exodus 19:19). The shofar serves to remind us of the revelation at Mt. Sinai and therefore to renew our commitment to Hashem and to accept that Torah morality is absolute and G-d given - not relative, nor does it depend on human understanding.

4. The prophets called out to the Jewish People and aroused them to improve their ways. The shofar reminds us of the admonitions of the prophets and their calls to repentance. We should be aware of

the fact that Hashem communicated with us, via the prophets, and displayed through them His desire to perfect us and not to punish us.

5. The shofar reminds us to pray for the rebuilding of the Temple where trumpets and shofars were sounded. Just as Hashem manifests His presence in the world in specific places like the Temple in Jerusalem. He also manifests His presence at special times, such as the Ten Days of Repentance.

6. The ram's horn reminds us of the Binding of Isaac when Abraham demonstrated his

absolute faith in Hashem by being prepared to sacrifice his son. Hashem demonstrated His absolute love for Abraham by having him sacrifice a ram in his place.

7. The sound of the shofar is supposed to inspire fear in the hearts of those who hear it. It allows one to dwell upon fear of punishment, to progress from there to fear of doing evil and then to fear of G-d. Finally one arrives at the feeling of awe of G-d.

8. The shofar reminds us of the day of judgment in the future. And inspires us to pray for the perfec-

tion of world, all of mankind and the Messianic era.

9. The sound inspires us to yearn for the in gathering of the Exiles, that will be heralded by the sound of a shofar. There will be absolute unity amongst the Jewish People and our connection of Land of Israel will again be absolute.

10. The shofar recalls the resurrection of the dead which will be accompanied by the sound of a shofar. As G-d is the source of all life and the creator of all existence so He has complete control over death.



FEATURE

A Rave Review For Ugandan Music

By PAUL WIEDER

Excerpted from
Jewish United Fund News

In 1919, an eastern Ugandan governor, Semei Kakungulu, came upon a Bible left by Christian missionaries. And as often happens to those who read that book, his life was completely changed. He became Jewish; Kakungulu had himself, his son, and his followers circumcised. Today, the 500 or so Abayudaya keep kosher, observe Shabbat and all the Jewish holidays, speak and sign in Hebrew, and study the Torah.

The Abayudaya are a poor agricultural community, but they are rich in culture and spirit. The community's debut album, "Shalom Everybody Everywhere!" is a vibrant expression of joy that shimmers with goodwill and love of being Jewish. Imagine the Siddur

set to the music of Paul Simon's "Graceland" album and you'll get some idea of the sound, as well as how moving and entertaining that sound is. The group sounds much like Ladysmith Black Mambazo and its phrasings and tight harmonies, while the many female voices recall Sweet Honey in the Rock.

The album opens with "Sh'ma Yisrael" and continues with such familiar Hebrew songs as "Hinei Ma Tov," the "Shehecheyanu," "Adon Olam," and "L'cha Dodi," sung in its six-minute entirety. Two versions of Psalm 126 appear back-to-back, one in Hebrew and one in Luganda.

Other clearly Jewish but not synagogue-based fare includes a musical rendition of Maimonides' "Thirteen Principles of Faith," "HaTikvah," and songs inspired by "Torah" and "Jerusalem." Even

though these tracks are all set to Abayudayan melodies and feature the Lugandan device of ending nearly all words with vowels, they should be easy to follow with a Hebrew text or transliteration before you. But this is music to be enjoyed, not just studied.

The rest of the songs reflect the merging of their Jewish and local cultures. Their welcome song is "Tunafuraha Sana": "We are very happy/We see our Jewish brethren are very happy." The work song they sang while making bricks for their synagogue, "Fanya Kazi Nangufu (Work Hard with All Your Might)," includes the lines, "Your God chose you and knew you could fulfill His goal/The goal of teaching the Torah." Also in Luganda are the Abayudaya song of consolation and their farewell song, but their motto song (which contains about half of Psalm 23) they sing for us in

English.

There are two principal soloists on the album. One is Joab Jonadab Keki, who also composed about a third of the melodies presented. His tunes tend to be very upbeat, with a marching rhythm. The other soloist, introduced as "the youngest girl in our congregation," is Rachel Namudosi. Gauging by her high, slightly nasal voice, she is still a child, but she has an astonishingly mature musical sensibility. She can even improvise lyrically and rhythmically, switching effortlessly between English and Hebrew. In her voice and style, Rachel calls to mind Stevie Wonder.

This album, with its many kids' voices and its straightforward melodies, is a wonderful way to get kids to listen to Jewish music. It might also entrance world-music buffs. I wasn't surprised to read that various cantors and congrega-

tions in the United States have begun experimenting with some of these melodies, as they are so infectious. Overall, the collection is an effervescent welcome from a little known branch of our Jewish family. And "Mirembe" to you too, Abayudaya or, as we both say, "Shalom."

(The recording may be ordered by sending \$15 for each CD and \$10 for each audio cassette, plus \$2 p&h in the U.S., \$3 in Canada, to: "Kulanu," 1217 Edgevale Road, Silver Spring, MD 20910-1612.)

(This article comes to readers through the syndication services of Kulanu, a nonprofit organization that assists lost and dispersed communities. For information contact Kulanu at 11603 Gilsan St., Silver Spring, MD 20906, tel 301-681-5679, fax 301-681-1587, kulanu@ubmail.ubalt.edu.)

Honoring Our Parents

By BARBARA RABINOVITZ

Advocate Staff

SPRINGFIELD, Mass., Sept. 10 — Eight years ago this week, on Sept. 1, 1990, Springfield attorney Robert Meeropol established in his late parents' name a charitable fund to benefit children. Had it been named the Meeropol Fund for Children, its establishment likely would have gone unnoticed. But given the fact that Meeropol is the son of Ethel and Julius Rosenberg, the Rosenberg Fund for Children has attracted more than its share of attention.

Full-time executive director of the RFC, Meeropol, 51, has tackled the task of securing \$1 million for the fund - and for the children of political activists who are its beneficiaries - with a passion and a tenacity some might say are reminiscent of his parents in their refusal to recant in the face of espionage charges and death sentences four-plus decades ago.

Indeed, 1998 marks another anniversary for Meeropol and his brother Michael, 55, who also has made western Massachusetts his home. Forty-five years ago, on June 19, 1953, a Friday evening, Ethel and Julius Rosenberg were electrocuted at Sing Prison in upstate New York, having been found guilty of conspiring to turn over to the Soviet Union the secret of the atomic bomb.

The execution did not end the uproar that ensued after the Rosenbergs' arrest in 1950 and the subsequent verdict. While then FBI director J. Edgar Hoover accused the pair of "the crime of the century," their defenders insist to this day the two were not guilty. As an example, on June 18 of this year a group calling itself the National Committee to Reopen the Rosenberg Case held a meeting at the Stephen Wise Free Synagogue in New York City to commemorate the "martyrdom" of the Rosenbergs. The next day, the 45th anniversary of the execution, Robert and Michael Meeropol, cit-

ing FBI and other agency documents that have come to light since their parents were executed, issued a statement from Springfield calling on the government to "acknowledge that our parents' execution was not justified and admit that our parents were executed for a crime the government knew they did not commit."

Last Friday, in the downtown Springfield offices of the Rosenberg Fund for Children, Robert Meeropol reflected on the sad anniversary that was observed in June and on the milestone achieved by the fund this week. Poignantly yet powerfully, he spoke about his life after the death of his parents and about how he came to honor them in his way.

"A fish out of water"
Robert was 3, his brother 7 when their parents were arrested and frightened relatives deposited the two young boys in a New York City shelter. It was Emanuel Bloch, the lawyer defending Ethel and Julius Rosenberg, who introduced the children to a couple he knew, Abel and Anne Meeropol. The boys were taken in by the Meeropols in January 1954 and eventually became their legally adopted sons.

Raised in what he characterizes as a "secular" Jewish environment, Robert Meeropol remembers his adoptive parents' involvement in a Sholom Aleichem club at a local Jewish community center and his and his brother's participation in holiday customs, such as Passover seders. The Meeropol apartment in New York City was across the street from a Conservative synagogue, and Robert had a traditional bar mitzvah.

His college years were spent at the University of Michigan where he met and married (at age 20) his wife. Self-described "children of the '60s," the couple, both from the Northeast, wanted to return to this region and settle in a community where they could, in Meeropol's words, "continue the

revolution ... change the world."

Michael Meeropol, an economist, had accepted a teaching position at Western New England College in Springfield, and his brother and sister-in-law decided this city "fit the type of place we were looking for," Robert said.

By the time they moved here in the early 1970s, he was halfway through the requirements for a doctorate in anthropology; he joined his brother on the faculty at Western New England.

But in the same way their parents' case profoundly influenced their young lives, so, too, would another legal case change the course of their adult lives.

In September 1972, Doubleday published "The Implosion Conspiracy," New York attorney Louis Nizer's account of the Rosenberg case, and its contents so troubled the Meeropol brothers that they filed a lawsuit against him in a Springfield court. Identified in court documents as the Rosenbergs' sons, they were forced, as Robert recalled, to go "public."

The reopening of the case would signal an end to Meeropol's career as an anthropologist because, he explained, he discovered he was very adept at "business-related activities," such as raising money to support their effort to exonerate their parents. That discovery translated into a decision to attend Western New England College's law school and concentrate on business and tax law, in anticipation of administering a fund such as the RFC.

But a law practice in a Springfield firm left Meeropol feeling like "a fish out of water," as he puts it. In 1990, at age 43, even with college expenses for his two daughters looming, he withdrew from the firm and "got back in touch with what I wanted to do."

Thus was created the Rosenberg Fund for Children, which its creator describes as a source of support "for the educational and emo-

tional needs of children whose parents have been harassed, injured, jailed, fired or killed in the course of their progressive activities." Meeropol regards the fund as "a kind of progressive social insurance," covering the cost of school, summer camp, programs in the arts or sports, travel and other activities that he sees enriching a youngster's life beyond the basic needs of food and shelter.

In most cases, the grants are awarded directly to the providers of such services, not to the families of the children who are the beneficiaries, Meeropol said. "Some of the people we work with are very desperate," he noted. "We don't want to get into policing."

To date, the RFC, according to its optimistically titled newsletter, Carry It Forward and Pass It On, has awarded a total of \$350,000. The goal of the fund is to raise \$1 million in its first 10 years and to distribute \$100,000 in grants to 100 children every year. A smiling Meeropol reported last week that about \$900,000 had been donated and that "by early '99, we will achieve our goal."

"More conservative community"
Members of the American Jewish community have been among the fund's strongest supporters, with "about two-thirds of our database [being] Jewish," Meeropol said.

Still, his efforts to broaden that base of support have not always succeeded, he acknowledged. He said he has tried, unsuccessfully, to tap into this country's networks of Hillel organizations and Jewish community centers to offer himself as a speaker who would donate the proceeds of those speeches to the RFC.

"Every effort I've made to come up with something systematic hasn't happened," he said. He was successful in securing a speaking engagement at a JCC this November, not in this country but

in Ottawa, Canada.

"I think it may be a reflection of the fact that the Jewish community was so split so long ago [over his parents' case] that it still rubs some people the wrong way," he said.

The early 1950s, he recalled, came "just a few years after the Holocaust. There was a tremendous fear then that if Jews were associated with Communists and spies, it could result in an American Holocaust."

The "mainstream" Jewish community disassociated itself from his parents' cause, Meeropol said, although the couple's long-loyal defenders have all been Jews.

"When my brother and I went public in the '70s, 90 percent of the Jewish community wanted nothing to do with us," he said. Twenty-five years later, with the fall of communism and the end of the Cold War, that attitude may be changing - although not necessarily in favor of a cause such as the one Meeropol has taken up. "The American Jewish community has become much more conservative," he said.

Through it all, Meeropol has held onto his Judaism, not so much religiously as culturally. "It's who I am in a most basic way," he said.

In fact, he credits the very Jewish concept of "tikkun olam," Hebrew for "healing the world," as the driving force behind the Rosenberg Fund for Children. For him, the phrase can also be translated "transforming the negative into a positive. ... That comes from who I am as a Jew."

To underscore his point, he shared the message of his parents' last letter to their young sons 45 years ago:

"They said they died secure in the knowledge that others would carry on after them.

"I take that to mean that others would carry on the struggles that they couldn't ... and that others will carry on after me."

ARTS & ENTERTAINMENT

One Woman's Opinion

By PAULA SHULAK

Once upon a time in Louisville, Kentucky, a young woman named Naomi Mara Hyman was inspired to write a simple text which would explain Rosh Chodesh to a group of women with whom she met and studied. She was a graduate of Gratz College in Philadelphia, who had returned to her Judaism after a long alienation. At Gratz as she put it, she was "a little fish in a big pond."

But here at Louisville, the tables were turned; suddenly she was the expert and in great demand as a teacher of study groups (particularly female ones) whose members did not have even the most basic tools and knowledge of Jewish sources.

So what started out as a small volume eventually turned into BIB-

LICAL WOMEN IN THE MIDRASH and Naomi Hyman was launched on her writing career. BIBLICAL WOMEN is subtitled A SOURCEBOOK and it is indeed a wonderful source for Jewish women (and men) who want to take that first plunge into Torah study in a non threatening and thoroughly understandable way. The book is perfect for a self taught study group which may not have the advantage of a professional leader. It is a highly readable, interesting tome which can be picked up anytime as a pleasurable novel might be. It stayed on my bedside table for several weeks as I read a chapter each night before turning off the light, but it would be equally at home on a school textbook shelf or a course study guide.

The first section of the book is an excellent introduction to basic Jewish texts and concepts. As the author states, "There is so much gold to be mined." The idea of creating new interpretations of very old texts is explained, but there is also great reverence for the sanctity of those original sources, and Naomi Hyman's belief that "we have received only half of the Torah, because the Torah as we know it was written by man and the women's Torah has yet to be revealed..." is striking and appealing. She continues, "I like to think that the women's Torah can be found in the white fire, in the white spaces whose meanings we have yet to uncover and that a part of each of our souls is still standing a Sinai, ready to receive it."

The book has three objectives as stated by the author - to teach basic text study skills, to compare and contrast the midrash of rabbinic and modern feminist sources on the same topic, and to introduce the ideas of some modern women commentators to the mainstream of Judaism. To accomplish this goal, Ms. Hyman takes 20 women from the pages of the Bible and writes chapters on them which include a series of thought-provoking study questions, the actual Torah text which tells the story, several Rabbinic midrashim on the text, and finally, a contemporary excerpt from the pen of a modern woman which deals with the story. These range from poetry to fable to essay. You will find the usual Biblical heroines with whom we are

all familiar such as Sarah, Naomi, Rachel and Esther. But you will also find Deborah, Hannah, Lilit, Bathsheba, etc. who are more unknown and from whose stories we have much to learn.

This is a book from which we can derive satisfaction on many levels - the literary, the scholarly and the spiritual. I recommend it to novices as well as experts in Bible study as a means of self teaching or as a source for a study group to use as a jumping off place for its meetings. BIBLICAL WOMEN IN THE MIDRASH is published by Jason Aronson, Inc. You might be interested to know that Naomi is hard at work on a companion volume to this book which addresses Biblical men. I look forward to its publication.

High Holiday Books

Q: I was wondering what books you think would be good to discuss and explain in detail the Jewish high holy days. And what publishing company should I go through to get them.

A: Thanks for the question. There are many wonderful books available to teach the meaning and practices and philosophy surrounding the Days of Awe.

First, there are guides that explain the yearly cycle of holidays. Of these, my two favorites are Arthur Waskow's lyrical book Seasons of Our Joy, and Michael Strassfeld's more comprehensive

Jewish Holidays: A Guide and Commentary. Waskow's book seeks to make explicit the holidays' appreciation for nature and an almost mystical connection to the sacred. Strassfeld offers a solid background on the history and observance of each holiday, buttressed by the marginal notes of some diverse and learned Jews.

Then there are collections which focus specifically on Rosh HaShanah and Yom Kippur. The Jewish Publication Society offers the Rosh HaShanah Anthology and the Yom Kippur Anthology, both very complete, and both regrettably tedious. My favorite

anthology on the subject is by S.Y. Agnon, the great Israeli author. His book, The Days of Awe (Schocken) is a marvellous and seamless collection of classical comments on the holy days. It is pious without ever being preachy, and learned without condescension. I highly recommend it.

Of course, the single best book on the Holy Days is the Mahzor, the special prayerbook for the season. Each denomination produces its own, and each has particular strengths (and weaknesses). The ArtScroll Mahzor (Orthodox) offers a comprehensive commentary from one particular theological perspective. Its translation is pret-

ty poor. The Gates of Repentance (Reform) offers lovely gender neutral collections of ancient and contemporary prayers and meditations, although it has edited out a great deal of the service. The Harlow Mahzor (Conservative) offers a magnificent translation and a judicious balance of tradition and modernity, although it too-like its Reform counterpart, offers only minimal commentary and instruction.

The best guide to the services is a combination of some of those writings, a Mahzor, and then actually attending a service, focusing on its spiritual message and your connection with the community and

with God. There's no substitute for being part of a community. It's where you belong.

Excerpted with permission from "Dear Rabbi"

Rabbi Brad Artson, is not a member of the Jewish Community's ASK a RABBI team, however Rabbi Artson is contributes his bimonthly column to the ASK a RABBI forum.

AOL users can either e-mail members of our regular ASK a RABBI corps by sending e-mail to ASKaRABBI@AOL.COM or may communicate directly with Rabbi Artson at Artson@ni.net Rabbi Bradley Shavit Artson Conservative

Women In Judaism

We are pleased to announce the electronic publication of a new issue of Women in Judaism: A Multidisciplinary Journal. The journal can be accessed at <http://www.utoronto.ca/wjudaism/> This is the first multidisciplinary refereed periodical solely dedicated to gen-

der-related issues in Judaism.

This issue features an article on The Seduction of Eve and Feminist Readings of the Garden of Eden by Reuven Kimelman, a biography on Amelia Pincherle Rosselli by Stanislaw G. Pugliese, and essay on Wife-Beating in Judaism by Naomi Graetz and a film review on The

Return of Sarah's Daughters by Tressa Berman. There are three new bibliographies: American Jewish Women's Identity: An Annotated Bibliography by Anna Nelson, Annotated Bibliography and Guide to Archival Resources on the History of Jewish Women in

America by Phyllis Holman Weisbard, and Bibliography Covering the Agunah Problem, Jewish Marriage, Jewish Divorce, and Related Issues by Marc S. Cwik.

Dina Ripsman Eylon, Editor
Diane Kriger, Associate Editor

Women in Judaism: A Multidisciplinary Journal
c/o Near and Middle Eastern Civilizations

University of Toronto, 4 Bancroft Ave.,

Toronto, Ontario M5S 1C1
e-mail: dina.eylon@utoronto.ca

What Is Translation Of Kol Nidre?

By Rabbi STEVEN RUBENSTEIN
Conservative

Q: What is the English translation of the Kol Nidrei?

A: Before the Kol Nidrei is recited it is a traditional practice for the congregation to recite with the Prayer Leader the following declaration:

With the consent of the Almighty, and the consent of this congregation, in a convocation of the Heavenly Court, and a convocation of the Lower Court (of mankind), we hereby grant permission to pray with transgressors.

The confessions of the community are then recited by the Prayer Leader:

All religious obligations and restrictions we have made forbidden on ourselves, and pledges (declaring something to be done or not done), and items we have (promised to) consecrate to the Temple, that we have vowed and sworn and dedicated, and made forbidden to ourselves; "from this Yom Kippur until next Yom Kippur, may (all such vows) come to us come to us at a good time. We regret having made them; may they all be permitted, forgiven,

eradicated, or nullified, and may they not be valid or exist any longer. Our vows shall no longer be vows, and our prohibitions shall no longer be prohibited, and our oaths are longer oaths.

These verses are repeated three times and then the Prayer Leader continues with the following statement:

Forgive the entire congregation of the Children of Israel and the stranger among them, for the entire people sin unintentionally. Please pardon the sins of this nation in accordance with the greatness of Your loving kindness;

as You have forgiven this people from when it left Egypt until now. And Adonai said: "I have pardoned (them) as you have asked."

"The Ashkenazi Jewish community differs from the Sephardi community in that the formula for the annulment of our vows is prospective versus retrospective. The Ashkenazi rabbis declared that there were too many technical obstacles to be overcome when an individual requests to be annulled of past vows. Among the complications is the notion that Jewish law requires that specific vows have to be specified before a Beit Din of

three rabbis acting as a court of law. In addition it is expected that the person asking for forgiveness must demonstrate to the court in advance that he has expressed regret at having made the vow which was difficult to do under the best of circumstances.

Instead, we now recite these Aramaic words of annulment by making a plea to God that any vows or promises that we make in the year to come either be or that we be preserved from making vows that become unfulfilled, by regarding such statements by us nonbinding.

FEATURE

Yiddish, The Fading Language

By E.E. JAFFE

Yiddish as a language has been used by Ashkenazi Jews for the past 1000 years. It was developed by intricate fusion of several modified borrowings, primarily from German, and molded to serve wide ranging needs for communication. Max Weinreich, the founder of YIVO, the Institute for Jewish Research in Vilna (now Vilnius), in his *History of the Yiddish Language* constructed a model sentence which suggests the many origins of Yiddish words. "Nokhn bentshen hot der seyde gekoyft a seyfer" (following the benediction after the meal, grandfather bought a prayer book). Bentshen comes from benedictere of old Italian. Seyfer comes from Hebrew. Nokhn, hot, der, and gekoyft comes from German, and zeyde from Slavic. Even though Jews used various languages of the countries where they resided, oral communication with other Jews was in the past in Yiddish, even among the elite.

It all began in the 10th century and until the 18th century it was the uncontested medium of oral communication. It slowly evolved

as a medium for literary and other communicative needs. In response to the Emancipation there was a strong tendency in the Ashkenazi communities to convert to other vernaculars. This was successful in Western but not as much in Eastern Europe where Yiddish flourished as the Jewish population grew. During the great migratory movement in the late 19th and early 20th centuries the Yiddish communities expanded all over the world and with it the Yiddish language. An active press, the theater, secular educational institutions, teacher training caused the language to expand greatly in use. Writers and poets contributed greatly to the spread of Yiddish through great skill in composition and linguistic innovation.

In the mid nineteen thirties I attended a strictly Yiddish school in Eastern Poland, where all subjects were taught in Yiddish. Polish was a language one had to learn as a second thought. At home my father subscribed for me and my younger brother a weekly magazine for children called "Die Grincke Boimelekh" (The Green Little Trees), published in Vilna and

edited by Bostonski and Khiamson. This was an effective means of introducing Yiddish reading material to children. As a child I read James Fenimore Cooper's "The Last of the Mohicans" and Jules Verne's "20,000 Leagues Under the Sea" and "From the Earth to the Moon" and many other books, all in Yiddish. It is estimated that just before World War II, about 11 million Jews spoke Yiddish. The number was drastically reduced by the Holocaust and the massive shift to other primary languages, including Hebrew in Israel. Although in the USA and Israel the movement to other languages was voluntary, in the Soviet Union, where a significant part of the Jewish population resided, it was forced by severe official repressive measures. Yiddish schools were closed in the 1930's and the press, the theater and Yiddish literature in general was totally repressed in 1949.

Interestingly, while the use of the language as a primary vernacular has been declining in the USA and Israel as well as elsewhere, interest in Yiddish, both sentimental and seriously intellectual has been ris-

ing. A case in point is Yiddish at Harvard. Recently the Harvard Magazine (July/August 1997) featured an article entitled "Mame Loshn at Harvard." It was primarily devoted to Ruth Wisse, Harvard's first professor of Yiddish literature, one only of a handful in America. She assumed her position in 1993 endowed by Martin Peretz, the publisher of the New Republic. She was recruited from McGill University where she headed the Department of Yiddish Studies, which she helped to create. At Harvard she conducts a seminar on the modern Yiddish short story strictly in Yiddish without an English translator. Isaac Bashevis Singer's work is carefully analyzed, the students take notes and keep discussion going in Yiddish. Complicated issues, however, require English translation. Another important poet's work is that of Abraham Sutzkever. He survived the Vilna ghetto and the terror of life as a partisan, and has identified poetry as the reliable counterforce to all that is evil and destructive. Thus is Yiddish taken up at Harvard and several other universities.

Yet as a vehicle of communication, Yiddish was quickly virtually phased out as soon as Jews moved into the mainstream of American life. The Yiddish newspaper *The Forward* founded about 100 years ago which had been the center of a vibrant immigrant culture and had provided a gateway into American life for countless new Jewish immigrants, has recently fallen to 10,000 readers, mostly in the USA. Today, Yiddish speaking older people are becoming

increasingly rare. For all the talk about possible Yiddish revival Wisse says "Yiddish has too few trained scholars who are capable of translating, editing, teaching and interpreting its vast and varied accumulated heritage." It can claim even fewer creative artists. One of Wisse's students says that he did not get into Yiddish to revitalize the language. History has already played itself out. English has won, and Hebrew has won. But he approaches Yiddish with ultimate seriousness, because "it's the key to a whole culture."

How true but sad.

High Holy Day Glossary

Compiled By Rabbi MICHAEL FESHBAUGH

Spiritual Leader of Temple Anshe Hessed

Yamim Nor'aim: Days of Awe. The Hebrew name for the High Holy Days.

Selichot: The word "Selicha" means "forgiveness," "selichot" is simply the plural. It is a reference to the prayers for forgiveness we say during this season, and the special service of penitence held at midnight on the Saturday night before Rosh Hashanah.

Rosh Hashanah: The "head of the year," in other words, the Jewish new year.

Shofar: The ram's horn, blown by Jews on Rosh Hashanah to shake the soul and stir awareness of the special nature of these holy days.

Tashlich: The Hebrew word means "to send, to cast out." This is the special ceremony on Rosh Hashanah afternoon in which Jews symbolically cast their sins (in the form of bread crumbs) into a body of flowing water.

Kol Nidrei: The words literally mean "all of my vows." These are the first two words of the famous prayer sung on Erev (the evening of) Yom Kippur. They refer to those promises we have (or will) be unable to keep despite our best efforts.

Yom Kippur: The "Day of Atonement."

Yizkor: "Remembrance." It is the name of the Memorial Service on Yom Kippur, and a prayer in that service in which we specify those whom we are remembering.

Machzor: The High Holy Day prayerbook (as distinct from the Siddur, the Shabbat and daily prayerbook). In Reform synagogues, the Machzor used is called Gates of Repentance.

Teshuvah: The Hebrew word for "repentance," which literally means "turning" — away from sin, towards the good. It is the central goal of these days.

Sefer Chayim: The Book of Life. Jewish tradition says that during these Days of Awe, our names are written down by God in one of

several books, and our fate for the coming year is sealed. This image shakes the soul even if it is seen as a metaphor. All of us hope that the book in which our names are written is the Book of Life.

L'shanah Tovah Tikateivu: "May you be written (in the Book of Life) for a good year."

Gamar Chatimah Tovah: "May you be sealed (in the Book of Life) for (a) good (year)."

Chag Sameach: Hebrew for "happy holiday." The Yiddish equivalent is "Gut Yuntif."

Eulogy for Dr. Harry James Cargas

Continued from page 12

sewer for 14 months — from June 1943 through July 1944 — beneath the city of Lvov in what was then Poland, now Ukraine. She and the nine other Jews with whom she hid in that filthy underground space were saved by three Polish Catholic sewer workers who risked their lives, and their families' lives, in doing so. I was born and raised in Wilmington, Delaware, with no grandparents: They had been murdered because they were Jews.

Harry James Cargas was a Catholic from Detroit, the son of a Greek father and a Polish mother. He had no personal connection to the destruction of the Jews of Europe. He could have had a safe and perfectly honorable career at Webster University without delving into a subject that even most American Jews did not wish to face. But Harry James Cargas had a conscience, and it led him to ask hard questions and to suggest revolutionary answers. Long before the Holocaust became a fashionable subject in films and academia,

Harry James Cargas was confronting it head-on in brave and groundbreaking books like the 1981 volume "A Christian Response to the Holocaust":

"To call myself a Roman Catholic is to describe my spiritual development incompletely. It is more honest for me to say at this time in my life that I am a post-Auschwitz Catholic, in the wider context of Western Christianity. The Holocaust event requires my response precisely as a Christian. The Holocaust is, in my judgment, the greatest tragedy for Christians since the crucifixion. In the first instance, Jesus died; in the latter, Christianity may be said to have died. In the case of Christ, the Christian believes in a resurrection. Will there be, can there be, a resurrection for Christianity? That is the question that obsesses me. Am I a part of a religious body which in fact is a fossil rather than a living entity? Can one be a Christian today, given the death camps which, in major part, were conceived, built and operated by a

people who called themselves Christians and some of whom — records prove, their own words prove — took pride in this work? The failure of Christianity in the mid-20th century is monumental. Is it fatal? I need to know. This seems to me to be the main question facing people who today call themselves Christian."

In 1987, Harry incurred the wrath of the St. Louis Archdiocese for bravely writing in the St. Louis Post-Dispatch of his shame as a Catholic for the Pope's decision to visit with the former Nazi Kurt Waldheim.

I met Harry James Cargas in 1986, and we quickly became friends. Harry, who came from humble, working-class roots — and who himself had been a copper smelter, a truck driver and a cook — identified with the Polish Catholic sewer workers who had the moral courage to save my mother and the other Jews in the sewer. And he lent me much insight and support for a book about my late mother — a project I'm now completing.

Over the years, Harry and I corresponded often and got together when we could. He stayed in my house when he came to Philadelphia. And we would send each other our latest clippings. Harry's articles in various newspapers and magazines were always accompanied by self-effacing memos like "Here's some stuff," and sometimes signed mischievously by "Anonymous." Once, he sent me a picture postcard with a panoramic view of Walnut Creek, Calif., and Mount Diablo, but it was postmarked St. Louis, with the following message: "You changed your phone number at work. Why? Don't you want to talk to me? — Anonymous." Yes, he was a character.

He never ended a letter with the words "Yours truly" or "Sincerely" or "Best wishes." No, those were too insincere for Harry. Rather, Harry would write: "Peace in deed." And then, he might sign it "Anonymous."

"Peace in deed" sums up what Harry James Cargas was about.

For he was not only a major Christian writer and lecturer on the destruction of the European Jews, but also a man who stood up for human rights all over the world.

Harry could even wax eloquent when extolling the peaceful aspects of baseball, as he did in a 1995 article in the National Catholic Reporter, titled "Baseball proves the existence of God."

In this summer of Mark McGwire, we have lost a giant in our midst — a giant of the humanities, a giant of humanity, Dr. Harry James Cargas. He wasn't chasing anybody's record: Harry set the standard by which a full and meaningful and brave and compassionate life is lived. And I, for one, am a far better person for having known him.

Goodbye, Harry. It's a privilege to be your friend.

Peace and deed. — Anonymous (David Lee Preston is a columnist with *The Philadelphia Inquirer*. His mother, the late Halina Wind Preston, was a prominent Wilmington educator and speaker on the Holocaust. His father, George E. Preston, lives near Wilmington.)

THE END OF THE KIBBUTZ ERA

By AVI MACHLIS

Jewish Telegraphic Agency
KIBBUTZ KFAR RUPPIN, Israel, April 2 - Bicycles are lined up outside the communal dining hall here at Kibbutz Kfar Ruppin. Nearby, a handful of teenagers gather outside on the lush green grounds of the kibbutz, which is nestled between the town of Beit She'an and the Jordanian border in northeastern Israel.

But the near-perfect setting masks a disturbing reality: Kfar Ruppin, like many of the other approximately 270 graying communal settlements across the country, is having trouble attracting the children who were raised on the kibbutz to settle there as adults.

"There's no social life, no place to have fun and it's distant from employment opportunities," says Dana Levy, 17, who will soon join the Israeli army. "Changes or no changes, it will make no difference. This kibbutz is going to become a retirement home."

Her statement is not far from the truth. On Kfar Ruppin alone, about 25 percent of the 180 members are pensioners.

The kibbutzim, the first of which was founded more than 75 years ago, never attracted more than a small minority of Jews. But kibbutz members played a vital role in building the Jewish state in its early years, providing a disproportionate number of Knesset members and soldiers in elite defense units.

In addition, the kibbutz played a large role in the national psyche as a symbol of a strong, pioneering Israel.

But that symbol has largely vanished, and the kibbutz is no longer considered a viable alternative lifestyle by Israeli youth, who are drawn to the prosperity and excitement of urban centers.

Kibbutzim, once considered bold social experiments - where everything from money to meals was a communal enterprise - have periodically changed their ideology to fit the needs of their members.

For example, communal children's homes, in which children lived almost from birth, a symbol of kibbutz life, began to disappear long ago. Last year, they became extinct when Kibbutz Baram in the Galilee shut down the last existing children's home.

But according to Shlomo Getz, a sociologist at the Institute for the Research of the Kibbutz at Haifa University and a member of Kibbutz Gadot, the kibbutzim are now facing their greatest crisis.

The problems began in the mid-1980s, when the kibbutzim encountered a major financial crisis. Billions of shekels of bad debts to the banking system, says Getz, "created a feeling that the concept had failed."

He says the crisis had an impact on everything "from demography to social life," and triggered a "revolution" that led to sweeping changes in kibbutz life over the past 10 years.

Kfar Ruppin, which emerged relatively sound from the financial crisis, had already begun to move away from the agriculture that was the traditional source of kibbutz income. Today, the kibbutz thriving fish ponds that generate more than \$4 million in annual revenues and a plastics plant that takes in about \$8.5 million a year.

And Kfar Ruppin has almost as many paid workers as it does kibbutz members. Some kibbutzim have long hired outside workers to do manual labor that their members preferred not to do, but the number has greatly increased in recent years.

About 140 workers at Kfar Ruppin are residents of Beit She'an, a neighboring development town. At the same time, some 40 kibbutz members work off the kibbutz and generate 20 percent of Kfar Ruppin's \$17 million total annual revenue.

Indeed, most kibbutzim employ workers who are not kibbutz members, and some 80 percent encourage their members to seek outside employment, according to a recent survey conducted by Getz.

There have been social changes as well. In recent years, many kibbutzim have taken steps to "privatize" various elements of their social life. At about half of all kibbutzim, members now eat dinner at their private homes and pay for lunch at the dining hall out of their monthly allocations.

These moves aim to give kibbutz members more freedom in deciding how they spend their share of the communal pie.

In some kibbutzim, even the pie is no longer cut into equal slices. At Kfar Ruppin, and about 30 percent of all kibbutzim, members are now paid wages based on their jobs. While the difference between high and low earners at Kfar Ruppin is only \$140, the concept marks a radical lift from the socialist dogma upon which the kibbutz was founded.

Michael Lanir sees no other way to breathe life back into the kibbutz than to sacrifice some of its sacred cows.

As secretary of Kfar Ruppin, he is responsible for organizing its social life. Lanir is also at the vanguard of efforts within the United Kibbutz Movement, which represents about 60 percent of all kibbutzim, to adapt to the times.

At the end of the 20th century, it is very difficult to have an egalitarian kibbutz," he says. "It simply doesn't work."

Lanir, 57, was born at Kfar Ruppin. His family left for 12 years and then returned in 1954. He sees it as his personal mission to ensure the continuation of the kibbutz movement.

The challenge today is to mold the kibbutz into something different without turning it into Tel Aviv," he says, toying with his watch while peaking, as if he knows that time is running out for kibbutz life.

But what will remain of the unique collective lifestyle after the changes are made?

"I hope a happy person will remain," says Lanir. "Because at the end of the 20th century, people are no longer happy without property and the ability to help out their kids. Today, kibbutz members only own their furniture. After 38 years of hard work, I own nothing."

Lanir is now trying to forget changes that could be the kiss of death to some of the kibbutz's founding principles.

A new neighborhood is being built adjacent to Kfar Ruppin to attract outsiders who are interested in enjoying rural kibbutz life with-

out becoming members.

In addition, Lanir would like to see kibbutz assets, such as homes, allocated to members. According to his plan, even shares in kibbutz industries would be distributed to members.

Plans like these, however, were recently rejected by the Kibbutz Artzi movement, the most devoutly socialist group, which represents approximately 85 kibbutzim.

There are also about 19 religious kibbutzim.

At the Kibbutz Artzi movement's last annual meeting, the group reaffirmed fundamental principles of the kibbutz, such as common ownership of assets and command distribution of social services and education. They also rejected the differential wage system.

Avshalom Vilan, that movement's head, says the kibbutz does not have to sacrifice socialism in order to revitalize itself.

Meanwhile, on Kfar Ruppin, Hana Raz, 71, contemplates the changes she has seen since she arrived at the kibbutz in 1949 as a young idealistic socialist from Czechoslovakia.

Raz has seen much hardship. Her parents died in the Holocaust. She survived because she was sent to live with a Christian family in England.

And life was not easy on Kfar Ruppin in the early days. She remembers that for years, there was no running water or bathroom in her home. Later, the kibbutz endured cross-border shellings from Palestinians in Jordan.

Today, her house has many "creature comforts" - an air conditioner, television and stereo - but is sparsely furnished in the tradition of simplicity of the old kibbutz days.

In her heart, Raz is still a socialist, and the recent changes - especially wage policy - have been very difficult to digest. "The changes have been very drastic, and in a way they have touched upon the basic principles of the kibbutz," she says.

As socialism withers away, she says, many longtime kibbutzniks are saddened by the demise of the dream and fear they may not be taken care of in their old age if communal responsibility ends.

Raz concedes that the changes may be inevitable, but hopes that history will be kind.

Mark McGwire

Continued from page 24

And one in three is greatness. This is profound truth indeed. This is great Torah!

The baseball season is winding down. The football season is just getting under way. But we have a season all our own, we Jews. In between the diamond and the gridiron, in between the fire and the ice, comes the highest stake game of all. The season of the soul. The game of our lives. And in this game, there are both the errors of one sport, and the penalties of the other.

So much of the liturgy of this Jewish season, these Days of Awe, is a litany of faults, a recollection of failure. It sometimes seems in the way we berate ourselves for our errors... that we are expected to be saints, that we are expected to strive for perfection and, always, come up short.

No wonder we Jews are so ridden with guilt, so filled with anxiety. Our expectations are impossi-

ble! At times this season seems to merely mock our overblown sense of ourselves, to list our faults, and laugh.

But we can look at this time in another way as well. It is a challenge, yes; it prods us to do better. But it is a time of acceptance, as well. The World Series and Super Bowl and Marathon race of the High Holy Day season, Yom Kippur, is called the Day of Atonement, a day, in another way of looking at the word, of at-one-ment. A time that offers us a chance... to be at peace with ourselves at last.

Our actions are judged. That is part of what this season is about. But it is not just that. Our actions are judged... but we are accepted. We are not expected to be who we are not, and who we cannot ever be. Why were you not Zusya?"

It is only in facing ourselves as we truly are, in looking at ourselves in the mirror, in painting an honest picture - Cromwellian warts and

all, in telling the truth about ourselves that we can step towards the other side of this season - the side of embrace, of wholeness, of healing. One small step for each of us, is one giant leap towards...the spirituality of imperfection. (The phrase, and some of these thoughts, come from a terrific book of the same title, by Ernest Kurtz and Katherine Ketcham. The book is basically about Alcoholics Anonymous. It is very powerful.)

Rabbi Simcha Bunem of Pshishke told his disciples: Everyone must have two pockets, with a note in each pocket, so that he or she can reach into the one or the other, depending on the need. When feeling high and mighty, important and proud, one should reach into the left pocket, and find the words: ani eifer v'afar; I am but dust and ashes.

What was in the other pocket? We will discuss the other pocket... in my next column.

Jews Freer

Continued from page 16

Jews whether they felt free, freer than before or not free. Similarly, they were asked whether they felt safe, safer than before, or not safe.

"Throughout the parts of the FSU we visited, Jews answered they felt freer than before but not safe," stated Executive Vice President Leonard Glickman. "Even while heroic efforts are being made to revitalize Jewish life and help the hungry, the human rights situation remains uncertain."

While the countries of the FSU seem to have made progress from their communist pasts, many parts of society were left behind and concerns were repeatedly raised about economic conditions. The delegation's meeting with Ambassador Collins was nearly postponed because he was delayed at a briefing with International Monetary Fund officials on the latest Russian fiscal crisis. On that day, Russia allowed its currency to devalue up to 34% and placed a moratorium on important debt repayments.

"Russia's socioeconomic environment is a breeding ground for anti-democratic and anti-Semitic

forces," concluded Glickman. "We left with a strong sense that much is incomplete in the FSU and that we certainly cannot bank on the

economy to protect religious minorities. Unfortunately, this week's events only illustrate that uncertainty."

Gun Control

Continued from page 16

semiautomatics found at home, in a neighbor's house, or given to them by their parents as gifts.

JTS issues a plea for gun control in a full page ad in the *New York Times* that will appear on September 24. Underlying its call is the philosophical idea that not attempting to prevent a violent act places the burden of responsibility on us all.

Whoever can prevent members of his household from sinning but does not, is responsible for the sins of his household. Whoever can prevent fellow citizens from sinning but does not, is responsible for the sins of fellow citizens. Whoever can prevent the whole world from sinning but does not,

is responsible for the sins of the entire world. This quote from the Talmud is the JTS conclusion to its own deliberations about accountability. The ad suggests that the burden of responsibility lies not only with the offender, not only with the gun owners who do not protest the excesses of the gun lobby, not only with the families that provide weapons, not only with the adults who ignore the warning signs, but with us all.



ARABS AND JEWS SHARE A CASINO

By Karin Laub

The Associated Press
JERICHO, West Bank - This is what those dreaming of a new Middle East may have envisioned - Arabs and Jews with a shared purpose.

It's a reality inside the elegant portals of the new Oasis Casino, where everyone is trying to beat the odds at blackjack, hit the jackpots at the slots and have a good time.

The \$50 million glass-and-glitz gaming emporium in this Palestinian-run town offers a luxurious, albeit brief, respite from the resentments and suspicion that usually gets between Israelis and Palestinians.

"We are all together. It's very nice," said Menachem Dante, the longtime driver for the late Prime Minister Yitzhak Rabin, as he sipped whisky and placed poker bets with a Palestinian dealer during Tuesday night's invitation-only

gala opening.

The opening resembled an elegant cocktail party, with many women in evening gowns and men in natty suits chatting against a backdrop of softly jingling slot machines.

Still the tense reality of the conflict could not be shut out entirely.

The leader of the Islamic militant group Hamas, Sheik Ahmed Yassin, railed Tuesday against the casino, calling it a den of iniquity.

While Yassin did not make explicit threats, Hamas has killed scores of Israelis in recent years and vowed last week to resume suicide bombings to avenge two members shot dead by Israeli troops.

On Tuesday night, dozens of security guards patrolled the parking lot. Before bettors could play a hand of blackjack, they faced searches and metal detectors. When the casino opens to the general public today, gamblers will

have to register their passport numbers.

The casino lies just inside Palestinian territory and is just a half hour drive from Jerusalem on a road controlled by Israel. The nearest Israeli military outpost is just a few hundred yards away.

The Austrian operators said they were aware that unrest could spoil their business, but that they would not be discouraged by temporary setbacks.

"We are taking long-term approach," said Leo Wallner, the president of Casinos Austria which has a 15 percent share, along with 10 percent held by the Austrian Union Bank. The remainder is in the hands of private Palestinian and Austrian investors.

Palestinian leader Yasser Arafat's government, strapped for cash and still largely dependent on foreign aid, stands to earn millions of dollars in gaming taxes.

Oasis is the start of what will

become the largest tourism resort in the Middle East, with three luxury hotels, golf courses and convention facilities - along with 5,000 jobs for Palestinians.

If profitable, the project will likely attract more foreign investors who have stayed away until now because of the political turmoil.

Even though the casino has employed hundreds of residents, many Palestinians are still skeptical about the sudden promise of prosperity, perhaps because their hopes for a better life in the wake of peace accords with Israel were so badly disappointed.

Others fear the casino will erode their Islamic traditions and open the door to what they consider Western debauchery.

"This is not what we have waited for," Nael Suweiti, a resident of the Aqabat Jaber refugee camp across the street, said disdainfully as he watched convoys of buses and cars pulling up outside the casino.

Suweiti won't be able to see for

himself what is going on inside. Palestinians are barred at the request of the Palestinian Authority, which apparently wanted to appease Islamic opponents.

However, the restriction does not apply to Palestinians with Israeli identity cards, such as Sami Alayan, 26, who owns a small construction company in Jerusalem.

"There's no discrimination here - it gives me a good feeling," Alayan said, sitting at a blackjack table with a group of Israelis.

A Palestinian roulette dealer gently set straight a TV cameraman who asked whether he had a problem serving Israelis, including some who might have fought against his people as soldiers.

"I'm serving human beings," the dealer said.

Will this be good for peace, the cameraman wanted to know.

"It'll help our economy," the dealer said, then segued smoothly back into his croupier's role. "No more bets, please!" he called.

Chicago Delegation First UJA Group To Have Papal Audience

By RUTH E. GRUBER

Jewish Telegraphic Agency
ROME - Pope John Paul II has often met with Jewish groups, but

last week marked the first time that he received a delegation from the United Jewish Appeal.

In a half-hour private audience

Thursday, the UJA mission from Chicago thanked the pope for his work in furthering Jewish-Catholic relations and encouraged him to

visit Israel soon.

But they did not raise any issues clouding Jewish-Catholic relations, such as the ongoing tensions over

the erection of crosses near the Auschwitz death camp by Polish Catholic fundamentalists.

The pontiff called the meeting, which took place at his summer residence at Castel Gandolfo, south of Rome, "another step in the direction of strengthening the spirit of understanding between Jews and Catholics."

"For the good of the human family, it is crucial at this time that all believers work together to build structures of genuine peace," he added.

The delegation included some 20 members of the UJA's Chicago Prime Minister's Mission, headed by Steve Barnett, chairman of the 1999 campaign of the Jewish United Fund of Metropolitan Chicago.

Participants called the meeting "personal and special" - but they observed that the pontiff appeared frail.

Carole Soloman, UJA national campaign chairman, flew from New York for the audience.

"It was an extraordinary experience," she told JTA. "Very moving."

She termed the meeting "historic" in that it "recognized the validity and power" of what the UJA represents.

In his remarks to the pope, Barnett emphasized that in Chicago, which has a large Catholic population, "the cultivation of positive relations between Catholics and Jews is held in especially high regard."

"Together, our two communities strive to look honestly at the past and to forge fruitful relations based on mutual understanding and respect," he said.

During their four-day visit to Italy, the UJA group also met with representatives of the Rome Jewish community, Italian government officials and Rome's mayor.

Reflections On A Trip

Continued from page 5

Fourteen members from my company were on this memorable trip. Being able to meet and talk with these comrades in arms who I had not seen in 50 years, was most moving. As Company Commander of the only all English speaking company in the entire defense forces and to take photos with these men at the sites of some of our battles, to reminisce over the good and bad times of a half century ago will stay with me forever.

Our stay in Israel coincided with Yom Hashoa, the day of commemoration of the six million murdered in the holocaust. The figure of six million is staggering. I recall reading that if we devote only one second to recite the name of each of these victims, the recitation would take 11 years to complete. It was at this time also, on *Yom Hazicharon*, that the country com-

memorated those that were killed in all of Israel's wars since 1948, 18,500 women and men.

The 50th Anniversary celebration lacked one significant ingredient - **SPIRIT**. When Israel celebrated its 26th Independence Day six months after the Yom Kippur War, Prime Minister Golde Meir stated, "Don't force rejoicing when circumstances make you melancholy."

This celebration was a classic example of the half full or half empty cup. The accomplishments of Israel's first 50 years are beyond compare. Faced with insurmountable problems and hatred, the original 600,000 Jews in 1948 created a living standard and economy from virtually nothing that surpasses all of its neighbors. Israel has saved and brought millions of fellow Jews from countries throughout the world. On the other hand, Israel wants peace so bad, they can

taste it. The country sees the many near collapses of the peace process with the Palestinians and the tenuous peace relations with the Arab states with great frustration. Israel's economic growth is minimal, there are dwindling funds for social welfare and health care and all along continuing casualties in Lebanon. The problems between religious and secular Jews keep growing. The result was a celebration of Israel's 50th Anniversary without spirit.

Helen and I attended one of the celebration's most moving event, *Jubilee Of The Chimes*.

A multimedia giant screen production, a spectacular event culminating with a laser presentation.

This epic production included speeches by Israel President Weizman, Prime Minister Netanyahu and U.S. Vice-President Gore. Mr. Gore opened his speech with several sentences in flawless

Hebrew. *Jubilee Of The Chimes* was unique in many ways, leading stage and television directors each selected a subject close to their hearts that represented the spectrum of experiences of the last fifty years; from joyful occasions to sorrowful moments. The result was "A Rhapsody in Blue and White", song, dance, and image woven together in a rich tapestry of experience, symbolism and illustration which echos daily life of the people of Israel. This was an artistic event that defies description.

Our visits to Israel always includes a visit with Helen's family.

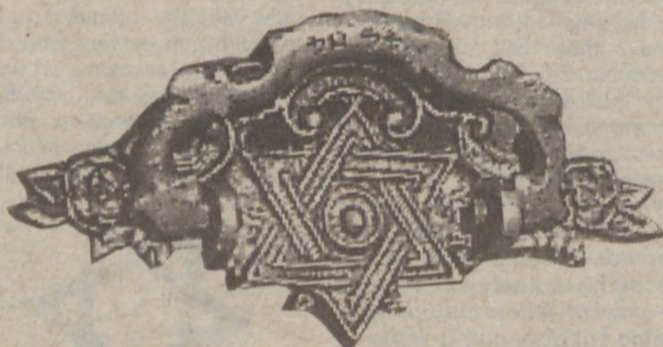
Her cousins epitomize, in a small way, the rebirth of Israel and what this country has meant to Jews throughout the world. Chaim is a *Sabra*, his father came to Palestine during the *Second Aliyah* in 1902. His wife, Rena, also a *Sabra* was born on a *moshav*. They both served in the British Army during the Second World War. Chaim drove a tank and Rena was a nurse. They both fought in the War of Independence, Rena was part of the last convoy to leave Mt. Scopus in 1948. They served during the Suez battle in 1956, the six day war in 1967 and the Yom Kippur war in 1973. Over the years Rena was in charge of all the nursing stations in the Haifa area including the Druze villages. One of their sons was killed in the defense of the country and another son served as a naval Commander.

Another cousin, Milu, came to Israel in 1949 from Romania. Their first few months in their new home were spent in tents. Milu joined the IDF eventually retiring as a Lt. Colonel.

While in the Army he earned a Law degree and today has offices in Richon L'tzion and Beersheba. His wife, Edna, recently retired as nurse where she was in charge of all nursing stations south of Tel Aviv. Milu and Edna have two sons, one a physician is currently serving in the Army and another son just completed his accounting degree and is also completing his active military service.

God chose the Jews to show

Continued on page 51



JEWISH FUND FOR THE FUTURE

Ask Yourself Can We Promise Our Children And Their Children A Quality Jewish Future?

What is the Jewish Fund to the Future and whom does it help?

The JFF is a community-wide planned giving and endowment program. Its purpose is to bring donors who care about the future of the Delaware Jewish community together with agencies and synagogues, in whose hands the future of the community lies. JFF carries out the intensive effort of the Delaware Jewish community to maintain excellence and provide for growth in Jewish programming throughout the Jewish community. In addition, through a variety of IRS-approved giving vehicles, the JFF can help people realize financial advantages in terms of tax savings, improved personal cash flow and increased giving capabilities.

The reality, then, is that the JFF helps the donor as well as the charity.

How does the JFF work?

A donor should contact the JFF office at the Jewish Federation of Delaware, (302) 427-2100, or any of the agencies or synagogues directly. Because the JFF's purpose is to assist agencies and synagogues, the donor will receive all the information and professional

expertise at the disposal of the JFF when planning a gift, regardless of where the gift is designated to go. Endowment fund investments will be managed by the JFF's Investment Committee.

What is a planned gift?

A planned gift should be in addition to a donor's annual giving. A planned gift is often deferred, meaning that the proceeds or a portion of the proceeds will come to the charity at some time in the future, through such methods as life insurance policies, bequests by will and other vehicles. Some planned gifts, however, are immediate, and are simply part of a plan to benefit both the charity and the donor.

What is an endowment?

An endowment is a fund that is established in perpetuity, where only the net income from the investment is used and the principal remains untouched.

Endowments can be established with outright gifts or as planned gifts, and can be funded with either cash or property. Gifts of appreciated assets, such as stocks or real estate, are especially advantageous to the donor, as capital gains taxes are bypassed when appreciated

property is given to a charity.

What is the best method of giving for me?

The decision as to which vehicle to use is personal and should be decided with the help of your advisors, such as our professionals at the JFF. They are always at your service at no cost to you, respecting your confidentiality and are ready to work with your accountants, attorneys or financial advisors. Such factors as your age, life expectancy, assets, heirs and income should all be considered.

How much should I give, and who should advise me?

Again, this is a personal decision and could involve your family and

professional advisors. Keep in mind, though, that a planned gift should be over and above your gift to the Annual Campaign. And remember, too, that you can create a planned gift that far exceeds the value of the cash or property required to fund it.

What can I give besides cash?

Almost any asset is appropriate for a planned gift. Cash, securities, real estate and even gems or works of art could all be considered.

Appreciated property is a popular gift because capital gains taxes are bypassed; in some instances, the donor can enjoy an income tax deduction based on the current

market value of the property. Keep in mind that there are a variety of IRS-approved giving methods that may improve your personal cash flow.

Is an outright gift better than a deferred gift?

An outright gift is preferable because the charity can have use of the gift sooner. However, there are also circumstances when a deferred gift is better. Some deferred gifts can have a much greater impact than an outright gift. Frequently, a combination of part outright and part deferred giving is the ideal solution. If you are facing that dilemma, consult your JFF professionals.

Reflections On A Trip To Israel

Continued from page 50

taste. At the World Machal Memorial on the *Burma Road*, 119 candles were lit, one for each of the foreign volunteers killed during the war. We then attended a service at the American and Canadian Memorial to commemorate the 40 Americans and Canadians who gave their lives for Israel. Seven of these men were from my company. The third Memorial Service was at *Yad V'Shem* and as always, it was an emotional moment, etched in our memory.

Arrangements were made so that all the members of the 7th Brigade would retrace the three day battle to clear the Galil from Meiron, Safed, Jish Sasa and Malkiah to the Lebanese border. Fourteen members from my company were on this memorable trip. Being able to meet and talk with these comrades in arms who I had not seen in 50 years, was most moving. As Company Commander of the only all English speaking company in the entire defense forces and to take photos with these men at the sites of some of our battles, to reminisce over the good and bad times of a half century ago will stay with me forever.

Our stay in Israel coincided with Yom Hashoa, the day of commemoration of the six million murdered in the holocaust. The figure of six million is staggering. I recall reading that if we devote only one second to recite the name of each of these victims, the recitation would take 11 years to complete. It was at this time also, on *Yom Hazicharon*, that the country commemorated those that were killed in all of Israel's wars since 1948, 18,500 women and men.

The 50th Anniversary celebration lacked one significant ingredient - **SPiRiT**. When Israel celebrated its 26th Independence Day six months after the Yom Kippur War, Prime Minister Golde Meir stated, "Don't force rejoicing when circumstances make you melancholy."

This celebration was a classic example of the half full or half empty cup. The accomplishments of Israel's first 50 years are beyond compare. Faced with insurmountable problems and hatred, the original 600,000 Jews in 1948 created a living standard and economy

from virtually nothing that surpasses all of its neighbors. Israel has saved and brought millions of fellow Jews from countries throughout the world. On the other hand, Israel wants peace so bad, they can taste it. The country sees the many near collapses of the peace process with the Palestinians and the tenuous peace relations with the Arab states with great frustration. Israel's economic growth is minimal, there are dwindling funds for social welfare and health care and all along continuing casualties in Lebanon. The problems between religious and secular Jews keep growing. The result was a celebration of Israel's 50th Anniversary without spirit.

Helen and I attended one of the celebration's most moving event, *Jubilee Of The Chimes*.

A multimedia giant screen production, a spectacular event culminating with a laser presentation. This epic production included speeches by Israel President Weizman, Prime Minister Netanyahu and U.S. Vice-President Gore. Mr. Gore opened his speech with several sentences in flawless

Hebrew. *Jubilee Of The Chimes* was unique in many ways, leading stage and television directors each selected a subject close to their hearts that represented the spectrum of experiences of the last fifty years; from joyful occasions to sorrowful moments. The result was "A Rhapsody in Blue and White", song, dance, and image woven together in a rich tapestry of experience, symbolism and illustration which echos daily life of the people of Israel. This was an artistic event that defies description.

Our visits to Israel always includes a visit with Helen's family. Her cousins epitomize, in a small way, the rebirth of Israel and what this country has meant to Jews throughout the world. Chaim is a *Sabra*, his father came to Palestine during the *Second Aliyah* in 1902. His wife, Rena, also a *Sabra* was born on a *moshav*. They both served in the British Army during the Second World War. Chaim drove a tank and Rena was a nurse. They both fought in the War of Independence, Rena was part of the last convoy to leave Mt. Scopus in 1948. They served during the Suez battle in 1956, the six day war in 1967 and the Yom Kippur

war in 1973. Over the years Rena was in charge of all the nursing stations in the Haifa area including the Druze villages. One of their sons was killed in the defense of the country and another son served as a naval Commander.

Another cousin, Milu, came to Israel in 1949 from Romania. Their first few months in their new home were spent in tents. Milu joined the IDF eventually retiring as a Lt. Colonel.

While in the Army he earned a Law degree and today has offices in Richon L'tzion and Beersheba. His wife, Edna, recently retired as nurse where she was in charge of all nursing stations south of Tel Aviv. Milu and Edna have two sons, one a physician is currently serving in the Army and another son just completed his accounting degree and is also completing his active military service.

God chose the Jews to show people of the world how to build a better life. What Israel has done and is doing is the best example of what people can do given the will and desire. If only other nations, particularly the Arab nations would follow this example.

Each time we go to Israel, I am constantly amazed at the tremendous growth and building throughout the country. Tel Aviv now has buildings 50 stories tall, a "silicon valley" the envy of countries 20 times the size of Israel. Traveling throughout the country one marvels at the beautiful hotels, the spectacular beauty and grandeur of the scenery.

Israel is often on my mind both here and in Israel. I consider myself one of the most fortunate persons in the world. First, I was fortunate to have been born a Jew and take justifiable pride in belonging to a people that gave the world three important concepts; God, Justice and Morality. What other people, regardless of size, has a 3500 year history that compares to ours? No people in the history of the world matches our contribution in matters that make life worth living. Second, I was fortunate to be born in the 20th Century. In any of the earlier centuries I would have been part of a homeless people that were expelled from country to country, denied basic human rights and butchered. Third, I was born in

Continued on page 54

Celebration And Song

Continued from page 19

their daily life. Not limiting ones Judaism to a service or event. Personally we have increased the Jewish population by 70%. We are doing our part.

At a milestone we need to remember this would not happen without community. We want to thank the community at large for its support and trust and celebrate and look forward. It must be said that every dollar that comes into Chabad is used locally.

Chabad is in 43 states and 61 countries, even the Congo, Shanghai, Tunisia and Alaska, Panama, Costa Rica, and Thailand now has three centers.

Rabbi Vogel got involved 37 years ago. He related the story of his bris. It was the first day of sukkot. The biggest sukkot in London is Chabad, and that is where my bris took place. My father is the reason for my being in the Jewish community. He was impressed by the devotion and Judaism of young fellows in London and how Judaism was a

passion in instructing and helping others. He was very drawn into it. When I went to Yeshiva rather than going into our family business I took on the greater responsibility to our community and my father is very proud of me that I choose to dedicate my life to the Jewish community.

Oryeh's family is known throughout, Chadah Rabbi Shochet, who only wanted the best education for his children. She went to Bais Yaakov in Toronto and the Israel Beth Rivkah the Lubavitch school in Israel. Chuni and Oryeh see themselves as equal partners, he says she is the generator and engine for everything that happens. One looks for that which is deeper, the crucial role of Jewish mother and wife. Without my wife none of this would have happened. For instance, seven years ago we rented an apartment on campus and started feeding 35 students for Shabbos. What this meant was packing food into the station wagon and the kids. We did this for five years. We saw there was a real need on campus and how much a presence was needed there to manage and care for detail. The Sneidermans have been a tremendous asset on campus, with their rapport and working so very well with the students as does Hillel as each compliments the other.

Oryeh is also responsible for starting our camp for a smaller environment where Judaism is integrated with Jewish values and living and bringing fun to a Jewish summer program.

We get a lot of letters of appreciation. It is humbling to know how many lives we can touch and make a difference. Chabad provides a service to the entire community throughout the year. We are here to provide service regardless of affiliation and non-affiliation.

Statement

Continued from page 20

our heart and all our strength. Our spiritual integrity is at stake. To fight to remove crass commercialism from our holy ground, to remove Christian symbols of religion from our religious territory is to save our own souls.

This disease that we are witnessing presently in Poland is a disease that will sooner or later affect the human situation everywhere. I call upon the Jewish community, I call upon the world community to rise up and protest this latest act of anti-Semitism.

HIGH HOLY DAYS

Strategic Teshuva

By Rabbi Dr. DOVID GOTTLIEB

We all have some bad *midos* (character traits) and some bad habits. When we consider doing *teshuva* for them, we are apt to think as follows: "I am really out of control. Why do I do those terrible things? I should be stronger! How can I increase my self-control so that I can overcome those strains, temptations, etc.?"

That sort of thinking can be useful. But it is not the only helpful approach. Another attack is this: "When do I fail like this? What is there in the environment? What else has happened that day? Under which **specific circumstances** do I fail? And, ...what can I do to **change those circumstances?**" The technique of changing the circumstances in which we generally fail is what I call "Strategic Teshuva."

Midos and habits generally have "triggers." For example, certain people provoke an angry, aggressive response. Other people may not pose a problem. Or the "trigger" might be specific activities, such as driving in heavy traffic ("road rage"), caring for fighting siblings, waiting in lines at the bus terminal, filling out government forms, and so on.

The same is true for other temptations. Laziness comes naturally when one is surrounded by computer games, bad literature, inviting beaches and - most important - other lazy people. (A boy from Los Angeles told me it took him six years to get his bachelor's degree because certain courses interfered with his beach schedule!) Illicit pleasures attract most strongly when they are readily available and when others in the neighborhood indulge.

Our first responsibility is for our **actions**. When the "triggers" of the bad habits and *midos* occur, it is extremely difficult to stop the habits and *midos* from acting. One solution is to try to **avoid the triggers**. Change the environment. Move your residence if you can. If you can't, spend as much time in another environment which will provide respite from the temptation. (The most effective positive environment is doing mitzvos with other people: Learn in a *beis midrash*, visit the hospital with others, plan a *chesed* project with others, teach Torah in a school, etc.) Certain activities cause tension which triggers anger. If you cannot avoid those activities, alternate with relaxing activities.

A second solution is to **add** something to the environment which will make it easier to do the right thing. If you have trouble getting up for *davening* in shul, make a *chavrusa* for ten minutes before *davening*. Then, when the alarm rings and you reach over to push the snooze button, you will think: "But what if my *chavrusa* comes and I'm not there?! How embarrassing!" - and you will get up!

In many cases you can make a contract with yourself: If I succeed in overcoming the temptation (enough times) then I will allow myself something I very much

enjoy. This is what psychologists call a "behavior contract." Thus I have a personal incentive to do the right thing. For example: "If I get through the meeting without getting angry, I will allow myself to buy that picture for the wall/go to that restaurant/etc."

The key to control the environment by avoiding some things and creatively adding others so that it will be easier to do the right thing.

Now, some people think that this cannot be right. This means that we are only running away from our problems, not solving them! The problem is precisely this: I am not able to overcome

those temptations. How do I solve that problem? By *avoiding* them, or by adding extra incentives?

There are two answers. First, who says that the only problem is to overcome the desire? On the contrary: Our first responsibility is for our *actions*. Suppose someone cannot control a desire to steal from Macy's. If he shops only in Bloomingdale's, or he rewards himself for not stealing from Macy's, he has not overcome the desire - but at least he is not stealing!

Second, often we can only overcome the desire if we have a respite from the wrong actions. As long as the bad habits and *midos*

are active it is very difficult to gain control.

...

Therefore, avoiding the triggers and adding payoffs may be the only way to gain control. Yes, the *ultimate* goal is to become immune to the temptations. But this may require two stages: First avoiding the triggers and adding payoffs; and then developing the psychological strength to resist. Trying to do without the first stage may make the second stage impossible.

Think of addictions. You cannot simply tell the addict: "Stop using that stuff!" He can't stop, and all the therapy in the world will not help *while he is still on the drug*.

But if he enters a sanitarium where the drug is unavailable, then the therapy can help him become immune to the temptation to use drugs.

Strategic *teshuva* may thus be the necessary first step to complete *teshuva*. But it is more than that. If that is all that you can manage at the moment, then strategic *teshuva* is enough to gain *kappara* (atonement). Hashem does not ask more of us than we can do. If you avoid the triggers, add incentives and start to work on immunity, then in the meantime you have *kappara* for all the past mistakes even before you achieve immunity. Isn't that worth it?

Delaware Connection To The Holyland

Continued from page 14

tures back I couldn't wait to sit down with my family and friends and reminisce about my wonderful trip. I told them about our hike at Ein Gedi. I showed them the pictures of my seven hour hike through the desert, of the sunsetting along the Mediterranean, my group in Tel Aviv right before Shabbat, our volleyball team at the Maccabi games, and all the other wonderful pictures I took. I described how much fun I had rappelling down the mountain and snorkeling in the Red Sea.

When people ask me how my summer was I tell them wonderful! What else could it have been?! The first question is always what was your favorite part? I tell them EVERYTHING!

We worked out of Jerusalem, therefore our first stop being the old city. It was breath-taking. I couldn't believe my eyes. All the buildings had to have the same stone on the outside, making the whole city shine with an old, enchanted look to it. The site was

beautiful but then it occurs to you how much history is in that one small piece of land. I realized that where I stood, others have been for thousands of years. The best place that made me think about this was the Wall. Even after seeing all the pictures and reading all the stories about this one wall, I was still taken back by it. No matter how many beautiful pictures I saw of the wall, when I saw it up close, it just seemed to be far more precious than any of the pictures could show. The first time we went to the Wall, we had Havdallah overlooking it before we went down to it. It was incredible! Then, we walked down the stairs leading to the Wall and shivers ran down my body. That was when it hit me I was actually in "my" land (even though I had been there a couple days already!)

From that point on, it only got better. We covered everything, from our history to other religions' sacred places to the regular tourist attractions and even to the Israeli everyday life. Going to Israel, you get to actually be in the places you

only hear and dream about from the text. You get to 'walk in the footsteps' of all those before you and feel what a Jewish homeland is actually like.

I got to raft down the "mighty" Jordan River, and actually found out it wasn't this huge river and in fact doesn't have many rapids at all! I was able to learn about other cultures who live peacefully with the Jews as well as those who are in conflict with us. We were taken to the Druze village, an Arab community and even a Bedouin tent where we spent the night! I climbed Masada holding my breath as I watched this magnificent ball of color rise up over the mountains. I gazed upon the gorgeous sea of the Mediterranean after hiking from the Galilee and sleeping outdoors for my special interest week.

There were so many things and sites that I saw and did that I'm afraid I'll forget about because there were so many. Then I think about the whole summer and I know that I won't forget because it



Mt. Harmone overlooking the Valley (the tallest mountain).



Ark in old Synagogue in the old part of Jerusalem.

was so special. I have all my pictures and all my new friends to remind me.

And as I relayed all this to my two friends who had originally asked the question why should they go to Israel, they started to see why. Hopefully, they will go, because I can honestly say it has been and will be for some time the best experience I've ever had! I think everyone should go to Israel, at least for some part of the summer, if not for longer. You should get information on all the programs (there are MANY out there!) and realize there are many scholarships to obtain, reducing the cost, so you shouldn't have an excuse not to go! The Jewish Federation gave me a scholarship and I'm so happy because it gave me the chance to go to the place I've wanted to go for some time now! I can't wait to go back to Israel, but until I do, I still have all the great memories of the summer to keep me going!

THIS ROSH HASHANAH, THINK ABOUT LISA & SOFIA

Every morning Lisa Sorokin (left) meets Sofia Kailevitch at the outdoor market in Bogoslav, Ukraine, to do the buying for the Jewish soup kitchen - with funds sent from 6,500 miles away - by the UJA Federation Campaign.

After feeding twelve of Bogoslav's neediest cases, Lisa sets off with eight steaming packages for the bed-ridden, the house-bound. With your help, this year our Campaign will feed even more.



Lisa Sorokin and Sofia Kailevitch

Costa Rican Ambassador Has Jewish Roots

By MICHAEL SHAPIRO

Washington Jewish Week

WASHINGTON, Sept. 10 (JTA) — Jaime Darembum's father could not move to the United States because of American immigration quotas.

Instead, he settled in Costa Rica, one of the few Latin American countries that granted visas to Jews and others fleeing Europe on the eve of World War II.

Now, Darembum, the first Jew to serve as Costa Rica's ambassador to the United States, sees his service here as an important way to give back to his country, which became a safe haven for many Jews.

"For my wife and for myself, it was a way of giving back to the country that was so generous and hospitable to our parents and grandparents," Darembum said in a recent interview here.

Darembum, 57, was appointed in May to be ambassador by newly elected President Miguel Angel Rodriguez. The two men have been friends since high school and went to law school together. And for the last 12 years, Darembum has served as Rodriguez's foreign policy adviser, primarily on issues dealing with the United States.

Coming to Washington as his country's representative seems natural for Darembum, who has many ties to the United States.

His paternal grandfather came to New York early in the century to work as a tailor before moving back to Poland.

"Jews in those years regarded Poland as Jewish land; they didn't know what was going to happen afterwards," said the ambassador. Darembum himself traveled to

the United States many times with his father, who came on business and would also take his son to Manhattan's Lower East Side to hear socialist speeches and see Yiddish plays. Darembum is fluent in Yiddish.

Later, having received several fellowships, including a Fulbright, Darembum came to the United States in the 1960s to study at Tufts and Harvard universities. He later worked in Washington as an economist at the International Monetary Fund for three years.

Darembum and most of the 3,500-strong Jewish community in Costa Rica were raised in traditional homes and schools. Today, the mainstream of the Jewish community is modern Orthodox, said Darembum, who maintains a kosher home.

The Costa Rican Jewish community, which is centered in the capital of San Jose, was started in the late 1920s and early 1930s by immigrants who came from the small shtetls of Poland.

"Costa Rica has provided really a very ample space for Jews to preserve their individuality and their identity, and that's very important," the ambassador said, noting that Jews in Costa Rica have largely escaped the anti-Semitism and violence that has plagued Jews in other Latin American countries.

Costa Rica, a nation of 3.5 million people that is overwhelmingly Catholic, also has had good relations with Israel. It was one of the first nations to recognize the Jewish state in 1948, and was the first country to establish its embassy in Jerusalem. The only other country is El Salvador.

**Wishing You and Your Family a Healthy and Happy New Year
The Entire Staff of Schoenberg Memorial Chapel**



Why keep the Jewish Funeral Jewish?

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

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

Each thread in that fabric represents a Jewish life. Each thread is a link between one generation and the next. Each thread is an indestructible chain linking the past to the future. And each thread is a memory for the living of loved ones who gave them life.

The Jewish funeral ritual is a profound expression of our Jewish heritage. It honors life. It gives purpose to the indomitable Jewish will to survive.

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

Why keep the Jewish funeral Jewish? Simply because we're Jews.

The Jewish Funeral Directors of America are committed to preserve the high standards of professionalism and service demanded by Jewish

tradition. Our symbol, which is displayed in each of our member's establishments in the United States and Canada, is an assurance of our understanding and acceptance of our responsibilities to those we serve, to our communities, and to our Jewish heritage.

For a free booklet, *The Jewish Funeral in Contemporary Life*, write to the Jewish Funeral Directors of America, Inc., 122 East 42nd Street, Suite 1120, New York, New York 10168. Or get a copy from member firm listed below.

The Jewish Funeral Directors of America, Inc.



A MEMBER OF

FORE THOUGHT

Schoenberg Memorial Chapel

519 Philadelphia Pike Wilmington, DE • 762-0334

The Schoenberg Memorial Chapel serves all segments of the Jewish Community following traditional customs with compassionate service to all during their time of greatest need.

Service in the Jewish Tradition



SAY
"L'SHANAH
TOVAH"

Greet the New Year with spirited flowers from Penny Hill. Select an exquisite floral arrangement to complete the atmosphere you've created. Elegant centerpieces, delicious fruit baskets, stunning silk flowers, flowers from Israel, miniature carnations, and gerbra daisies too.

The Taylors of
Penny Hill
FLOWER SHOP

2123 Concord Pike • 655-5591
Fairfax Shopping Center

NACHES

Haines Birth

Kara and Bradley Haines, of Wilmington, announce the arrival of their son and Graham Erhan's brother, Noah Adam Haines, on Thursday, August 13, 1998. The grandparents are Beverly and Stephen Haines of Rochester, N.Y., and Myrna and Harvey Rubenstein of Wilmington.

Yucht Birth

Larry and Ellen Yucht announce the birth of their son, Michael David, born September 9, in Florida. Weighing 6lbs, 10oz's; 19 1/4 inches long. Proud grandparents Rene and Joe Yucht.

Inden and McDermott Birth

Lecia Inden and John McDermott announce the birth of their son, Andrew Edward McDermott, born August 29, weighing 8 lbs, 7 oz. Proud grandparents are Sheila and Art Inden of Wilmington, and Gail and Mac McDermott of Wilmington. Great Grandmother is Sheila Hilda Jacobs of Swarthmore, Pa.

Wortman Wedding

Rabbi David and Judy Wortman of Wilmington, DE, Gwenn and Allen Cohen of Hamden, CT, Maxine and Don Patterson of Savannah, GA, announce the marriage of their children Noah Wortman and Laura Patterson on September 6, 1998 in Savannah. The ceremony was conducted by Rabbi David Wortman, father of the groom, and Rabbi Colin Brodie, dear friend of the bride and groom. The couple will reside in Brooklyn, NY.

TASHLICH

Tashlich - "throwing or casting away" - is a custom which involves going to a body of water on the first afternoon of Rosh Hashanah and reciting the Tashlich prayer (see The ArtScroll Siddur, p. 770). If the first day is Shabbat Tashlich is postponed until the following day. If necessary, Tashlich may be done until Hoshanah Rabah.

Insights:

1. Michah 7:19. He will again be merciful unto us; He will suppress our iniquities; And cast into the depths of the sea all their sins.
2. Shmot 34:7. Abundant in kindness, abundant in truth; preserver of kindness for thousands of generations.
3. Hagoon Rav Moshe Shapiro, *shlita*. Action, thought and speech of humans have spiritual impact because we are created in the image of god. Spiritual effects are beyond the limitations of time-space. We ask God in His mercy to be uneven in His consideration of good and evil actions. Our *mitzvot* should be "preserved for thousands of generations" and our *aveirot* should be "cast into the depths of

the sea."
 4. Zohar Parshat Naso 131. When Avraham was taking Yitzchak to the Akeida the Satan created a deep, fast flowing river in the path of Avraham. Avraham waded into the river up to his neck and forded the stream in order to do the will of God. [Throughout the centuries the Jewish people have repeated the self-sacrifice of Avraham and Yitzchak and have braved fire and water to do the will of our Creator. We ask God to remember and count that merit of the Jewish people.]
 5. Maharam Yaffee. The fish in the river remind us that human life is as frail as a fish in the sea that can at any moment be caught in the fisherman's net.
 6. Babylonian Talmud, Avodah Zarah 3b. Rav Yehuda said in the name of Shmuel, "What is the meaning of the verse, 'And He made people like the fish of the sea?' Just as the fish of the sea die as soon as they leave the water so also when people separate themselves from the Torah and the *mitzvot* they die."

Schoenberg Memorial Chapels



In the hallowed tradition of our faith...

a dignified setting with reverence for customs and observances in strict accord with family wishes.

519 Philadelphia Pike
762-0334

ALAN GOLD BOB GOLD
B. Reibstein Memorials
Art Monument Company
 1603 Jessup St. Wilm, DE 19802 (302) 575-1450
 Since 1895
 1869 Cottman Ave. Philadelphia, PA 19111 (215) 725-2200
 Delaware's Only Jewish Owned and Operated Monument Dealer
 Manufacturing and Showroom in Delaware

CREATE A LASTING MEMORY
Plant Trees in Israel

A Circle of Trees	\$100
A Ring of 5 Trees	\$50
Individual Tree	\$10

A Living Link to the Land of Israel

CALL 1-800-542-8733
 MARYLAND/DELAWARE REGION
 4 Reservoir Circle, Baltimore, MD 21208

Academic Awards

At graduation in May, Gratz College awarded academic prizes to two members of our community. Dr. Julia Brun-Sejmis, who is pursuing a graduate degree in Judaic studies, received the Dr. Daniel Isaacman Memorial Prize in Bible. Marion Yager Hamermesh received the Rabbinics department prize awarded to an auditing student.

Obituary

DAVID ROSENBLATT

David Rosenblatt of Park Plaza, Wilmington died September 12. He is survived by his wife, Doris Rosenblatt, a son, Bruce Rosenblatt of San Francisco; two daughters, Diane A. Rubin of Glen Mills, Pa., and Faith A. Rosenblatt of Wilmington; a sister, Judy Ehrenfeld of Wilmington; and two grandchildren.
 In lieu of flowers, the family suggests contributions to Jewish Community Center, 101 Garden of Eden Road, Wilmington, DE 19803.

Revolution

Continued on page 49

the United States. Had I been born in Germany, Poland, Romania and a score of other European countries, I could have been one of the 6 million. Fourth, having been born in the 20th Century, I was witness to the most incredible happening that the history of man has produced - the rebirth of the State of Israel after 2000 years of wandering. History has never seen such an event. Not only was I a witness, but I had the extreme good fortune to actually be part of that rebirth. In all the discussions that we had in Israel, everyone who served in 1948 had the same thought, Israel has given us much more than we gave Israel.

1998 High Holy days Schedule

BETH EMETH Sunday, Sept. 20, Erev Rosh Hashanah, 7 p.m., 9:15 p.m. Monday, Sept. 21, Rosh Hashanah, 8:30 a.m. Adult Service, 11:30 a.m. Duplicate Adult Service, 4 p.m. Family & Tashlich. Tuesday, Sept. 29, Erev Yom Kippur (Kol Nidre), 7:00 p.m., 9:15 p.m. Wednesday, Sept. 30, Yom Kippur, 10 a.m. Adult Service, 1:30 p.m. Family Service, 3 p.m. Afternoon Service, Yizkor and Neilah Service to follow. Monday, Oct. 5, Sukkot. Monday, Oct. 12, Sh'mini Atzeret CHABAD LUBAVITCH OF DE Rosh Hashanah Eve, Sunday, Sept. 21, 6:45 p.m. Rosh Hashanah mornings, Monday, Tuesday, 10 a.m. Shofar Blowing, both days, approx. 11:50 a.m. Shabbat Shuva, Friday, 6:45 p.m. Shabbat Morning, 10 a.m. Kol Nidrei: 6:30 p.m. Morning: 10 a.m. Mincha: 5 p.m. Neilah: 6:15 p.m. CONGREGATION BETH SHOLOM Saturday, Sept. 12, 9:30 a.m., Slichot (program and refreshments to follow). Sunday, Sept. 20, 6:45 p.m., Erev Rosh Hashanah (oneg to follow). Monday, Sept. 21, 9 a.m. and 6:45 p.m., Rosh Hashanah Tuesday, Sept. 22, 9 a.m. and 6:45 p.m., Rosh Hashanah. Tuesday, Sept. 29, 6 p.m., Erev Yom Kippur (Kol Nidre). Wednesday, Sept. 30, 9 a.m. and 4 p.m., Yom Kippur TEMPLE BETH EL Healing Service Sunday, Sept. 13, 7 p.m. Rosh Hashanah Sunday, Sept. 20, 7 p.m., Erev Rosh Hashanah, Babysitting provided. Monday, Sept. 21, 9:30 a.m., 1st Day Rosh Hashanah, Babysitting provided; 11 a.m.-12:30 p.m. Children's Serv. 1st Day Rosh Hashanah; 4:30 p.m., Tashlich Service; 7:30 p.m., Evening Service Tuesday, Sept. 22, 9:30 a.m., 2nd Day Rosh Hashanah Yom Kippur Tuesday, Sept. 29, 7 p.m., Kol Nidre, babysit-	ting provided. Wednesday, Sept. 30, 9:30 a.m., babysitting provided. Yizkor, approx. 12 noon. Children's services, 11 a.m.-12:30 p.m. Afternoon service, 5 p.m. Sukkot Sunday, Oct. 4, 7 p.m. Simchat Torah & Consecration Monday, Oct. 12, 7 p.m. Yizkor Tuesday, Oct. 12, 8 a.m. HILLEL Rosh Hashanah Sunday, Sept. 20 at 7 p.m. Monday, Sept. 21 at 9:30 a.m. Tuesday, Sept. 22 at 9:30 a.m. Yom Kippur Kol Nidre, Tuesday, Sept. 29 at 7 p.m. Wednesday, Sept. 30 at 9:30 a.m., afternoon services will begin at 4:30 p.m. CONGREGATION BETH SHALOM Rosh Hashanah Sunday evening, Sept. 20, 8 p.m. Monday morning, Sept. 21, 8:45 a.m. Jr. Cong. Service, Balick Aud. (9-12 yr. olds), 10:30 a.m. Children's Service, Library (5-8 yr. olds) 10:30 a.m. Teen/College Service, Leibowitz Aud., 11:30 a.m. Monday afternoon, Sept. 21, Mincha Service, 6:45 p.m. Monday, Sept. 21, Ma'ariv Service, 7 p.m. Tuesday morning, Sept. 22, 8:45 a.m. Family Service, Leibowitz Aud., 11:45 a.m. Tashlich Service, 1 p.m. Shabbat Shuvah Friday, Sept. 25, 8 p.m. Saturday, Sept. 26, 9:30 a.m. Yom Kippur Kol Nidre, Tuesday, Sept. 29, 6:15 p.m. Wednesday, Sept. 30, 9:30 a.m. Yizkor, approx. 12:15 p.m. Jr. Cong. Service, Balick Aud. (9-12 yr. olds) 11 a.m. Children's Service, Library (5-8 yr. olds) 11 a.m. Teen/College Service, Leibowitz Aud. 11 a.m. Wednesday, Sept. 30: Mincha Service, 5:15 p.m.; Ne'ilah Service, 6:30 p.m., Ma'ariv, Havdalah (special light ceremony for children, 7:15 p.m.) (All those who have a shofar will be invited to the bima).
---	---

CECIL VAULT & MEMORIAL CO.

There is no forgetting... Where the record of life and the memory of it are kept in a memorial

For over 50 years, we have supplied memorials for all cemeteries, Granite and Bronze Markers and also provide inscription work. Completion of your Treasured Monument is our time-tested task. Payment follows only after your complete satisfaction.

Connie & Dan Cecil

5701 Kirkwood Highway, Wilmington, Delaware 19808

(Across from Main Entrance to Delaware Park)

Phone (302) 994-3806 • FAX (302) 994-3232

HAPPY NEW YEAR

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.

SEPTEMBER

SATURDAY 19

The Dover Art League, Inc. presents A Collage of Cultures IV. Many visions, one community, an exhibit of works by European-born artists in Delaware. Curated by Rita Rosen Poley at the Dover Art League, through October 16, and on tour through 1999. Opening reception Noon-4 p.m.

WEDNESDAY 23

Senior Trip to Odessa. The JCC Senior Center is hosting a trip to Odessa, beginning at 8:45 a.m. The cost is \$26 per person and includes transportation and all admission fees. For more information or to register, contact Wendi Weingartner, Senior Services Director, at (302) 478-5660.

THURSDAY 24

Book Review at Borders. The JCC Senior Center will be going to Border's Books at 12:45 p.m. For more information or to register, contact Wendi Weingartner, Senior Services Director, at (302) 478-5660.

FRIDAY 25

Pre and Post-Natal Water Aerobics. The JCC Fitness Center is offering a new water aerobics class. The class will be held on Fridays from 10 to 11 a.m. The cost for eight sessions is \$60 for members and \$90 for non-members. For more information, contact Suzanne Rodriguez, Fitness Center Coordinator, at (302) 478-5660.

SUNDAY 27

1998 Delaware AIDS Walk. 11:30 a.m. registration, 1:30 p.m. step-off, Brandywine Park, Wilmington, DE. Last year's AIDS Walk raised over \$100,000 for AIDS Delaware, the state's oldest and largest AIDS service organization. We would like to double that amount this year. We encourage each walker to set a goal of raising at least \$100 in pledges. All walkers will receive a beautiful AIDS commemorative button. Walkers raising \$100 or more will receive a colorful t-shirt with the AIDS Walk logo.

If you raise \$250 or more you will receive a free AIDS Walk sweatshirt. Parking will be available at Brandywine Gateway Parking Garage on King Street, between 13th & 14th streets)

OCTOBER

THURSDAY 1

Jewish Museum Trip Planned. The JCC Senior Center will travel by bus to the Jewish Museum beginning at 8:45 a.m. Enjoy a special guided tour of the synagogue and gallery, followed by lunch at a local Kosher Chinese Restaurant. The cost is \$15.50 per person and includes transportation, admission fees and lunch. For more information or to register, call Wendi Weingartner at (302) 478-5660.

SATURDAY 3

Teen Hayride and Sukkot Sleepover. The Teen Services Department of the JCC is kicking off the Jewish New Year beginning 6:30 p.m. All 9th-12th graders are welcome. The cost is \$8 for members and \$10 for non-members. For more information or to register, contact Lauren Nassau, Community Teen Services Coordinator at (302) 478-5660.

SUNDAY 4

Congregation Beth Shalom Sukkot Decoration/Brunch. Call 654-4462 for details.

WEDNESDAY 7

Lunch and Learn Series. Nathan Barnett from the Academy of Lifelong Learning will present a program on European Jewish History at the JCC Senior Center at 10:30 a.m. There is no charge for this program. For more information, contact Wendi Weingartner at (302) 478-5660.

MONDAY 12

Congregation Beth Shalom Erev Simchat Torah family celebration at 7:00 p.m. Call 654-4462 for details.

TUESDAY 13

Home Improvement Loan Workshop. To help you learn more, the Delaware State Housing Authority in cooperation with the New Castle County Department of Community Services and the City of Wilmington Department of Real Estate and Housing is hosting a public workshop on

the Housing Rehabilitation Loan Program (HRLP), 6:30 p.m. at 3rd Floor Conference Room, Carvel State Office Building, 820 North French Street, Wilmington. Homeowners, investors and real estate agents are encouraged to attend. Call 577-5001 for more information.

SATURDAY 17

Congregation Beth Shalom Cabaret Night, 8:00 p.m. Return of Meg Mackay and Billy Philadelphia. Call 654-4462 for details.

SUNDAY 18

Congregation Beth Shalom Installation of Rabbi Daniel Satlow, 2:00 p.m. Call 654-4462 for details.

ONGOING

Strollerize Classes Offered. Enjoy a stroll in the great outdoors with your child and get fit at the same time. MotherWell/ BabyWell Instructor, Dee Henderson, will teach you exercise techniques using your stroller and the availability of our outdoor environment. Classes are held on Sundays from 11 a.m. to noon and on Wednesdays from 10 to 11 a.m. and run for 8 weeks. The cost is \$60.00 for members and \$90.00 for non-members. This class will meet in the JCC lobby and then head outdoors, weather permitting. For more information or to register, call Suzanne Rodriguez, Fitness Center Coordinator, at (302) 478-5660.

Teen Hour at the JCC Fitness Center. Teens, ages 14-16, are welcome to join our Certified Personal Trainers at the JCC to have fun and learn about working out. Emphasis will be placed on weight training technique and cardiovascular exercise in a group setting. Teens who complete 8 classes within a session can graduate to full use of the JCC Fitness Center facilities. Teen Hour is free of charge for members and is offered on Sundays from 4 to 4:45 p.m. and on Wednesdays from 4:30 to 5:15 p.m., beginning Sept. 9. 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 12:00 noon in the JCC Fitness Center. For more information, call Suzanne Rodriguez, Fitness Center Coordina-

tor at (302) 478-5660.

Young Jewish Singles of Delaware 20's and 30's. Weekly volleyball and dinner sampler after. For more information or to be put on our groups mailing list call Phil Gross at (302) 652-6688.

Jewish Heritage Video Collection. For more information, call Ella Zukoff at (302) 478-5660.

Volleyball. Every Wednesday, YJAD plays non-competitive volleyball outside on the sand court that is part of the JCC's Family Campus. If it is raining, we play in the gym. After volleyball, we go out to a

local restaurant to schmooze and dine. 6-8 p.m. Cost: \$1 JCC members; \$2 non-members. Call Ethan for info at (302) 792-9375.

The Arden Folk Guild is sponsoring "Beginning International Folk Dance II" classes. Nine Wednesday evenings, beginning September 16-November 11, 1998. Including special evening of French music and dance, at The Arden Gild Hall, The Highway (just off Harvey Road), Arden, DE, 7:30-9:00 p.m. \$25. for the series. For more info call Donna at (302) 655-1247 or Jenny at (302) 762-2818.

Preston Lecture Features Dr. Leon Wells

Holocaust survivor and author Dr. Leon Wells will be the featured speaker on Sunday, November 15 at 2:30 p.m. at the Trabant Center at the University of Delaware for the Halina Wind Preston Memorial Lecture. Halina Wind Preston was a Holocaust survivor who lived in Delaware after the war. In Delaware Mrs. Preston was a major force in Holocaust education efforts and the interfaith Halina Wind Preston Holocaust education committee of the Jewish Federation of Delaware is named in her honor. The memorial lecture takes place once every two years and it is made possible by the Halina Wind Preston Memorial Fund which was established by her family after her death. This year's lecture is cosponsored by the Department of Jewish studies at the University of Delaware. Dr. Wells lecture is free and open to students and the public. For more information about this event or Holocaust education efforts in the state, see the Halina Wind Preston web page at <http://www.shalomdel.org/hwp.htm> or call 427-2100.

ADMINISTRATIVE CAMPAIGN ASSISTANT

Wilmington Non-Profit seeks F/T or P/T person ASAP to assist with operation of office & annual campaign. Duties include: Data Input & Record Maintenance, interaction with donors & assisting director w/events. Some general office work required. Computer literacy a must! Pleasant work environment. Fax Resume & Salary Requirements to:
**CAMPAIGN DIRECTOR
JEWISH FEDERATION OF DE
302-427-2438**

JCRC/YOUNG LEADERSHIP DIRECTOR

MSW, MAJCS, or MA Preferred. Experience in Community Relations & Fundraising. Knowledge of Jewish Community and Israel. Must have excellent people skills. Salary Negotiable. Excellent Benefits. Fax Resume and Salary Requirements to:
**JEWISH FEDERATION OF DE
302-427-2438**

BOOKKEEPER

Computer Skills a Must! A/P,A/R, G/L. Salary 18-20 K, Great Benefits. Fax Resume to:
**JEWISH FEDERATION OF DE
302-427-2438**

Adult Institute of Jewish Studies

NEW! TWO COURSE LOCATIONS AVAILABLE THIS YEAR...

**JEWISH COMMUNITY CENTER
7:30 P.M. CLASSES**

1 Dynamic Jewish Prayer
Rabbi Daniel J. Satlow, Instructor

What is Jewish prayer? Too often the prayer book is a barrier to a meaningful prayer experience; too often the service is done by rote. Discover the sophistication and poetry of Jewish prayer. Learn how the prayer book expresses not only the deepest values of our people, but can serve as a vehicle of expression as well. Whether you are an experienced davenor or a newcomer to the Jewish prayer experience, irrespective of denominational background or preference, this class will give you insight and a new perspective.

2 It Hurts Too Much to Live
Rabbi Laurence Malingier, Instructor

With the increased debate over physician-assisted suicide (PAS), voluntary active euthanasia (VAE), and the associated issues of pain and suffering, many want and need to know that the Jewish perspectives on these issues so they can make informed choices for themselves. We will define Jewish understandings of life and death, interpret what "quality of life" means, and determine how much control we have over our final wishes.

3 Christian Anti-Semitism: The Missing Link in Holocaust Studies
John Paul McGough, Instructor

The course will present information on how Christian doctrine influenced the world and created a hatred toward the Jews which led to the Holocaust. In addition, we will attempt to answer these questions: has the Christian conscience been raised by Auschwitz and what can Jews expect from Christians in the new Millennium?

4 The Vanishing American Jew
Dr. Vivian Z. Klaff, Instructor

This course will focus on the recent book (of the same name) by Alan Dershowitz, and the recent national Jewish population study and the Delaware Jewish population study. We will discuss the origins of Jews in the U.S., national and local demographics and the future of the American Jewish community.

5 Parshat Hashavua Via Modern Hebrew Commentary Plus...
Dov Seidel, Instructor

This course makes use of Rabbi Shmuel Avior HaCohen's Torah commentary, *Ukrat Shabbat*. The course will help to improve reading skills in modern Hebrew as well as deepen our understanding of the parsha. Some skill in reading modern Hebrew is preferable, although not required. Class participation is a must! Copies of the parsha will be distributed at least one week in advance.

6 Inter-marriage: Confronting the Present, Looking to the Future
Lauren Pokras, MSW, Instructor

We will explore the connection of intermarried couples and families to themselves, their extended families and the Jewish community. We will examine how Judaism addresses the contemporary issues of the intermarried relationship and learn how to recognize the positive aspects of Jewish life. In addition, participants will have the opportunity to share personal issues.

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

This course will explore the main arguments feminism poses to Judaism. These will include thoughtful discussion regarding G-d language and imagery -- images of

JEWISH COMMUNITY CENTER
101 Garden of Eden Road, Wilmington, DE
Wednesday Evenings Oct. 29-Dec. 3, 1997
Five Weeks of Classes

**JEWISH COMMUNITY CENTER
7:30 P.M. CLASSES**

8 Not Just Our Four Mothers
Dorothy Flippen, Instructor

women and men in early Bible stories, the place of symbol and ritual in helping to define us as male and female and the significance of creating new midrashim. The course is designed to stretch and challenge our our biases regarding our place within Judaism.

9 Yiddish Literature
Ruth Fisher Goodman, Instructor

Instructor will read stories by Sholom Aleichem, I.L. Peretz, etc. Discussion will follow. This course is conducted in Yiddish.

10 Why Do We Do That? The Way You Do the Things You Do
Lauren Nassau, Instructor

Explore the unusual origins of commonplace things such as Why we wear yarmulkes? Why we light two candles for Shabbat and holidays? Why some women wave their hands three times over candles before making a blessing? Why it's called the "star of David" and the "shield of Abraham"? We will examine the roots of these and other traditions. No prior experience or Hebrew is necessary, but bring an open mind and questions about why we do the things we do.

11 Oh, That's Right... They're in the Bible, Too!
Rabbi Peter Grumbacher, Instructor

Most know about Moses, the Patriarchs and Matriarchs, and a handful of other Biblical figures. The Tanakh has far more men and women who made a difference, yet are not as familiar. We will look at such individuals as Samuel, Jonah, Daniel, Deborah and Dinah for a better understanding of the broad message and significant contributions made by the less "popular" people we find in Hebrew scriptures. Please bring a copy of the Tanakh (any translation of the Bible will do) to class.

**JEWISH COMMUNITY CENTER
8:45 P.M. CLASSES**

12 From Moses to Moses
Rabbi Sanford L. Dresin, Instructor

Rabbi, physician, philosopher, Rabbi Moshe Ben Maimon -- the Rambam (1135-1204) was an intellectual giant and stellar figure. Of him it was said: "From Moses to

13 The Good, the Bad, and the G-Dly
Rabbi Chuni Vogel, Instructor

Moses (Maimonides), the never arose among the people of Israel one like Moses." We will explore Maimonides' life, times and teaching through the prism of history and the Rambam's own writings.

14 Judaism and Christianity
John Elzufon, Instructor

An "overview course," we will discuss Jewish/Christian theological differences and the lie of Jesus as a Jew in the historical context of events of the first century of the Common Era. Learn, for example, why the "Old Testament isn't "old," how the Jewish revolt against Rome affected the history of Christianity and its interface with Judaism, and why Christians claim that the Hebrew Bible predicts the coming of Jesus as Jewishly wrong. We'll also discuss the Virgin birth legend and the Resurrection accounts from Christian, Jewish and historical perspectives.

15 Surf the Jewish Internet
Marc D. Pevar, Instructor

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

16 Basic Hebrew
Ann Jaffe, Instructor

No prior Hebrew knowledge required.

17 A Gift of Peace
Faith Queman, Instructor

This class will help participants to slow down the intense whirlwind of stress by developing the practice of meditation. Beginning with basic meditation skills and expanding into a broader experience of meditative possibilities, the class will explore and practice mantra and breath meditation practices, sitting and walking meditations, guided imagery, Chakra work, chanting and more.

18 Our Community Shares the Work of Their Hands

The spotlight will be on the art of Judaica and those artists in our community who

TEMPLE BETH EL
301 Possum Park Rd., Newark, DE
Tuesday Evenings Oct. 28-Dec. 2, 1997
Five Weeks of Classes

**JEWISH COMMUNITY CENTER
8:45 P.M. CLASSES**

19 Current Issues in American Jewish Life
Dr. Marian Lief Paley, Instructor

Week six will feature the film, "THE LONG WAY HOME" Wed., Nov. 18 • 7:30 PM at the Regal Theatre, Route 202 & Naamans Rd., Wilm., DE

20 Community in Jewish Thought
Rabbi Eliezer Snelderman, Instructor

contribute to the beauty of Jewish Art. Topics and artists to be presented include Riva Brown, "Jewish Calligraphy and the art of the Ketubah," Steve Medwin, "The Art of Weaving Jewish Ritual Objects," Phyllis Aeronson, Ann Rosen and Laney Gordon, "The Art of Collecting a Jewish Craft," and the nimble fingers of Annette Chason, Marilyn Cooper, Ruth Goodman, Joslyn Maerovan and Naomi Swerling, "Needle Arts and Jewish Ritual Objects." Other artists will also be included in this series.

21 Beginning Hebrew
Rosalie Dior, Instructor

Each week a different topic will be discussed. Issues will include a look at the changing sociological and cultural face of America and how it affects Judaism and Jewish life in the United States.

22 Return to Eden
Rabbi David Baruch Kaplan, Instructor

What does Judaism have to say about our responsibility to other people, family, community, our country and the world? Join us to see what Judaism and Jewish texts have to teach us about responsibility.

23 The Creation Story in Genesis begins with chaos, but soon outlines a spiritual path to happiness and satisfaction. We will explore some of the Biblical wisdom which helps us to make sense of life's complexities.

Week six will feature the film, "THE LONG WAY HOME" Wed., Nov. 18 • 7:30 PM at the Regal Theatre, Route 202 & Naamans Rd., Wilm., DE

**TEMPLE BETH EL (NEWARK)
8:00 P.M. CLASSES**

19 Current Issues in American Jewish Life
Dr. Marian Lief Paley, Instructor

contribute to the beauty of Jewish Art. Topics and artists to be presented include Riva Brown, "Jewish Calligraphy and the art of the Ketubah," Steve Medwin, "The Art of Weaving Jewish Ritual Objects," Phyllis Aeronson, Ann Rosen and Laney Gordon, "The Art of Collecting a Jewish Craft," and the nimble fingers of Annette Chason, Marilyn Cooper, Ruth Goodman, Joslyn Maerovan and Naomi Swerling, "Needle Arts and Jewish Ritual Objects." Other artists will also be included in this series.

**TEMPLE BETH EL (NEWARK)
8:00 P.M. CLASSES**

20 Community in Jewish Thought
Rabbi Eliezer Snelderman, Instructor

What does Judaism have to say about our responsibility to other people, family, community, our country and the world? Join us to see what Judaism and Jewish texts have to teach us about responsibility.

21 Beginning Hebrew
Rosalie Dior, Instructor

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

22 Return to Eden
Rabbi David Baruch Kaplan, Instructor

The Creation Story in Genesis begins with chaos, but soon outlines a spiritual path to happiness and satisfaction. We will explore some of the Biblical wisdom which helps us to make sense of life's complexities.

23 The Creation Story in Genesis begins with chaos, but soon outlines a spiritual path to happiness and satisfaction. We will explore some of the Biblical wisdom which helps us to make sense of life's complexities.

The Creation Story in Genesis begins with chaos, but soon outlines a spiritual path to happiness and satisfaction. We will explore some of the Biblical wisdom which helps us to make sense of life's complexities.

**ADULT INSTITUTE OF JEWISH STUDIES
1998-5758**

TWO COURSE LOCATIONS AVAILABLE:

JEWISH COMMUNITY CENTER OF DELAWARE
101 Garden of Eden Road
Wilmington, Delaware
Wednesday Evenings
October 14 thru November 18
5 weeks of classes

TEMPLE BETH EL
301 Possum Park Road
Newark, Delaware
Tuesday Evenings
October 20 thru November 17
5 weeks of classes

SPECIAL CONCLUDING PROGRAM:
Week 6 will feature the Oscar Award-Winning film: **THE LONG WAY HOME**
Wednesday, November 18 • 7:30 p.m.
To be held at the Regal Theatre
Route 202 & Naamans Road
Wilmington, Delaware

Name: _____
Address: _____
Home Phone: _____
Work Phone: _____
Course Selections (Please use Course Numbers).
Course Number _____
Beth El - 8 p.m. _____
JCC - 7:30 p.m. _____
JCC 8:45 p.m. _____
If affiliated, Where _____
Everyone is welcome to attend

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

The registration fee per adult for six sessions, 2 classes per session is \$15 including the movie "The Long Way Home." Attendance at the movie only is \$7.00.
MAKE ALL CHECKS PAYABLE TO THE ADULT INSTITUTE

Please help our teachers attend enrichment workshops and seminars...
 I would like to donate \$ _____ towards enrichment classes for teachers.

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