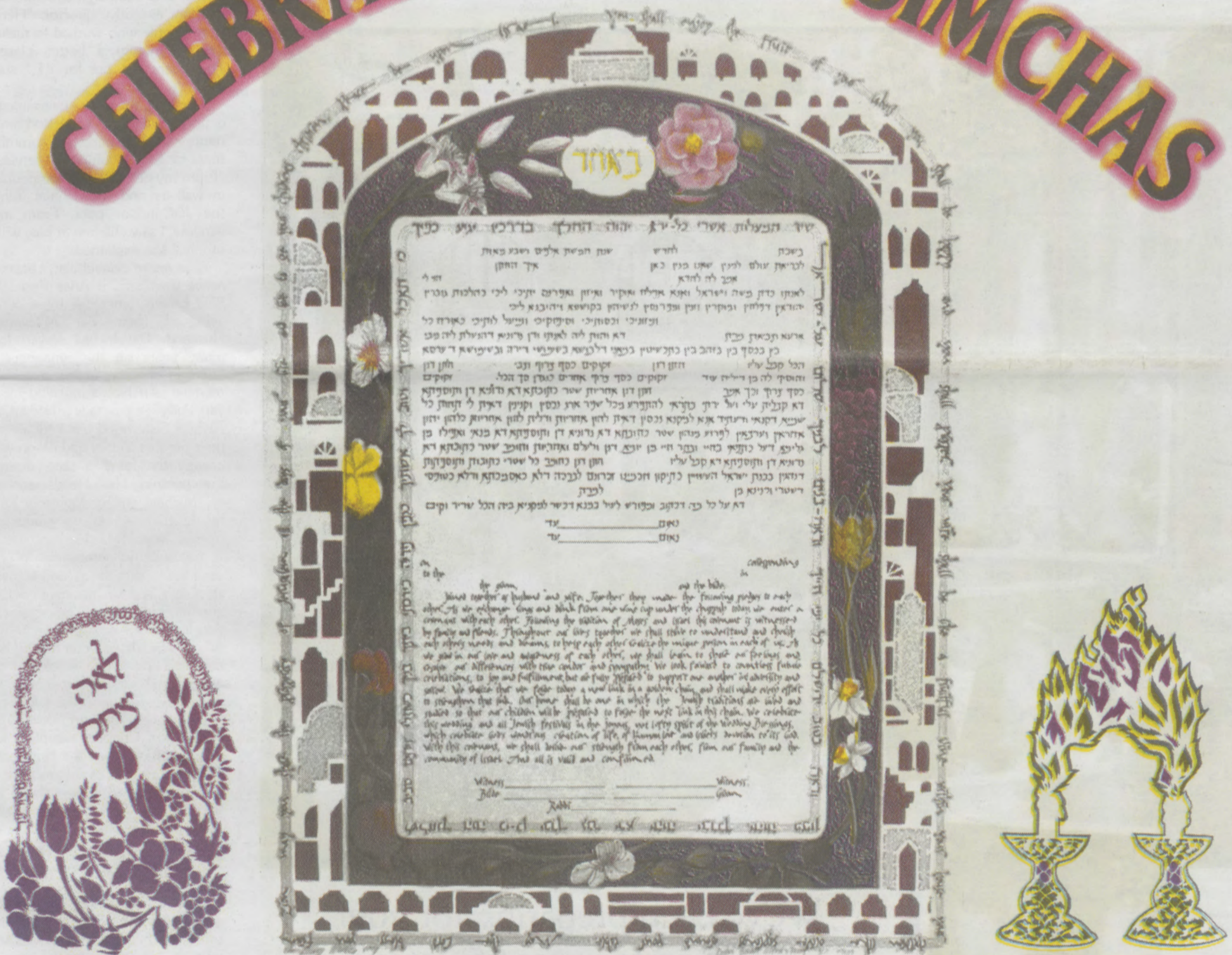


The JEWISH VOICE

Jewish Historical Society De
505 Market Street
Wilmington DE 19801

Vol. 40, No. 57 14 Sivan, 5760 June 16, 2000 20 Pages
PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628

CELEBRATING LIFE'S SIMCHAS



This "Loving Home Ketubah" is a creation of New Mexican Judaic artist Debra Band. Visit her website at www.dbandart.com and see her article on page 10.

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COMMUNITY SPOTLIGHT

Federation Says Shalom To A Woman Of Valor



Judy Stiebel

By Lynn Edelman, Editor
"A woman of valor who can find?
For her value is far above rubies?"

-Proverbs 31:10

For the past 18 years, Federation officers, staff and board members have picked up the phone and asked Judy Stiebel for the answer to anything and almost everything of import to Delaware's Jewish community. Effective Friday, these information requests must be transmitted to Atlanta, Georgia where Judy and her husband, David begin a new life adventure.

"Judy has been our institutional memory and our role model of menschlichkeit," said Federation Executive Vice President Judy B. Wortman. Stiebel has served as executive secretary for Wortman since she became JFD's chief professional in 1992. Wortman lauds Stiebel as both "a most devoted professional and a beloved friend."

The feelings are quite mutual.

Stiebel recalls meeting Wortman when she first arrived in Wilmington. "I found her to be very warm and friendly," said Stiebel, adding that "She has distinguished

herself as Federation's first female executive by her management style - treating staff and lay leaders as valued members of her extended family."

Indeed, the Jewish Federation work environment was "family friendly" to Stiebel who came to Wilmington with three sons, under the age of 10. Her youngest, Michael, literally grew up at the Jewish Community Center where JFD occupied basement offices. Michael attended pre-school at the JCC where he met life-long friends Mike Newman, (son of Leslie and

Jim Newman), Jason Resch (son of Linda and Tom), Josh Schoenberg, (son of Barbara and Alan) and Matt Tanzer (son of Daniel and Hinda). All three Stiebel boys attended JCC summer camp. Michael's older siblings, Adam and Jason also worked as camp counselors.

The tight quarters of JFD's Garden of Eden Road location encouraged close working relationships. Judy has become good friends with Lois Chalawsky, who served as office manager and finance director when she arrived in Delaware and Lelaine Nemser, a former JFD campaign director and assistant executive director. "Here were people who worked to make the community a better place. They were not out for #1," she said.

For Judy, the work environment defined Federation's mission and reinforced her personal commitment to Jewish communal service. "From my desk, I could see people in walkers and wheelchairs using the JCC indoor pool. From my window, I saw children at play with others," she explained.

The entire Stiebel clan became active members of Adas Kodesch Shel Emeth, where all three sons achieved their Bar Mitzvahs. Husband, David, has served for many years on the synagogue's board of directors and is a regular member of AKSE's morning minyan. Judy is a past vice president of AKSE's Sisterhood. As a tribute to their parents, Adam and Jason will occupy the family's seats during the upcoming High Holiday services. Michael will undoubtedly join his brothers when he graduates from college.

If you compliment Judy on her organizational abilities and leadership skills, she will give much of the credit to Hadassah. "The organization has always served as an entry-point to the Jewish community for me, enabling me to make friends with people who share common interests and values," she said. She has held every office in Hadassah's Wilmington Chapter except treasurer and has served the Northeast Seaboard Region as organizational vice president. She was slated to become the Region's new president before David accepted the position of product manager for Van Leer Packaging Worldwide in Atlanta.

The Stiebel's move to Georgia marks a return to their Southern roots. Both Judy and David are Louisiana natives with numerous relatives ecstatic that they are relocating south of the Mason-Dixon Line.

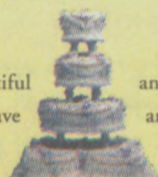
Shalom, Y'all! Delaware's enormous loss is a major gain for Atlanta's Jewish community.

(Federation's officers and board members will pay tribute to Judy Stiebel during the JFD Annual Meeting on Wednesday, June 21st at Adas Kodesch Shel Emeth. To make your reservation, please call Deb Small, at (302) 427-2100, ext. 10)



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LETTER TO THE EDITOR

An Expression Of Thanks

Dear Delaware Jewish Community,
I would like to thank you for giving me the opportunity to attend Gratz and for all your help during my stay in America.
The generosity of Mrs. Milunsky, Gratz principal and the board of directors allowed me to explore Judaism in a way I have never experienced before. I learned a lot about my Jewish heritage and Jewish life in America and now I can bring this knowledge back to Ukraine. My Gratz experience

was the beginning of my journey into Judaism and now I am inspired to learn more. None of this would be possible without your help.
Again, thank you very much for the help and support. I would like to keep in touch with Gratz and to volunteer my time once I am back in the United States.

Gratefully yours,
Yana Avdeeva



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

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

EDITORIAL

Celebrating Life's Simchas

June is a traditional time for simchas. Many of us find our social calendars filled with graduations, confirmations and weddings-perhaps the most marvelous milestone event of them all! At all of these occasions, we celebrate life's possibilities. For each precious child in the graduation procession has the potential to accomplish great things. Among the members of the Class of 2000 may be the person who develops the cure for cancer...finds life on distant planets or resolves the racial and ethnic tensions that break our own planet apart.

As a Jewish community, we take collective pride in the accomplishments of the talented young men and women who recently graduated from Albert Einstein Academy and Gratz College Hebrew High School. We applaud the AEA parents-many of whom made great financial sacrifices to give their children a solid Jewish and secular education. Our heartfelt congratulations to Gratz grads who have demonstrated a conscious and conscientious effort to pursue their Jewish educa-

tion far beyond their bar and bat mitzvahs.

AEA and Gratz are constituent agencies of the Jewish Federation of Delaware and are prime examples of the stellar services supported through contributions to the annual JFD/UJC Campaign. By supporting these and other Jewish agencies, you are securing the very future of our Jewish community.

This year, this newspaper ran several engagement and wedding notices submitted by individuals who met their beloved at Gratz, B'nai B'rith youth groups or synagogue teen programs. Countless other community young people have found true love at Hillel Association activities, Israel programs and Jewish summer camps.

The road to Chuppah and Jewish continuity may begin with baby steps at the JCC infant and toddler program and wind its way along a path carefully constructed over a solid foundation of nurturing Jewish experiences.

As a caring community, we must keep this road in good repair.

VOICE BOX

"We don't have a lot of time. We're down to all the hard issues now, and we're working on it. I'm hopeful, but I don't want to hold out false hopes."

President Bill Clinton
on Israeli/Palestinian peace talks

...

"We don't want goodwill gestures from the Israelis. All we want from Israel is to implement the agreements. They can keep their goodwill gestures for themselves."

Saeb Erekat
Palestinian negotiator

PARSHA PLACE

Week of June 17 NASO Numbers 4:21-7:89
A BLESSING FOR MATERIAL AND SPIRITUAL WEALTH
Joshua M. Aaronson

This week's portion, Naso, contains three of the best known verses in Torah, collectively called the Priestly Benediction or the Birkat Kohanim. (Num. 6:24-26)

May Adonai bless you and keep you!
May Adonai deal kindly and graciously with you!
May Adonai bestow favor upon you and grant you peace!

We hear the Priestly Benediction at the most sacred junctions in our lives, such as circumcision or naming of a newborn child or beneath the chupah. We also hear the Priestly Benediction during the Pilgrimage Festivals and the High Holidays.

The simplicity of this blessing points to its eloquence and profundity. The blessing builds to a spiritual crescendo. It is comprised of three verses of three, five, and seven Hebrew words respectively, each verse adding a layer of meaning and insight to the previous one.

Nehama Leibowitz, of blessed memory, fuses several commentaries that together describe the meaning of this blessing. In the first verse, we learn that "bless you" refers to material goods: You shall prosper with abundance of possessions and wealth. "Keep you" is added so that we may be protected from the evils that such prosperity inevitably brings. In essence, this verse asks that you win the lottery and that God will help you to be wise enough to deal with the multitude of unknown relatives seeking a "loan."

The second verse is commonly understood to refer to the spiritual blessing of insight into the Torah. The idea that our spiritual needs cannot be met until our material needs are fulfilled is ingratiated in our tradition.

Finally, Leibowitz demonstrates that many commentators understand the final verse of the Priestly Benediction as combining both material and spiritual blessings.

The Priestly Benediction, understood in this light, underscores one of the fundamental premises of our tradition: the acknowledged relationship between material and spiritual well-being. This teaching is reinforced in a well-known quote from Pirkei Avot: Ein kemach, ein Torah...ein Torah, ein kemach, "Without sustenance (material possessions), there is no Torah (spiritual fulfillment); without Torah, there is no sustenance." The acquisition of material wealth and spiritual enlightenment are only tools that we as Jews are commanded to use in a manner that brings us closer to God. This is the message of the Priestly Benediction.

Joshua M. Aaronson is the rabbi of Anshe Chesed Fairmount Temple, Cleveland, Ohio.

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for all articles, advertisements and news for The Jewish Voice

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FEDERATION FOCUS

Action Needed On Return To Home Legislation

by Sue Shaffer,
JCRC Director

Immediate action is needed to add cosponsors to the three Return to Home bills that are active in the U. S. Congress (S. 1142, S. 1459, and H.R. 3004). A draft letter, talking points and an update on the cosponsors follows. If our Delaware Jewish and secular community helps to add congressional support to federal Return to Home Legislation, this will help restore dignity to the lives of thousands of Jewish elderly who want to return to their home facilities, but are blocked by their HMOs. As we go to press, neither of our senators nor our Representative has signed on as a cosponsor to any of this legislation.

Please CALL, WRITE, OR E-MAIL our Senators Biden and Roth, and Congressman Castle and urge them to cosponsor the respective Bills and Resolution. Urge them to

join the dozens of other legislators who have already given their support; the more calls they receive, the more they will be interested in this legislation. Please send the JCRC a copy of any correspondence you send.

A sample letter follows:

Dear _____:
Federal "Return to Home" legislation (S. 1142, S. 1459 and H.R. 3004) is needed to protect the rights of older managed care enrollees seeking to return to their religiously appropriate long-term care facilities and senior living campuses. As it stands now, if any individual has to leave the home facility for temporary hospitalization, their managed care plan or HMO can force them to use a different in-network facility for rehabilitation, regardless of whether that new facility can provide for their religious needs.

Seniors living in Jewish nursing

homes are often in these facilities because of their desire to continue to feel a part of the Jewish community and their need to observe Jewish dietary laws, holidays and the Sabbath. When they are sent to non-Jewish facilities, they may not be able to observe their religious traditions, and can often be placed far away from their home, their family and their community.

This is not just a Jewish issue; this problem has been associated with residents of elderly care facilities associated with many other faith-based organizations including Catholic, Baptist and Lutheran facilities.

Under current law managed care providers are able to ignore the religious preferences of their customers and are under no obligation to see that patients are not separated from their spouses. Without congressional action this problem will continue.

"Return to Home" carries no additional cost to the government or the managed care industry: the managed care plan would be required to pay the "home" facility no more than it is paying the in-network facility. I strongly urge you to join with dozens of Senators and Representatives of both parties in protecting the rights of our senior citizens through "Return to Home" legislation. Please co-sponsor and lend your support to S. 1142, S. 1459 and H.R.3004.

Sincerely,

On a local level, Karen Friedman, Executive Director of the Milton and Hattie Kutz Home, states that her reasons for supporting this legislation focus on the patient's relationship with the facility. The resident most likely has made a choice to live in the Kutz Home, and if a resident is hospitalized and, because of the current legislation

stating that he is not bound by his managed care plan to be returned "home" to the Kutz Home, his independence and ability to make choices has been further eroded; it is most important to maintain the sense of community and continuity of care and sense of familiarity at this time in the fragile senior's life. Friedman reports that although this is not a problem right now, it could be, and that in discussing this legislation with her peers in the nursing home community, many of them share her concern with current legislation as it now stands, and hopes that the "Return to Home" legislation is passed.

This information may be helpful to you in your contact with our Delaware legislators.

If the reader would like any more information on this, please e-mail Sue Shaffer at SHALOMDEL@AOL.COM, or call the Federation/JCRC at 427-2100 ext. 17.

ISRAEL HAPPENINGS

By Ruth Weinstein
JCRC Committee Member

JERUSALEM VERSION OF EIFFEL TOWER

The tallest tower in the Middle East is slated to rise in Jerusalem, over the objections of conservationists and environmentalists, who are worried about its effects on the city's ancient skyline and the traffic problems it will cause. The 43-story observation tower is to rise on a hilltop in East Talpiot, near the Haas Promenade overlooking the Old City from the South. Plans for the \$20 million project, to be erected by mid-2002, include two restaurants, four stories of underground parking and a gift shop.

CIVIL CHOICE

About 6,400 Israeli couples—one-sixth of all marriages—tied the

knot in civil ceremonies last year. The favorite location for the rites is Cyprus, where 3,524 Israeli couples wed in 1999, avoiding Israel's exclusively Orthodox rabbinical marriage laws.

INTEL DEAL

Computer processor-chip giant Intel plans to expand its Kiryat Gan plant at a cost of \$2.5 to \$3.5 billion - the largest ever investment in Israel.

FIRST ETHIOPIAN GETS UNIVERSITY DOCTORATE

An Ethiopian Jew who immigrated to Israel 10 years ago is the first emigre from that country to have received a doctoral degree from Hebrew University in Jerusalem.

EYEING A DEAL

Lucent Technologies is negotiating to buy an Israeli communica-

tions firm, Chromatis, for \$5.7 billion. Chromatis develops systems that speed up urban telephone networks communication using electrical and optical technology. The company's technology would allow Lucent to provide the crowded urban market with faster, more efficient telecommunications networks.

CHOCOLATES ANYONE?

Max Brenner, the Jerusalem producer of handmade chocolates, is negotiating to open a branch in London's Harrod's department store. Brenner's first overseas branch opens in June in Sydney.

TOURISM AND CPI ON RISE

Incoming tourism revenues increased 30% in the first quarter of 2000. CPI rose by 5% in April, the first positive index since October 1999.

BANK OF AMERICA TO OPEN IN ISRAEL

The Bank of America, one of the world's five largest banks, will open a representative office in Israel late this year. It will focus on high-tech financing.

KODAK BUYING JERUSALEM BASED COMPANY

Kodak will pay \$90 million for 49 percent of Jerusalem-based Picture Vision, which has developed a system for distributing high-quality photographic prints around the world via the Internet. In March 1998 Kodak and America Online bought 51 percent of Picture Vision; Kodak will buy AOL's share.

Last Call For Annual Meeting

Pay tribute to outgoing Jewish Federation of Delaware President Barbara Schoenberg and welcome incoming President John Elzufon, Esq. at JFD's 66th Annual Meeting, Wednesday, June 21 at Adas Kodesch Shel Emeth, Washington Blvd. and Torah Way in Wilmington. During the event, the community will install JFD officers and new board members and pay tribute to JFD Executive Secretary Judy Stiebel. Come for dinner at 6 p.m. and stay for the Annual Meeting at 7:30 p.m. with a dessert reception to follow. There is a \$10 per person couvert for dinner. Admission to the Annual Meeting and dessert reception is free. Please RSVP to Deb at 427-2100, ext. 10.

ENDOWING THE FUTURE

ORR SHALOM - A Haven For Children-at-Risk

By Rachel A. Gross, Esq.
Endowment Director



At this time of year we laud the accomplishments of our community's children.

In the last issue of the Voice we read of the incredible accomplishments of the Gratz Hebrew High School graduates. We scanned the lists of Synagogue confirmants for names of family members and friends and we sent congratulations, cards and Mazel Tots to them and to their parents.

Unfortunately, not all Jewish children have such Mazel. During my recent Endowment Director's Mission to Israel we were exposed to the problem of Israeli children-at-risk. The statistics are astounding - of the over 2 million children in Israel today 21.8% live below the poverty line - 450,000 children lack proper nourishment. Approximately 350,000 of these

children are considered to be "at-risk." Of these, 68,000 are being raised outside of their biological homes and 10,000 have been removed from their homes because they are in imminent danger.

However, institutional settings do not answer the serious problems of children exposed to dysfunctional families. While the children receive care, their parents are not included in and do not become part of the rehabilitative process. More critical, institutional placement results in children being uprooted not just from home but from supportive family members, teachers, friends, classmates and the community.

Orr Shalom, begun 20 years ago by an American psychologist, has created a unique Group Home model which is used in 17 homes throughout Israel.

Ten children, ages five to eighteen, live in a healthy family environment with a married couple

who act as house parents and positive role models. An individualized educational and therapeutic program is designed for each child. The children continue to attend their local school and the Group Home provides a positive setting for interaction between the children and their parents.

The children live as a family and Orr Shalom tries to provide those "extras" that families provide. "Yuval" was placed in a Group Home but, despite the attention of his house parents and counselors he failed to improve and was doing poorly in school. At a parent-teacher conference his house parents were told that he had an affinity for dance. Orr Shalom provided the fees necessary for after school dance instruction, on the condition that Yuval's school work improve. Through dance, "Yuval's" entire outlook changed. He became a member of a prestigious amateur Jerusalem dance troupe. When the troupe

scheduled a U.S. tour "Yuval" mentioned to his counselor that he could not go because he did not have the required funds. Orr Shalom found the funds to allow "Yuval" to travel with the rest of his troupe. "Yuval" has now graduated from the prestigious Rubin Academy for the Performing Arts in Jerusalem. He plans to make a career as a dancer and we may soon see him as a member of an internationally known dance company.

While "Yuval's" path is unusual, almost 95% of the children who are placed in Orr Shalom Group Homes get "back on track" - they finish school, go to the Army, hold jobs and raise families. Without Orr Shalom most of these children would have dropped out of school, ended up in jail or addicted to alcohol or drugs and, in the worst cases, dead.

For every child accepted in an Orr Shalom Group Home, dozens more are turned away for lack of



Rachel A. Gross, Esq.

space.

In Israel and in Delaware, endowment dollars are critical to the preservation and furtherance of Jewish children and families, education and culture. Planned gifts and endowments can be created to help local Jewish agencies and children-at-risk or to provide programming or educational opportunities. Please call Rachel Gross, Endowment Director, at 427-2100 x 19, to discuss the various ways you can help with a planned gift.

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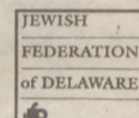
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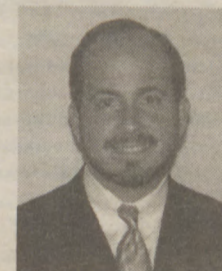
Dr. Harry Lebowitz of Delaware Ophthalmology Consultants is among the first in Delaware to offer Photodynamic Therapy (PDT) to patients with macular degeneration, the leading cause of central vision loss in adults over 50 years of age in the United States.

"This new approach to macular degeneration may give new hope to patients whose condition previously would have progressed to blindness." -- Dr. Lebowitz.

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Join Dr. Lebowitz for a free educational seminar on this new treatment for macular degeneration on Tuesday, June 20 at 5:30 pm at DOC's Silverside Road office. RSVP: 302-477-2601

Harry A. Lebowitz, M.D., is past chairman of the department of ophthalmology for the Christiana Care Health System and Assistant Professor of Ophthalmology at Temple University School of Medicine. His areas of expertise include diagnosis and treatment of diseases of the retina and vitreous, especially diabetes and macular degeneration, as well as no needle/no stitch cataract surgery.



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INSIDE DELAWARE

In Memory Of Two Community Leaders

By Lynn Edelman, Editor

Last Sunday, the Delaware Jewish community lost two extraordinary individuals. Eugene Ellick, a generous supporter of the Jewish Federation of Delaware and a long-term, active member of Congregation Beth Emeth, was memorialized during morning funeral services at his synagogue. Later that afternoon, Isadore Silverman was eulogized as Adas Kodesch Shel Emeth, a synagogue he served with distinction as Gabbai and as a past vice president.

Mr. Ellick died on June 7th at Christiana Hospital at the age of 62 after a long battle with non-Hodgkin's lymphoma cancer. He was the owner, chief executive officer and chief creative director of Reese, Tomases & Ellick, Inc., one of Delaware's largest marketing communications agencies.

Gina Kozicki, administrative assistant to JFD Endowment Director Rachel A. Gross, was employed by Mr. Ellick and viewed him as a mentor. "He taught me a great deal about the communications, marketing and design industry. He loved to share his knowledge with others," she recalled.

He taught continuing education courses in marketing and advertising for many years at his alma mater, the University of the Arts in Philadelphia, and at the University of Delaware and lectured to professional organizations across the country about his craft.

His interest in art began as a child in Philadelphia. At the age of 13 he had several editorial cartoons published in the *Evening Bulletin*. Throughout his career he received numerous creative design awards and had his work in the Library of Congress.

He is survived by his wife, Lynn P. Ellick; his daughter, Joy Dara Ellick and his son, Adam B. Ellick. He was the son of Florence Ellick of Wilmington and the late Morris J. Ellick.

The family requests that contributions in his memory be made to the Kutz Home, 704 River Road, Wilmington, DE 19809, Congregation Beth Emeth, 300 West Lea Blvd., Wilmington, DE 19802 or to the Lymphoma Research Foundation of America, 8800 Venice Blvd., Suite 207, Los Angeles, CA 90034.

On May 29, 1999, AKSE hosted a special celebration of Isadore "Izzy" Silverman's 90th birthday. Little more than a year later, congregants, friends and family gathered at the same synagogue to mourn his passing.

Mr. Silverman was a member of Adas Kodesch Shel Emeth for

more than 70 years. For 40 of those years, he was a member of the choral group. A life member of the synagogue's board of directors, he was perhaps most proud of his role as Gabbai. When I interviewed him last year, he took great pleasure in describing his daily routine of rising at 4:30 a.m., showering, eating a light breakfast then driving himself to the synagogue in time for morning minyan.

His passion for guiding young lives was evidenced by his 18 years of service as scoutmaster. He served as district commissioner and as chairman of the Religious Committee on Scouting for the City of Wilmington. His commitment was recognized with the Silver Beaver Award - the highest honor given to a scouting volunteer.

The retired owner of a Wilmington fruit and produce market, Mr. Silverman enjoyed keeping his mind challenged through classes at the Institute for Lifelong

Learning and his body active through daily walks.

He was a devoted husband to his late wife, Sylvia, who, like him, was a native of Poland. Eldest daughter Barbara Keil recalls the deep love that the couple shared. "My parents set a marvelous example for my sisters and I," she said.

In addition to Barbara Keil of Surrey Park, Mr. Silverman is survived by three other daughters, Vivian S. Halberstadt of Green Acres, Sheila Freeman of Miami, FL and E.S. Jaffee of Bloomington, IN; seven grandchildren and a sister, Helen Schneider of W. Sayville, N.Y.

The family requests that contributions in his memory be made to either AKSE, Washington Blvd. and Torah Way, Wilmington, Boy Scouts of America, Delmarva Council or to a charity of the donor's choice.

May their memory be a blessing and an inspiration to us all.

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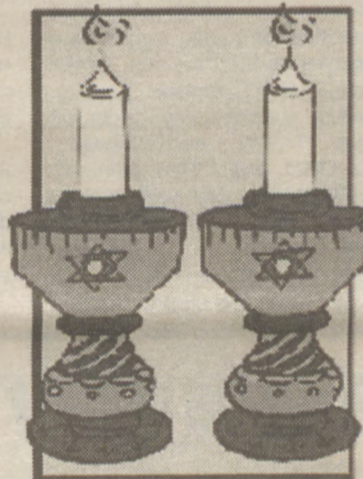
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AROUND OUR JEWISH WORLD

Iranian Jews Claim 'Confessions' Made Under Duress

By Julie Wiener, JTA

Four of the 13 Iranian Jews accused of spying for Israel retracted their "confessions" in court this week, according to an American advocate.

Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American

Jewish organizations, said that Shahrokh Paknahad, Farzad Kashi, Nasser Levi Haim and Farhad Saleh told Judge Sadeq Nourani on Tuesday that their "confessions" had been made under duress.

"We should not be overly optimistic about these reports, but these are certainly positive devel-

opments," said Hoenlein, whose organization has long contended that all 13 Jews are innocent and has been active in advocating on their behalf, publicly and behind the scenes.

Also on Tuesday, a Muslim accused of collaborating with the Jews denied the charge.

Reuters quoted the Jews' attorney, Esmail Nasser, as saying that the court proceedings "were of benefit to our clients and strengthen the defense team's assertions that our clients are not guilty."

Pooya Dayanim, a spokesman for the Council of Iranian American Jewish Organizations in

Los Angeles, said the Jewish community in Shiraz is "becoming more confident every day."

"Our hope is that the other people who allegedly confessed can be brought to court so they can recant their confessions as well," he said.

Advocates for the Jews have long contended that the 13 are innocent. When nine of them "confessed" last month, observers insisted that the Jews were coerced after having spent 15 months in solitary confinement, with human contact limited mostly to interrogators.

The Jews were arrested more

than a year ago and three were released on bail in February.

The trial was closed to the public and the judge also assumed the role of investigator, prosecutor and jury. That would be considered a clear conflict of interest upon Western law.

A verdict is expected at the end of next week. It was originally scheduled for this week, but was delayed because of Tuesday's hearing. Another hearing was scheduled for Thursday.

Tuesday's development came as Jews around the United States were holding prayer vigils on behalf of the Iranian Jews.



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Russian Jewish Tensions Explode

By Lev Gorodetsky, JTA

Escalating tensions in the Russian Jewish community exploded for all to see this week as authorities arrested Vladimir Goussinsky, the media tycoon who also serves as the president of the Russian Jewish Congress.

Tuesday's arrest, reportedly on charges of fraud and embezzlement, came just hours after 26 Lubavitch rabbis gathered here to elect Rabbi Berel Lazar the chief rabbi of Russia.

While unconnected on the surface, the two developments are

linked in that they could have major implications for Russian Jewry and its relations to the Kremlin.

Russia's chief rabbi is important because that individual is the only official representative of the Jewish community recognized by the government.

The election of Lazar as chief rabbi comes just a week after the country's chief rabbi for the past decade, Adolph Shayevich, accused the Russian government of seeking his ouster.

Shayevich, who is backed by

Goussinsky's Russian Jewish Congress, later backtracked from his statement, but has insisted that he had felt pressure to resign, especially from the Lubavitch.

Both observers and players on the scene have expressed concern that the communal in-fighting is clearly linked to the bitter rivalry between Goussinsky and Russia's new president, Vladimir Putin, and that the rivalry has spilled over in dangerous ways to the Jewish community, which numbers an estimated 600,000.

Continued on page 9

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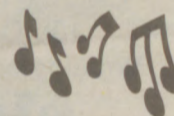
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AROUND OUR JEWISH WORLD

Russian Jewish Tensions Explode

Continued from page 8

Goussinsky, who has supported Putin's political rivals, and the offices of Media-Most, the tycoon's media empire, had been targeted

in recent weeks by the government, which has been cracking down on the media.

Putin, who was out of the country when Goussinsky was arrested Tuesday told Russian reporters he

was surprised by the move.

The arrest prompted American Jewish organizations to come to Goussinsky's defense.

Goussinsky "enjoys the strong support" of the organized American Jewish community in his leadership role "as president of the RJC," said a statement by NCSJ: Advocates on Behalf of Jews in Russia, Ukraine, the Baltic States and Eurasia and the Conference of Presidents of Major American Jewish Organizations.

Saying that "basic freedoms appear to be challenged" in Russia today, the statement added: "We expect the Russian authorities to follow due process and international legal standards with respect to Mr. Goussinsky and to assure the full rights of the Russian Jewish community."

Jewish officials also expressed skepticism over Putin's reaction, saying he most likely was involved.

For his part, Lazar also expressed concern, saying that the arrest of a senior Jewish official such as Goussinsky "is a shocking and dangerous development."

Lazar called upon the Russian government to immediately free Goussinsky and that he was sure Goussinsky would comply with the authorities' investigation.

The Lubavitch rabbis who elected Lazar chief rabbi were delegates of the Congress of Jewish Communities in Russia, which opened Monday and was organized by the Lubavitch dominated Federation of Jewish Communities of Russia.

The Federation, which became a legal entity last November as an umbrella structure, immediately received clear-cut signs of support from the government, including a meeting between its leaders and Putin, who was then acting president.

The Federation was immediately promoted by the state-controlled TV channel ORT, which is controlled by the controversial media tycoon and Kremlin insider Boris Berezovsky, a rival of Goussinsky.

The promotion led to accusations that the Federation was being supported by "Berezovsky's people" in the Kremlin, most likely, according to sources, Alexander Voloshin, the head of Putin's administration.

Lazar and the secular head of the Federation, Michael Gluz, strongly denied any connection with Berezovsky and with the Kremlin

administration.

They repeated the same denial last week when Shayeivich accused Federation people of pressuring him to resign from his post.

Boruch Gorin, Lubavitch's spokesman in Russia, said Tuesday that Shayeivich "himself contacted Lubavitch and said he was tired and wants to resign. We said OK. Then he met with us and said he changed his mind. We again said OK. Then we learned he sent an open letter to Putin."

The letter he is referring to is the one Shayeivich sent to Putin on May 30, demanding that he not "interfere" with the internal affairs of the Jewish community.

But Shayeivich told JTA on Tuesday that three Lubavitch representatives brought him to a Moscow hotel and offered him \$250,000 to resign from his post to make way for Lazar.

Shayeivich said he rejected the offer.

He also said he was taken by surprise by Lazar's election Tuesday, and rejected it, echoing the view of several in the Moscow Jewish community that Lazar does not represent the religious community of Russia.

Pavel Feldblum, the executive director of the Moscow Jewish community, said that since Lazar was elected only by Lubavitch rabbis, he can only be the chief rabbi



Vladimir Goussinsky

of Lubavitch in Russia.

For their part, Lubavitch officials say the Federation represents 85 religious communities, and that the Lubavitch rabbis at the Moscow conference this week were authorized by their communities to elect a chief rabbi.

Gorin, Lubavitch's spokesman, said after Lazar's election that this is not "a putsch, it is a Velvet Revolution."



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CELEBRATING SUMMER SIMCHAS

Enhancing Couples' Communications

by Rabbi Zelig Pliskin

"Death and life are in the power of the tongue" (Proverbs 18:21). This definitely applies to the life of your marriage. An article for a newspaper or magazine or a letter to someone you consider very important requires choosing your words carefully. You might even ask others for suggestions on how to edit what you wrote. It is equally crucial to watch what you say when you speak to your husband or wife.

Your words to your spouse can create feelings of joy, love, closeness, gratitude, and maybe even radiant bliss. Your words to your spouse can console, comfort, inspire, motivate, elevate. But other words can create feelings of pain, distress, and anger.

When you choose the right words, you can say things that would create a quarrel had you said them differently. Take, for example, situations when you need to say "no" to a request. Some people say "no" in a way that causes resentment or ill will. For example, "You don't meet my requests when you don't feel like it, so I'm not going to do what you asked." But you can also say "no" in a different way. "I would love to meet your request at a different time. But I'm afraid that I can't say 'yes' right now." As someone once said, "If you can't oblige, at least speak obligingly."

I once saw a sign on someone's refrigerator, "Be careful of the words you say. Keep them soft and sweet. You'll never know from

day to day, which ones you'll have to eat." The thought went through my mind that one's refrigerator is the perfect place to keep this reminder. Just as we need to be careful about what we eat, regarding both keeping kosher and health, so too, we need to be careful about how we speak, regarding both kosher speech and the health of one's marriage.

Every statement you make can be phrased in many ways. Choose positive ways to word things. Marriage is a great opportunity to learn tact. Tact is when you say your position in a way that is sensitive to the feelings of the person to whom you are talking. Speaking without tact can be a violation of the Torah prohibition against hurting others with words. Some examples:

* "That's ridiculous." Compare this with: "I see some difficulties with that."

* "That's totally stupid." Compare this with: "Let's look at this in another way."

Do everything you can not to embarrass your spouse or put him or her on the spot. There is no need to point out every single error and mistake. If a mistake is likely to be repeated or needs to be corrected, it is important to point it out, but even then do it with finesse. In many situations, the mistake is a one-time error and there is absolutely no need to point it out. If there is a healthy relationship between husband and wife and both have high self-esteem, this is not an issue. But

there are many marriages in which pointing out mistakes is the primary focus of communication, and this causes much distress.

Don't criticize small and irrelevant mistakes unless you know that your husband or wife will appreciate it. Some partners constantly correct the other's grammar, choice of words, and patterns of speech. If you find someone's grammar or pattern annoying, correct it in a way that enables the other person to feel good. Don't do it in a way that sounds like an attack on the intelligence and competency of your husband or wife.

I interviewed a retired American Rabbi who settled in Jerusalem, not far from most of his married children and grandchildren. I asked him about the first thought that comes to mind when he thinks about an important principle for marriage.

"Don't say everything that comes to your mind," he said.

In contrast, someone who got divorced responded to my question about personal qualities or patterns that led to divorce, saying, "I believe strongly in the importance of saying everything I feel. If I don't like something, I consider it dishonest not to express my thoughts frankly and bluntly. We would have had a good marriage except for the fact that my wife was so weak. She couldn't take hearing the truth. She kept telling me to keep my critical remarks to myself. But she's wrong. I was hoping that she would become stronger, but she quit the marriage

instead. She's a coward and afraid to face herself."

Here is one woman's report of how positive speech patterns saved her marriage:

My spouse and I frequently became embroiled in fiery quarrels. We would both say things to each other that we would be embarrassed to repeat to any of our friends or relatives. Our verbal battles were replete with lethal weapons of speech.

We decided that we needed to consult a third party to learn how to speak to each other without such intense verbal battles.

The person we spoke to tried a number of approaches to influence us to change the way we tried to resolve our differences. At the sessions we spoke respectfully to each other. But once we got home, we again insulted and attacked each other with our verbal weapons.

The counselor suggested a homework assignment that proved to be highly effective. He told us, "I thought of an idea that will help you change your patterns. I want both of you to transcribe word for word what the other person says when you quarrel. We will then discuss the contents of what you have written at our next meeting."

We carried out the homework according to the instructions we were given. After doing this for an entire week, we only needed one more session with the counselor.

Whoever was transcribing word for word what the other one said had to keep requesting that the

speaker speak slower. Seeing your spouse writing down each word you say makes you think a little bit more objectively about your communication. Also, speaking slower prevents you from spewing forth angry words.

When we met with the counselor to read what we had written, he suggested ways we could "edit" what we had said. He told us to keep asking for what we wanted and to express our opinions in a way that is both self-respecting and respectful of each other.

Seeing your words transcribed is a great reminder of the Mishnah in Pirkei Avos which says that all of our deeds and words are written in an eternal book. Politicians and diplomats are much more careful with what they say when reporters are present. My spouse and I became each other's reporters. We agreed to have weekly meetings together to discuss the written highlights of the week. The caustic barbs ended. Our meetings were transformed into conversations between a young couple who care deeply for each other. My most thrilling "report" was when I quoted my spouse as saying, "I think that you are a super wonderful person and I feel fortunate to be married to you."

Rabbi Pliskin is the author of "Marriage", from which this article was excerpted, and nine other books on topics of spiritual and emotional growth. The book is published by Mesorah Publications and can be ordered on line at www.artscroll.com

What's This Ketubah Mean, Anyway?

by Debra Band, Cover Artist

"BUY ME? You've got to be kidding!" Well, is the ketubah really just a bill of sale? Just as every man, every woman — every couple — approaches their lives and relationships in unique ways, their approaches to their Judaism are also unique. Now, the ketubah they choose will be a combination of text and artwork; and each of those two elements will express both implicitly and explicitly who they are as a couple, and who they are as Jews. Many couples enter the process of acquiring their ketubah with real confusion about what those black letters hanging between the paint and the gold and the papercutting really mean for them. And whether the couple searches for their ketubah in a Judaica gallery or gift-shop, or scans ads in a magazine, or browses the internet, or hears a recommendation about an artist from a friend, how do they know what's really out there? What's a couple to do?

Below we'll look at the almost dizzying array of choices for the artwork and then explore the evolution of the ketubah document itself. We'll make some sense of the options available to brides and grooms — and to long-married couples seeking to express anew their devotion to one another, as they investigate this ancient and joyous Jewish artform.

It's the artwork, of course that catches the eye — and it's the

color and design that beg for proud display in a dining room, living room or bedroom. What are the choices? Ketubot can range from the simple black and white form that the rabbi pulls from his drawer five minutes before it needs to be signed, to limited edition prints, to original works tailored to the couple's individual lives and tastes.

Judaica galleries and gift shops, as well as a number of on-line services, offer an array of up to around 200 limited edition ketubot presently. These limited edition prints, commonly produced by offset lithography in editions of some hundreds, usually offer a variety of different texts for any given design. Gilding is usually represented by stamped gold foil (although some artists prefer to add gold detail by hand), and papercutting may be reproduced either by laser-cutting or simulated within the printing. Most prints are reproduced from original work by contemporary artists, however some reproductions of antique ketubot may also be found. When a couple orders a limited edition ketubah from a gallery, the gallery generally arranges for the artist (occasionally another calligrapher) to fill the couple's specific information into blanks left in the body of the text. Limited edition ketubot offer a means of acquiring an attractive ketubah within a usually moderate price range.

A number of artists offer couples the opportunity to acquire an

original ketubah, a fine illuminated manuscript, created specifically for them. Original ketubot may vary in their degrees of personalization. Some artists work individually with couples, starting with long discussions about their lives and interests, from which the ketubah's design then develops. Other artists offer a selection of established designs which they will then adapt to the couple's tastes. Since Jewish law places no restrictions on the physical form of a ketubah, what media may be used in original ketubot? Most ketubot involve ink calligraphy, with painting in gouache (opaque water color), watercolor or acrylic. Gold or other metals may be either genuine leaf or simply metallic paint, depending upon the artist. Particular artists incorporate collage or the traditional Jewish art of papercutting into their ketubot; others concentrate on silk-painting or even introduce engraved metalwork. Many artists specialize in a particular style; some pride themselves on achieving wide variety among their works. Whatever the style or media, most artists gladly supply brochures or sample photographs upon request, and may be contacted either directly or through galleries displaying their work.

As we observed above, people hang the ketubah in their favorite room because it's beautiful, but the heart of the artwork is the text — and it's here that I encounter much confusion among my clients. Where does this custom of a mar-

riage document come from — and is it really a bill of sale? The legal requirement for the ketubah stems from the earliest days of the Mishnah, and was developed under the guidance of the celebrated first century sage, Rabbi Simon ben Shetach, although the roots of the custom may indeed stem from the time of the Babylonian exile. The mishnaic ketubah transformed the ancient bride-price, the mohar,

from a purchase price paid to the woman's father, into a settlement on the bride herself in case of divorce or widowhood. The ketubah stated the mohar along with general guarantees for her food, clothing and other matters of daily support and often, the tosefet ketubah or supplementary provisions that the husband might settle upon the wife. Until the tenth cen-

Continued on page 11

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CELEBRATING SUMMER SIMCHAS

No-Shows, Crashers And Non-RSVPers Dealing With Bar And Bat Mitzvah Nightmares

By Ronnie Caplane

This was the 11th hour. Tomorrow was the caterer's absolutely final luncheon-head-count date. It was 10 days after the date on the RSVP card enclosed with my daughter's bat mitzvah invitation, which asked prospective guests to let me know if they were coming. Five people hadn't responded yet: three teens and two adults. I couldn't put off the dreaded phone calls any longer. What do people think RSVP means? Respond, if it pleases you? I rehearsed what I was going to say and made my first call. "We can't decide what to do," my would-be guest said. "Can we bring the kids?" I hadn't invited them. They didn't know my daughter or her friends and were considerably younger than the rest of the children. And the luncheon wasn't being catered by McDonald's. Kids' meals cost \$25 each. "I don't think they'll enjoy it," I said, and explained why. I really wanted to ask how much her children would eat. "They're very comfortable with adults," the woman said of her 5- and 7-year-old. "Just put them at

our table. "RSVPs are the ultimate aggravation," says Joanne Neuman, a California-based party planner. Bar and bat mitzvah celebrations present their own specific problems. Many non-Jews don't understand the occasion. Neuman recommends including a note in the invitation describing the various rituals and suggesting proper attire. Once people understand the importance of the event, they're more reliable about responding to an RSVP. Party planner Claudia Felson says "It's common courtesy to respond to an invitation as soon as you know whether or not you can come. It's very embarrassing for the hostess to have to call." When it comes to weddings, the RSVP fallout can be disastrous because there are two families involved. Imagine broaching such conversations with people your daughter's future mother-in-law invited. Neuman offers a strategy for handling such situations. "People have to be responsible for their own families," she says. It takes the onus off the bride when the groom takes charge of his own difficult family members. "Don't start a war."

But what about the guest who wants to bring a date or Aunt Tillie, who happens to be visiting from Tennessee? "Your personal reason [for refusing] is the best because it's honest," Neuman advises, whether the reason is financial or whether it involves a pre-arrangement that children under a certain age will not be included. My four remaining calls were easier. One mother said she had just found the invitation that morning tucked neatly under her son's bed. (That could happen in our house.) Two apologized for being late. (I've been there.) One said her child never received an invitation. This time I apologized and promised to drop one off. I gave the caterer my final count and set to work on seating arrangements. On the day of the bat mitzvah, I learned how much RSVPs really meant. To my surprise, the friends who had asked to bring their two children arrived with only one child. Then after the service, they announced that they couldn't stay for lunch because they had to go to their other youngster's soccer game. I smiled, said I was disappointed, mentally scratched them

from future guest lists and watched as \$150 in prepaid meals walked out the door. Some people didn't show up and others came who said they wouldn't. Of course, there was the odd assortment of uninvited toddlers. My carefully thought-out seating arrangements were falling apart. Where would I put the unexpected guests and how would I close the gaps left by the no-shows? According to Felson and Neuman, this happens all the time, although both agree it throws a hostess off balance. "So much care goes into planning the tables," says Felson. "If people come that you weren't planning on, that's really awkward." But a little advance planning can remedy the situation. "A caterer can usually accommodate up to five more people," says Neuman. She recommends bringing a few blank place cards and asking the caterer to add place settings. At least I didn't have any bat mitzvah crashers. A friend of mine was not so lucky. She spotted two boys wearing shorts and T-shirts at her son's Saturday-night bar mitzvah party. Knowing the boys hadn't been invited, she escorted

them out of the party and told them to call their parents. When she went back in, she saw two more boys, also uninvited and similarly attired. She instructed them to join the other two outside. But what surprised her most was the mothers' reaction. After apologizing, one of the mothers admitted it was "foolish" to assume that her son would have been invited, since he had not received a formal invitation. The other mother abdicated all responsibility, saying she wasn't the carpool driver that night. Neuman says asking crashers to leave is absolutely appropriate and recommends having a friend do the dirty work for you. "It's easier if you don't know the kids and it's not your party," says Neuman. But most of all, don't let these glitches ruin the party for you. So what if one table has six people and another has 10 or if an unexpected guest has to wait five minutes while a place is being set? "This is not a show," says Neuman. "This is a religious event. You don't have to be perfect." This article originally appeared in the Jewish Bulletin of Northern California

What's This Ketubah Mean, Anyway?

Continued from page 10

tury, all of these terms were negotiated specifically by the families. At that time the great sage of the medieval Rhineland, Rabbenu Gershom, the Light of the Exile, reformed marital law. He abolished polygamy, which had already virtually disappeared in the north, and fixed the old minimum sums of 200 and 100 silver zuzim as the absolute figures for the mohar. The financial reform was based on discomfort at the manner in which less wealthy girls were disadvantaged in marital negotiations. His takkanot were not, however, observed in some oriental Jewish communities; up through our own century polygamy has persisted in some middle Eastern communities and the terms of some oriental ketubot may still indeed be negotiated. However, Rabbenu Gershom's formula for protecting the bride's material security has served as the basis of the traditional ketubah text to this day. The traditional ketubah left a gap in the protection of the wife's rights. What happened if the man abandoned his wife without giving her a Jewish divorce (get)? As documented in letters to the Yiddish newspapers, such situations became common during the confu-

sion of the mass migrations at the turn of the twentieth century. The problem re-emerged following World War II, as Jewish soldiers went missing in action and wives were again left in limbo. In 1948 Dr. Saul Lieberman drafted a clause which has been incorporated into the official Conservative Movement ketubah, appended near the end of the traditional text. The "Lieberman clause" states that the marriage is placed under the jurisdiction of a Bet Din (Jewish court), such that the Bet Din could impose a fine upon the husband in the event that the couple received a civil divorce and the husband refused, or was not present to grant a get. The clause has not been universally accepted by Conservative rabbis (many yet require the traditional text), however, and has been defeated in American civil court. Both the traditional text and the Conservative variation upon it assume that, at least in material terms, the husband is the senior partner in the marriage, obliged to protect his wife. The Reform Movement has approached the ketubah text differently than Orthodoxy and the Conservative Movement. Very briefly stated, because Reform thought does not accept the divini-

ty of halacha, or Jewish law, couples are free to decide upon their own marital pledges. In our day, Reform ketubot take the form of the couple's romantic and ethical pledges to one another, with identical, thus "egalitarian," commitments made by both husband and wife. Material terms are rarely, if ever, specified. Rather than using Aramaic, the traditional language of Jewish legal discourse, these texts are both presented in Hebrew and the couple's vernacular. Practicing Reform rabbis, other scholars and artists have composed egalitarian texts, and couples occasionally draft their own. Same-sex couples have developed commitment documents often patterned after such egalitarian texts. An option available to many couples is the use of the traditional or the Lieberman ketubah accompanied by an egalitarian English text. This combination offers the couple an opportunity to express their personal emotional and ethical commitments to one another, while still providing them an unsalably "kosher" ketubah. So what's a ketubah? Undoubtedly, the ketubah is a work of art, and often a highly personal expression of the lives of the couple displaying it. But beyond the

visuals, the document itself is far more respectful of both partner's rights and obligations in the marriage than a mere bill of sale! The ketubah recognizes that Jewish marriage is both a sacred and a worldly relationship between two people. Civil legal codes throughout human history govern rights and obligations between two parties to any contract with quantifiable

terms. Herein lies the genius of the traditional ketubah; in the midst of the joy and emotion and extravagant promises of wedding celebrations, we have a straightforward and measurable commitment to care for each other's real-life, workaday welfare. This article originally appeared in the June, 1999, issue of Moment magazine.

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JEWISH PERSPECTIVES

Threats But No Violence For Women At The Wall

By Naomi Segal, JTA

The women who gathered at the Western Wall last week are taking it as a good sign that they were able to hold a prayer service without any major incident.

Members of the group Women of the Wall say they are optimistic that the government will carry out a recent High Court of Justice ruling that allows them to pray as they see fit at the Western Wall.

And aside from some name-calling and attempted egg-throwing from those who believe that

women should not be allowed to hold formal prayer services at Judaism's holiest site, the service went ahead without the physical confrontation that had been feared.

An estimated 200 women turned out for the service, according to a group member.

The women did not wear tallitot or bring a Torah in keeping with the court ruling, which asked them to refrain from doing so for six months.

After the service, the women moved to an area in the Jewish



An Orthodox woman heckled women worshippers at the Wall. Despite threats, no violence has been reported. JTA Photo

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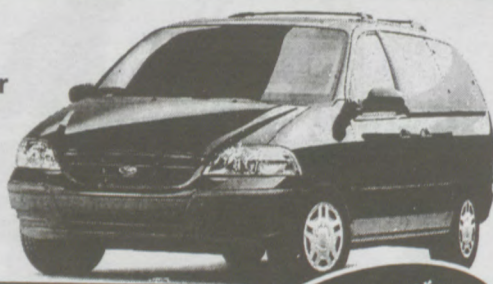
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Quarter above the wall, where some of them wore the prayer shawls, tefillin and read from the Torah, according to the Jerusalem Post.

Some worshippers at the site shouted at the group, and Israeli police detained four fervently Orthodox men who police said planned to throw eggs.

The women's service was given heavy police protection out of concern for possible clashes with fervently Orthodox worshippers, who were angered when the high court recognized the right of Women of the Wall last month to hold women's prayer services at the wall.

The landmark ruling capped an 11-year legal battle by the women's group.

Sunday's service celebrated Rosh Chodesh, the new month on the Hebrew calendar. In recent years, the women's group moved their monthly services to a site near the wall.

Group member Anat Hoffman said Sunday's turnout greatly encouraged her.

"I felt strengthened in many ways, Hoffman said. "Five times more women than usual arrived."

Hoffman said that police worked effectively to maintain order.

"The police for 11 years told the high court they could not protect us and that it was a situation the police cannot deal with," she said.

"We think the police can now tell the government they can protect us."

But a member of the fervently

Orthodox United Judaism bloc told CNN that the women's behavior was "against modesty."

Rabbi Avraham Ravitz said, "They can't have the right to come to us and say, 'I think you should change your religious law.' They don't have the right to do so."

In its ruling, the high court gave the government six months to come up with the necessary arrangements to enable the women's group to pray at the Wall.

Fervently Orthodox legislators have initiated bills to bypass the court ruling. One bill would sentence women to seven years in jail for reading from the Torah, blowing the shofar or wearing a tallit at the Western Wall.

That bill, sponsored by the fervently Orthodox United Torah

Judaism bloc, passed the first of three required votes in the Knesset last week.

"We are very anxious about this legislation," Hoffman said. "It is a serious stain on the Israeli law books."

While some religious lawmakers are taking the legislative route to bypass the court ruling altogether, others are seeking compromise.

Israel Radio reported that legislator Nahum Langental, a member of the National Religious Party, has proposed allowing the Women of the Wall to hold their services at Robinson's Arch, which is at the southern end of the Western Wall.

The Conservative movement recently agreed to a compromise under which it will hold services at the arch.

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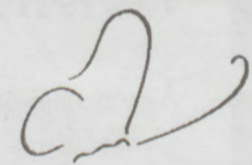
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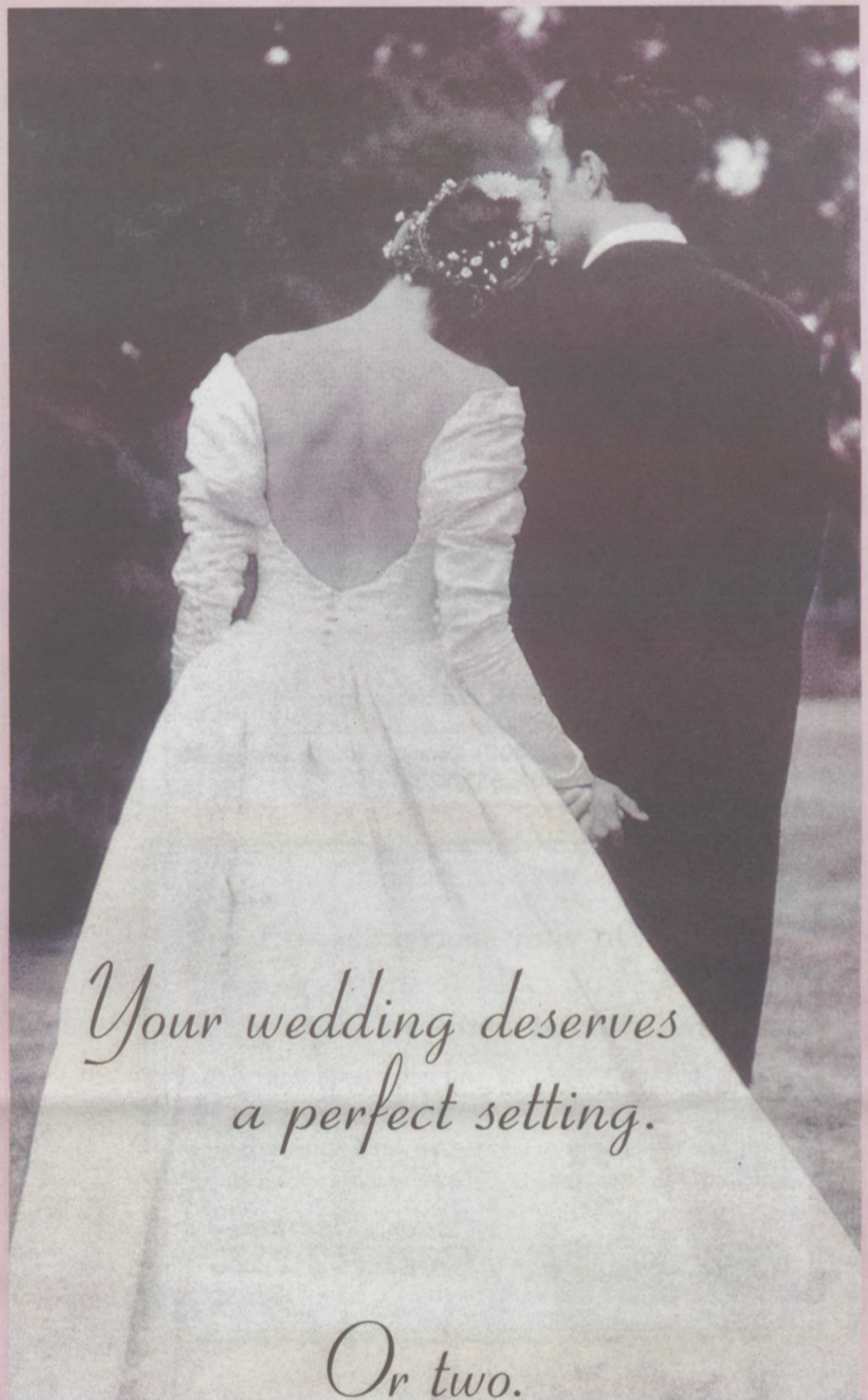
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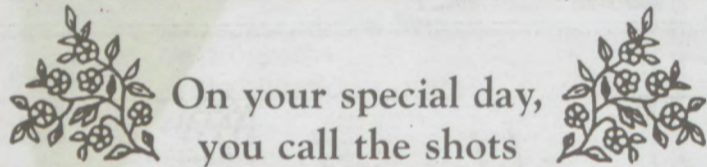
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ARTS AND ENTERTAINMENT

Tony Award Winner Has Delaware Roots

By Paula Shulak

I recently had the opportunity to be in New York and see one of Susan Stroman's newest hits, the incredible CONTACT. As you may know Sue is Delaware's only Tony winner first for the choreography in CRAZY FOR YOU, then SHOWBOAT and now once again for CONTACT. She is undoubtedly the most creative and accomplished choreographer on Broadway and with the advent of her latest shows, MUSIC MAN and CONTACT, also an up and coming director. As the man standing next to me in line said as we were leaving the theater, "She's an absolute genius!" But Sue is not the only reason this production is so fantastic. The show also won Best Musical, Best Actress for Karen Ziemba and Best Actor for Boyd Gaines.

So while I generally only review local productions, I would like to share with you my raves about CONTACT. This is a totally new genre for the theater. Susan has created a unique art form! It is designated as a dance-play, and that is exactly how to describe it. For a little less than two hours we were treated to three stories told partly through dialogue but mostly through dance. It is akin to ballet but the dance is modern and the dialogue does have an important role, although not the major one. The first scene is based on a painting by Fragonard entitled The Girl on The Swing and the setting depicts exactly the canvas which was displayed pre show on the stage. This is a sexual fantasy danced to Rodgers and Hart's music which includes acrobatics on and off the actual swing, unlike

anything I have ever seen on a Broadway stage. It has a neat surprise ending which I will not reveal. There are three human characters in the scene but throughout the whole production there is an extra character and that is the lighting design. It almost has a life of its own as the emotional charge within the action changes. It is impossible to describe the effect of the lighting on the show; the response within the audience is strong and immediate.

Scene Two, entitled Did You Move?, is a whimsical foray into the imagination of a poor housewife, abused by her Mafia like husband who even when he takes her to an Italian restaurant treats her badly. She escapes into a dream-like series of dances to the classical music of Tchaikovsky, Grieg and Bizet. Karen Ziemba, one of

Stroman's favorite actors, plays the role and tells the story to a "T" saying hardly a word. She dances alone, she fantasizes a love duet with the maitre d' and she even shoots her husband in a futile attempt to escape her life. But she always returns to her seat and assumes her role once again, a lost and lonely soul. The use of props and impeccable timing are sure signs of Stroman choreography and are superb.

The final scene is the seminal one which was really the genesis of the show. It tells the story of an alienated New Yorker (played by Boyd Gaines) who has everything but has nothing because his life lacks human contact. All the dancing is done to swing music, from Benny Goodman to the Beach Boys to Dion. Again the lighting plays a major role in the story as

we watch our anti-hero search for someone to love him. He finds her in an all night bar wearing a yellow dress. When he does not succeed in winning her affection he attempts suicide but he is so inept, he can't even do that right. The clever set aids the action considerably and we once again find a surprise ending which satisfies the audience. Perhaps the most incredible moment of the show occurs when the girl discovers his body in the suicide attempt and takes a full 4 minutes to slink out of the room in the most exotic way— all in total silence. The music has stopped just as we believe his life has stopped. It is magnificent! If ever a Broadway show deserved a standing ovation, it was this one. You should not miss it. CONTACT is appearing at the Beaumont Theatre in Lincoln Center.

Clifford On Clifford At Philadelphia Theater Co.

By Paula Shulak

It must be significant somehow that I saw SIDE MAN at the Philadelphia Theatre Company and heard the last music ever recorded by Clifford Brown at almost exactly the same time that in Wilmington they were celebrating the Clifford Brown Jazz Festival. Brown's music as played on tape during the show was, for me, the highlight of the performance. It is said that Brown knew he was playing for the last time, when he jammed in the back of a Philadelphia music store the same

night he was killed in an automobile accident. His soaring trumpet was unbelievably magnificent. Unfortunately, I cannot say the same for SIDE MAN. Although the play is described as a semi autobiographical memory play about author Warren Leight's father and his musician friends and it won a Tony Award, I just could not feel moved when I saw it. Perhaps it was the stilted acting of Janis Dardaris and David Chandler as the parents of Clifford (named of course for the idealized Brown) which did not play well. Or maybe

it was the episodic nature of the script which (like any good jazz improvisation) skipped back and forth in time and place at a dizzying speed. Whatever the reason, SIDE MAN was in my opinion only a mediocre evening of theater.

The story bounces from 1985 to 1976 to 1953 to 1967 because, as Leight puts it, Jazz is all about being in one moment and quoting a moment from the past and linking up something that's going on. It's almost the opposite of being linear. And so I thought I was entitled to play with chronology. That

may be fine for music but for theater it is a bit disconcerting. Writing the play must have been cathartic for Leight (and his stage alter ego, played very well by Ian Merrill Peakes, reveals that clearly) because it tells the story of this monumentally dysfunctional family in all its gory detail. What puzzled me was how a girl like Clifford's mother could be so taken in by the sweet talking musicians and why if she were so innocent almost every word out of her mouth was a four letter one. You had to feel sorry for the side men in the big band era

who were so quickly deprived of their livelihoods by the rise of Elvis and rock 'n roll, but to see them revealed in their drug addictions, abuse of the welfare system and utter disregard for the sanctity of marriage was not a pleasant way for me to spend an evening. Perhaps with a better cast the play would have had more impact and that may have been the case in New York but at PTC it was just another script. If you are still interested, SIDE MAN plays until June 25 and tickets may be purchased by calling 215-568-1920.

Hungarian Jewry Through Eyes Of 4 Generations

By Tom Tugend

"Sunshine" is a massive, sprawling film that spans 120 years in the lives and loves of four generations of a Hungarian Jewish family.

It is part history course, part lust among the bourgeoisie and an all-around lesson on the ultimate futility of Central European Jewry's attempt to shed its roots and assimilate.

The film starts around 1840, when orphaned 12-year-old

Emanuel Sonnenschein — German for "Sunshine"— sets out for Budapest carrying as His only endowment the secret recipe for a herbal tonic bearing the family name.

Emanuel and his tonic lay the foundation for the family fortune.

In the following 120 years covered by the film, his male descendants find success, convert to Catholicism and suffer under the Nazis and Communists.

The Sonnenschein men are matched by even stronger women, and there is a great deal of sexual liaisons and betrayals.

"Sunshine" was created and written with playwright Israel Horowitz by Hungarian Jewish director Istvan Szabo, known for melding historical and personal themes ("Mephisto," "Colonel Redl") and who drew in part on his family history in making the film.

The length of the film — three

hours — and cast are of near-epic proportions. But the film focuses relentlessly on Ralph Fiennes, who portrays three generations of men: Ignatz, the judge; Adam, the fencer; and Ivan, the Communist interrogator.

Fiennes, who first came to international attention as the sadistic SS commandant Amon Goeth in "Schindler's List," here pictures assimilated Jews convincingly.

Nevertheless, having the same

visage, with only minor alterations in facial hair styles, appear in three roles, confuses rather than unifies an already densely plotted and populated film.

Rosemary Harris stands out among the cast members as the matriarch who binds together the generations.

("Sunshine" opened June 9 in New York and Los Angeles and will soon be in theatres throughout the United States.)



Ralph Fiennes and Rosemary Harris star in Sunshine, opening soon at a theater near you.

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AROUND OUR JEWISH WORLD

An Odyssey On The Iberian Peninsula

by E. E. JAFFE

Recently my wife and I visited Spain, the Rock of Gibraltar, Morocco and Portugal. Although it was our first visit to an African country, our primary interest centered on remnants of the Jewish civilization in the entire region. We saw many interesting places and things which had nothing to do with Jews such as the windmills on a hill outside Madrid described by Miguel de Cervantes in Don Quixote's Adventures, many mosques which demonstrate Spain's Islamic past as well as many churches, the Prado museum in Madrid with its treasury of visual arts, the exquisite gardens of the Alhambra in Granada, a fortress city whose very extensive walls enclose a complex of gardens, pools and palaces, or the caves in and the apes on the Rock of Gibraltar, but nothing compares with the historical record, sites and remnants of Spain's Jewry.

No sooner did we embark on the first foray into Madrid than our guide mentioned among other things the Jewish Quarters. This refrain was repeated by numerous guides in Toledo, Cordoba, Seville and even Lisbon, etc.

At one time way back in the 12th

century Jews were numerous in Spain. For example in Toledo alone lived 12,000 Jews dating back to biblical times. Jews were prosperous, some assuming high positions in society and government. Then came the Inquisition. It started by the end of the 12th century when the pope ordered to find and punish any persons accused of heresy. By the middle of the 13th century the then reigning pope authorized torture for heretics. Initially nearly all heretics were Christians, but in the middle of the 12th century a special Inquisition Committee condemned the Talmud in Paris for blasphemy against Jesus which incited public incineration of thousands of Talmud volumes. This outburst in France was limited and never assumed the proportions of later criminal acts on the Iberian peninsula which was the main area of our visit. The Spanish Inquisition authorized by the pope and enthusiastically supported by Queen Isabella and King Ferdinand in 1492 provided the Jews with a choice of conversion to Christianity, exile or death. Although very many chose conversion and became the so called Conversos or "New Christians", many secretly maintained contacts

with Jews, some emigrating to return to Judaism. These bits of information were gleaned from guides and other persons, some very knowledgeable people, who are very happy to welcome Jewish tourists to the New Spain. About 30,000 Jews live in Spain today, many of them refugees who came after World War II but the backbone of the community are descendants from Sefardim who were expelled from Spain 500 years ago.

The Inquisition started in Seville because it was considered a center of so called "Judeizers". From there it spread throughout Spain and beyond. Today Seville is a city of 700,000 people 74 of whom are Jews, about 0.01%.

It is probably not a coincidence that Seville's Cathedral is the third largest church in the World. Its splendor and variety of riches, gold and art is absolutely incredible. Confiscated Jewish wealth was used at the discretion of the church. Elaboration of old and construction of new churches continues. The proceeds from tickets sold to visitors from all over the world go in part for maintenance but 30% is designed for the construction of new churches.

We also visited Cordoba where at one time Jews played a significant role in art and medicine and scholarship in general. We visited one of the three synagogues that survived the Jewish expulsion from Spain. It is a quaint one room empty structure with some fragments of original Hebrew inscriptions on the walls and a women's gallery on a higher level. On the center wall are the clear outlines of a cross. After the Inquisition this synagogue was at one time used as a church leaving behind the unequivocal sign of Christianity. In front of the synagogue, a few steps away, was erected in 1964 a bronze statue of Maimonides. The statue shows him with eyes downcast and a book in hand, thus reminding us of his scholarship and wisdom. The synagogue and the statue are located in the Jewish section of town referred to as Juderia which unfortunately is devoid of Jews. There is a street with a nameplate—Calle de Juderia, and another plate stating Plaza de Juda Levi, named after the 12th century Jewish poet who lived there.

Today the Spanish government is promoting tourism and assuming Jews are among the tourists the Spanish Jewish past is prominently

mentioned by all guides. There is never any mention of the Jewish present. On the other hand, Spain is clearly reexamining its Jewish heritage and spotlighting an increasing number of sites associated with Jewish history. For the interested traveler the horizons in this respect are expanding. In addition, Spain has taken other positive steps in an attempt to foster some degree of friendship with contemporary Jewish organizations. Thus, they were instrumental in offering Madrid as the venue for the negotiations between Israel and the Palestinian in 1991 which led to an important agreement.

More recently, a Spanish judge demanded the extradition of the Chilean dictator Augusto Pinochet to Spain who was responsible for a disproportionate number of Jews who fell victims to his military dictatorship. These are welcome signs, but Spain has a long way to go to offset at least in minute part the harm it did to Jews many years ago.

E. E. Jaffe, Ph.D., is a chemist/executive who makes his home in Wilmington. He has retired but continues to serve as a Technical consultant.

A MATTER OF OPINION

Coffins Or Shrouds: Alternative Funerals In Israel

By Nechemia Meyers

Herzliya, a prosperous suburb of Tel Aviv, is one of the latest battlegrounds between the Orthodox and non-Orthodox. And the clash is not over the usual questions of marriage, divorce, conversion, kashrut, prayer at the Western Wall or Sabbath observance rather, it concerns funerals. More specifically, it is in regard to a proposal—supported by the town's left-wing mayor—that land be allocated for an alternative cemetery, where people who so desire can bury their loved ones outside the bounds of Orthodox ritual. In the sphere of burials, the Orthodox, until recently, enjoyed a virtual monopoly. This meant that those who didn't want the funeral of a loved one to be presided over by an Orthodox official, or who, contrary to local custom, wanted a departed relative to be buried in a coffin rather than a shroud, were out of luck. Their only alternative was to arrange for interment in a kibbutz, where they would have to pay some \$4000, over and above the sum provided by the National Insurance Institute for all burials. And not every non-Orthodox person in search of a solution had that sum of money or, even if he did, wanted someone dear to him brought to rest in a distant settlement.

The legal situation changed in 1996 when the Knesset passed a law calling for the establishment of a string of alternative cemeteries where people could be buried in accordance with their own wishes and lifestyle. While this has not completely eliminated opposition to such burial grounds, one is already operating in Beersheba and another will open in Haifa as soon as a road is built to the site.

Leading the struggle for the new type of cemetery is an association called Menucha Nechona (an Appropriate Final Resting Place), established in 1986 by a group of private individuals together with the movements for Conservative, Reform and Secular Judaism. The support of these three streams is primarily moral funds, for the shoe-string budget of Menucha Nechona comes from the New Israel Fund. Miriam Kunda, who runs the organization from her own Tel Aviv apartment, says that there are some limi-

tations even where Menucha Nechona is concerned. With memories of the Holocaust still fresh, cremation is out of the question. However, she adds, should someone come to us with the ashes of a loved one who was cremated elsewhere, we will accept them for burial. Identification with the Jewish people rather than a person's status according to religious law is what counts where the organization is concerned. Unlike the Orthodox, Ms. Kunda explains, we will bury the non-Jewish spouse of a Jew and if a

non-Jew who saved Jews during the Holocaust wanted to be interred in a Jewish cemetery, we would be proud to honor his last wishes. Prof. Gad Yagil, a Weizmann Institute scientist who heads the Menucha Nechona group trying to establish an alternative cemetery in Rehovot, points out that the shortage of land in Israel may force a drastic revision of current burial practices, and a return to those that existed in Biblical times. Then, as can be seen in places like Sanhedria in Jerusalem and Beit She'arim in the Valley of

Jeze'el, it was customary to place bodies of the deceased in urns, and then, sometimes at least, to put the bones of entire families in a single repository. But, Yagil concludes, that is an issue for the future. Today what counts is the creation of sufficient burial places for those who want their final departure to be consistent with the way that they lived their lives.

Nechemia Myers is based in Rehovot, Israel. His family has historic roots in the Delaware Jewish community.

Can Death Breathe New Life Into Peace Process?

Douglas M. Bloomfield

The conventional wisdom in Washington says the death of Hafez Assad is a setback for Israeli-Syrian peace talks, but it's hard to tell how much more it could set back something that was already comatose.

After President Clinton's failed meeting with Assad in Geneva in March, Israeli leaders concluded the chances for peace with Syria were probably dead as long as Assad lived.

Thus nothing was lost with his death. If anything, the old dictator breathed new life into the peace process with his dying gasp.

Negotiations won't resume any time soon. His son and heir, Bashar Assad, has the fast track for the job, but it will take at least a year to tell if he has the right stuff to hold the presidency-cum-dictatorship.

In the short term, Assad's passing should be good news for the Israeli-Palestinian talks which have resumed.

Yasser Arafat, who is scheduled to visit the White House this week after going to Assad's funeral, won't be shedding any tears over the man who tried to have him killed more than once, was encouraging radical Palestinian elements to overthrow him and strongly opposed the Palestinian leader's decision to negotiate with Israel. Just last year Assad's defense minister who could also be a powerful figure in Bashar's government called Arafat the son of 60,000 whores.

Without Assad around to spark opposition to any deal with Israel, Arafat could find more room to maneuver, making an agreement more likely.

Not much is known about Bashar. He is fluent in English, learned to like Phil Collins' music while studying ophthalmology in London and wants to link Syria to the Internet and drag it into the 21st Century.

But his views on public policy issues remain enigmatic. He is said

to be keen on combatting the corruption in his father's government, and that could make him a lot of very powerful enemies he doesn't need right now.

The big decision confronting Bashar is whether he wants to follow in his father's footsteps or chart a new course. What is important is not what he said when his father was in charge but now that he is number one and his words are no longer his father's echo.

Will his father be a role model or object lesson?

Hafez Assad, the self-declared "Lion of Damascus," turned out to be a cowardly lion.

President Clinton has said Assad made a strategic commitment for peace, but Jamie Rubin, the former State Department spokesman, pointed out, He refused to walk through the door he opened.

Assad reluctantly made that commitment only after a series of humiliating military defeats by Israel and the loss of his Soviet

patron left him little alternative. But even if he was willing to talk the talk, he lacked the courage to walk the walk.

He's been praised for being consistent in his negotiations with Israel, but that was just another weakness; actually he was inflexible and uncompromising to a fault, never able to move beyond his own rhetoric or rise above his visceral hatred of the Jewish state.

As for confronting Israel, he preferred to let others do his fighting and dying in Lebanon, especially after his air force and air defenses were pulverized in the 1982 Lebanon War.

He turned Syria into a regional power, brought the stability of a repressive police state, survived assassination attempts and had American presidents and secretaries of state pay homage to him, but the fact remains he was never able to translate that into respect or international leadership.

He died the head of an isolated

Continued on page 21

DAD'S DAY

A Kosher Cook-Out For Father's Day

What's Fathers' Day without a cook-out? The Empire Kosher Chicken Cookbook has a number of tasty poultry and side dishes perfect for *abba* on his special day.

Be-All and End-All Barbecue Sauced Chicken

Ingredients
 1 tablespoon olive oil
 1 large onion chopped
 6 garlic cloves, minced
 1 jalapeno pepper, seeded and minced, or 1 teaspoon hot sauce
 1/4 cup tomato paste
 1/2 cup blackstrap molasses
 1/2 cup honey
 2/3 cup cider vinegar
 3/4 cup Dijon mustard
 1 teaspoon dried thyme
 1 tablespoon soy sauce
 Two 3 1/2 lb. Chickens, all visible fat removed and cut into eighths
 Serves 6-8
 1. In a large saucepan, heat the oil over medium heat. Add the onion, garlic and jalapeno and cook, stirring well, until the onion is soft but not brown, 3 to 4 min-

utes.
 2. Stir in the tomato paste, molasses, honey, vinegar, mustard, thyme, and soy sauce. Simmer for 10 minutes. Cool.
 3. Place the chicken in a medium bowl. Add 1 1/2 cups of the sauce, coat the chicken well, and marinate, covered, in the refrigerator for two hours or up to overnight. Reserve the remaining sauce for brushing the chicken.
 4. Prepare a grill and preheat the oven to 400 degrees F. Place the chicken skin side down on trays and bake for 20 minutes. If finishing the chicken in the broiler, turn oven control to broil.
 5. To finish the chicken, grill over medium heat about 4 inches from the heat source, or broil, turning as needed, until the juices run clear when the meat is pierced with a fork, 15 to 20 minutes. Brush the chicken as needed with the remaining marinade and watch carefully to prevent burning. If the chicken browns too quickly, move the grill or broiler rack farther from the heat source. Serve immediately or

at room temperature.
Note: If not prebaking, grill or broil the chicken, turning as needed, about 40 minutes.

Warm Fennel Slaw

2 tablespoons olive oil
 4 cups thinly sliced onions
 1 small fennel bulb, fronds removed and reserved, outer tough leaves removed, the remainder cored and sliced
 6 cups packed finely shredded savoy or green cabbage
 1/2 cup seasoned rice wine vinegar
 1 tablespoon fennel seeds crushed
 1 cup packed mixed fresh herb leaves such as chives, cilantro, Italian parsley and the fennel fronds
 Salt and freshly ground black pepper
 Serves 4
 1. In a wok or a very large skillet, heat the olive oil over medium heat. Add the onions and fennel and sauté until the onions begin to soften, 10 to 15 minutes.

2. Add two-thirds of the cabbage, turn up the heat to high, and stir-fry until the cabbage has just begun to wilt, 3 to 4 minutes. Remove the mixture to a large bowl. Add the remaining cabbage and toss. Reserve.
 3. In a food processor, combine the vinegar, fennel seeds, and herbs. Process until the mixture is pureed.
 4. Pour the dressing over the cabbage and onions. Season to taste with the salt and pepper, toss, and serve.

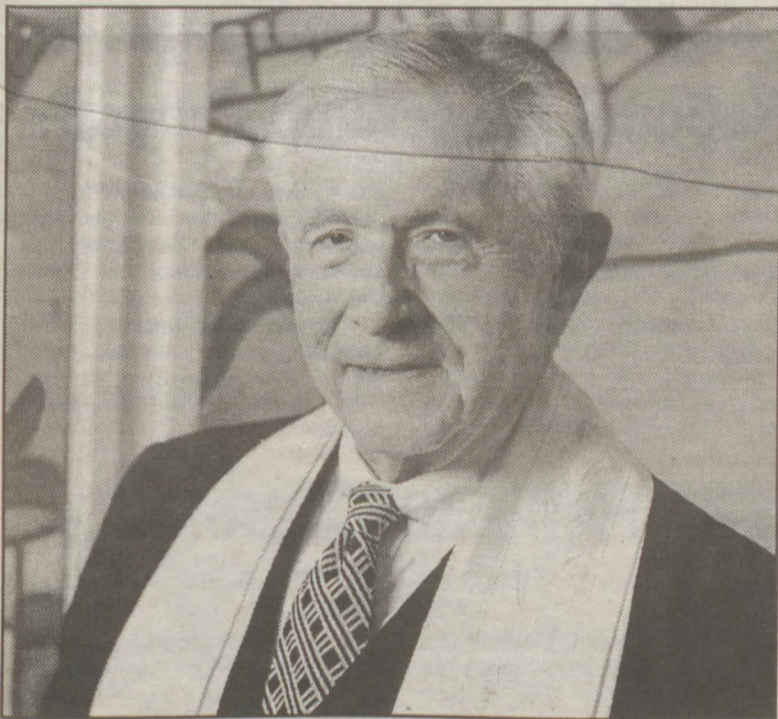
Skillet White Cornbread

1 1/4 cups white cornmeal
 3/4 cup all-purpose unbleached flour
 2 1/2 teaspoons baking powder
 1 tablespoon sugar
 1/2 teaspoon salt
 2 eggs
 3 tablespoons vegetable oil
 1 cup apple juice
 1 cup fresh white corn kernels, cut off cob
 Serves 6 to 8
 1. Preheat the oven to 425

degrees. Place a 9-inch cast-iron skillet in the oven and let it heat while making the batter.
 2. In a large bowl, combine the cornmeal, flour, baking powder, sugar and salt.
 3. In a small bowl, beat the eggs with the oil and apple juice until well blended. Add the egg mixture to the dry ingredients and stir in the corn.
 4. Pour a little vegetable oil into the pre-heated skillet and swirl to coat. Spoon in the batter and bake until golden on top, about 25 minutes. To serve, cut into wedges.
Variation: Cornbread With Herbs
 Prepare the batter as above and add two tablespoons chopped red onion and 1 tablespoon chopped fresh dill when adding the corn kernels. Proceed as directed.
The Empire Kosher Chicken Cookbook, written by Katja Goldman and Arthur Boehm, was published in 1999 by The Crown Publishing Group. It retails for \$25 and is available at most major bookstores.

TRANSITIONS

Rabbi Richard Sternberger Retires After 54 Year Career



Rabbi Richard Sternberger

By Leslie Segall
Special to The Jewish Voice

At a Shabbat service on June 2, Temple Bat Yam, Berlin, MD, honored Rabbi Richard on the occasion of his retirement after 54 years as a member of the Reform Judaism rabbinate. Temple Bat Yam's congregation along with many of Sternberger's colleagues throughout the country participated in the specially written service. In tribute to Sternberger's love of music, the program included traditional Jewish music, Beethoven's *Ode to Joy* sung in Yiddish, and a moving rendition of *You are the Wind Beneath My Wings* by young congregants.

Sternberger's passion for music and especially opera was also the theme of the June 3 banquet held in his honor in Ocean City, MD. Chamber musicians from the Salisbury Symphony

entertained the guests who also enjoyed a roast prepared and presented by temple members and rabbinical colleagues.

Sternberger began his career in 1952. He served as an U.S. Navy chaplain with the Marine Corps and then became the assistant rabbi at Baltimore Hebrew Congregation. While there he became the Regional Rabbinical Advisor to the Mid-Atlantic Federation of Temple Youth. This was followed by a term in White Plains, NY as the rabbi for the Jewish Community Center of White Plains during which he became a Regional Director of the Union of American Hebrew Congregations. From 1970 to 1991 he was based in Washington, DC as the Director of the Mid-Atlantic Council of Union of American Hebrew Congregations (UAHC), which included the approximately 60

Reform synagogues of Delaware, Maryland, The District of Columbia, West Virginia, Virginia and North Carolina.

Sternberger's UAHC duties included organizing new Reform congregations. The last of the 25 that he organized was Temple Bat Yam in Berlin. He became the temple's rabbi in 1991. As spiritual leader, he was instrumental in the synagogue's growth from the original 20 twenty families to the nearly 200 today.

Throughout his career Rabbi Sternberger supported causes for social justice. He actively participated in the civil rights movement and was a founder and subsequent president of the Religious Coalition for Abortion Rights.

Sternberger was married to the late Jean Sternberger. Following his June 30 retirement, he will relocate to Falls Church, VA.

Can Death Breathe New Life Into Peace Process?

Continued from page 20

pariah state branded a sponsor of international terrorism and narcotics trade. He left an ailing economy and a military far inferior to Israel's. He lost every war with Israel, failed to get back even an inch of the Golan and blew repeated chances for peace and territorial recovery with Rabin and Barak. He failed to win recognition as leader of the Arab world. And he had a knack for picking the wrong friends- most notably, the collapsed Soviet Union and the pariah state of Iran.

He was also a brutal murderer. He slaughtered tens of thousands

of his fellow Syrians in Hama, and there's no telling how many thousands of other Syrians he imprisoned, tortured or killed. And he would have annihilated millions of Jews if he thought he could get away with it.

Bashar has to decide whether he wants to be the Little Lion of Damascus and continue his father's legacy of economic, social and political stagnation or institute fundamental changes, said a former Israeli intelligence expert on the region. He also has to answer some tough questions:

Will he stay in Lebanon or withdraw? Will he take Barak's offer

and terminate the conflict with Israel or let it fester? Will he seek to smooth relations with Turkey, Jordan and Iraq? Will he continue to play host to international terrorists? Will he try to block an Israeli-Palestinian settlement? What will he do about Iran? Will he adopt economic reform, social change and greater rights for ordinary Syrians?

Bashar is unlikely to deviate from his father's policies right away, but American and Israeli officials will be looking for subtle signals as he consolidates his power.

The wars in 1967, 1973 and 1982 were personal disgraces for

his father, but Bashar is said not to have the same compulsion for avenging them nor is he believed to be blinded by the same intense hatred for Israel. It remains to be seen whether the young ophthalmologist will demonstrate more vision than his father and be able to see beyond his narrow, parochial limits. Clinton had hoped to conclude an Israeli-Syrian agreement before he left office, as had Barak, but that wasn't likely even had Assad lived.

Assad's death assuages the fears of many Israelis who were uneasy making a deal with a dying man who might not be around to keep

his end of the bargain. Some of those concerns will be transferred to Bashar until it is clear that he is firmly in charge.

When the new Syrian president is ready to break with the past and chart a new course for his country, don't be surprised if he decides to start with a gesture towards Israel. The peace process can be a key to his breakout because, short of a dramatic rupture between the United States and Israel, the road to Washington goes through Jerusalem for the Syrians.

Douglas Bloomfield is a syndicated columnist based in Washington, D.C.

MILESTONES

In Memoriam

COHEN

Sidney Cohen, remembered by his friends and family as a gentle and giving man, died May 31, in Boca Raton, Florida at the age of 75. Mr. Cohen was a WWII veteran and the owner of Wilmington Piano Company, which maintained offices in DE, PA and NJ. He attended the Granoff School of Music.

An active volunteer for the Literacy Foundation in Wilmington, he was a member of the board of directors of SCORE and served as president of Regency Condo Association.

He is survived by his wife of 52 years, Shirley F. Cohen; a daughter, Susan R. Chandler; a son, Paul E. Cohen and two grandsons, Sean and Micah.

The family requests that contributions in his memory be made to the Literacy Foundation of Wilmington, DE or to the Hospice by the Sea in Boca Raton, FL.

JACOBSON

Norma C. Jacobson, 80, a resident of suburban Wilmington, died June 1.

Mrs. Jacobson served as a dental hygienist at the US Naval Training Center in Maryland and the Wilmington Veterans Affairs Medical Center. She was a member of the US Navy during World War II.

Mrs. Jacobson is survived by her sons, Steven, Brad and Eric; a

daughter, Susan Model and a son-in-law, George Model.

In lieu of flowers, the family requests contributions to the American Heart Association.

SIMON

Albert L. Simon, 94, Wilmington, died at home on June 5. He was a life-long resident of Wilmington and was a graduate of The University of Delaware and

Harvard Law School. Prior to his retirement in 1987, he was one of the oldest practicing attorneys in the state of Delaware. His law practice encompassed more than 60 years.

He was a past president of B'nai B'rith Lodge #470 and was a former president of the Brandywine Country Club.

Mr. Simon was pre-deceased by his wife, Ethel and is survived by

two sons: Samuel J. Simon of Pembroke Pines, FL and Robert E. Simon of Overland Park, Kansas and two daughter-in-laws: Meg and Aletha. He also is survived by a brother, Morris M. Simon of Wilmington; five grandchildren and three great-grandchildren.

The family requests that donations in his memory be made to the Kutz Home, 704 River Road, Wilmington, DE 19809

KVELLING CORNER

Mazel Tov To The Happy Couple Epstein/Gendler To Wed Sunday



Susan Rebecca Robinson, daughter of Helene Gummerman and Dr. Norman Robinson, married Andrew Harris Weiner, son of Lou and Selma Weiner, last Fall at the Brantwyn Mansion in Wilmington. The couple resides in Drexel Hill, PA

Jonathan Epstein and Judith Gendler will marry in Buffalo, NY on June 18th.

The couple met while students at the University of Rochester. After a honeymoon in Aruba, the couple will reside in Bear, DE.

Jonathan, a 1993 UR graduate in history and political science, received an MS in print journalism from Columbia University in 1994. He is currently a business reporter at the News Journal of Wilmington, DE, primarily cover-

ing banking and finance. He serves on the Hillel community board for the University of Delaware.

Judith, a 1994 UR graduate in biology, received an MS in epidemiology from SUNY UB in 1998. She is an epidemiologist with the State of Delaware, Division of Public Health, working as the HIV/AIDS Surveillance Coordinator. She serves on the AKSE board, and as co-president of the Young Jewish Adults of Delaware (YJAD).

Local Student Participates In National Leadership Program

Ari Roisman, a junior at Akiba Hebrew Academy during the 1999-2000 school year, was selected to participate in an Economics for Leaders program being conducted by Bryn Mawr College, June 25-July 3.

Roisman, the son of Barbara and Joel Roisman of Wilmington, was one of 35 students from

around the country selected for this prestigious program which is sponsored by the Foundation for Teaching Economics in Davis, California.

The week-long course combines leadership training and economics and is designed for those students with demonstrated leadership potential.

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Edell Presents At National Conference

Dr. Steven L. Edell, Medical Director of Delaware Open MRI, was co-author on a paper presented at the recent Annual Convention of the American Association of Cancer Research, in San Francisco. The paper was based upon the clinical research utilizing contrast enhanced MRI in detecting breast cancer at Delaware Open MRI, Newark. The paper was entitled "AngioMark, A New Contrast Agent, Enables High Quality Images of Breast Lesions at Low Field."

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Kutz Home Exec Named Officer

Karen Friedman, executive director of the Milton and Hattie Kutz Home has been named secretary of the Delaware Association of Homes and Services for the Aging. DAHSA is the Delaware Affiliate of the American Association of Homes and Services for the Aging, which represents over 5,600 not for profit providers of services to the elderly across the United States. Locally, DAHSA is committed to improving housing, healthcare and community services for Delaware's senior population.

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.

FRESH AIR FUND HOST FAMILIES NEEDED

Delaware families are needed to host underprivileged children from New York's inner-city this summer. The Fresh Air Fund, an independent non-profit organization provides transportation and insurance coverage for these boys and girls, ages 6-12. The children enjoy sharing the simple pleasures of summer-swimming, bike-riding and barbecuing-with their host families. Friendships are forged which can last a lifetime.

If you can share your summer with a child who might not otherwise have a vacation, please call (302) 323-9383 or email FreshAFund@aol.com. For additional information about the organization, visit their website at www.freshair.org

JEWISH WAR VETERANS ENTER THE ELECTRONIC AGE

The Jewish War Veterans of the

U.S.A. and the National Museum of American Jewish Military History have created web sites. JWV's web address, www.jwv.org, offer a current calendar of events and activities, links to other sites which support veterans affairs, a mission statement and other important information about the organization.

The Museum web site, accessible at www.nmajmh.org, offers a virtual museum tour, a listing of current exhibits, information on traveling exhibits and a section dedicated to Women in the Military.

CAMP IS A FAMILY AFFAIR

Members of the Delaware Jewish community are invited to participate in Family Camp at Camp Ramah in the Pocono Mountains, July 25 through July 30. Designed for families with children between the ages of 5 and 12, the encampment features boating, swimming, sports, arts and crafts, music, Shabbat celebrations and kosher food. For more information, please call the Ramah office at (215) 885-8556.

JFS OFFERS BROAD SPECTRUM OF PROGRAMMING

Jewish Family Service of Delaware, serving all denominations, has ongoing workshops for

individuals interested in women's issues, healing services, family court mandated divorce workshops for adults and children, yoga and meditation classes, and bereavement support groups. To learn about these and other programs at the agency's Wilmington and Newark locations, call JFS at 478-9411.

JCC HOSTS SPORTS CLASSIC

The Jewish Community Center of Delaware will hold their 8th annual JCC Sports Classic on Thursday, July 6 at the DuPont Country Club. Golf, tennis and lawn bowling tournaments will be featured throughout the day. All proceeds from the event will benefit JCC programs and services. This year's Overall Sponsor is Wilmington Savings Fund Society. Please call Susan Parcels, administrative coordinator, at (302) 478-5660 to receive a participant brochure or to find out how to become a Sports Classic sponsor.

CALLING ALL LIVNOT ALUMNUS

Livnot U'Lehibanot, an Israel Experience program for young adults ages 21-30 in Jerusalem and Tzfat, will celebrate its 20th anniversary with a reunion at Camp Sternberg in the Catskill Mountains, August 24-27. This program, which incorporates hik-

ing, study and community service work, boasts over 2000 North American alumni. For further information about the reunion, call 1-888-LIVNOT-0 or visit their web site at www.livnot.org.il

COME TO ISRAEL THIS FALL

Join the Jewish Federation of Delaware for a Mission to Israel, November 5 through 13. Spend time in Israel's north, tour Jerusalem and meet the people of Arad and Tamar, Delaware's Partnership 2000 communities. Anticipated costs are \$1818 per person/double occupancy plus extra expenses for tips and a bus to and from the airport. Final mission costs may change and are subject to final confirmation of airline and hotel expenses. A voluntary minimum Annual campaign gift of \$500 is encouraged for each participant. Last year's event was a sell-out. If you are interested in participating, please call Rhonda Falk, campaign director, at 427-2100, ext. 16

JEWISH COMMUNITY CENTER HOSTS SHOWCASE

The Jewish Community Center of Delaware will hold their Annual Jewish Community Showcase on Sunday, June 25, 2 p.m. to 6 p.m. at the JCC Campus, 101 Garden of Eden Road in North Wilmington. Also known as Membership Appreciation Day, the event will feature entertainment, games and activities for the entire family includ-

ing pony rides, computer games, gymnastics, face painting, arts and crafts and more.

Throughout the day, special membership promotions, referral credits and class demonstrations and tours will be available. From 5-6 p.m., a family barbecue dinner will be served.

For further information, please call Ella Zukoff at (302) 478-5660.

ETZ CHAIM HOSTS LECTURE SERIES

The Etz Chaim Center for Jewish Learning presents Rabbi Jonathan Rietti, a spiritual leader and psychotherapist, who will present three lectures during June and July. All programs deal with the Jewish perspective on contemporary issues.

On Tuesday, June 20, 7:30 p.m., the focus will be on Holistic Health According to the Torah and Maimonides, at the Pennsylvania Convention Center, 12th and Arch Sts., Philadelphia, Room 109.

"Think and Grow Rich", a Torah perspective on money, wealth and investments, will be offered at the Temple University Center City Campus, 1616 Walnut St., Philadelphia, Room 1608.

On Wednesday, July 5th, Rabbi Rietti will discuss "Happiness". The lecture will be presented at Temple University Center City, 1616 Walnut Street, Philadelphia, Room 1608.

The cost is \$10 per lecture or \$25 for the series. Call (215) 546-8672 to register.

Young Jewish adults, aged 21 - 26 who have never been to Israel with a peer group, are being offered the opportunity to enjoy two educational and fun-filled weeks exploring their heritage in Israel for the unbeatable price of \$300 including round trip airfare from New York. These trips are made possible by the Birthright Israel gift. Created by philanthropists Charles R. Bronfman and Michael H. Steinhardt, the Birthright Israel gift covers roundtrip airfare from designated cities and ten days of programming in Israel for Jewish young adults who have never before participated in a peer group trip to Israel with the balance of the program costing only \$300. The Birthright Israel gift can also be applied to programs longer than 2 weeks. Livnot U'Lehibanot is the hiking, study and community service program with campuses in Jerusalem and Tzfat.

This is an ideal opportunity for young Jewish adults with minimal background in Judaism, to see and experience Israel and learn more about their Jewish heritage in a traditional yet non-denominational, open and questioning environment. A number of different programs have been scheduled between now and the end of the year. Visit the Livnot website at www.livnot.org.il for full program information, a downloadable application form, and additional details about the programs.

The New York office can be reached at 1-888-LIVNOT-0 or (212) 613 1413, or e mail livnot@livnot.org.il. For more information about the Birthright Israel gift, call Birthright Israel at 1-888-99-ISRAEL or visit www.israelexperience.org.

Acceptance is subject to the terms and conditions of Birthright Israel and Livnot U'Lehibanot.

SUMMER CAMP STAFF

SPECIALISTS AND SENIOR COUNSELORS NEEDED.

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Delaware Commits To Settle Holocaust Claims

The Delaware Department of Insurance, in partnership with the International Commission on Holocaust Era Insurance Claims, wants to help Delaware residents resolve outstanding claims on insurance policies held by victims of the Holocaust.

Delaware Insurance Commissioner Donna Lee H. Williams explained that "...We want to be able to say that we have done everything possible to reach all potential claimants and pay Holocaust-related insurance claims in a fair and expeditious manner." She said that families of those

who are believed to have held active dowry, education, and life insurance policies that were affected by the Holocaust can submit claims to the International Commission on Holocaust Era Insurance Claims (ICHEIC). As part of the program:

-The ICHEIC and participating insurers will accept claims for review and comparison to a list of known outstanding policies that has been compiled from existing documentation.

-The process will include a review of pertinent documentation and interviews with families to determine

legitimate claims in need of settlement.

-Additionally, the ICHEIC and participating insurers have established a \$90 million humanitarian fund to provide additional support for claimants.

To receive a claims packet, you can: Write to the International Commission, P.O. Box 1163, Wall Street Station, New York, NY 10268. Visit the ICHEIC web site at www/OCJECC/org

In Delaware, contact the Department of Insurance toll-free at 1-800-282-8611.

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