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In the land of Mishpokha...

Once upon a time, in a land far away, nestled in the hills of Judea there was a village called Mishpokha. The village was always bustling with activity as the villagers loved to be joyful.

Music wafted up the hills from house to house, open doors invitingly encouraged neighbors to visit. It was not unusual therefore to see one's neighbor caressing someone else's towheaded child. It was an idyllic village.

Life was never so hurried that one could not stop a moment to take great pride.

One day a dilemma was presented to the wise one, Tzedaka. "If we are to continue to care for all that we love and need here, we must know that there will be an ongoing legacy for our children and grandchildren. What is it that we need to provide so that our families and our village will always know security?"

The wise one thought but a moment, and then she smiled. "Let us build a tree house, and this house will have many rooms that are built upon many limbs and each house will have a room for our elders, for our children, and a special room for tomorrow's children and in each room there will be a sacred place of loving contentment. A place where study and growth will be fostered. This place will reassure the elders that tomorrow's life will forever live."

And so the village of Mishpokha set to work, building their tree house. Each family contributed according to its ability. Hayim and Sara brought expensive Persian rugs and cedar wood from Lebanon, for they had enjoyed a wealthy life and wanted to give back to their community. Jakob, who had never married, promised that upon his death all of his savings could be used for the treehouse. Al and Trudy, who had always lived rather simple lives, brought a few pictures that Al had drawn, to make the treehouse feel more *haimeshe* and homelike. Sadie brought all the food as they worked far into the night, and Dovie sang joyful tunes. Izzie gently helped the young ones as they lifted the heavy tools.

As the work progressed the excitement was building,

and there was a sense of being a part of something so very good and so interwovenly connected with the past, present and future of Mishpokha.

And then they were finished! The entire village of Mishpokha stood back to kvell at their work.

Silence fell for a moment, and then a swell of cheering bounced off the hills. For the people of Mishpokha had built their legacy, everyone contributing according to their means and they had laid the foundation for the Mishpokha of tomorrow.

Is our Jewish community's future just a fairy tale?



Jewish Fund
for the Future

(Editor's note: The Jewish community of Delaware is building its future through the **Jewish Fund for the Future**, our communal endowment fund. To find out how **you** can contribute to this fund according to your means, call the Director, Marc Shandler, at 427-2100, ext. 19.)

OPINION • EDITORIAL

Top Jewish Charities in America

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — Fourteen Jewish community federations have won places on a new list of the 400 largest charities in America.

But the top Jewish cause on the list in years past, the United Jewish Appeal, got knocked off this year's ranking by the Chronicle of Philanthropy.

The prestigious Chronicle, which published the list in its edition this week, decided to stop including UJA, since the money donated by individuals and funneled to the charity through their local federations was being counted twice.

UJA was the sixth largest charity on the Chronicle chart last year, and fourth the year before.

The largest Jewish charity in America, ranking 29 among the Chronicle's top 400, is now the Jewish Communal Fund, a kind of sister philanthropy to the UJA-Federation of Jewish Philanthropies of New York, which itself ranked 36th on the list.

The Jewish Communal Fund garnered private donations of \$160.4 million during the 1996 fiscal year.

Its donors are people who place

their philanthropic money in the communal fund and then direct it to make contributions to their preferred charities, rather than writing individual checks to those charities themselves.

Communal funds, along with family foundations, are the fastest-growing Jewish charities, experts say.

In addition to New York, the other Jewish federations making the Chronicle's list of 400 this year were those in Chicago, which ranked 54 on the list, San Francisco, 101; Baltimore, 154; Philadelphia, 157; Boston, 177; Detroit, 186; Los Angeles, 189; Cleveland, 190; Milwaukee, 292; Miami, 325; Washington, 341; MetroWest, N.J., 358; and Atlanta, 361.

The federations whose ranking changed most significantly from last year were San Francisco, which moved up from 227; Baltimore, up from 249; and Philadelphia, up from 213.

San Francisco now ranks as the third largest federation, up from eighth last year.

Other Jewish charities making the list were Yeshiva University, which ranked 138; Hadassah, 166; the Anti-Defamation League,

191; the Jewish National Fund, 275; and Brandeis University, 279.

Two American fund-raising offices for Israeli colleges made the top 400: the American Committee for the Weizmann Institute of Science, which ranked 196, and the American Society for Technion-Israel Institute of Technology, which ranked 202.

The Conservative movement's Jewish Theological Seminary of America was singled out as an institution that saw impressive gains in 1996.

Ranked as 220 on the list of 400, JTS realized a 32 percent increase in donations in 1996. It raised \$32.5 million, including a \$7 million gift from a retired rabbi.

Darrell Friedman, president of The Associated Jewish Community Federation of Baltimore, was highlighted with his own sidebar in this week's edition of the Chronicle, as someone who managed to increase his federation's income by 79 percent in 1996 and has doubled his agency's reserves in the 11 years he has run it.

New York's Jewish Communal Fund, which requires an initial deposit of \$10,000, has 1,300

individual donors with over \$400 million in assets there, the fund's executive vice president, Eric Stein, said in an interview.

Almost every Jewish federation has a communal fund component, but the New York federation is unique in that the Jewish Communal Fund is incorporated separately.

This year celebrating its 25th anniversary, the Jewish Communal Fund issued donor-directed checks for just over \$65 million in fiscal 1996.

The largest recipient of those funds was UJA-Federation of New York, which spawned the Jewish Communal Fund in 1972 and was itself the second highest-ranked Jewish group on the Chronicle's list.

The Jewish Communal Fund's net income for 1996 was about

\$25 million, Stein said, earned by taking an administrative fee of .75 percent of the value of each contributor's portfolio at the fund.

The value of the fund's contributions to other charities leaped to \$90 million for fiscal 1997, said Stein, though the in-flow of donations dropped to \$103 million.

The fund's fiscal year runs July 1 to June 30.

In fiscal 1995, the fund had incoming donations of about \$60 million and ranked only 69 on the Chronicle's list of 400. Donations nearly tripled the following year because of the hot stock market, said Stein.

He also said that about 70 percent of the fund's assets are received as appreciated securities from donors seeking to avoid having to pay a capital gains tax while they gain a tax deduction.

My Other Life, A Happy Confession

By CAROL GAYMAN STEIN

I'm a 56 year-old wife and mother who works in a suburban Philadelphia office. For nearly 20 years, I've spent my workday in pursuit of the perfect marketing strategy — much of it sitting in front of a computer, or the phone, or attending countless meetings. The heaviest tool I lift is a ball-point pen.

But now, thanks to Volunteers for Israel (VFI), an organization I joined six years ago, I have another, wonderful, part-time "career" as well. The rewards are plentiful and mainly emotional. I use an entirely different set of tools. And I have added some rather unique new skills to my resume:

- I can strip, rustproof, and package tank brake drums.
- I can mix my own compound and repair a dented truck fender.
- I can wield a heavy pick or shovel and dig up 2000 year-old artifacts.
- I can use a riveter, a power sander, and a spot welder.
- I can dismantle, repair, and replace jeep windows.
- I can scoot under a bus on a dolly and work on a muffler.

I've had fantastic experiences while volunteering in Israel with VFI. And while I may not be ready to give up my day job, I absolutely *love* "my other life." In fact, sometimes I feel a little guilty having such a good time.

VFI is a non-profit, non-political, non-denominational organization. It was founded in 1982 in response to a critical manpower shortage during Israel's Peace for Galilee Operation.

Today, people who go on the program spend three or more weeks performing non-military work on bases, helping at hospitals, digging at archaeological sites, or working at the Jerusalem

Botanical Garden. Their work enables reservists and others to remain at their jobs or in school, and it saves the Israeli government substantial sums in manpower and wages each year.

VFI attracts a diverse group of people. There are special year round programs for teenagers entering their senior year, for young adults, and for the young-at-heart of all ages. Volunteers come from various countries, backgrounds, religious affiliations and lifestyles. What they have in common is a sense of adventure and a commitment to making a difference.

Going on a VFI program is one of the best things you can do for Israel — and for yourself. Volunteers support the state of Israel in a direct, hands-on way, working side by side with Israelis and engaging in an informal, eye-opening "cultural exchange" that no classroom or travel agency could duplicate. Besides good will, the experience creates a special camaraderie and lasting friendships.

And while participants do have to pay their own fare (an incomparable travel bargain that includes room and board, lectures and tours) and live during the week in spartan military barracks or hotels, most have such a good time that they wouldn't trade the experience for a luxury cruise.

VFI is sponsoring an Open House on March 25, from 7-9 p.m., at the Katz JCC at 1301 Springdale Road in Cherry Hill. Refreshments will be served.

For more information about the Volunteers for Israel program, contact Jeanne S. Schachter at (215) 473-6527, write to VFI at 2284 N. 51st St., Philadelphia, PA 19131, or visit VFI's website: <http://member.aol.com/vol4israel>.

Annual
Passover
Restaurant
at the JCC

Tuesday
Evening

April 14, 1998
6:00 p.m.

Jewish Community
Center of Delaware

Garden of Eden Road
North Wilmington

Enjoy a delicious
"Kosher for Passover"
dinner with family
and friends!



Cost: Children ~ \$6.00
Adults ~ \$14.00
Seniors ~ \$8.00

Reservations with payment
are required at the JCC Front
Desk by April 3, 1998.

Please call (302) 478-5660
for more information.



SPECIAL FEATURE



Jewish Fund For Future Assets Pass \$6M Mark

By **MARC L. SHANDLER, Esq.**
Director

The managed assets of the Jewish Fund for the Future, which is the Jewish community of Delaware's endowment fund have recently increased to over \$6 million. The fund, which started with just \$250,000 in 1987 provides monies for innovative and creative programs in the Jewish community,

both here and abroad, which might not otherwise receive funding. Such programs include the Jewish pre-school operated under the auspices of the JCC at Temple Beth El in Newark, scholarships for undergraduates to study in Israel and to undertake Judaic Studies in the U.S. and funding for Young Leadership attendance at the national Federation meeting known as the General

Assembly. In addition, the Jewish Fund for the Future has just announced an innovative program to provide college scholarships for students who complete the requirements to receive a teaching certificate at the Gratz High School. This past year, the Fund distributed over \$350,000 to various charitable institutions throughout Delaware and around the world.

In addition to the funds committed by the individual members of the community, several institutions such as Adas Kodesch Shel Emeth Congregation, the Jewish Family Service and the Kraft Educational Foundation of Congregation Beth Shalom have placed, or are in the process of placing their endowments with the Jewish Fund for the Future.

The Jewish Fund for the Future was cre-

ated by the community to address future needs of the Jews in Delaware and abroad, while the annual Federation/UJA provides resources for current needs. There are a myriad of methods by which donors can contribute to the Fund. These include: (a) outright contributions of cash, stock or real estate, (b) purchase of life insurance naming the Fund as owner and beneficiary; (c) creating a life income trust to benefit your family, (d) creating a bequest in your will, or (e) contributing your IRA or pension plan to the Fund.

In addition to the methods described above, donors can create a special donor-advised philanthropic fund to recommend contributions to non-Jewish charitable organizations as well and receive particular

Federal tax incentives.

Your contribution can be restricted to benefit a particular area of interest, such as Israel or Jewish education, a particular agency, such as the Jewish Family Service or Albert Einstein Academy, or can remain unrestricted to be used as determined by future generations of Delaware Jews.

There are significant tax beliefs available to those who contribute to the Jewish Fund for the Future. For more information concerning the Fund, and how it can help you achieve your financial and philanthropic goals, please contact me, Marc Shandler, at 427-2100, ext. 19. The Jewish Fund for the Future is operated by the Jewish Federation of Delaware on behalf of the entire Jewish community.

Building Your Own Endowment

The Jewish Voice. In order to understand how the Jewish Fund for the Future works, I would like to ask you to walk us through the process, using a scenario. A single woman contacts you and would like to know that she can contribute to the Jewish community as a legacy, even though she may not be financially able to do.

Marc Shandler, Jewish Fund for the Future: My job is to connect personal philanthropic goals with our Jewish communal needs and find creative ways to fund them so that they can be achieved. So I would ask the woman what her values, interests and priorities are so that we can figure out where to focus our energy and needs. What does she believe the Jewish community needs? When this part of the project is completed we would then craft a vision of what we could achieve.

JV: From this point how do you proceed?

MS: In speaking with this woman, I found out that she has a strong interest in providing a shelter that would allow Jewish women who have been battered to do psychological body work so that their bodies and psyches would be free of the physical and emotional impact of battering. I would then connect with prospective donors with like interests to discuss the possibility of permanently funding this need so that it does not depend on the annual Jewish Federation of Delaware

campaign. By creating a permanently endowed program, this woman can be sure that the project will continue to exist for as long as it is needed.

JV: Marc, what you are saying is that if someone does not have the funds but the ideals and drive to ensure the legacy of our Jewish community, they can still participate in building an endowment?

MS: Absolutely. It is also important to note that any one can contribute in many ways, small amounts as well as large amounts. Contributions may be made during life, or at death, and they come in all options such as, cash, bonds, stocks, the house you lived in, real estate, etc. This means that any person at any economic level has an opportunity to participate and help realize this communal dream.

JV: You mean you don't need to be wealthy to create an endowment?

MS: Absolutely not. Many of our donors are not wealthy but come to us with great ideas and we help find the funding. Other families come to us for substantial tax benefits. Others like our life income programs. We have a niche for everyone.

(Editor's note: The Jewish Fund for the Future is a division of the Jewish Federation of Delaware and serves the entire Jewish community. For more information please call Marc Shandler, Esq., 302-427-2100, ext. 19.)



Jewish Fund for the Future

Turn a Prophet.

Isaiah, Ezekiel, Debroah and others
All visionaries from much earlier times
Predicted doom and gloom for our people.
Turn a prophet.

Be a modern day prophet.
Forecast and determine a bright future
Create an endowment with the Jewish Fund for the Future.

Safeguard yourself financially, and so a mitzvah for the community. You'll save on taxes and get big dividends.

Turn a profit.



Jewish Fund
for the Future

For more information call Marc L. Shandler, Esq. at (302) 427-2100, ext. 19

INSIDE

ARTS & ENTERTAINMENT.....	22
BRIEFS	24
CALENDAR OF EVENTS	27
EDITORIAL	4
ISRAEL AT 50	18
INTERNATIONAL	24
LOCAL	7
NACHES	26
NATIONAL	24
OBITUARIES	26
OPINION	5
PANIM EL PANIM	20
SPECIAL FEATURE	3
SYNAGOGUE LIFE	12

EDITORIAL

In The Giving Land

In the land of giving we are surrounded by those who are in need. In the land of non seeing we are surrounded only by our own needs. Somewhere there is a bridge that allows all of us to understand the idea of community.

Case in point, one icy morning a woman drugged out to her car, knowing that she had to clean off her icy windshield. To her absolute delight ... she found someone had presented her with a gift, her windshield was ice free!

Feeling as if she had received a wonderful start to her day, she turned to her neighbor's parked car, and joyfully cleaned off that windshield. Suppose that neighbor then did the same mitzvah for the neighbor down the street and so on and so on? How many people would have begun their morning with a smile on their face?

Talk about feeling empowered, important, cared for and credible, that is the essence of community. Knowing that one is a part of something larger than one's self, understanding that sharing and giving brings emotional wealth and depth, building relationships and bestowals of friendships, that is

the essence of community.

Why are we not searching for more of this in our lives? At a time when technology can instantly tie us to every niche in the globe, why are we not feeling more connected with our immediate neighbors?

And what about our Jewish *mispocha*, some of us are in desperate need and there are voices that need to be heard.

Interestingly enough there are studies showing that the baby boomers are becoming more interested in the idea of communal living, thus finding a way of being part of something extended. As part of this communal living enhances the interdependency of care - the old take care of the young, the middle group takes care of the elders, and there is respect and love fostered by the intergenerational companionship.

And so it goes with the continuity of our Judaism. We are each responsible for *Tikkun Olam*. And perhaps if we can teach our children to understand the needs of the larger *mispocha* we will grow a generation that may undertake and provide for the care of those in need.

Voice Box

The human contribution is the essential ingredient. It is only in the giving of oneself to others that we truly live.

Ethel Percy Andrus

Service is what life is all about.

Marian Wright Edelman

If every American donated five hours a week, it would equal the labor of 20 million full time volunteers.

Whoopi Goldberg

You have not lived a perfect day, even though you have earned your money, unless you have done something for someone who will never be able to repay you.

Beverly Sills

Remember always that you have not only the right to be an individual, you have an obligation to be one. You cannot make any useful contribution in life unless you do this.

Eleanor Roosevelt

Maimonides said "Every city with Jews is obliged to appoint officials who are well know and trustworthy, who will go among the people during the weekdays and collect from each one what is appropriate and what has been assessed of him ... We have never seen or heard of a Jewish community which does not have such a fund for charity."

(Maimonides, Mishneh Torah, Hikkhot Mat'not L'anuyim, chapter 9, halakhot 1-3)

"The very root of the Hebrew word tzedakah, from tzedek - meaning righteousness or justice - gives indication of the certainty of this mitzvah in the Jewish ethical structure as a means of establishing a covenantal community despite inevitable differences in ability, power, wealth and privilege among people."

Jeffrey Dekro, in Money and Social Responsibility

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for all articles, advertisements and news
for The Jewish Voice

ISSUE	FOCUS	DEADLINE
APRIL 2	PASSOVER GREETING	MAR. 25
APRIL 24	MOTHER'S DAY	APRIL 16
MAY 8	SPECIAL EDITION	APRIL 30
	ISRAEL AT 50	

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CANDLE LIGHTING

MARCH
27TH — 6:02 PM

APRIL
3RD — 6:09 PM
10TH — 6:16 PM

Passover and Remembering What it Means to be Jewish

By JOHN A. ELZUFON

Next month, thousands of Delaware Jews and millions of Jews world-wide celebrate Passover.

Throughout our history, generations of Jewish children have been told the Exodus story so they will remember their Jewish heritage. At Passover, we remember the bitterness of slavery, the ten plagues, the flight to freedom and the beginning of the renewal of our covenant with God. For many adults, their fondest Jewish childhood memories are of the Passover Seder. It is truly a time to remember our heritage. But being a Jew involves more than remembering the Passover story.

A Jew remembers that our Hebrew ancestors were enslaved to build the cities of Egypt and because of this: a Jew honors less the architect of a building than the architect of child's character; a Jew admires less the forger of steel than the forger of Jewish souls; a Jew praises less the painter of portraits than the teachers of our children; and a Jew remembers that the great works of Jewish art are not paintings, statues and marble

columns but the laws and teachings of Judaism's greatest people.

A Jew remembers that the Nazis once burned Jewish children alive and made lampshades of their parents' skins and because of this a Jew must never forget that the flames of prejudice burn first the Jews but left unchecked will engulf us all. Because of this a Jew is committed to respecting the diversity and uniqueness of all people.

A Jew remembers that our patriarch, Abraham, first challenged God to plead for justice on behalf of the non-Jews of Sodom and because of this a Jew must never forget that the Jewish role of *tikkun olam*, to repair the world, extends to all humanity and that whenever injustice appears, in whatever form, a Jew must speak out.

A Jew remembers that when the rest of humanity sacrificed their children to idols the story of Abraham and the binding of Isaac taught that this was wrong.

A Jew remembers the thundering oratory of the prophets who first taught humanity that prayer, humility and decent behavior were what God required of us—not sacrifice and empty ritual.

A Jew remembers that persecution of Jews and others is rooted in ignorance, and because of this a Jew is committed to working with and learning about all of our neighbors so that a Jew never judges others by anything other than the content of their character.

A Jew remembers that each generation must find God in its own way and that our covenant is revitalized with each renewal; but because our covenant must be renewed with each generation, it is vulnerable.

A Jew remembers that Jewish education is the safety net that protects the covenant, the link between the genius of our past and our aspirations for the future and the binding tie from generation to generation.

A Jew remembers the children: who watched their towns set ablaze, who died in the ghettos, who suffered and died in the cattle cars, who died in the concentration camps, who died in hiding and who were murdered in the death camps.

A Jew knows that in every person's heart is a nerve that answers to the vibration of the beauty of creation and the fragility of God's most precious gift: life.

A Jew never forgets the victims of the Holocaust, especially the children and that our children will fill the empty spaces for they are the blessed spring.

A Jew feels the enveloping covenant of God as a strong wind bearing the Jewish people inexorably forward to the battlefield of life.

A Jew remembers that Torah is the water that nourishes our Jewish soul and its concepts the light toward which we grow.

A Jew remembers that God may or may not have chosen the Jewish people but the Jewish people assuredly chose God.

A Jew remembers that if the Jewish people loses sight of its purpose, it ceases to be worthy of its mission.

A Jew believes in the God of justice envisioned by Amos, the God of mercy envisioned by Hosea and the God of peace envisioned by Isaiah.

A Jew realizes an event such as the Holocaust may make belief in God difficult, but it makes belief in humanity without God impossible.

A Jew recognizes that no one will ever truly know God; but a Jew must never cease the quest to



John A. Elzufon

understand God.

A Jew cannot look at life with quiet eyes.

(Mr. Elzufon is a Vice-President of the Jewish Federation of Delaware, Past President of AKSE and Board Member of Albert Einstein Academy).

Rabbi Writes:

Purim and Passover Two Social Experiments

By Rabbi

MOSHE V. GOLDBLUM

The holidays of Purim and Passover seem to contradict one another in some very fundamental ways. Passover reminds us of the sweetness of freedom, of the right to pursue life according to one's own priorities and values. Purim on the other hand, points relentlessly to the situation where the majority is granted the privilege and freedom to destroy the minority in the most ruthless fashion possible. Haman and his supporters felt that they deserved the right to kill and to murder, and this opportunity was both sacred and justifiable. After all, the Jews were different, and did not conduct their lives as all Persians did. In Haman's eyes, it was correct for him as the prime minister to force people to bow down to him and to sentence people to death even though they were innocent of all crimes. Mordecai saved the life of the king and yet Haman had the freedom to build a scaffold outside his home from which he was going to hang Mordecai. Freedom without discipline can lead to chaos but freedom accompanied with ethics and ideals can bring about an orderly society in which individuals live with one another in peace.

The holiday of Shavuoth follows Passover for a community cannot enjoy freedom without accepting a set of laws, a legal system, by which to live. The laws were etched (Harut) in stone and they blessed Israel with genuine freedom (Herut) for the generations that were to follow. We all must remember that

true freedom is not found in the maddening crowd but in the right to be judged by the same rules as everyone else regardless of family origins, financial position or political situations. Freedom is the right to vote, to elect one's office hold-

ers according to one's personal desires. Democracy is the granting of certain basic and personal freedoms which the majority cannot usurp and grant only to themselves. Majority rule is not always freedom; it can after all be a form of

power and ruthlessness which in no way can be labeled democracy.

Haman wanted freedom but did not know how to use it. Moses pleaded for freedom before Pharaoh but recognized its limitations. He knew that the ten com-

mandments and the laws of the Torah were necessary for a wholesome society. His greatness is appreciated as he gained freedom for his people and yet taught them how to limit that freedom by living according to the laws of the Torah.

Wilmington Cantor Produces CD & Book

Cantor Norman Swerling, Cantor Emeritus, of Wilmington's Congregation Beth Shalom recently released a compact disk and book on the music of the Sephardic Jews of Curacao. Cantor Swerling served as Hazzan of the United Portuguese Congregation Mikve Israel-Emanuel of Curacao in the Netherlands Antilles from 1964 to 1967. It was during his tenure as Hazzan that Cantor Swerling was able to enrich his knowledge of this long established Jewish community and develop a repertoire of their unique synagogue music. "While much has been written and produced of the Ashkenazik/Eastern European synagogue music, only recently has the music of the Sephardim been explored. This book and C.D., *Romemu-Exalt!* now provides the little known music of the Sephardic Jews of this sun drenched island," said Cantor Swerling.

Accompanied by the chorus of the Hebrew Union College-Jewish Institute of Religion-School of Sacred Music, Cantor Swerling presents selections from Friday evening and Sabbath morning services as well as a sampling from festivals and special occasions. The book edited by Cantor Swerling brings together the clergy and lay leadership of this congregation in presenting a history of the Sephardic community, their customs and traditions. The congregation of Curacao was established in 1654 making this the oldest Jewish Congregation in the Western Hemisphere. Both the C.D. and Book are distributed by Tara Publications, Owings Mill, MD.

"Cantor Swerling's knowledge of the music of the Sephardic Jews of Curacao is unparalleled. While he was Cantor at Beth Shalom, the congregation benefited from his unique experience. As the spiritual leader of the Curacao congregation

he went far beyond customary cantorial responsibilities. Cantor Swerling has great liturgical knowledge and experience working with choirs, and is a superb performer". Said Jerome Grossman, a past president of Congregation Beth Shalom and member of that congregation's choir.

Cantor Swerling, a graduate of Hebrew Union College-Jewish Institute of Religion-School of Sacred Music, has served a number of prominent synagogues in this country as Hazzan, educational and youth director. In 1975 he became director of the UAHC Eisner Camp institute in Massachusetts. In 1986 he became Hazzan of Congregation Beth Shalom, Wilmington, a position he held until his retirement in 1996. He and his wife, Naomi, still reside in Wilmington where he maintains an active schedule teaching Judaic Studies at the Elderhostel program hosted by the JCC. He continues

to provide substitute cantorial services and travels and lectures extensively on Judaica, music and theater. He is the author of numerous articles and solo-music theater pieces. The Swerlings have two children and five grandsons.



Cantor Norman Swerling

FINALLY, SOME RELIEF FOR THE CAREGIVER.

If you're caring for someone in the early to middle stages of Alzheimer's, chances are you are frustrated and uncertain about what to expect, how to cope, and what kind of assistance is available. That's why we're happy to tell you about Arden Courts, from ManorCare Health Services.

A NEW ASSISTED LIVING RESIDENCE FOR PEOPLE IN THE EARLY AND MIDDLE STAGES OF ALZHEIMER'S.

Arden Courts is one of the first residences in the country to specialize in the particular needs of people in the early to middle stages of Alzheimer's. Everything — from the layout to the activities — has been designed to make life simpler, safer and more fulfilling for residents.

The residence itself is four self-contained homes, complete with visual cues — such as symbols, photographs and colors — that help our residents stay oriented and independent.

INDEPENDENCE AND ROUTINE ARE PARAMOUNT.

It's not just the layout, however, that helps preserve independence. People with Alzheimer's need to maintain their daily routines and continue leading productive lives. At Arden Courts, we

**ARDEN COURTS.
100% DEDICATED TO THE EARLY STAGES OF ALZHEIMER'S CARE.
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Rabbi Wortman Receives Honorary Divinity Degree

Rabbi David A. Wortman received his Honorary Doctorate of Divinity Degree at Founders Day Ceremonies, Hebrew Union College-Jewish Institute of Religion, Brookdale Center, New York on Tuesday, March 17, 1998. Rabbi Sheldon Zimmerman, assisted by Rabbi Aaron D. Panken conferred the

Degrees. Congregation Beth Shalom will honor Rabbi David A. Wortman at an Oneg Shabbat on Friday night, March 27, 1998, following services that begin at 8:00 p.m. The community is invited to attend.

As many of you may know, Rabbi Wortman began medical leave on March 16. To quote from his letter to the Congregation, "If I have helped one of you to think in a new way, to learn something new, to be touched by God, to come closer to our rich, vibrant tradition, then I will have considered my three years at Congregation Beth Shalom a success."

The entire Congregation, Board of Directors, and Staff wish him a speedy and complete recovery, and that he will be able to pursue his other interests in the future. He will be missed.



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Wilmington Chapter of Hadassah Welcomes Noted Hematologist from Israel

Deborah G. Rund, MD, hematologist at Hadassah University Hospital, Jerusalem, will be the special guest speaker at "Mediscope," Hadassah's annual medical and health lecture series. Hosted by the Wilmington Chapter of Hadassah, Dr. Rund will speak on Sunday, April 26 at 7:00 p.m. at a cocktail/dessert party to be held at the home of Dr. Susan and Mr. Steven Jonas of Wilmington. All community members are welcome at this special program implemented to introduce Hadassah health professionals from Israel. Local chapter members will also be able to hear Dr. Rund during the Donor Luncheon held earlier in the day at The Terrace at Greenhill. Reservations are required for both events. Trained in the United States at Columbia-Presbyterian Hospital, Dr. Rund and her family immigrat-

ed to Israel in 1987. She became a practitioner, internist, educator and researcher at Hadassah University Hospital, receiving research grants from the National Institute of Health, Israel's Ministry of Health, Israel Cancer Association, the Ministry of Science and the Arts, and other prestigious sources. A member of Phi Beta Kappa, Dr. Rund has received the Harold Lee Meirhof Memorial Prize for Pathology, the Hadassah University Hospital Faculty Prize for Outstanding Research Paper, and additional honors and awards.

"Dr. Rund is a noted lecturer, scientist and researcher in the field of hematology. She will bring a fascinating wealth of knowledge and clinical experience to her presentation," says Suzanne Grumbacher, Chapter President. A question and answer period will follow her talk.

15th Annual YOUNG ARTISTS CONCERT & "MEET THE ARTISTS" Reception (Dairy) Saturday, March 28, 1998 at 8 p.m.

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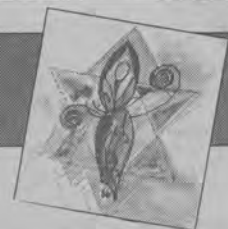
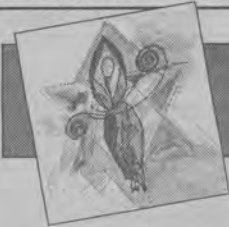
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THE VOICES OF JEWISH WOMEN

Marking 25 Years of Jewish Feminism

By REBECCA SEGALL

NEW YORK (JTA) - It's been 25 years since the passionate movements of the 1960s inspired 500 Jewish women to come together for the first national Jewish women's conference.

"The impact of the first conference was seismic. I mean, the earth shook," said Letty Cottin Pogrebin.

Pogrebin was one of about 85 women who met last week to mark that pivotal event in the history of women in Judaism.

Pogrebin, one of the few at

Sunday's event who didn't attend the 1973 gathering, said she discovered her Jewish feminism only years after that first conference.

"It got all women from all sects to think about their roles in loving and critical ways," said Pogrebin, a founder of Ms. magazine. "We don't want to destroy, we want to be included; we want to be given our dignity as Jewish women."

"I think that the stamps that the organizers have left on the community set a tone of respect, beginning from a place of knowledge

and spiritual commitment, rather than on trashing Judaism."

The conference in 1973 included sessions on: "Jewish Women in Political Life" led by then-lawmakers Bella Abzug and Elizabeth Holtzman; "Women and Spiritual Judaism;" "Women in Israel: Myth and Reality;" "Women in Jewish Education;" and "Jewish Women and Halachah."

"Our goal was to begin a Jewish feminist movement," said Doris Gold, who at the time of the 1973 conference was a coordinator for the National Organization for Women.

"This never actually happened," she said, meaning that nothing as institutional as NOW has emerged, "but what did happen is that the 1973 event stimulated an activist spirit among the women who attended, who brought their energies to their various Jewish programs."

Feminist ideas began to enter Jewish discourse. As Pogrebin put it: "We have to talk about things, before action can take place."

Indeed, there has been lots of talk and even print.

The 25th anniversary event, held at Congregation Habonim in Manhattan, was decorated with tens of published works and other signs of accomplishments made by

the first conference veterans.

The morning session focused on memories of the 25th conference and the afternoon session was titled "The Future Agenda."

Authors of the most influential books on Jewish women's issues shared the room.

"Women's history tends to become forgotten, marginalized, or trivialized; we wanted to make sure that this would not happen" with the first conference, said Aviva Cantor, organizer of the event and author of "Jewish Women, Jewish Men: The Legacy of Patriarchy in Jewish Life," "The Egalitarian Haggadah" and editor of the "Bibliography on the Jewish Woman: 1900-1985."

Blu Greenberg, who attended both conferences and was a prime organizer and leader of this month's Conference on Feminism and Orthodoxy, said that in 1973, she agreed with the guest rabbis who opposed female rabbinic ordination. Blu now cites the achievement of women's ordination in Reform, Conservative and Reconstructionist denominations as the biggest gain since that time. And she sets new goals:

"I think that right now exists the most learned generation of Jewish women in Jewish history," Greenberg said. "This community

of learned women will power the engine of ordination in Orthodoxy, because knowledge is the source of leadership and authority in Judaism."

In addition to affecting modern Orthodoxy and the liberal streams, feminism has penetrated even the most traditional streams of Judaism.

At the same time that the big names in Jewish feminism were meeting on Sunday, there was another conference for Jewish women going on in the Crown Heights section of Brooklyn, N.Y.

"The feminist movements are a sign of the time of Moshiach," Miriam Greenberg said to a group of Lubavitch women, referring to the state Lubavitch Rebbe Menachem Schneerson's unusual declaration that because women play an essential role in bringing the Messiah, they should be admired by the entire community.

People, she said, "are finally recognizing women's extraordinary, spiritual role in Judaism."

She is not talking about female rabbis, of course. Her issues are quite different.

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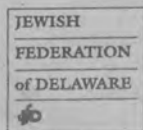
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SYNAGOGUE LIFE

Feminism Orthodoxy Conference

By HARRIET AINBINDER

I was fortunate to attend the First International Conference on Feminism and Orthodoxy in 1997 and to return this year for the second conference. Last year's meeting had the giddiness of something new and unexpected which had succeeded beyond the wildest goals of its organizers. This year's conference had the feel of something stable and established, which had developed its own momentum. The words "fringe element" were heard only in reference to the corners of the tallit.

The conference doubled its attendance to 2000 registrants, making it one of the largest Jewish meetings in the country. More men attended, many of them young Rabbis. As was true last year, the women were extraordinarily diverse — women of all ages, women who wore headcoverings and women who wore slacks, women from England, Australia, Switzerland, The Netherlands, Hong Kong, and Israel, and women who arrived by chartered bus, train, and subway, women who work in the home as mothers and women who work full- or part-time in every conceivable occupation and profession.

The speakers have impressive resumes as Torah scholars, educators, philanthropists, and activists. They were too many to mention, but two groups must be named since they had previously been

invisible.

First, the centrist establishment Rabbinate appeared and participated. The list of names reads like a compendium of respected orthodox leaders: Rabbis Berman, Greenberg, Henkin, Lookstein, Mintz, Rachman, Riskin, Sheer, Silber, Sperber, and Weiss. Perhaps because of the combination of their presence and the explosion in women's Torah learning, the level of the discourse changed. Women showed themselves ready and able to engage in discussion on the Rabbinic turf of references and citations from Biblical, Talmudic, and Rabbinic sources. In spite of respect and deference to Rabbis and scholars, which remains a core value of this group, women held their ground and argued their points, prodding their Rabbinic leaders to think again, search further, examine deeper to find answers which will enable Orthodox women to increase their levels of participation.

Second, this nascent group reached out to learn from their sisters standing on other points of the continuum. Thus, the speakers included Dr. Paula Hyman from J.T.s., Rabbi Shira Milgrom, a graduate of H.U.C. and Henna White from Chabad. There were sessions addressing the concerns of single women, college students, and women converts to Judaism. Clearly, this group has a genuine

respect for exploring diverse opinions and, in response, many more non-Orthodox women attended.

If one asks, what is the attraction of a conference proudly labeled Orthodox to non-Orthodox women, the answer lies, I think, in the issue which infused all of the conference topics, namely, how to take the best values of the host culture and pass them along while preserving the traditions and values of Judaism, how to find a balance between innovation and tradition. It is a struggle which resonates with many women.

Although there were many study sessions and many important topics addressed, the following seem to be of particular importance and continuing concern: the Agunah Problem, Torah education for women, new religious leadership roles for women and gender within traditional texts.

First, an Agunah, or anchored wife, is a woman whose husband is unable to give her a *get* (religious divorce) or, in the modern world, refuses to give the *get* for disreputable reasons, using it as a means of blackmail or extortion. In the last decade, thanks to pressure from activist Orthodox women, the discussion has progressed from denial to, at this conference, a panel of Rabbis discussing not whether there is a problem but rather, what is the best halachic way to release the agunot. It would seem that the Rabbinic will is, at last, moving

toward finding the Rabbinic way.

Second, all forms of Jewish education for women are growing exponentially. There are now 60 institutions in Israel which teach Torah, Talmud, etc. to women and there are flourishing institutes in New York and Boston. Many find their programs oversubscribed. At the highest levels, for instance, at Nishmat in Israel, women are being taught in the traditional manner, to be Decisors. These are intensive programs which will result in women capable of making authoritative Halachic rulings. As Rabbanit Henkin noted: It is wrong to have a scholar who is not ready who rules and it is wrong to have a scholar who is ready and does not rule. The first generation of Talmudically intelligent women has almost completed the programs. There is no serious dissension about their ability to become *poskot*.

Third, how can the roles of women be expanded in the synagogue? A serious discussion of how women can be ordained as Orthodox Rabbis has begun. This career path for women was not even spoken aloud until recently. There are now two women Rabbinic interns in Orthodox New York synagogues and two more are ready to begin in Connecticut and California. Forty new women's Tefillah Groups have formed over the last year. Orthodox women are

actively encouraged to become lay leaders in the synagogue and community and to direct their philanthropy toward foundations and organizations which have women members on their boards and committees.

Fourth, an entire panel was devoted to gender issues in the liturgy. There was less concern with pronouns and individual words than with passages which are demeaning to women. Again, there were issues of what can be changed, what cannot be changed, and how to cope with players which produce anger rather than *kavanah*.

On the other hand, I attended the women's *Shacharit* (morning) prayer sessions, including the Monday Torah reading. The women's tefillah was given an entire ballroom and about 300 women participated. Adas Kodesch has a monthly Shabbat Women's Tefillah. Many of these women attend women's prayer groups daily.

Orthodox feminists impress as determined. They speak of halacha as a system of ethics, justice, mercy, and compassion which could not reject women. They find the deepest expression of the Torah in the understanding that all humans are in the image of God and thus equal in dignity. They believe that increasing opportuni-

(Continued on page 20)

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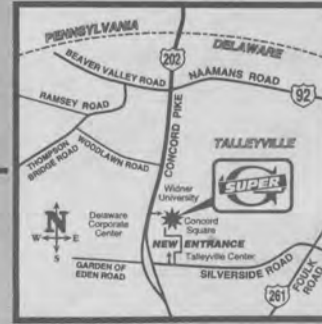
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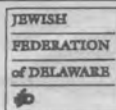
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Tickets Still Available

By DAN WEINTRAUB
JCRC Director

Sunday, March 29 will mark the major Delaware celebration of Israel's 50th Anniversary. The Jewish Federation of Delaware and the Jewish Community Center are working together to create a great day for all. Two great musical groups, a lecture by a speaker to be announced and a family Puppet Show are among the day's highlights.

The exotic **Atzilut**, a Jewish group specializing in Jewish music from the Middle East and Northern African regions will provide a rhythmic, eastern celebratory performance. Atzilut most recently presented its crowd pleasing form of play to a Delaware audience on March 12 in concert at First and Central Presbyterian Church.

Local favorites, **Thread of Blue**, a Klezmer band made up of members of Temple Beth El in Newark will play that rambunctious Jewish music which originated among the Jews of Europe. Just as Israel brings together Jewish people, food and influences from around the world, our celebration will bring together Jewish sounds from different parts of the globe.

Due to a schedule conflict which has arisen, Dan Ashbel, Consul General of Israel will not be able to attend this important celebration. However plans are still in the works for an informative and interesting Israel lecture by a speaker to be named later. This will insure that Delaware's Israel 50 celebration will still offer something for everyone.

The acclaimed Israeli Puppet troop, **Bim Bam Bom** will entertain children and families at 4:00 p.m. In addition, activities for children will also be available during the musical performance as an option for families.

A teen coffee is planned at 4:00 p.m.

Israeli goods and Israel 50 T-shirts will also be sold during the day. Leaders will conduct a Beit Midrash, or text study concerning the place of Israel in the lives of Jews.

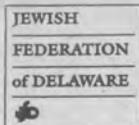
Israeli dancing and Israeli food will both be a part of this big celebration. Tickets are \$8 for adults, \$5 for students and seniors. There is no charge for children younger than five years old. For ticket information or more details call the Jewish Federation of Delaware at 427-2100 or the Jewish Community Center at 478-5660.

They question if immigration is still an issue.



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A harder question to answer is why, this year, 8,000 young Jews in the former Soviet Union were turned away from Jewish seminar programs designed to promote aliyah. The desire for these programs grows as the money shrinks. The power to reverse that trend is yours. Immigration of Jews to Israel is at the heart of the UJA Federation Campaign . . . at the heart of a sacred Jewish trust to build, strengthen and care for our community at home, in Israel and in 60 countries around the world. Keep that trust. Make your increased gift today.



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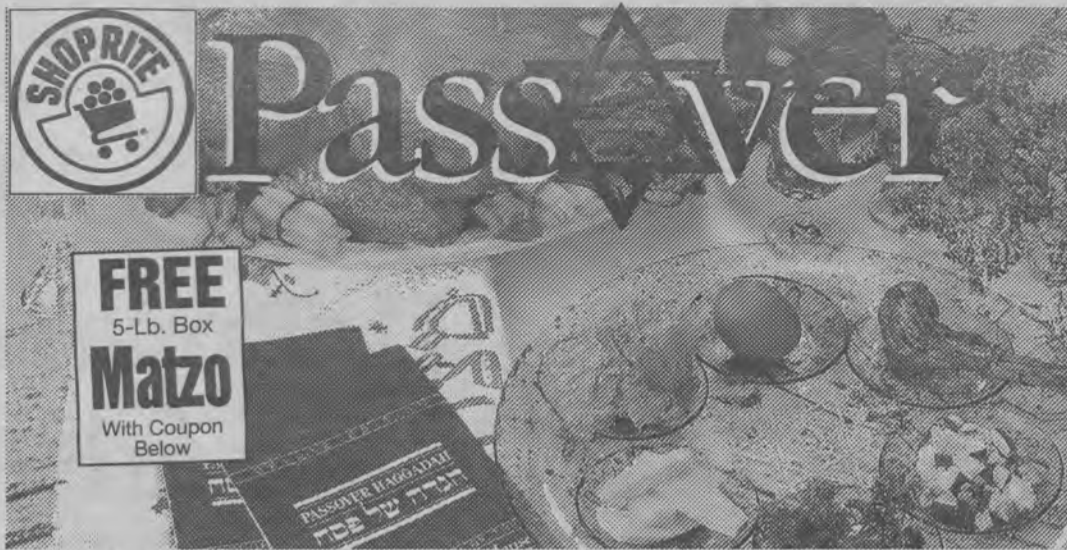
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Photography by Debra Sharshav



MARCH 29 CELEBRATION ISRAEL 50 SCHEDULE

- 2:00 Israel related text study
- 3:00 Official celebration start
- 3:30 Israel policy lecture
(Speaker to be announced)
- 4:00 Teen coffee
- 4:00 Israeli puppet troop
Bim Bam Bom
- 4:30-5:30 Israeli dancing
- 4:30-6:30 Israeli dancing
- 6:30 *Thread of Blue* music group concert
- 7:30 *Atzilut* music group concert
- 8:30 Approximate end



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ISRAEL AT 50



Israel at 50 Celebrating Delaware's Connection to the Holyland

By TONI YOUNG

"Being in Israel, as part of the majority culture, is empowering, comfortable and spiritual," says Rabbi Ellen Bernhardt, head of Albert Einstein Academy. "In Israel, I feel like I'm part of something great and eternal. I feel a connection to God and the land."

Ellen Gordon grew up in Wilmington where she was an active member of Adas Kodesch eagerly attending Hebrew School and studying with Rabbi Leonard Gewirtz. Her Labor Zionist parents sent Ellen to Camp Galil which had a socialist philosophy, treating kids like members of a kibbutz and teaching them that everyone had a responsibility to contribute to the society.

When she was fifteen, Ellen's parents sent her to Israel to an agricultural school called K'far Hayarok, the green village. During the year, Israeli teens studied and

worked at the school which was several miles north of Tel Aviv. They had regular academic high school subjects but they also learned how to farm the land to prepare them for future work on a kibbutz or moshav. Many Israeli youth went home during the summer, and the campus became home to Jewish teens from all over the world. "It was a wonderful summer, full of adventure, touring, Hebrew speaking, Israeli dancing, bonfires, games and excitement," recalls Rabbi Bernhardt. "I thought that someday I would make aliyah."

In addition to the Israeli teens and Jews from all over the world whom she met on campus, Ellen became very close to Chava Smith, An American childhood friend of her mother, and the Smith family, particularly the son Meir, who was one year older than Ellen. The elder Smiths had made aliyah

because they believed so strongly in developing the land. Ellen learned all about Jewish life in Israel from the Smith family, who were "totally secular" but like other "secular" Israelis always lit Shabbat candles and built a Succah. A few years after Ellen's visit, nineteen year old Meir Smith was killed in the War of Attrition. Ellen experienced the all too common, tragic side of Israeli life firsthand. In the midst of her grief, Ellen felt the irony of an American family making aliyah to develop the land and then having their son die defending the land.

"One of my most vivid memories is that of my first visit to Jerusalem," Rabbi Bernhardt explains. As you recall, in 1966 Jordan occupied the Old City of Jerusalem which housed the Kotel, the Dome of the Rock, the marketplace and other familiar places." Ellen's group traveled throughout

New Jerusalem, seeing all the wonderful sights, but not until they climbed up on the top of a hotel in West Jerusalem did they gain an understanding of what was taken from the Jews. From the rooftop of this old hotel, they peered into the narrow alleyways of Old Jerusalem. "I shivered as I looked onto the narrow streets and imagined what life was like thousands of years ago during the time of King David when the entire city of Jerusalem was a Jewish city," Ellen recalls. "I stuck my fingers through a fence and could see that my fingertips were in Old Jerusalem while the rest of me stood in New Jerusalem. I longed for the day that I could touch the ancient stones which were the foundation of the Temple and tread on the cobblestones on which my ancestors walked many thousands of years ago."

During the Six Day War in

1967, filled with excitement and fear, Ellen sat riveted to the television and radio. Together with most Jews in Wilmington, she attended synagogue to pray for the safety and welfare of the Jewish State. "I longed to return to Israel to be able to visit the ancient ruins of my people," she remembers.

Four years later in 1971, Ellen returned to Israel to study for a year at Hebrew University. No longer did she merely peer through a fence into the Old City of Jerusalem. "I was able to walk the cobblestone roads, peer into the ancient alleyways of the Jewish, Christian and Muslim religions, and press my forehead to the tear stained rocks of the Western Wall." The area in front of the wall was totally cleared although the courtyard was not as large as it is today. Moved by the power of the Kotel, Ellen and her roommates would

(Continued on page 20)

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GERMAN-JEWISH RELATIONS

By BONNIE FALCHUK

With 1933 and the Holocaust, the long history of Jews in Germany was presumed by many to have ended. Yet right now, Hans-Heinrich Freiherr von Stackelberg, Deputy Consul General of the German consulate in New York, is able to say that he is glad that "over 70,000 Jews feel at home in Germany today."

At the moment, no Jewish community in the world is growing faster than Germany's.

These were some of the topics discussed on the blustery evening of February 23, when more than 50 people braved the wind to listen to von Stackelberg speak on the subject of the relationship between Jews and Germany.

This event was sponsored by a public-private organization seeking to promote international understanding, and the Jewish Community Relations Council of the JFD. With events like this, both groups are seeking to encourage dialog between American Jews and the German community.

After an introduction by Renate Boer, executive director of the Council, von Stackelberg outlined the history of the Jews in what is present-day Germany, providing a backdrop for the current Jewish renaissance. Well over a thousand years ago, Jewish communities had taken root along the Rhein, living without major restrictions, he said.

Large areas of Germany were not Christianized until the 9th cen-

tury, but by 1096, Crusaders savaged many Jewish communities on their way to saving the Holy Land.

The widespread outbreak of the plague around 1349 also fueled anti semitism as Jews were scapegoated for the pandemic. He noted that the term "Brunnenvergifter" (poisoner of the well), which is still in use today, dates from that time.

By around 1450, when Martin Luther's writings were leading to the schism that would separate the Catholic and Protestant Churches, animosity toward the Jews was one of the areas "in which they were in full agreement."

Speaking of the Enlightenment, or Haskalah, von Stackelberg said that it required of Jews "a painful sacrifice ... assimilation in the vague hopes of being accepted as German patriots." The result became a "one-sided love affair" as German Jews fought and died in several wars.

German Jews rose to prominence in a number of fields. Between 1905 and 1931, eleven German Jews received Nobel prizes. Their achievements helped make German the language used in much of science; today "it is that no longer," as von Stackelberg noted.

"We Germans learn slowly," he said at one point, and this learning is showing results in the strong relationship of postwar Germany to Israel.

He based his assessment of the quality of the relationship on the exchanges and changes occurring

in both countries. Youth and student exchange programs are flourishing; the Histadrut has a partnership with German unions; and scientific and academic exchanges between the two countries are ongoing. So many German cities seek partnerships with Israeli cities that there aren't enough to go around. "Jerusalem has a sort of polygamy - it has partnerships with many German cities," he joked.

After having served in the German Embassy in Tel Aviv from 1987 to 1990, he says that the relationship between Israel and Germany is second in importance only to Israel's ties to the United States.

Yet while that bond is thriving, and the increase in the number of Jews in Germany is encouraging, the relationship between Germans and American Jews is in need of development. von Stackelberg sees common ground in what he calls "the community of common values of the West," a community he feels is "very precious, very fragile." Citing the ethnocentric conflicts emerging since the breakdown of the former Soviet Union, he says that Americans and Germans - of all faiths - "are sitting in the same boat."

Perhaps the nascent Jewish community in Germany will serve as a rallying point for cooperation.

In responding to the questions and comments that followed his talk, von Stackelberg provided nuanced answers where he could

(for example, in discussing German resistance to Nazism, he called it "a source of moral strength," but emphasized that not every German who fought Hitler did so on behalf of democracy or the Jews), and avoided giving sound-bite responses to questions that defy easy answers.

"It was a good start," Renee

Schatz of Hillel said of the evening. Hillel is sponsoring the Bridges of Understanding program in Germany, Israel, and the United States.

Calling the evening "very successful," Toni Young of JCRC added that it was the first collaborative effort of that group with the International Council of Delaware.

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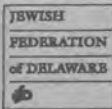
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PANIM EL PANIM
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When Hearts Come Together

Intergenerational Program

D'or L' D'or - generation to generation is a familiar phase in the Jewish Community. The concept of continuity, of handing down history, traditions, beliefs, wisdom, stories, and respect from our old to our young, is one we hold as vital to our survival. Margaret Mead wrote in 1970, "The continuity of all cultures depends on the living presence of at least three generations." Demographic changes studies over the last three decades have shown a movement away from three generation nuclear families. Carol Seefeldt, Professor of Education at University of Maryland wrote in 1989, "The natural ways the old and young used to interact, share with and care for one another are disappearing in our society. New ways are being found to provide the living presence of three generations for today's children.

One method of restoring the caring connection between old and young is through the development of intergenerational programs. The goal is to recreate the once natural interactions between the genera-

tions and foster positive attitudes between the young and the old. Enter Mollie Epstein, Social Worker at Kutz home. It has been her goal since 1995 to foster that bond, and to that end she has lovingly grown a program between Albert Einstein Academy and the Kutz Home. The Intergenerational Program includes reciprocal visits and programs formulated to provide varied shared experiences for the group. Each child is paired as a buddy with a resident.

The latest program was Purim. The AEA students appeared in full costume and regaled the residents with Purim songs and shalach monos packages.

But so much more happened. The residents became alive as the children filled the room. The children took on extra sparkle as they asked questions of their buddy. And the residents were seen wiping their eyes as the children bent to hug them. The children left feeling that a part of their hearts had grown. Perhaps the three generations presence still has a chance in this age of technology.

Jewish Family Service Shabbat

"Jewish Family Service Shabbat" will be celebrated in synagogues and temples across North America this year on April 3rd, the special Sabbath (*Shabbat HaGadol*) that falls just before Passover. In Delaware, the service will be held at Beth Shalom at 8:00 p.m. the oneg will be sponsored by JFS.

Board members and professional staff, as well as rabbis and can-

tors, will participate. The community is encouraged to share this mitzoah. Appropriate psalms will be recited. Observances will also include a detailed description of the programs and goals of the Jewish human services agency.

Larry Drexler, President of Jewish Family Service of Delaware will present a sermon on the Jewishness of the human service

enterprise and the special relevance of the week's Torah portion (*Tzav*).

JFS Shabbat is sponsored by the Association of Jewish Family and Children's Agencies, the umbrella

organization of over 145 family and specialized human service agencies located throughout the U.S. and Canada.

Judaism is the Focus at Camp JCC

The value of a committee is rarely recognized, but for Camp JCC the work of the Camp Committee is evident in the program. This is especially true when it comes to Judaics. Until a few years ago, the Judaics Specialist at Camp JCC was responsible for teaching all aspects of Judaism. Ideally, they were well-versed in the Jewish faith and traditions and had first hand experience in Israel. A few years ago, the position changed when Camp JCC started participating in the Shaliach program, employing an Israeli ambassador each camp season. The role of the Judaics Specialist was given to the Sheliach. The result was a strong Israeli Culture program, however, the Judaic content lagged. To remedy this situation, Camp JCC will employ a Shaliach and a Judaics Specialist this sum-

mer, so that campers will benefit from a consistent Israeli presence and from a full-time Judaics program. In the past Camp Schlichtot participants have been dynamic young adults, just out of the Israeli Army, looking for an experience abroad. They have come to camp passionate about their homeland and enthusiastic about being with the campers. They have been wonderful "ambassadors" for Israel.

The Judaics Specialist for the upcoming camp season will be Lauren Rose, a long-time employee of the JCC. She served as the Music Specialist at camp several years ago, and has been an active participant in the Jewish community, teaching Hebrew School as well as working for the JCC Children's Center. She brings a wealth of Judaic knowledge and experience to camp, in addition to having a

magic touch with children of all ages.

The Camp Committee has been very hands-on, not only in hiring staff, but in developing the program. A program sub-committee, chaired by Becky Rosen, is busy developing a comprehensive calendar of events to coordinate the themes of camp with the Judaic and the Israeli Culture programs.

This calendar will be included in the Camp Parent's Manual along with a description of the themes for the summer and how they relate to the program.

For Camp JCC, the Camp Committee has been instrumental in improving the program. For additional information on Camp JCC or to receive a brochure, please call the JCC at (302) 478-5660.

Where \$'s Go

Eighty percent of all Jews in the former Soviet Union have had the benefit of programs sponsored by the Jewish Agency for Israel (JAFI). This year, JAFI will reach out to more than 150,000 Jews in the region with aliyah-preparation programs, Hebrew-language ulpan, summer camps, student activities and preparation for educational and vocational programs in Israel.

JAFI is the operating agent of the United Israel Appeal, which allocates campaign dollars raised by the UJA Federation for JAFI's

programs in Israel. Your contributions help JAFI continue on behalf of Jews throughout the former Soviet Union.

Israel at 50

(Continued from page 18)

often walk there on Fridays after classes.

Rabbi Bernhardt has traveled to Israel with her family many times since 1966. "Now we can walk through the gates into the Old City, we can pray together at the Kotel, participate in the excavation projects, and meander through the tunnels under the Ancient City. How vividly those first memories of Jerusalem contrast with our current experiences!"

Believing strongly that an experience in Israel is an essential component of everyone's Judaism, Rabbi Bernhardt encourages all children, teens, and adults to plan a trip to Israel. "L Shana Habah B'Yirushayim - Next Year in Jerusalem."

During Israel's fiftieth anniversary year, the JHSD is collecting material about Delawareans in Eretz Yisrael. Please send papers and pictures about your connection, whether it is brand new or pre statehood, to the JHSD at 505 Market Street Mall, Wilmington 19801 or call the JHSD at 655-6232 for additional information. Selected stories will be published in this column throughout 1998.

Honorable Roxana Cannon Arsht and Toni Young To Be Honored

In 1986, the Honorable Roxana C. Arsht was inducted into the Hall of Fame of Delaware Women.



Toni Young is the first woman elected to serve as President of the Jewish Federation of Delaware, a position she held from 1993-1996, and has continued on the Board of Directors since 1989.

The Delaware Region, National Conference of Christians and Jews, Inc. will pay tribute to The Honorable Roxana Cannon Arsht and Toni Young at the 1998 Annual Award Dinner to be held on Monday, April 20, 1998 at the Hotel DuPont. Dinner begins with a reception honoring Roxana Arsht and Toni Young from 5:00 until 6:00 p.m. in the lobby of the Wilmington Trust Center, 11th and Market Streets. Dinner starts at 6:30 p.m. at the Hotel DuPont. Individual tickets cost \$150. Please call 655-0039.

Feminism

(Continued from page 12)

ties for women will uplift and strengthen the life and vitality of the entire Jewish community. They see their mission as no less than a partnership with God in *Tikkun Olam*, repairing a fractured world.

At the conference, we were given the opportunity to become founding members of the Jewish Orthodox Feminist Alliance. It took me no more than a New York minute to sign up. It is my hope

that, together, we will meet the challenge of Rav Kook: to revere the old and sanctify the new.

Fourth, reclaiming the mother's name. As is often the case when old sources are considered, women appear more often than one would suppose. Thus, there are women's names, and sometimes descriptions, in dedications of texts, (one to "mother of the synagogue"), in prayers, in amulets, on Torah finials, in one instance, on a tefillin

case, on Torah shields, on tombstones, in ketubbot, in the ceremony for redemption of the first born son, the synagogue in Hong Kong is Ohel Lah; the synagogue in Shanghai is Ohel Rivka. Therefore, the mother's name can perhaps reappear in some of our own documents and ceremonies. Yedidyo, a synagogue in Jerusalem, is deciding whether to include the mother's name when a man is called to the Torah.

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BUBBE'S GIFTS

MATZAH TOFFEE

Recipe By Beth Moskow-Schnoll

Ingredients:

matzah
1 12-oz. bag chocolate chips
1/2 lb. butter
3/4 cup sugar
chopped nuts
salt

Preheat oven to 350°. Line cookie sheet with aluminum foil. Break matzah into cracker-size pieces and line cookie sheet with broken matzah. Sprinkle with salt (optional). Meanwhile, melt butter and sugar together and pour over matzah. Bake for 10 minutes or until golden brown. Remove from oven, pour chocolate chips over. When chocolate is soft, spread it over the matzah, then sprinkle with nuts. Let cool, then break into pieces.

ROSE PETAL JELLY

Makes approximately eight 6-ounce jars

3 dozen fresh roses (2 quarts fresh petals, loosely packed)
1 quart boiling water
4 cups sugar
3 tablespoons lemon juice

1. Remove the petals from the roses and place in a large bowl. Add boiling water, cover and steep for 20 minutes or until all color is out of the petals.

2. Strain the liquid into a shallow wide pan. Add the sugar and lemon juice.

3. Cook over medium heat, stirring constantly, until the sugar is dissolved and the mixture comes to a full rolling boil. Maintain the full rolling boil until mixture gives a jelly test (two drops form on the side of a metal spoon, then flow together). Skim.

4. Pour into hot sterile jars and cover with melted paraffin.

(New York Times Cookbook)

(Optional):

Craig Claiborne's "An Herb and Spice Cook Book" also offers this slightly more colorful recipe for "Ann Seranne's Rose Petal Jam."

1 pound petals from fresh red roses

3 cups sugar
1/2 cup water

1. Rinse the petals gently and dry them.

2. Dissolve the sugar in the water and stir into the petals. Place the petals and sugar in a shallow pan, cover with a sheet of glass and place under the clear sun for eight hours.

3. Place in a kettle. Bring the mixture to a boil and simmer 20 minutes, stirring constantly. Pour into jars and seal. (Yields one and one-half to two pints.)

And from Shalom on the Range:

SHALOM ON THE RANGE'S PASSOVER MEATLESS TZIMMES (PAREVE)

2 pounds sweet potatoes
1 pound carrots, peeled and cut into 3/4 inch slices

1/2 cup pareve margarine
1/4 cup firmly packed brown sugar

1/4 cup honey
1/2 teaspoon cinnamon
1/4 teaspoon nutmeg
1/2 cup orange juice
1 cup pitted prunes

Bake potatoes until tender. Peel and dice into 3/4 inch cubes. Place carrots in a saucepan, cover with water, and boil until tender. Drain. Combine margarine, brown sugar, honey, cinnamon, nutmeg and orange juice in a large saucepan. Bring to a boil and add the sweet potatoes, carrots and prunes. Reduce heat and simmer until thick, 15 to 30 minutes.

8 servings. Note: Do not freeze. Recipe can be prepared two days in advance and reheated before serving.

SHALOM ON THE RANGE'S MATZO LASAGNA (MEAT)

Basic Bolognese Sauce

1/2 cup pareve margarine
2 tablespoons olive oil
1 medium onion, finely chopped
1 carrot, finely chopped
1 stalk celery, finely chopped
1 1/2 lbs. ground beef

salt and pepper to taste
1 cup dry wine (Kosher for Passover)

1 (28 ounce) can Italian-style tomatoes, crushed
Lasagna

1/4 cup plus 1 tablespoon virgin olive oil

1 tablespoon garlic
6 cups loosely packed spinach
4 to 5 matzos
2 tablespoons fresh basil, divided

For the sauce, melt margarine with olive oil in a large saucepan. Add onion, carrot and celery and sauté over medium heat until lightly browned. Add meat. Cook and stir until meat is no longer pink. Season to taste with salt and pepper. Increase heat and stir in wine. Cook until wine has evaporated. Add tomatoes, cover and reduce heat. Simmer until sauce becomes medium thick, stirring occasionally, about 1 to 1 1/2 hours.

For the lasagna, heat 1/4 cup olive oil in skillet over medium heat. Sauté garlic and spinach about 4 minutes. Spread bottom of a 7x11-inch casserole with remaining olive oil. Line dish with one layer of matzo. Top with a third of spinach mixture, a third of sauce and 1 tablespoon basil. Repeat layers twice, ending with a layer of sauce. Bake in preheated 375° oven until top is bubbly, about 35 minutes. 6 servings.

Let me add a couple of notes from the South, however, or at least from the Southern Tropics. One recipe which features mango salsa includes a footnote that asserts, "If fresh mango is not available, mango in a jar works well." Sorry, cowgirl. That's the grocery-availability issue working in the other direction. Take it from someone with a mango tree in her backyard, the jarred stuff may work, but "well," nah. Substitute a papaya. Or a peach. Or wait till July.

The other Southernism I hoped to offer responds to a wistful passage remembering a beloved grandmother's rose jelly and noting, "I don't know of anyone who makes jelly out of roses today." Well, I checked all my old-fashioned cookbooks and all my Southern cookbooks, just because I wanted to respond with a helpful regional recipe. No luck. Ever tenacious, I found Rose Petal jelly, at last, in the pages of the decidedly un-regional, emphatically modern, "New York Times Cookbook."

SEPHARDIC HAROSET

By Susan R. Friedland

1 cup pitted dates (about 1/2 pound)

1/2 cup raisins
1 apple
1/2 cup walnut pieces
1 teaspoon grated fresh ginger
1/4 cup sweet wine

Combine all the ingredients except the wine in a wooden bowl and chop finely with a mezzaluna. Stir in the wine to make a coarse paste.

Alternatively, put all the ingredients in a food processor and pulse a few times.

Makes 2 cups

VEGETABLE TZIMMES

By Magda Sarawesky

2 pounds cooked carrots
2 pound canned sweet potatoes or yams

1 pound diced cooked white potatoes

1 cup chopped prunes
1 cup chopped dried apricot
1/2 cup raisin
1 pound can of pineapple chunks

3/4 cup brown sugar
1/2 teaspoon cinnamon
1/4 teaspoon nutmeg
2 teaspoons grated lemon peel
juice of 1/2 lemon
marshmallows (optional)

1. Preheat the oven to 350°.
2. Combine all of the above with juice of the pineapple. Turn into a baking dish.

3. Bake for 30 minutes. Marshmallows may be added during the last 10 minutes of baking.

Feeds 10 and above.

PINEAPPLE SOUFFLÉ

(Kosher for Passover and pareve)

By Sharon Sternberg

1 1/2 cups sugar
4 cups farfel
2 cups crushed pineapple with juice (20 oz. each)

6 large eggs
2 sticks melted margarine

Pour hot water over farfel and squeeze excess. Beat eggs in separate bowl. In another bowl mix farfel, sugar and melted margarine. Add eggs. Mix and then add pineapple with juice and stir. Grease 13x9" pan. Pour into pan. Bake at 350° for 40 minutes or until top is golden. Cut into squares.

PASSOVER SPINACH BLINTZES

Batter:

2/3 cup cake meal up to 1/2 teaspoon salt
1 2/3 cup water
3 eggs beaten

Filling:

1 lb. spinach or 1 pkg. frozen chopped spinach
1/2 lb. chopped mushrooms
1 medium onion, chopped
2 1/2 Tablespoons margarine, divided

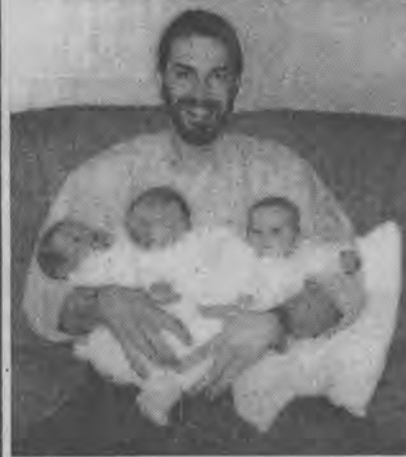
Combine cake meal and salt in a medium bowl. In a separate bowl, mix water and eggs. Slowly beat eggs into cake meal.

Allow bubbles to settle.

Using a seasoned, non-stick frying pan, and heat. Pour about 3 Tablespoons into pan and swirl pan so batter forms a pancake. Cook until edges turn brown. Knock from pan onto waxed paper. Repeat until all batter is used.

For filling, boil spinach, if fresh, until tender - drain and chop; if using frozen, defrost and squeeze dry. Sauté onions and mushrooms in 1/2 Tablespoon margarine over medium-low heat. Mix in spinach. Season to taste. Place a heaping tablespoon of spinach mixture on top 1/3 of uncooked side of pancake. Fold up envelope style. Makes 12.

Anyone for quadruplets?



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ARTS & ENTERTAINMENT

One Woman's View

By Paula Shulak

Anyone who knows Phyllis Levitt, a member of the Dover Jewish community for many years, is well aware of her talents and contributions. But too few in our state, including me until recently, have a full understanding of one of her latest accomplishments. I refer to the Dover Art League's major undertaking, spearheaded and lovingly directed by Phyllis, called A COLLAGE OF CULTURES, Many Visions, One Community.

Now in its third year, this unique traveling exhibit marries Phyllis' love of art with her love of diversity and pluralism and allows her to devote her retirement years to a project which not only acts as an outreach arm of the Dover Art League (DAL) but also brings together many different cultures in Delaware. It is almost too difficult to describe to you the breadth and scope of this incredible project. Phyllis was originally inspired when as Chair of the Delaware Humanities Forum she attended a conference and heard scholar David Wishnant speak about the politics of culture. His words urging a redefinition of the nature of culture into "everything people do and not just art" inspired her to approach the League and propose that DAL grow from a club existing mostly for the advancement of its members, to a force in Delaware contributing not only to the redevelopment of downtown Dover but also to the understanding and intercultural communication of all citizens of the state. How did this wonder woman accomplish such a feat?

At first the thought was that DAL would simply bring in outside exhibits which would represent varying ethnic groups. But at its first symposium the suggestion was made that it would be far better to bring in members of Delaware's own ethnic communities to be part of the club, an outreach effort which could only help both DAL and the state's artists of all backgrounds. Thus the search began! COLLAGE I was devoted to the artistic creations of migrant and seasonal workers, of whom there are many in Southern Delaware and was shown in 1995-96. COLLAGE II concentrated on artists of Native American descent and was shown in 1996-97. In 1997-98, COLLAGE III featuring works by Delawareans of Asian/Pacific origin is traveling around the state. And next year, in the 1998-99 COLLAGE IV, the emphasis will be on "new" European artists living in our state. Merely listing the titles of these four exhibits as I just did is very misleading because it in no way communicates the multitude of tasks which are part of this project nor does it adequately indicate the countless hours of painstaking effort which are entailed.

First and foremost, of course is the need to find artists who can be included. Phyllis explained in an interview that for the first Collage she took two years "visiting potato farms, chicken houses, churches,

community centers and the like, dealing with language problems since most of the potential artists did not speak English and convincing often indigent, frightened people that I was there to help them." She also had to find money for supplies and the exhibit venues. Each year as the project succeeds it gets a little easier, but the initial one was difficult. "I felt as though I were half artistic director and half social worker. I even wound up obtaining political asylum for one artist!"

Once the artists have been identified, Phyllis works with a curator and two project directors to actually choose works of art to display, to find exhibit space and to prepare a magnificent catalog which contains not simply information about the artists but historical background about the culture they represent, their history in Delaware and essays by some of the artists explaining their philosophy and life views. Simply reading a catalog is an awe inspiring, educational experience! In addition, the total project includes one or more public programs which may range from symposiums to concerts to hands on workshops. Teacher Inservice programs are also part of the plan-

ning. The exhibit travels around the state for a full year, is presented at the Rehoboth Art League, Dover Art League, Bellevue State Park and, at the present time, Collage III is at the Wilmington Library, where it will remain for the month of March.

I urge you to stop by the library and take a few minutes, as I recently did, to enjoy this very special slice of Delaware ethnicity. There is something for everyone displayed, from watercolors to Raku pottery to steel sculpture to photography to stitchery to raw silk hangings to fabric painted shirts to oils to paper cuttings. No format is unacceptable. The eclectic mix of media and style is fascinating to behold. The exhibit at the Wilmington Library is almost haphazardly hung in a topsy-turvy manner, one painting leaning against a pillar, another a little askew as it hangs from a railing up in the stacks. It was refreshing to feel that here was a very comfortable presentation which did not intimidate the viewer by its formality. Pottery was placed on windowsills and other pieces fit in just about wherever a spot could be found, almost, one might conjecture, like the artists who made

them - Asians who are trying to fit into the patterns of a foreign society yet retaining their own distinctive individuality and culture. My favorite artist in the show was Insook Choi, whose striking use of line and color produced bold, modern designs yet retained the flavor of her heritage. There was even a watercolor of Mount Rushmore with Asian lettering down the side (I am not sure what language). What a wonderful juxtaposition! One piece entitled Moonlight on the Huang River was so exquisitely done that I would have sworn it was a photograph until I stepped closer and realized it was oil on canvas.

The future of the COLLAGE OF CULTURES project lies in the plans now being made for next year's exhibit by European artists. Phyllis is especially hopeful that there may be some members of the Russian Jewish community who have recently come to live in Delaware and who would be willing to share their works of art with all of us. She emphasizes that she is looking for amateur artists who simply love their work and wish to express themselves for their own pleasure in any medium at all. Phyllis wears a pin which states

"The Arts Builds Communities" and she believes that "encounters with the various and disparate artists involved with this project have helped me to understand what that slogan means ... DAL is a cultural institution that invites difference, a place where diverse visions, the work of many hands

can be seen and appreciated." The last year of COLLAGE will be devoted to a retrospective of sorts wherein Phyllis will look for new works from the artists represented in COLLAGE I through IV; this will give everyone an opportunity to see what the long term effects of the project (if any) have been.

It is impossible in one short article to fully express the broad scope of the total COLLAGE OF CULTURES project which Phyllis Levitt has conceptualized and brought to our state. You have 2 1/2 years left to enjoy its excellence. Don't let the opportunity go by! As Phyllis so beautifully put it, "I see myself as a supporter of the arts, the humanities and civil liberties - and all of these values, goals and perspectives are incorporated into the COLLAGE project." It behooves all of us as Jews and Delawareans to support her in her efforts.

Atzilut

By STEVE COHEN

The inspirational force of Jewish music that made Debbie Friedman and Doug Kotler such hits when they appeared here will again be present when the internationally-acclaimed group Atzilut headlines Delaware's Israel 50 celebration on March 29.

Founded and led by Hazzan Jack Kessler, Atzilut is a 10-member vocal and instrumental ensemble that performs music of traditional Hebrew prayers as well as mystical, ecstatic poetry and the *Kabbala*.

Like the State of Israel itself, Atzilut is a mixing of cultures, a common home for influences of differing continents and customs. Middle Eastern, Russian, European, Balkan and Mediterranean Jews live side by side in Israel, while the music of all those lands is in the repertoire of Atzilut. Just as Israel provides a nesting place for an ingathering of many types of Jews, so does Atzilut provide a sounding board for many strands of Jewish music and poetry.

Atzilut has appeared in concert at the United Nations in New York, in Berlin and all across the United States. Its CD recording, *The Fourth World: Planetary Jewish Music*, was praised as a match for any world music album. A second recording, *Souls on Fire*, has just been released. The group has a unique sound because of its instruments: flute, oboe, English horn and violin as well as the exotic oud, dumbek, djembe and tabla. The oud is an Arab ancestor of the lute, the djembe is a North African percussion instrument and the tabla is



Atzilut

from India.

Kessler is a graduate of the Jewish Theological Seminary and has a degree in music composition from Brandeis. For twenty years he served as cantor at conservative synagogues in Boston and Philadelphia. At those houses of worship, Sabbath prayer could not include musical instruments; the cantor had to sing a *cappella*. Often when he was leading a service, Kessler would imagine the background harmonies that could be supplied by instruments - if only they were permissible. He founded Atzilut in 1991 to perform the music that he had been hearing in his head.

The name of the group is taken from the mystical name of the fourth world of Jewish existence. Kabbalists speak of a cosmic map that shows four realms: reality, emotional, intellectual and pure

spirit, called *atzilut*. Its debut performances took place at a *kallah* for P'nai Or, a retreat sponsored by the Alliance for Jewish Renewal. Audience reaction was exuberant.

"Our music is like a human hand," Kessler explained to this writer. "The center is Middle Eastern and the fingers represent Russia, the Balkans, Yemen, Asia and the Western world." Atzilut's instruments are in keeping with Middle Eastern tradition in that they are not chorded, like a keyboard. Instead, each instrument provides one tone at a time and each of these tones is interwoven with the other players.

While Atzilut is a highly-rehearsed, polished professional ensemble, its appearances are much more than music performance. They are spiritual events, along the lines of Debbie Friedman and Doug Kotler concerts which

pleased so many Delawareans.

Atzilut's newest album, *Souls on Fire*, differs from its earlier CD in that it focuses on mystical, Kabbalistic poetry. Its original recording, introducing the group to the public, included some mystical texts, but also some from the *sidur*, one song from the Passover seder, wedding dance music, two sephardic Ladino songs, and even a little klezmer. But now that the group is better-known, it is presenting a distinctive, more focused program.

Highlights of *Souls on Fire* - songs to look forward to when Atzilut plays here on March 29 - include "Malka Kadisha," which describes the marriage of The Holy One with the Sabbath. This dramatizes the traditional view of the Sabbath as a bride.

Another standout is "Halleluyah," notable for an exotic 17/8 rhythmic pattern that follows the text of Psalms 19 and 150 (about restoring the soul and making wise the simple.) The music is a combination of Balkan and Middle Eastern, chosen because those styles also use the same 17/8 rhythm.

"Im Nin'alu" is based on the vision of Ezekiel, with words by the 16th-century ecstatic poet Shalom Shabazzi: "The gates of the wealthy may be locked, but the gates to the upper worlds are always open." The music is Yemenite.

My favorite of all is "Gan Na'ul," with romantic words adapted from Solomon's Song of Songs and with rich, colorful music that includes the didgeridoo as a guest instrument, and mezzo Rinat Shaham as guest singer.

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BRIEFS

NATIONAL • INTERNATIONAL

B'nai B'rith Protests

WASHINGTON, D.C. — The United Nations Environmental Program (UNEP) annual report is "profoundly flawed" according to B'nai B'rith. The 264-page *Global Environment Outlook* omits any mention of Israel.

In a letter of UNEP Director-General Klaus Topfer, B'nai B'rith International President Tommy P. Baer noted that the U.N. agency omitted Israel — a member-state of the United Nations — which has made substantial contributions to improving the environment. "This type of omission happens far too frequently at the United Nations, which only reinforces the impression that the U.N. is biased against Israel," said Baer. "It's another typical U.N. blunder."

"This latest omission — the failure to mention Israel — comes on the eve of Israel's 50th year of independence. Ironically it was the United Nations which voted 51 years to support the creation of the modern State of Israel," said Baer.

Issued last fall, the document details major environmental concerns such as water resources, health issues and deforestation from regional perspectives. "The non-existent country of Palestine is included in the Western Asian section — Israel is not listed anywhere in the report. To include 'Palestine' is a biased attempt to pre-determine the outcome of ongoing Arab-Israeli negotiations," said Baer.

"With the severe water shortages in the Middle East, the United Nations missed an important opportunity to focus on the problems of the entire region," Baer said. He added that it is especially so given Israel's advances in water use and conservation.

B'nai B'rith, with members in 56 countries, has been affiliated with the U.N. since 1945 and is the only Jewish organization which employs a full-time professional to monitor the world body.

Young Boy Makes Big Donation to Holocaust Museum

By PETER EPHROSS

NEW YORK (JTA) — A 9-year-old boy from Illinois has become the youngest "major donor" to the United States Holocaust Memorial Museum.

Daniel Obeler donated the money he won in an international art contest for children to the museum.

Obeler won one of the first prizes in the Northwest Airlines-sponsored contest for his artwork titled "The Windy City," which depicts Chicago's landscape.

The airline donated \$5,000 in the name of each winner to his or her favorite charity — and Obeler selected the Holocaust museum in Washington.

"I wanted to give my award to a good cause that dealt with humanitarian issues and the Jewish people. The Holocaust museum does both," he said.

He presented the money to the museum Monday, just before taking a private tour of the exhibits with a guide who was just a few years older than Obeler is now when she was deported to a concentration camp in 1944.

Obeler is helping "touch young people throughout the United States, only a few of whom share his intuitive understanding of the importance of our mission and message," said the museum's director of development, Marc Breslaw.

Nine Year Old ORT Prodigy to Study at Technion

When Vladimir Kalnizky, a student at the ORT high school in Migdal Haemek, Israel, takes his seat at the Technion next year, he will be the youngest student in the university's history. Now nine years old, Vladimir is completing his studies for matriculation at ORT Migdal Haemek with high school seniors twice his age.

Vladimir was born in Kiev, Ukraine, and was diagnosed as a prodigy at an early age. He excels in mathematics, computers and chemistry, and plans to continue his studies at the Technion's faculty of exact sciences.

Women's American ORT supports vocational and technical training for Jews around the world, including Israel, the United States, South America, France, India, and the former Soviet Union. With chapters across the United States, it is the largest affiliate and number source of financial support for the World ORT Union. Some 262,000 students are enrolled in 800 ORT schools and projects, including comprehensive and vocational high schools, colleges, apprenticeships and teacher-training institutes. With programs in more than 60 countries, ORT is the largest non-government network of vocational education and technical training centers in the world.

CAMERA Charges Reckless Anti-Israel Bias at CNN

BOSTON — Terming CNN "recklessly biased and inaccurate" in its coverage of Israel, the media-watch group CAMERA recently denounced what it called a "virtual anti-Israel crusade" by the global television network. In the wake of a February 9 broadcast accusing Israel of using the Iraq crisis as cover to confiscate Palestinian land, CAMERA deplored a "pattern of reporting that flouts the basics of decent journalism."

Executive Director Andrea Levin charged that CNN regularly levels allegations against Israel without regard for their accuracy. "It's a serious matter to say Israel is confiscating land and not compensating owners. Both charges are false. Israel does not 'confiscate' property and does compensate landowners, Arabs and Jews alike, when the state takes land by eminent domain. The question is why does CNN accept as credible any accusation uttered by the Palestinians, while impugning Israel out of hand, however specious the charge?" Levin asked.

Calling for "a house-cleaning at CNN's Jerusalem Bureau and a revamping of the network's reporting practices," CAMERA cited a long record of error-ridden and partisan coverage by the Atlanta network. The organization had also lodged protests with network officials as recently as January over statements by Jerusalem Bureau Chief Walter Rodgers. Reporting on a speech by Israeli Prime Minister Benjamin Netanyahu at Washington's National Press Club,

the CNN correspondent said the leader's remarks were "a very slick effort by the arch practitioner of propaganda to reingratiate himself with the American public."

Rodgers appeared incensed at Netanyahu's recounting of Palestinian violations of the Oslo peace agreements. CAMERA noted that a search of CNN transcripts revealed no instance in which Rodgers used similarly derogatory language about other heads of state. On the contrary, noted Levin, the Middle East's most unsavory dictatorships are described respectfully.

"Yasir Arafat recently delivered a speech in Iran filled with venomous and false charges against Israel. He attacked Israel for plotting to replace the Al Aqsa Mosque in Jerusalem with a Jewish Temple, an incendiary libel designed to inflame the Arab and Islamic world against Israel. But CNN didn't call Arafat a propagandist," said Levin. "Arafat regularly delivers diatribes in Arabic calling for holy war against Israel and extolling suicide bombers, then talks peace when speaking English to Western audiences — but CNN doesn't call this slick propaganda."

Levin added that in the same January broadcast Rodgers read a Palestinian document containing what he called "serious" charges alleging Israeli violations of Oslo. Again, the CNN reporter repeated Arab assertions as fact, making no attempt to corroborate them. He charged, for instance, that Netanyahu had "turned at least half

a dozen Jews out of jail ... people who were guilty of killing Palestinians." The claim is inaccurate. Israel's President, Ezer Weizman, not Netanyahu, pardoned two Israelis who were juveniles when they committed their crimes and who had served four years of a ten-year term. Four other prisoners had their sentences reduced but had many years yet to serve. "This kind of derelict reporting is pervasive," said Levin.

In contrast to CNN's continual echoing of Palestinian accusations against Israel, Rodgers ignores entirely or dismisses out of hand Israel's enumeration of Palestinian breaches of Oslo. Thus when Israel recently restated its insistence that the PA comply with its obligation to rescind the PLO charter calling for Israel's destruction, Rodgers' reports disparaged the Israeli government's contention and insisted the charter had been satisfactorily revised.

CAMERA said CNN distortions crop up on virtually a daily basis and have been a longstanding problem. Levin cited a report from June 1997 that alleged Israeli policies in Jerusalem have caused a "dwindling" of the Arab population in the city. The facts are precisely the opposite — the city's Arab population has burgeoned, growing at a faster rate than the Jewish population. Indeed, Palestinian officials themselves cite numbers higher than Israeli figures. Nevertheless, despite their having broadcast the bogus charge maligning Israel, net-

(Continued on page 25)

Eye Exams Change the Lives of Elderly Jews in Romania

By MERRI UKRAINCIIK

What do the Romanian Minister of War, the President of the Romanian Senate and tens of Romanian Holocaust survivors have in common? They have all had their eyes examined by two volunteer ophthalmologists from Israel as part of an international eye-care project supported by the American Jewish Joint Distribution Committee (JDC).

Israeli ophthalmologists Dr. Claudette Keroub and Dr. Sylvian Zelinger recently traveled to Romania as part of the ongoing partnership of Project Vision, an Atlanta-based volunteer organization, the JDC and the Federation of Jewish Communities in Romania known as FEDROM.

Vision-impaired Jewish elderly in Romania are often homebound and lonely. Most are completely dependent upon JDC and FEDROM to meet their welfare needs — particularly today as the nation faces difficult economic times. Across the country, medical

care in general has not been modernized. And even the Jewish Community, which provides free medical treatment at 22 JDC-supported clinics throughout the country, did not offer ophthalmological care until the Project Vision, JDC and FEDROM partnership began in 1995.

Today, the state-of-the-art laser equipment housed in the Jewish Community's clinic in Bucharest is only the second in the entire country. By restoring the vision of hundreds of elderly Jews, the project has literally opened their eyes to a whole new world.

To date, over 1,000 Romanian elderly have been examined by volunteer ophthalmologists from Project Vision. Ninety-five percent of those who required more invasive procedures have had their vision stabilized or restored. But Dr. Stephen Kutner, the force behind Project Vision, says that numbers alone do not demonstrate the project's greatest success.

"The magic of the partnership is that patients who feel they have

almost no chance of being helped are suddenly hopeful, simply because our doctors have shown up," said Dr. Kutner. "An eye exam changes their lives."

The project also brings great esteem to the local Jewish Community, sometimes in unexpected ways. In Bucharest, Keroub and Zelinger met with Dr. Nicolae Cajal, President of FEDROM, who introduced them to their first patients, the Minister of War and the President of the Senate. Surprised by the honor, the doctors examined them and their families in a good-will gesture on behalf of FEDROM.

According to Dr. Zvi Feine, JDC Country Director for Romania, the recent visit by Drs. Keroub and Zelinger fulfilled two long-range goals of the Project Vision, JDC and FEDROM initiative. Since past volunteers have all been from the United States, the partners have been eager to increase participa-

(Continued on page 25)

NATIONAL • INTERNATIONAL

Restoration of Historic Synagogue in Shanghai

Shanghai is preparing to restore the historic Ohel Rachel synagogue located in the city center. Currently occupied by the Board of Education for Shanghai, the synagogue will be declared a historic landmark and will be vacated in the coming months. As a landmark, the Ohel Rachel Synagogue is under city protection and cannot be demolished.

Mayor of Shanghai Mr. Xu Kuangdi told the delegation of U.S. religious leaders now in China that the synagogue's restoration is part of this year's City plan. A visit to the Ohel Rachel Synagogue, founded in 1921 as a Sephardi synagogue, was one highlight of a recent trip to Shanghai by the three U.S. religious leaders during their mission to China.

The three U.S. religious leaders appointed by President Bill Clinton are: Rabbi Arthur Schneier, President, Appeal of Conscience Foundation and spiritual leader of Park East Synagogue in New York; Most Reverend Theodore McCarrick, Archbishop of Newark, NJ; and Reverend Don Argue, President, National Association of Evangelicals.

The three visited the synagogue with U.S. Consul General Richard Burghardt. During their three week visit to China, the U.S. religious leaders met with President Jiang Zemin, top government officials and co-religionists, and visited temples, churches, and mosques throughout China.

Despite a construction boom, under Mayor Xu's administration Shanghai is working to preserve historic sites including houses of worship, along with building a new Protestant seminary and Buddhist temple in the outskirts of Pudong commercial centre of Shanghai.

"You will go down in history as a protector of religious sites," said Rabbi Schneier in a meeting with Mayor Xu.

Shanghai's role as a center of refuge dates back to the beginning of this century, when a group of Russian and Eastern European Jews arrived to escape persecution in their home countries. Shanghai became a major center for Jewish refugees during World War II, when an estimated 25,000 Jews moved

into the Hongkou District of the city to escape Nazi persecution.

In 1994 Rabbi Arthur and Elizabeth Schneier brought back 55 Jewish survivors of Shanghai to the city, and with the former Mayor of the City dedicated a monument expressing gratitude to the people of Shanghai for their humanitarian rescue of Jews.

In the meeting with the City Government of Hongkou district of Shanghai, plans for the expansion of the "Hall of Remembrance" at the Ohel Moshe Synagogue were announced. While serving as a museum, the former Ashkenazi synagogue currently has a significant amount of space dedicated to offices.

Later this year those offices will be vacated, allowing an expansion of the museum dedicated to preserving Shanghai's historic role as an international haven of Jewish refuge during World War II.

"While the Jewish community in Mainland China is mostly limited to expatriates, there is a strong and vibrant Jewish community in Hong Kong. Given the ebb and flow of people between Shanghai and Hong Kong, I would like to see Judaism recognized a sixth official religion by China," said Rabbi Schneier.

China currently recognizes five religions: Buddhism, Taoism, Catholic and Protestant Faith and Islam. Judaism is not recognized as an official religion.

Rabbi Schneier led Shabbat services in Beijing and Shanghai. In Beijing Mrs. Orah Namir, Israel's Ambassador to China, was in attendance. At both services and Shabbat dinners, Rabbi Schneier in his address urged the many business leaders, U.S. government officials, international journalists and leaders of other religious beliefs assembled to, "keep the flame of Judaism by creating a Jewish community." Rabbi Schneier was accompanied by his wife Elizabeth. Archbishop McCarrick, also a trustee of the Appeal of Conscience Foundation, and Reverend Don Argue extended greetings of encouragement. In Shanghai, Israeli Consul General Kedar supplied the kiddish wine and Mrs. Kedar baked the Challah.

Clinton Turns to Jewish Group for Support for Child Care Plan

By DANIEL KURTZMAN and BARBARA SPILLER

WASHINGTON (JTA) — "The Talmud says that every blade of grass has an angel that bends over it and whispers 'grow, grow.' Children are those blades of grass and you and your organization are the angels," President Clinton said in his address to the National Council of Jewish Women's "Advocacy in Action '98" conference in Washington, D.C.

Twenty-five years after Wilmington Section participated in NCJW's landmark study exposing the child-care crisis in America, President Clinton turned to the group in his effort to build support for his child care initiative and broader educational goals.

In his first personal appearance before a Jewish convention since his second term began, Clinton praised the group's work in promoting these issues.

While many Jewish groups seek the president's presence, such appearances are rare.

Clinton's decision to speak in front of the women's activist organization was seen at least in part as an effort to recognize the pioneering work the 90,000-member NCJW has done in placing the child care issue on the nation's radar.

In fact, not much has changed since NCJW — a research, advocacy, community service, and educational group that focuses mostly on issues related to women, children and families — issued its report, "Windows on Day Care."

Many of the same findings apply today: an acute shortage of care, a high turnover among care givers, poor training, inadequate licensing, low reimbursement rates in some states and an overall lack of quality.

"There are still too many kids that don't get off to the start they need," Clinton said at NCJW's Washington Institute, which the group holds for activists every three years.

Child care is one of the core issues on the group's agenda for the coming year. During visits to Capitol Hill the group urged lawmakers to support the President's

plan to ensure affordable, acceptable and safe child care. They also lobbied members to oppose school voucher initiatives and support continued funding for international family planning programs — the group's two other priority issues right now.

"We know child care is needed now more than ever and we remind those on Capitol Hill who suggest that women should stay home that unfortunately many parents do not have that choice," said Nan Rich of Westin, Fla., the national president of NCJW.

In wide-ranging remarks that touched on Iraq and campaign finance reform, Clinton also highlighted the success of an NCJW brainchild, a program called HIPPIE — Home Instruction Program for Preschool Youngsters.

Developed in 1969 by NCJW's research arm at the Hebrew University in Jerusalem, the program was designed to help parents with limited formal schooling provide education enrichment for their preschool children.

In 1986, Hillary Clinton invited Rich to Arkansas to talk to her and then-governor Clinton about the program, and Arkansas soon became the first state to implement it.

It has since expanded to 26 states, serving more than 13,000 families.

"If every child could be in that kind of program, it would do as much to strengthen families and the later success of children who are otherwise at risk as anything we could do," Clinton said.

Clinton's message on child care clearly resonated with the NCJW participants, many of whom had to make creative arrangements with their own children in order to attend the four-day conference.

"It's a constant struggle to bal-

ance doing what's right as a professional and making sure that you take care of your child," said Amy Baker, director of NCJW's Center For the Child, which works to promote the well-being of children and families.

Barbara Spiller, Wilmington Section President, said other issues discussed at the conference included domestic violence, international family planning, affirmative action, separation of religion and state, "Israel at 50," and women's reproductive rights. "It was exciting to hear from a president who supports our goals and who thinks so highly of our organization."

In addition to the President, those attending also heard ACLU President Nadine Strossen debate Linda Chavez, president of the Center for Equal Opportunity, on affirmative action, school vouchers and welfare reform, from Kate Michelman, president of NARAL, on women's reproductive rights and protecting the decision in Roe v. Wade, and from a number of other dignitaries and experts.

During the conference NCJW presented awards to Michelman, Kenneth C. Edelin, MD, T. Berry Brazelton, MD, Liz Claiborne, Inc., Anat Hoffman, Jerusalem City Councilwoman, Bill Lann Lee, Assistant Attorney General for Civil Rights, Congressman Steve Horn (R-CA), Kathy Connolly, legislative assistant to Senator John Glenn (D-OH), and Sheila Wellstone, a domestic violence prevention advocate.

Founded in 1893, the National Council of Jewish Women is the oldest national Jewish women's volunteer organization in America. Today, NCJW's 90,000 members, in 150 sections in 500 communities, dedicate themselves to helping people of all races, religious and economic backgrounds.

Eye Exams

Continued from page 24

tion by Israeli doctors.

In addition, Keroub and Zelinger also helped launch a major outreach effort to provide eye treatment to Jews living in remote regions. They visited the distant Moldavian communities of Galati and Braila to do what Feine called "real *mitzvot*." There, in tiny rooms of Jewish Community buildings, they examined tens of Jewish elderly and identified several in need of laser treatment.

While both doctors cherished the opportunity to perform such acts of kindness, for Dr. Keroub the visit to Galati was especially moving.

Her great-grandparents were once members of that Jewish Community.

Teams of doctors regularly visit Romania, improving not only the vision but the quality of life of elderly Romanian Jews. For the patients, the visits by American and Israeli volunteer ophthalmologists represent not only a ray of hope that they may one day see clearly, but that they have not been forgotten by the Jewish world.

"Since they live in Romania, elderly Jews with serious vision problems had been destined not to see," said Dr. Feine. "Through its partnership with Project Vision and FEDROM, JDC has changed that."

Bias

Continued from page 24

work officials have refused to issue a correction.

"We've concluded the network doesn't much care whether they get their facts right," said Levin. "They've got an agenda and they don't let the truth get in their way. You have to assume, too, that a network this irresponsible on the subject of Israel is doing the same thing in covering other stories."

(CAMERA is a media-monitoring organization that focuses on coverage of Israel and the Middle East. For additional information write to: CAMERA, P.O. Box 428, Boston, MA 02258.)

Connecting Jews on the Internet

NEW YORK (JCN) — The Jewish Communication Network™ (JCN) recently unveiled "JewishMail," its full-featured no-cost e-mail service.

The service is accessible from JCN, which is located on the Internet's World Wide Web at the address (URL) <http://www.jcn1.com>. It may be directly accessed from <http://www.jewishmail.com>.

Accessible from any web browser, anywhere in the world, JewishMail is wholly supported by advertising revenue and bears no cost to the end user.

"JewishMail helps bring the Jewish community together," said Niv Bieich, JCN's president and founder. "Already, JCN has become the gateway to the Jewish Internet for news and information, entertainment, forums, chatting and shopping. If there's one thing Jews can agree on, it's the Jewish Communication Network™."

JCN, the world's leading Jewish Internet service, provides the most comprehensive single source of things Jewish on the World Wide Web. JCN's Daily News Report, prepared each morning by veteran Israeli journalist Yori Yanover, has become the definitive and most comprehensive source of family Jewish news, with links to some 60 Jewish and Israeli news stories each morning.

In addition to its own collection of web sites, in English, Spanish and Hebrew, JCN also serves as web host to a number of leading organizations, including the Israel Ministry of Tourism, the United Synagogue of Conservative Judaism, the Hebrew Immigrant Aid Society (HIAS) and CLAL.

JewishMail is part of a strategic alliance between JCN and WhoWhere, Inc. of Mountainview, Calif.

NACHES

Temko-Aber Engagement

Vicki and Robert Temko of Newark, DE announce the engagement of their daughter Sasha Blythe to Eric D. Aber, son of Irene and Gary W. Aber of Wilmington, DE.



The future bride graduated from Newark High School. She will earn a BS degree this May in Apparel Design from the University of Delaware. She is the owner of Home Grown Clothing; she designs, makes and sells her clothing to various stores. The future groom graduated from Sanford High School. He is currently employed at the Iron Hill Brewery in Newark and plans to attend the

Culinary Institute of America in New York this fall.

A June 1998 wedding is planned. The couple met through the High School BBYO youth group.

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OBITUARIES

LEV ZALMANOVICH EYDEL

Lev Zalmanovich Eydel died of natural causes in his B'nai B'rith House apartment on March 14, 1998.

Mr. Eydel, who was 70 years old, emigrated with his family, to Wilmington, DE two years ago from his birthplace in St. Petersburg, Russia. Lev held a Doctoral Degree in Electrical Engineering from the Leningrad Electro-Technical Institute. While working for the Electra Apparatus Company, Lev Eydel met and married Valentina Yakovlevna. During his professional career, Lev did extensive engineering research on high voltage electrical equipment.

He is survived by his mother Tsiyya Mendelevna Eydel, age 92, his wife Valentina of 32 years, and their son Viktor Eydel of San

Bruno, CA.

Services were held at Schoenberg Memorial Chapel and interment was at Machzichy Hadas Cemetery. Contributions can be made to Jewish Family Service in his memory.

SARAH KELLER FRIEDMAN

Sarah Keller Friedman, 89, of Kutz Home, 704 River Road, Belfont, formerly of Cherry Hill, NJ and Fairfield, Connecticut died Thursday in St. Frances Hospital.

Mrs. Friedman was a homemaker, former member of Park Ave. Temple in Fairfield and past president of its Sisterhood. She was social director of the Cherry Hill J.C.C. Her husband, Emanuel died in 1968.

Survivors include son, Douglas K. of Holland, PA.; daughter,

Elaina F. Hewith of Chalfonte; 5 grandchildren and a great grandchild.

Graveside services were held at B'nai Israel Cemetery in Fairfield, Connecticut.

ELAINE TAYLOR GETTES

Elaine Gettes, the former Elaine Taylor, a real estate agent with Prudential Insurance Company (Gladwynne office), died March 13, 1998. She was 68 and lived in Cheltenham, Pennsylvania

She was a widow of the late Nathan R. Gettes.

She is survived by a daughter, Faith Erkes; two sons, Charles Gettes and Michael Gettes, her mother Leah (nee Zimmerman) Taylor, one sister, Lieba Taylor Kaplan, and two grandchildren.

A Singular Mode of Communication?

By SARAH COLEMAN
Jewish Bulletin of Northern California

STANFORD, Calif. (JTA) — Is there a singular mode of Jewish communication?

That was the focus of a debate at last week's Jewish writer's conference, sponsored by the National Foundation for Jewish Culture.

"There are two different types of language — the Jewish language and the non-Jewish language," said Ilan Stavans, who grew up in a Yiddish-speaking community in Mexico City and now writes in Spanish and English.

Stavans was joined by Irena Klepfisz, a Polish-born American poet, essayist and Yiddish translator known for her activism in the Jewish lesbian community. The third panelist was British scholar Anthony Rudolf, who has translated work by French, Russian and

Hebrew poets and edits the Jerusalem Review.

Jewish writers, Stavans said, come in all shapes and sizes; they also write in all languages and use varying degrees of Jewish subject matter — or perhaps none. What makes a work "Jewish," he implied, is the writer's sensibility or outlook.

"Kafka's work doesn't mention the word 'Jew' once, and yet is there any work that is more Jewish?" he asked.

Stavans, who now teaches at Amherst College, spoke of his recent experience editing the forthcoming "Oxford Book of Jewish Stories." It occurred to him that "there must be a tradition which links all these writers together, that puts Marcel Proust together with [Saul] Bellow and [Isaac] Bashevis Singer together with Kafka."

The experience led him to conclude that the link is 'Jewish' lan-

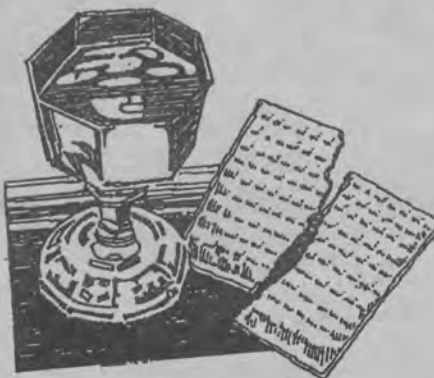
guage. Klepfisz proposed that language and content were the two principal means by which writing could define itself as Jewish. "The more that [a piece of writing has content which reflects the Jewish experience, the less important language becomes in marking the text as Jewish," she said.

"It is when the experience is not so clearly and evidently Jewish that people begin to think about and worry about the language," added Klepfisz, who is known for her volume of poems "A Few Words in the Mother Tongue."

In her own work, Klepfisz said she had made a decision to alter her language after revisiting Poland in 1983. "I realized [then] that what I wanted was a language that reflected my own biculturalism, a language that would connect me to Eastern European Jewish history and the Jewish past."



Happy Passover



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.

MARCH

SATURDAY 21

Albert Einstein Academy Celebrates Israel's 50th, A Black & Gold Ball, 7:30 p.m. at Longwood Gardens, honoring David Wakefield. Catered by Miriam G. Cabret, Music by Lavendar. For information call Albert Einstein Academy, 478-5026.

Congregation Beth Shalom. Shabbat Services, 9:30 a.m. Torah Portion Shabbat Parah-Vayakhel-Pekude.

Adas Kodesch Shel Emeth Congregation Geoffrey, Schoenberg Bar Mitzvah, 8:45 a.m.

Congregation Beth Shalom, Gimel/Dalet Shabbat Morning Service, 6:59 p.m.

SUNDAY 22

Adult Education Seminar. This evening's presentation will encourage reflection about the nature of communication, support and connection amongst men. We will give special attention to what factors may inhibit us. Presented by Donald Berman, M.Ed., and David Mandelbaum, Ph.D., 7 p.m. Congregation Beth Emeth, 300 Lea Boulevard, Wilmington. Free and open to the public. Call Lauren Pokras at Jewish Family Service for details, 478-9411.

Wilmington B'nai B'rith 470, Wilmington, will begin its 2nd century of community service on March 21. Since this falls on Shabbat, we will celebrate on the afternoon of March 22, 1:30-4:30 p.m. with a rededication: "Creating Our Second Century of Service," at B'nai B'rith House, 8000 Society Drive, Claymont. First come, first serve basis. Call Sandy Scheinberg, Centennial Committee Chairperson, 302-478-5279.

A & E Network Special: Hollywoodism: Jews, Movies and The American Dream, 9 p.m. EST/10 p.m. PST.

Adas Kodesch Shel Emeth Congregation Men's Club & Sisterhood Brunch, 9:30 a.m.

MONDAY 23

Adult Institute Meeting 7:30 p.m., Beth Emeth Synagogue Library, 300 W. Lea Blvd., Wilmington. Please bring all your new ideas to our meeting. Let me know if you are unable to attend. I look forward to seeing you. 475-0752.

TUESDAY 24

Adas Kodesch Shel Emeth Congregation AKSE Board Meeting, open to all, 7:30 p.m.

Congregation Beth Shalom, Executive Board Meeting.

WEDNESDAY 25

Multi-Generation Connections, Family Living Series Newark Senior Center, 10 a.m. More and more families are dealing with caregiving responsibilities across generations. Learn commu-

nication skills, caregiving strategies and resources that are available in the community, Sharon Fisher, M.S.S., Social Worker, Jewish Family Service.

Sol Toumarkine Family Education Series. The next family education program, offered as part of the Sol Toumarkine Family Education Series held at the Jewish Community Center, will feature a session on "Kindergarten Readiness." 7:30 p.m. The cost is \$5 for JCC members and \$8 for non-members. Registration can be made at the JCC Front Desk. For more information, contact Sonja Hildebrand at 302-478-5660.

Renowned Jewish Poet and Novelist Marge Piercy will be visiting the University of Delaware campus. Ms. Piercy will present readings and a discussion of her work in room 005 Kirkbride Hall at 7:30 p.m. (Kirkbride Hall is at the corner of South College Avenue and Delaware Avenue in Newark.) She will also be honored at a reception from 8:30 to 10:00 at the President's Room of the Blue and Gold Club (4 Kent Way in Newark). All events are open to the community. The program is cosponsored by the English Department, the Women's Studies Program, the Honors Program, and the Jewish Studies Program at the University of Delaware, and the Delaware Humanities Forum.

Congregation Beth Shalom. Sisterhood Board Meeting, 7:30 p.m. Bulletin Deadline.

FRIDAY 27

Adas Kodesch Shel Emeth Congregation Young Artists Concert & Reception, (Dairy), 8 p.m.

Congregation Beth Shalom. Candlelighting, 6:03 p.m. Oneg Cooper Family Shabbat Service, 7:30 p.m.

SATURDAY 28

Dynamic Duo Young Artists' Concert, the Tiger Woods of the marimba and Olympian flutist, will be held at Adas Kodesch Shel Emeth at 8 p.m. in the social hall, followed by a meet-the-artists reception. Tickets \$18 adult/\$2 student. Mail check to AKSE by March 15, and tickets will be held at the door or call AKSE at 762-2705 for further information.

Congregation Beth Shalom, Rosh Hodesh, Aleph, Bet, Gimel and Dalet Overnight.

Congregation Beth Shalom. Shabbat Services, 9:30 a.m. Torah Portion Rosh Chodesh Nisan Shabbat Hachodesh-Vayikra.

SUNDAY 29

Israel 50 Celebration Community Event. The Jewish Federation of Delaware and the Jewish Community Center jointly present a day to celebrate Israel at 50. Music will be performed by Thread of Blue and Atzilut. Remarks will be offered by Israeli Consul General Danny Ashbel. Bim Bam Bom, a family puppet show, Israeli food and more will be offered. Tickets are \$8 for adults and \$5 for students and seniors. For more information call 427-2100.

Congregation Beth Shalom, Jewish Philadelphia Trip/Matzah Factory.

Congregation Beth Shalom. Trip to NYC Jewish Museum, Seminary, & Deli, sponsored by Sisterhood.

TUESDAY 31

Passover/Easter. The Outreach and Membership Committees of Congregation Beth Emeth, along with Saint Elizabeth Ann Seton Catholic Church present: Rabbi Peter Grumbacher and Father Clemens Manista in an educational and entertaining discussion: Passover/Easter. Location: Saint Elizabeth Ann Seton Catholic Church, 345 Bear-Christiana Road, on Rt. 7 between Rts. 273 and 40, 7:30 p.m. Refreshments will be served.

Congregation Beth Shalom, Report Cards Religious School.

APRIL

FRIDAY 3

Congregation Beth Shalom Tot Shabbat Service, 7 p.m.

SATURDAY 4

Congregation Beth Shalom Jr. Congregation Shabbat Lunch 'n Learn.

SUNDAY 5

Delaware Gratz Hebrew High School, Spring Recess begins, no classes. Classes resume Sunday, April 19.

Congregation Beth Shalom Fashion Show/Brunch, 10:15 a.m., \$10, includes brunch and show.

TUESDAY 7

Congregation Beth Shalom Model Seder, Religious School.

THURSDAY 9

Congregation Beth Shalom Spring Recess.

SATURDAY 11

Community Wide Seder at Temple Beth El. Temple Beth El will be hosting a community wide Seder on the second night of Passover, at 6:00 p.m. This is a wonderful opportunity to explore this historical holiday in a creative meaningful way. Enjoy a catered dinner with all the traditional Passover foods. The entire community is welcome. If you are unsure of how to prepare a seder, or if you just want to share the holiday with others, please call the Temple office at 366-8330 to make your reservations. Adults are \$10, children under 14 years, \$6, children 2 and under are free. Babysitting will be available for very young children. Reservations are due by March 31.

Congregation Beth Shalom Passover Day 1, No Hebrew School.

SUNDAY 12

Congregation Beth Shalom Passover Day 2.

MONDAY 13

"Lids for Kids" - Giving Help to Others. The Teen Services Department at the Jewish Community Center is sponsoring a special hat drive called "Lids for Kids" which benefits children undergoing chemotherapy treatment at the A.I. duPont Hospital for Children. Teens will be spend-

ing a portion of their Spring Break making and decorating hats for their peers. Seniors from the Retired Senior Volunteer Program (RSVP) will be helping the teens with his project. At 12:00 noon, teens will be joining the JCC Senior Center for a special luncheon celebrating intergenerational interaction and the importance of giving help to others. Many local businesses have contributed to the success of this program by donating art supplies and hats. They include Small Wonder Advertising Specialties, Inc., Al's Sporting Goods. The Trophy Shop, A.C. Moore, Action Hardware, D'Antonia Art Center and Wilmington Blue Print, Inc. For more information on this project, contact Michelle Ellis at 302-478-5660.

Congregation Beth Shalom Passover Day 3.

TUESDAY 14

Congregation Beth Shalom Passover Day 4. No Hebrew School, Congregation Board Meeting.

WEDNESDAY 15

All Women's Seder. Open to all women 12 years plus one day. Seating limited, \$15 without book, \$10 with book. Call Yvette Rudnitzky, 302-762-6371.

Congregation Beth Shalom Passover Day 5.

THURSDAY 16

Congregation Beth Shalom Passover Day 6, No Hebrew School.

FRIDAY 17

Congregation Beth Shalom Passover Day 7. Family Shabbat Services, 7:30 p.m.

SATURDAY 18

Congregation Beth Shalom Passover Day 8. (Yizkor) No Hebrew School.

SUNDAY 19

Join Jewish adults (ages 21-40) for a community-wide day of hands-on volunteering and social activities. Over 100 people will meet at the Gershman Y, 401 S. Broad St., Philadelphia at 11:00 a.m. After brunch, volunteers will go to one of 10 different charity events: working with youth, seniors and homeless, synagogues and cemeteries. Afterwards, reconvene for a cash Happy Hour. The day is co-sponsored by 7 local Jewish groups from PA, NJ and DE. RSVP to Marla at 215-769-1174 appreciated, or just come.

THURSDAY 23

Congregation Beth Shalom Yom Hashoah Observance.

The Delaware Interfaith Coalition on Aging (also known as DICA) will be holding their 18th Annual Conference at 8:30 a.m. through lunch at Beth Emeth Congregation, 300 W. Lea Blvd., Wilmington, DE. The topic is "Spirituality and Aging: Meeting the Faith Needs of Older Persons." Guest speaker will be the Rev. Dr. Richard Gentzlez, Director of Adult Ministries for the General Board of Discipleship for the United Methodist Church. The conference is

open to all members of the community. The cost is \$25.00 per person; \$40.00 per married couple; \$15.00 for students. The registration deadline is April 17. For information and to obtain registration materials, call Sandy Drummond at 737-2336.

SATURDAY 25

Congregation Beth Shalom, Siyyum Weekend. Call 654-4462 for information.

SUNDAY 26

Congregation Beth Emeth and Jewish Family Service present the 1998 Margaret H. May Jewish Family Life Education Series, "Grief and Bereavement." Confronting death can be upsetting and confusing and may present us with a different outlook on our own life. It leaves us with many questions. We will explore the impact of things not said, and issues left unresolved, and the challenge of recovering joy. Sandra King, M.S., N.C.C., C.G.C., 7 p.m.

Congregation Beth Shalom Rosh Hodesh Siyyum Celebration.

Congregation Beth Shalom, Siyyum Weekend. Call 654-4462 for information.

MONDAY 27

Congregation Beth Shalom Rosh Hodesh.

Congregation Beth Shalom will honor Rabbi Davis A. Wortman at an Oneg Shabbat at 8:00 p.m. The community is invited to attend. Rabbi Wortman received his Honorary Doctorate of Divinity Degree at Founders Day Ceremonies, Hebrew Union College-Jewish Institute of Religion, Brookdale Center, NY on Tuesday, March 17.

TUESDAY 28

Congregation Beth Shalom Executive Board Meeting.

WEDNESDAY 29

Congregation Beth Shalom Yom Hazikaron.

THURSDAY 30

Congregation Beth Shalom Yom Ha'Atzmaut Assemblies.

MAY

SUNDAY 12

Congregation Beth Emeth and Jewish Family Service present the 1998 Margaret H. May Jewish Family Life Education Series, "Emotional Health and its Impact on Upon the Physical Being." How we feel and our awareness of our emotions plays a primary role in our overall health. Learn more about the intimate and important connection of our mind and body and our own capacity to heal ourselves. Sean Hebble, L.C.S.W. and Marylou Misci, L.C.S.W. (Breast Cancer Survivor), 7 p.m.

TUESDAY 14

Passover Restaurant. 5 p.m. A family event held each year at the JCC featuring a variety of "Kosher for Passover" foods and children's activities/entertainment.

THURSDAY 21

Delaware Gratz Hebrew High School Spring Semester Ends, Local Graduation.

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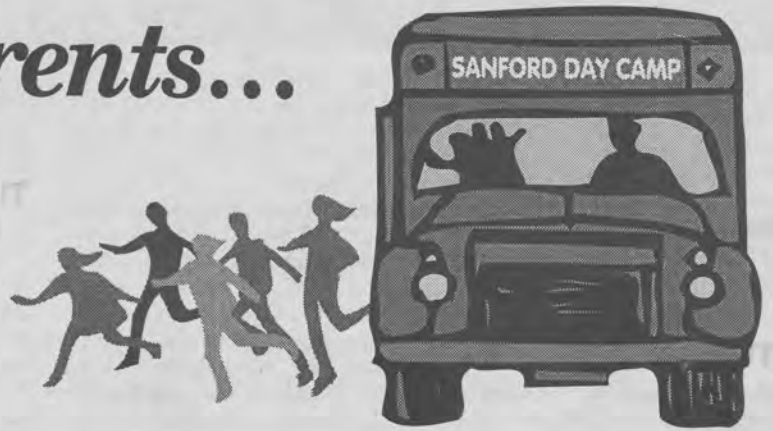
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