

The JEWISH VOICE

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SMALL WONDER STATE SHOWS STRONG SOLIDARITY

By Sue Schaffer, JCRC Director

On Sunday, October 22, 2000, more than 650 members of Delaware's Jewish community were present at Adas Kodesch Shel Emeth Congregation to attend a Service of Solidarity with Israel.

Giora Becher, Consul General for the State of Israel, based in Philadelphia, addressed the crowd, affirming that "the only way to achieve peace is sitting around the table and negotiating...we are now waiting, ready to negotiate."

This Service of Solidarity was sponsored by the Jewish Federation of Delaware and its Beneficiary Agencies, the Rabbinical Association of Delaware and Delaware synagogues.

John Elzufon, Federation President, emphasized the fact that the goal of the Service was to let the people of Israel know that the Delaware Jewish community is with them in their prayers for peace. Over 300 signatures were gathered on "Statements of Solidarity," where the Delaware Jewish community "proudly declares our solidarity with our brothers and sisters in Israel."

Originals of these papers are being forwarded to Consul General Becher. Copies of them were sent to our



Consul General Giora Becher speaks to the crowd of concerned Delawareans during last Sunday's Solidarity Service. Photo by Don Blake.

Partnership 2000 community in Arad-Tamar with Judy and David Wortman, who left for the region in Israel this week.

Partnership 2000 is the program that unites communities in the Diaspora with communities in Israel. Delaware's Partnership 2000 community is Arad-Tamar; Arad is located in the northern Negev, east of Beer Sheva, on a plateau

some 600 meters above the Dead Sea; Tamar refers to the agricultural region surrounding the Dead Sea. Members of the Delaware Jewish community, along with our partners in New Jersey, tackle projects in the areas of economic development, tourism, education, and living bridge (bridging the gap between Americans and Israelis).

At the Service, Judy read from an e-mail from Arad-Tamar that she had just received the morning of our Solidarity Service. Having had a three year partnership with the Region, made the message that much more touching:

Judy, Shalom,

Your e-mail was like a beam of light piercing through a dark cloud that is hanging over us.

Your warm thoughts and everlasting support fills our hearts and spirits.

A real friend is someone who is there for you in time of need, not just for the fun times.

You have shown us that the bond of friendship with you is growing and strengthening, and for this we thank you.

This is the time for solidarity and harmony between Jews all over the

world. This is the time to show the world our unity and support, We have proven again and again that the physical distance has no meaning when the souls are close. Dear friends, here from Arad we invite you into our homes. Only by being together and continue our mutual visits and relationships we can get stronger and united.

May your example of love and peace permeate our region so that our children and our children's children may grow up

in the real land of "Milk and Honey".

All of our warmest love to our P2K family,

From P2K Arad/Tamar

Our Federation Director truly is demonstrating her solidarity by her current visit to Israel. "I want to be here holding hands with my brothers and sisters," Judy said at Sunday night's service; as you read this, Judy and her husband, Rabbi David Wortman are in Arad-Tamar doing just that.



Rachel and Giora Becher discuss the evening's program with JFD President John Elzufon. Photo by Don Blake.

FEARS OF WIDER RANGE OF MID-EAST VIOLENCE

By Brian Hendler, JTA

As the violence in the West Bank and Gaza Strip enters its second month, there is a growing fear that it will escalate and embroil the entire region.

"It is absolutely mandatory that this conflict should not turn into an interreligious war," Avishai Braverman, president of Ben-Gurion University in Beersheba, said this week. "If this turns into a religious war, we shall have an apocalypse." Events of the past few days have provided ample fuel for those who believe that the violence will become a more wide-ranging religious conflict. Millions in neighboring Muslim countries have staged massive demonstrations against Israel and the United States.

These protests have taken on a distinctly religious tone, with militants calling on the faithful to rescue the Al-Aksa mosque, the holy shrine to Islam on Jerusalem's Temple Mount. The demonstrations in Egypt and Jordan could threaten the stability of those regimes, which continue to maintain peaceful - albeit strained relations with Israel.

This week, however, Israel's most

problematic neighbor seemed to be Lebanon. Palestinian refugees living in Lebanon staged demonstrations at the border fence with Israel, reminding the world of a time bomb still ticking away within Lebanon. Lebanon's president, Emile Lahoud, spoke at last week's Arab summit in Cairo of the need to allow 350,000 Palestinian refugees to return to the homes they abandoned during Israel's 1948 War of Independence. According to observers, he did not issue the call because he is a champion of the refugees' rights, but because he worries that the time bomb will explode within his country instead of Israel. Along with the refugee problem, Israeli officials are also concerned about what Hezbollah's next move may be.

This week, the Israel Defense Force warned of a possible resumption of terrorist attacks along the country's northern border. The commander of Israel's northern forces, Maj. Gen. Gabi Ashkenazi, said Monday that there is reason to believe Hezbollah will try to open a second front in addition to the ongoing clashes in the West Bank and Gaza.

This second front was also on the

mind of some Palestinians. Demonstrators marched this week in the West Bank town of Ramallah chanting: "Hezbollah, hit Tel Aviv." Israel has reportedly pressed Washington to add Lebanon to its list of countries supporting terrorism, a move that would considerably limit Lebanon's business contacts with the United States. The Israeli move is being seen as part of an effort to force the Lebanese government to take steps that would prevent Hezbollah from heating up the border.

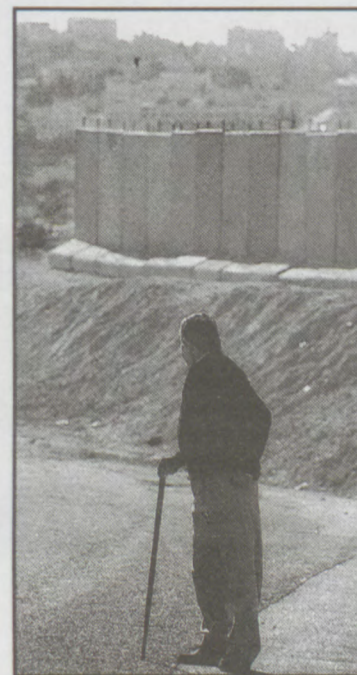
If this does happen, Syria could be dragged into the conflict. Israeli officials, including the deputy defense minister, Ephraim Sneh, warn that they will hold Syria responsible for any Hezbollah attacks. Among those who caution that the current violence could embroil the wider region is professor Shimon Shamir, a former Israeli ambassador to both Egypt and Jordan who is one of the nation's leading experts on the Arab world.

Indeed, he believes that this is a specific goal of Palestinian Authority President Yasser Arafat, who would like nothing better than to see the broader Arab world come to the aid of the Palestinian cause. Luckily for Israel, Egypt and Jordan are not

playing along with Arafat. Just as luckily, the untested new Syrian leader, Bashar Assad, does not yet seem strong enough to escalate the situation although he may let Hezbollah do the job for him.

Shamir warned that Israel should not rely for long on the ability of Egyptian President Hosni Mubarak and Jordan's King Abdullah to keep a lid on the overheated streets of Cairo and Amman. "There is a limit to their powers," warned Shamir. He added that the worse the situation in the West Bank and Gaza becomes, the more Mubarak and Abdullah would have to bow to the demands of hard-liners within their own countries.

Some experts, however, do not believe the current violence will take on a regional dimension. Observers like Ephraim Inbar of the Begin-Sadat Center at Bar-Illan University said this week that while people should treat the situation with caution, they should not overreact. "Israel should not be afraid of escalation," said Inbar, who added that if Israel responds to attacks from Palestinian gunmen, "There will be no escalation in the neighboring Arab countries, because they, too, understand that there are things" that demand a response.



An elderly man looks back at the village of Beit Jalla from the southern Jerusalem neighborhood of Gilo. Concrete barriers protect Gilo residents from Palestinians who have been shooting at them almost every night.

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COMMUNITY FOCUS

Teaching Not To Hate Focus Of Programs

By Joel F. Glazier
In October, several public programs were held locally, especially for parents and teachers, present-

ing ways to deal with the most ominous of the four letter words, hate. Children seem to learn to hate before they are old enough to comprehend why. Intolerance is a learned attribute and efforts then begin for a lifetime to unlearn intolerance and try to reduce or prevent acts of hate. In recent years, anti-"hate crime" legislation has begun to address many adult acts and attitudes. However, children often are first to reap the consequences of what adult society has sown.

On October 12, The Anti-Defamation League (ADL) brought its national program, "Close The Book on Hate" to its co-sponsor's local store, Barnes and Noble Books in Wilmington. This ADL and Barnes & Noble collaborative effort involves 550 B & N stores nationwide and its main goal is to help fight prejudice and bigotry through reading. At its Wilmington presentation, store Community Relations Manager Ann Murphy and ADL's Project Director Emily Greytak provided the several dozen educators and parents in attendance with suggested children's books which advocate acceptance and diversity. Copies of the booklet "Close The Book On Hate" were distributed, which includes 101 ways to combat prejudice. A display of recommended titles is prominent in the store, and a new book, HATE HURTS, was fea-



Emily Greytak of the Anti-Defamation League and Ann Murphy of Barnes & Noble explain "Close the Book on Hate" program at Barnes & Noble's Wilmington store.

tured. ADL's Ms. Greytak also offered some quick tips for responding to offensive remarks and jokes. "The 3 F's-Felt, Found, Feel is a non-threatening way to address remarks that come across as offensive," explained Greytak. "Essentially one should respond to such remarks not with laughter but with a quick personal anecdote about a stereotype you once had or felt; what you later found out about its inaccuracy; and how you feel now about such a group or stereotype." Copies of the "Close The Book On Hate" booklets are available at Barnes & Noble. The regional

office of ADL in Philadelphia provides programs for school and community groups in Delaware. (Phone 215-568-2223 for information) The group, Pacem in Terris, Latin for "Peace on Earth", was founded in Wilmington in 1967 by an interfaith group of 6 individuals. Wilmington Rabbis Herbert Drooz and Jacob Kraft were among those founders and the interfaith grassroots organization continues to provide opportunities for people to become informed and involved on issues and in projects which further the cause of peace and justice. At

Continued on page 6

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EDITORIAL

Be Accountable On Nov. 7th!

We Jews are small in number yet we exert a powerful influence on our nation's government. The reason for this phenomenon is simple-traditionally, we vote in higher numbers than our fellow Americans.

This year it's particularly important to keep this proud tradition alive. The Presidential race is one of the tightest in 40 years. Every single vote counts as Vice President Gore and Governor Bush appear to be locked in a virtual dead heat.

Whatever your party affiliation, you have a stake in the election process. The Republican majority is tenuous in both the House and Senate with several key races having the potential to shift the balance of power.

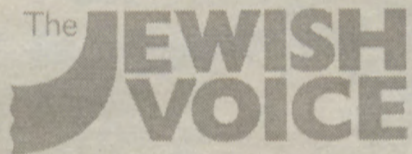
One such battle is being staged right here in Delaware where senior Senator Bill Roth faces a fierce challenge from Governor Tom Carper. Both candidates enjoy a measure of bi-partisan support making every vote particularly critical. Delaware Jews have tremendous power to influence this important race if we make our voices heard.

Indeed, we can change the face of the House and Senate or maintain the status quo—simply by exercising the birthright afforded us by our immigrant ancestors. We Jews, a mighty minority, know all too well the veracity of the phrase "majority rules". The political party in power after November 7th can set and shape the agenda on a number of key issues of concern to Jewish Americans.

The candidates have definitive stances on such platforms as American support for Israel, education, hate crime legislation and reproductive freedom. If you are still uncertain where Governor Bush or Vice President Gore stand, read the sidebar to this editorial prepared by the Washington Bureau of the Jewish Telegraphic Agency.

Census Bureau statistics reveal that only slightly more than 54% of registered voters participated in the 1996 presidential election—an all-time low. We can't afford to continue a legacy of voter apathy begun in the 1960s.

Make your vote count on Nov. 7th!



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Bush And Gore On Issue Of Jewish Concern

Compiled by the Washington Bureau of the Jewish Telegraphic Agency

HATE CRIMES

Bush: Opposes expanding federal hate crimes legislation. Believes state enforcement of laws is sufficient.

Gore: Supports national hate crimes legislation that would expand the definition of hate crimes to include gender, sexual orientation and disability.

SUPPORT FOR ISRAEL

Bush: Supports peace process and said he will "stand by Israel."

Believes the United States should not "interfere with Israel's democratic process." Has said he supports moving the U.S. Embassy from Tel Aviv to Jerusalem.

Gore: Supports peace process and close relationship between the United States and Israel. Has said he supports moving the U.S. Embassy to Jerusalem.

SCHOOL PRAYER

Bush: Supports prayer in public schools. Wants public schools to allow more religious expression. Supports voluntary, student-led prayer, including a moment of silence for meditation or reflection.

Gore: Opposes organized prayer in public schools. Supports a student's right to voluntarily pray in school and supports voluntary participation in a moment of silence.

SCHOOL VOUCHERS

Bush: Supports the use of public funds for

paying private and religious School tuition. Would give parents funds to move children out of failing schools.

Gore: Opposes public funding of private schools. Believes vouchers would drain away funds from public schools.

CHARITABLE CHOICE

Bush: Supports federal funding of faith-based organizations but says public money should not fund sectarian worship or proselytization. Has said he would establish an office for faith-based groups in his administration.

Gore: Supports federal funding of faith-based organizations with safeguards to ensure the separation of church and state. Would require secular alternatives and non-mandatory participation standards in religious observances as a condition for receiving services.

GUN CONTROL

Bush: Would "vigorously prosecute" illegal sales of guns and those crimes committed with guns. Would make federal gun prosecutions a top priority.

Gore: Supports a ban on assault weapons, closing the gun show loophole, mandatory child-safety trigger locks, photo licensing for new handguns, and restoring the three-day waiting period for handgun purchases.

ABORTION RIGHTS

Bush: Pro-life with exceptions for rape, incest and endangering the life of the mother.

Gore: Pro-choice and is in favor of expanding Medicare funding of abortions.

PARSHA PLACE

NOACH

Genesis 6:9-11:32

Week of November 4

THE MALADY OF SELF-DECEPTION

Yiddish humor defines "chutzpa" as the case of a child who murders his parents and then asks for leniency from the court because he is an orphan!

While such exaggerated self-deception is hard to imagine in real life, the capacity for human beings to lose touch with their actions can be truly remarkable. A true story which illustrates this took place in a suburb of Warsaw about 70 years ago: A woman had come from out of town, bringing her family's meager savings with her, searching for profitable business transactions. As it happened, while she was staying at the local Jewish inn, thieves stole her money. When the local rabbis saw how distraught the woman was, they hit upon an unusual plan - to talk with the "leading" thieves in the area, whom these rabbis knew, and see if the money could be retrieved. Surprised at being summoned by the rabbis, the thieves agreed to a meeting. One of the rabbis explained to them the difficult straits the victimized woman was in, and, though he was not at all certain what their response would be, suggested that the thieves keep 30 percent of the loot and give the rest back to the poor woman. Upon hearing this, one thief fell in to a rage, shouting, "We worked hard for the money! It belongs to us! We're not going to keep less than 60 percent!"

Self-deception plays a role in this week's Torah portion. Much of the parsha revolves around the story of the Great Flood. As is well known, the Biblical narrative describes how mankind had become so evil that the Almighty felt no choice but to destroy the human race and start over again. Only Noah and his family were spared when G-d brought a flood upon the world and returned it to the chaotic watery state that existed at the start of the original creation.

In fact, in many ways the Bible makes clear that what is occurring is nothing less than a "second creation." Aside from the reemergence of the primordial waters, and the renewed mixture of light and darkness, when Noah emerges from the ark, he receives pronouncements from the Almighty virtually identical with those given to Adam - e.g. to care for the world and to propagate it.

What is less clear, however, is what exactly was the transgression that "broke the camel's back" and caused the Almighty to bring a flood upon mankind. The Bible actually offers a number of possibilities. One possibility is that people of the time were guilty of sexual licentiousness of a most base type. The Midrash graphically describes the flood as being a case of measure for measure. Since an improper flow of sexuality poured forth from men everywhere, they were punished in turn with a flood of water.

Theft and violence are also described in the Bible as being rampant, and Rashi and many other commentaries see this as the ultimate cause of mankind's demise. While the Almighty was willing to withhold punishing them for their sexual immorality (since much of that activity was done consensually), He could not tolerate the stealing and victimizing of one another.

Conflict between one's children is one of the most disheartening and aggravating experiences that parents face. In fact, in Jewish tradition, this phenomenon is described as the most upsetting thing to the "Parent of us all," the Almighty. The Midrash notes that in the time of King David, the Israelites did not meet with the same success in battle as they did under the later leadership of King Ahab. But why should this be that in David's era the nation worshipped G-d faithfully, while in Ahab's time they worshipped idols?

The Midrash explains that during David's life there was much dissension among the people while in Ahab's time the Israelites loved one another. Though they were unfaithful to G-d, the Almighty still rewarded his children for the love they showed to one another by granting them victories on the battlefield.

Much of the book of Genesis is devoted to this conflict between brothers. Ishmael and Isaac, Jacob and Esau, Joseph and his brothers, are all stories of bitter sibling rivalries. Yet all these stories end in reconciliation. Together, Ishmael and Isaac bury their father Abraham. Jacob and Esau become reconciled when they meet after a 22-year separation. And Joseph forgives his brothers for their allowing him to be sold into slavery.

In the era of the Flood, the Sages suggest a deeper malady associated with the rampant thievery. The Midrash reports that often many thieves would descend on their victim together, but each of them would take only a very small quantity of goods to insure their individual exemption from prosecution. The thieves would repeat this over and over again. The end result was that though they had become enriched, the thieves could rationalize they had not really done anything wrong, for, after all, no court was demanding they stand trial.

With this understanding, the error of the flood generation was more than simply a case of people constantly stealing. It was a situation in which people had so lost their moral compass that they'd become embroiled in self-deception and could no longer recognize that they'd done wrong. It was because their self-deception had become so extreme that they were beyond repair and the Almighty had no choice but to start His creation all over again.

THURSDAY NOON DEADLINE

for all articles, advertisements and news for The Jewish Voice

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Nov. 17	RESTAURANT GUIDE	Nov. 9

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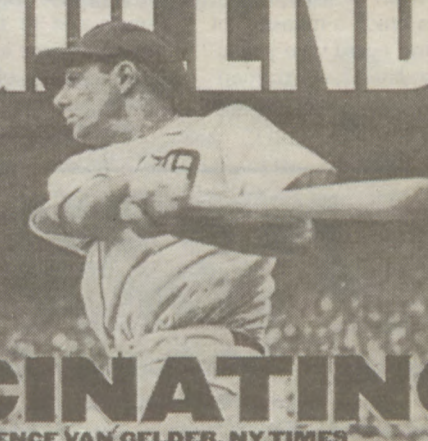
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At The Playhouse
Saturday, January 20, 2001

Chairpersons:
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Caryl Marcus-Stape and Jeff Stape

Chai Reception welcomes and honors households contributing a minimum of \$2018 to the 2001 Annual Campaign

Sunday, December 3, 2000
Showings at 2:30 p.m. and 5:00 p.m.
Delaware Art Museum
Coaches: Carole and Dr. Barry Bakst
Annual Campaign Team: Buddy Berger, Esq. - Scott Feinman


THE JEWISH FEDERATION OF DELAWARE PRESENTS
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An Aviva Kempner Film

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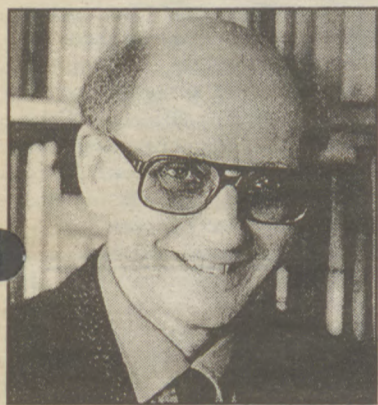
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COMMUNITY FOCUS

Musicologist To Appear At Kraft Foundation Program



Dr. Joseph A. Levine

By Marvin S. Cytron

On Sunday evening November 19, 2000, the noted author and musicologist, Dr. Joseph A. Levine will present a lecture and discussion "The American Century Of Jewish Worship" as part of this year's Rabbi Jacob Kraft Educational Foundation series. Dr. Levine will lead the illustrated lecture and interactive program on what our grandparents, parents, ourselves and our children have experienced during synagogue services over the past 100 years. By means of recordings, singing and printed materials the audience will discover how our liturgy was-

and continues to be- affected by Protestantism, Chasidim, the peace movements and the popular culture of our day. The critical role that music plays in Jewish prayer, the give and take of traditional chanting and the current diversity of congregational music will also be discussed.

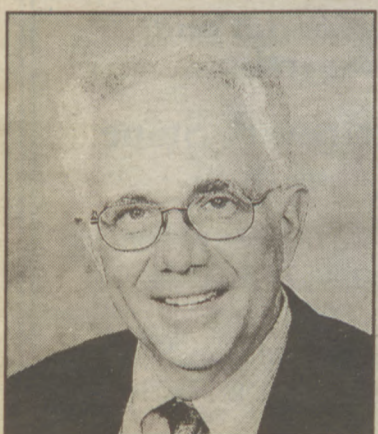
An active cantor for thirty-five years, Dr. Levine has taught sacred music at the Jewish Theological Seminary, New York and is currently a faculty member at the Academy for Jewish Religion. He is the author of Synagogue Song in America, a standard text that has been described as "the most important study of

Jewish music to appear in English in the past fifty years." He is the author of numerous articles appearing in a variety of educational, historical and general publications. His latest book is "Rise Up and Be Seated, The Ups and Downs of Jewish Worship" (Jason Aronson Inc., publisher). "Hazzan Joseph Levine is an outstanding scholar and musician. His combination of wit and erudition makes his lectures a delight. An hour spent with Joseph Levine is informative and fun" said Judith Naimark, Cantor of Congregation Beth Shalom.

The Rabbi Jacob Kraft Founda-

tion was established in 1988 in memory of Rabbi Kraft who served as the spiritual leader for Congregation Beth Shalom for over 40 years. The Foundation furthers Rabbi Kraft's lifelong devotion to learning by funding educational programs to enrich the congregation and community. The lecture will be held at Congregation Beth Shalom, 18th and Baynard Boulevards. The community is cordially invited to attend the 7:00 P.M. program. There is no charge for admission. For further information please call the synagogue office (302) 654 4462.

Railson Named Archivist



Sidney Railson

Sidney Railson has been appointed Archivist for the Jewish Historical Society of Delaware, an organization with more than 300 members. He will maintain the current collection of materials, which is located in the library of the Historical Society of Delaware, 505 Market Street in Wilmington, and will access and process new items.

Railson, 64, is a second-generation Wilmingtonian. He succeeds Julian Preisler who served in this part-time position from 1989 to the present.

This 1954 graduate of P.S. duPont High School received his BS degree in Chemistry from the

University of Delaware and earned an MBA from Columbia University of New York.

Professionally, Railson never strayed far from his Delaware roots. He recently retired from DuPont where he worked for 35 years in management. He also has worked as a senior docent at the Delaware Art Museum.

He and his wife, Phyllis Lee Railson are the parents of two adult children.

Donations of archival material are welcomed on an appointment only basis. To make an appointment, please call Sid Railson at 655-6232 after November 6th.

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Hate Focus Of Programs Continued from page 2

its annual meeting on October 16, Pacem in Terris presented Morris Dees, civil rights lawyer and co-founder of the Southern Poverty Law Center.

Dees co-founded the Center with attorney Joe Levin. It has a 30 year history of successful litigation on behalf of victims of racist laws, hate groups and more recently cases against militia and White

Supremacist groups throughout America. Several hundred people heard Dees relate tales of the cases no other lawyers would handle and also touching stories of the many American citizens who always strive to ensure justice. One story he shared was about the anti-Semitic act around Hanukkah time in Billings, Montana several years ago.

"A brick was thrown through the window of a house displaying a lit menorah. While luckily no one was injured, a youngster in the house had his confidence shattered. A local merchant displayed a sign proclaiming "Not Here" and the entire community responded. The local newspaper printed full page menorahs and soon virtually every window in Billings, Montana was displaying a paper menorah. The young Jewish boy then expressed his surprise as to how many Jews in Billings. His parents could only explain that, they aren't Jews, but they are our friends. Dees shares this story as an example of the many non-violent ways a entire community reacted to a hate crime the need for litigation.

Dees also explained that through the work of the Southern Poverty Law Center, which is generously supported by donations, several large hate groups connected with The Klan and other supremacist groups have been virtually eliminated through huge court judgments against them. The Center also provides highly regarded Teaching Tolerance materials for schools and its Intelligence Project monitors activities of newer and more violent militia groups that have sprouted up throughout the country.

Dees was also the narrator for a new documentary on HBO, "Hate.com: Extremists on the Internet" that premiered on October 23. This compelling program chillingly showed the links between recent acts of terrorism to

hate propaganda on the Internet. Included was the 1999 shooting at the Los Angeles Jewish day care center. Some of America's hate group leaders and recruiters explained, boastfully, of the recruiting help that the Internet provides.

Dees explained that parents must monitor their children's Web activities and in this way can be part of the solution to this big problem of dangerous content that is readily accessible to anyone with an Internet connection.

This Monday, November 6,

Faith, Race and Community will be held at the Grand Opera House to celebrate Study Circles. Study Circles, organized for several years by the YWCA, provides interracial dialogue programs leading to better understanding and community building. Find out more about this ongoing program during an evening of song, presentations and a panel, which will include Rabbi Myriam Klotz of the Kimmel-Spiller Jewish Healing Center of Jewish Family Service. The evening celebration begins at 7:00 p.m.

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JEWISH PERSPECTIVES

Tensions Test Symbol Of Israeli Arab Co-Existence

By Avi Machlis, JTA

In the playground outside the mixed Jewish-Arab school of Neve Shalom/Wahat al-Salam, Arabic and Hebrew weave together indistinguishably as children swing and seasaw during the late morning recess.

But these days, even a school that symbolizes coexistence and is located at a unique community of 20 Jewish and 20 Arab families, and whose name means "Oasis of Peace," cannot remain isolated from the turmoil that has engulfed the region over the past month.

Most of the 300 children in the school are not from Neve Shalom, a village perched above the Latrun monastery midway between Jerusalem and Tel Aviv, and some Jewish parents have suddenly expressed concerns about their children being exposed to Arabs.

On particularly difficult days, when Israeli troops killed many Israeli Arab or Palestinian rioters, some Arab teachers had trouble facing their Jewish colleagues.

And sometimes, during recess, the children here play intifada, hurling pine cones at one another. Although Jewish kids do not necessarily challenge the Arabs — more often, it is boys against girls — it is a chilling depiction of the new regional reality. Chants of "Death to the Jews" or "Death to the Arabs" have also been heard.

It may all just be child's play, but for Boaz Kitain, the school's Jewish co-principal who has spent a lifetime working for coexistence, it is an alarming sign of the times.

"I do not see this as a failure on the part of our school; rather, it is an opportunity for the school, teachers and parents to talk about the meaning of these things and what we have to say about them," says Kitain. "We are a clear alternative to what is happening outside, and we must try and show ourselves and others that it is possible, even in these times. That is our mission."

For Neve Shalom and other organizations that have flown the banner of coexistence for years, the breakdown of the peace process and the eruption of violence have been particularly difficult to swallow.

Yet like Kitain, many activists



NEVE SHALOM Noya Meisilitz, left, and Ayat Assuki take a lunch break at Neve Shalom/Wahat al-Salam, a community of 20 Jewish and 20 Arab families whose name means "Oasis of Peace." Sometimes, during recess, the children here play intifada, hurling pinecones at one another in an alarming sign of the times. Credit: Brian Hender/JTA

involved in Jewish-Arab dialogue feel the latest events have created an even greater urgency for their services, although the game plan needs to be tailored to address the new reality.

For example, the School of Peace at Neve Shalom, an institute that promotes dialogue between Arab and Jewish Israelis, has temporarily put its programs on hold because tensions are too high for face-to-face encounters.

But at the same time, community members have decided to take a more active approach in the public arena.

"We realize now how important this place is," says Abdessalam Najjar, development director at Neve Shalom/Wahat al-Salam. "As a community, our experience is necessary both in easier and more difficult times. During difficult times like now, when Jews and Palestinians are motivated by fear, our job is to keep some hope alive."

Some peace organizations have found a friendly venue at

Neve Shalom to map out a strategy for the new situation. Last Saturday, community members formed a motorcade that visited bereaved families of Arab Israelis killed in clashes in the Galilee, as well as several "peace sukkahs" that popped up spontaneously as places for dialogue near Jewish and Arab communities.

Many people who have built these sukkot have turned to Sarah

Ozacky-Lazar, head of the Jewish Arab Center for Peace at the Givat Haviva Educational Institute of Advanced Studies, for advice. In addition, the center has received dozens of requests from various organizations and workplaces with Jewish and

Arab employees for guidance.

"These things give me some optimism," says Ozacky-Lazar. "It's just a shame we needed these events to arouse interest."

Ozacky-Lazar says she was not surprised by the eruption of rage among Israeli Arabs, although she did not expect the explosion to be so powerful. At first, she felt that perhaps her efforts for coexistence had been futile. "I cannot say we failed," she says. "The point is that, when dialogue is put to the test, it is simply not strong enough. There are much stronger

forces at play here."

In the short term, Givat Haviva, an education center that focuses on Jewish-Arab issues, is amending some of its programs due to the crisis. It has decided that it would be useless to bring high-school students to joint seminars without first preparing the teachers, since they themselves have undergone trauma.

The depth of that trauma, says Salem Jubran, an Arab writer, intellectual and lecturer for Givat Haviva, does not justify throwing

Continued on page 8

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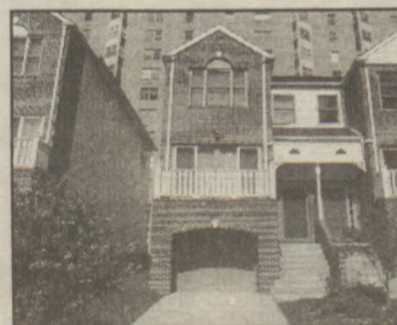
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by Rachel A. Gross, Esq. Endowment Director

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ISRAELI-ARAB Peace Process?

Bloodshed on both sides is tragic. However, some facts need to be stated. The Jewish Scriptures, Christian Bible, and Muslim Koran all teach that the Jewish People were given the Land of Israel by Divine decree—and that they would return and resettle their ancient Jewish home-land in the latter days.*

History proves that the Palestinian claim to the Land of Israel is *wrong*.* Why do the nations cater to Arafat and his Palestinian claim? Plain and simple—**OIL**. Without Arab oil, most nations would go bankrupt.

How deep are Palestinian roots? Some writers show that 75% of the Palestinians in the Land immigrated directly or are the children of those who came to Israel since 1900 from other Arab lands to enjoy the newly prosperous economy.* The UN defined a "Palestinian" as any Arab who lived in the Land two years—rather shallow roots.*

Because the name Israel has been replaced by the name Palestine on PLO maps, some fear war is inevitable. Yet the future is bright. Eventually, the Arabs and the world will recognize Israel's land rights. Then Israel, *a nation of miracles*, will share her blessings with her Arab neighbors (Isaiah 19:24). Yes, the time is coming when the Arabs and all nations will be at peace with Israel (Isaiah 2:1-4).

*Documented in booklet offered below.

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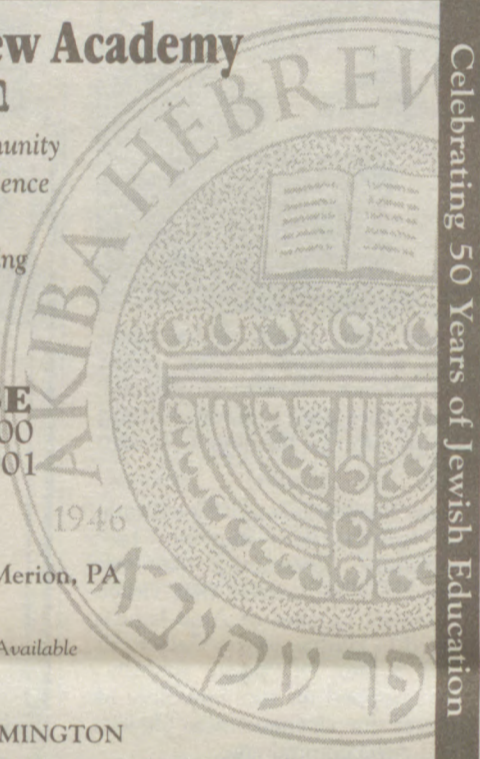
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Israeli Arab Co-Existence

Continued from page 7

in the towel and giving up on coexistence.

For the past seven years,

Jubran has taught Arab history to Jews and the Holocaust to Arabs, believing that the study of each people's suffering makes more of an impact than teaching the other's culture.

The latest round of violence, he believes optimistically, may help deliver that message more effectively.

"There are difficult questions being raised, but people are starting to realize that there are parallel concerns on both sides," he argues. "Arabs for example, say they are afraid to travel to Jewish areas or even go to a hospital — for fear of getting stoned."

The fact that both sides can understand the tremors felt by the other may actually be an impetus for coexistence.

"This," he explains, "is a foundation for building a social contract, despite all of the horrors we have seen."

For members of Seeds of Peace, the U.S.-based non-governmental organization that runs summer camps for Israeli Jews and Arabs, those horrors hit home particularly hard.

Participants in the group's programs were shocked when they learned that Asel Asleh, a 17-year-old Israeli Arab who had been to the camp three times, had been shot dead by Israeli police in his village of Arabe in the Galilee during the early days of the rioting.

But Adam Shapiro, director of the Seeds for Peace Center for Coexistence in Jerusalem, says the tragedy has reinforced the drive for dialogue.

"Among those who knew him personally, it made them re-committed and rededicated to Seeds of Peace," he says.

Of course, there have been problems for Seeds of Peace since the violence began. It has been difficult to arrange dialogues between Israeli and Palestinian youth since Palestinians cannot leave the West Bank or Gaza Strip.

Campers have kept in touch via e-mail, although at first there was plenty of tension. "Now, they are frustrated by the situation and want to meet their friends to talk about it," says Shapiro. "During the past few years, many people took these programs for granted. This situation has only heightened awareness that there was still a lack of understanding on both sides. Our programs are even more necessary now."

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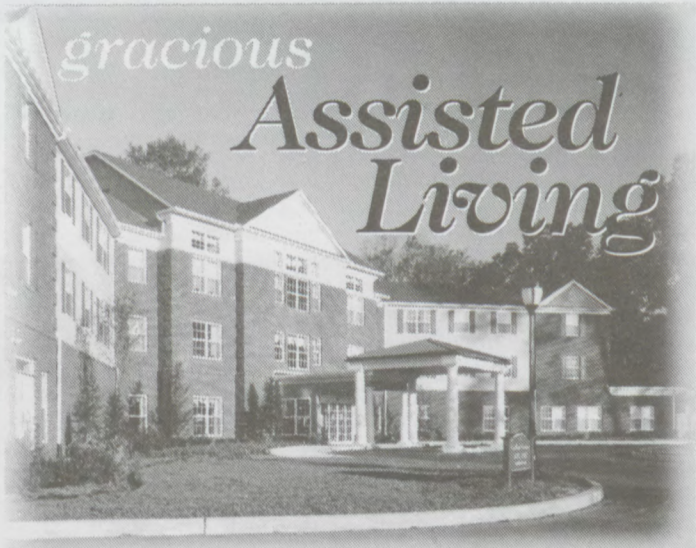
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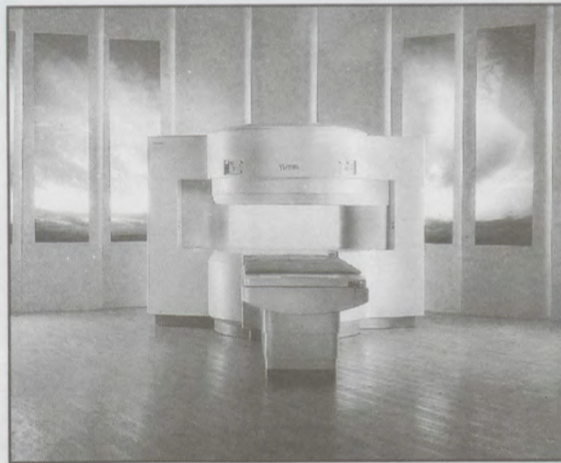
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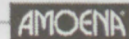
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A MATTER OF OPINION

Searching For A Path To Peace

By Toni Young

When I look at the photos of gleeful Palestinians armed with guns (not stones), burning American and Israeli flags, or destroying Jewish holy places, I am overcome by anger. As I listen to the words of hate and distortion coming from Chairman Arafat and other Palestinian leaders, who just weeks ago were partners for peace, I become even angrier. When I hear respectable news reporters presenting biased accounts of the "crisis in the Middle East," I am disgusted. I resort to Jewish nationalism: reciting all the reasons why Israel's claim on all of our homeland is legitimate, denouncing the way the Palestinians are manipulating world opinion by distorting world history, suggesting that if the Palestinians don't want to live in peace by our rules, they can go and try to live as well in some Arab land. These reactions bring me a personal sense of justification, but lead me to a dead end, to a wall of hate, violence, death and destruction. Is this then the future of

Israel? Are Israelis condemned to live in a state of violence, denied basic security and "normal" relations with the nations of the world? In these troubling days, many reply, "Yes, we are doomed to a cycle of violence; there can be no peace with those Arabs." But facing that grim dead end forces me to look at the big picture again. Peace is the only viable solution for Israel and its neighbors. I am not speaking about an abstract peace in the distant future but about real peace in the foreseeable future. As the late Prime Minister Yitzak Rabin observed, "there are two choices: to live in peace or to live in violence and terror. Peace brings security." Israel's security, expanded economy, international acceptance and growing prosperity during the 1990s demonstrate clearly the benefits of peace. I am not suggesting that we sit at a negotiating table with the Palestinians at this moment. Israel cannot negotiate while violence fills the streets. The Palestinians must learn that the only acceptable way to express themselves is through

diplomacy not through violence. But neither can we take actions or make comments that will reverse the progress of the peace process. It is precisely at this difficult moment of broken trust and confidence that we must redouble our efforts for peace. If we continue to focus on the value of peace and see it as our goal, we will find a path to it. If we give up on the possibility of peace, we will move even farther away from it. Shimon Peres speaks about the Jews as a moral people who do not want to dominate another people. Consider the crisis from the Palestinian perspective. The rage that is erupting on the streets of the West Bank and Gaza is genuine. Edward Abington, U.S. Consul General in Jerusalem from 1993-1997, explains that many Palestinians are frustrated because Oslo has not worked. From the Palestinian perspective, Arafat has been negotiating with Israel for years, but they have not seen any positive change in their daily lives, which are controlled by Israel. Palestinians cannot travel from

Gaza to the West Bank without permission; they cannot import or export without permission; they have no control over their economy or their water, and they are exposed to constant daily negative interactions. The Palestinians have lost confidence in Prime Minister Barak and the Israelis. They do not believe that the Israelis want peace especially when there is talk of adding Ariel Sharon to the government. However, not all members of a people feel the same way. (As Jews, we certainly understand this basic fact.) I believe that the majority of Palestinians have the same desires for their children as we do for ours. They want them to grow up in a land of peace, with opportunities for a good life and a secure future. If we do not turn our backs on peace, we can encourage voices of Palestinian moderation. If we stop casting blame for the cause of violence, which serves no constructive purpose, we can focus on ways to move forward. We can encourage dialogues that will begin to rebuild relationships shattered in the last month. If we stop bemoan-

ing the fact that Arafat is the Palestinian leader and recognize that since the Palestinians have chosen him, we have no choice but to deal with him, we can focus on issues and let the Palestinians solve their leadership problem. As I complete this article, Prime Minister Ehud Barak appears to have rejected the idea of forming a national emergency government with Likud leader Ariel Sharon. Barak wants to keep open the option of resuming peace talks if the violence subsides. I believe Barak creates the correct balance by saying Israel is willing to compromise, but will "never agree to peace at any price, a peace of surrender to the demands of the other side." By keeping the door to peace open, Barak works for the good of the Israelis, the Palestinians and all people of the Middle East. Toni Young is a past president of the Jewish Federation of Delaware. She is a trustee of United Jewish Communities and is a member of the Israel Policy Forum.

Psychiatrists Confront Problems Of Olim

By Nechemia Meyers

"The Israeli media exaggerate the psychological difficulties facing recent immigrants," says Dr. Roberto Mester, who heads mental health services in the Rehovot district and is Director of the Mental Health Center in nearby Nes Ziona. Backing up this point, Mester asserts that "screaming headlines about men from the former Soviet Union who murder their wives or kill one another in drunken brawls are apt to give the impression that dysfunctional behavior is common among olim from that part of the world. But, in fact, it is no higher than among other sections of the population. On the whole, their adjustment has been successful, and many are

doing exceptionally well."

Mester recalls that "many Russian immigrants initially suffered from stress because some family members had remained behind in the former Soviet Union. Moreover, they missed a culture they knew and loved. That problem," he adds, "no longer exists since the newcomers, now 20% of the Jewish population, have created their own enclave here. Sure, the existence of Russian newspapers, clubs, restaurants, shops and political parties holds back their integration into Israeli society as a whole. But, on the positive side, it allows them to enjoy the benefits of a powerful support system and lessens their dependence on mental health facilities.

"In any case, their adjustment problems are infinitely less severe than those of the other large immigrant group of the 90s, namely the Ethiopians. The Russians know how to cope with our aggressive society whereas the Ethiopians are a more timid group and this is sometimes a real handicap."

To illustrate the point, Dr. Mester mentions an incident with an Ethiopian cleaning woman working at his hospital. "The other day," he says, "I saw her standing outside my office door, bucket and broom in hand, but not moving. I asked her what she wanted and she hesitantly inquired whether I would mind if she came in and cleaned up. Now another Israeli would have just barged in and told me to

raise my feet while he or she swept under my desk.

"Despite their restrained style, the veteran psychiatrist hastens to add, "the great majority of Ethiopians do establish themselves and are excellent workers. For example, those employed at the mental health center, unlike people from other places, don't demand lengthy explanations before they lift a finger."

"A small immigrant group with many problems" is the way that Dr. Messier characterizes the relatively recent arrivals from Yemen, most of whom now live in Rehovot. They were brought there because the city already had many residents of Yemenite origin, who came many years before and are now pil-

lars of the community.

This hasn't helped "the new Yemenites", some of whom have even returned to Yemen. "Wives get along O.K., but the husbands have severe adjustment difficulties," Mester explains. "In Yemen they were small town craftsmen who were self-employed, worked flexible hours and did things at a leisurely pace. Here, in contrast, they are offered standard eight to four factory jobs.

"Unlike the Russians and the Ethiopians, they all arrive with a knowledge of Hebrew, which means that we can communicate with them. But unless they are ready to accept the lifestyle of contemporary Israel, they will be left behind."

DELAWAREANS SUPPORT THE JEWISH HOMELAND

At Masada ...

By Rebecca Neipris

We arrived at the Youth Hostel very close to Masada. We went to bed early, around 9 p.m., because the next day we would get up at 3 a.m. to climb Masada on the snake path. (By the way, we had the most delicious schnitzel at the Youth Hostel!) Our Hostel was very close to Masada, and we were able to leave and walk directly to the mountain.

We began climbing. We were tired and hungry, but we kept going. It took a long time, and then we arrived at the top of Masada. The view was amazing! We began to pray the Shacharit. Someone walked over to me and asked me what I was doing. I said I was praying. She said 'come with me.' I did, and she showed me the view from the top of Masada, from which I could see the Dead Sea and the cliffs. The view was unbelievable!

She said "now you can pray!" We finished the service and had some breakfast. After breakfast our teacher, Reuven, called our class together to study. Imagine -we were sitting in the place we were learning about!

During the class, he told us to stand up and leaving everything where it was, except for our cameras. We got up, and followed him silently, as he asked. We walked down some steps, (ones I remember from my last visit as very steep and scary. They were still scary). Reuven described the archaeological digs which had been done on Masada to find the remains of those who died on the Mountain. The bones of men, women and children were finally found in a cave beneath where we were standing. We all stood in silence, taking in the significance of this discovery, and all that we had learned about Masada.

Reuven told us that if you listen hard enough, the people who died there will answer you. After a few moments, he told us that he wanted us to repeat some words after him, shouting them from the bottom of our souls, and with all of our heart. We repeated the words, leaving a couple of minutes between each word:

"Sh'nea ... Matzada... Lo... Tze-pol... (translated Masada will not fall again). After each word the echo returned to us from the cave.

Rabbi David A. Wortman

Before I arrived in Arad, I knew little about Montessori schools and even less about "democratic" schools that are based on Montessori principles. I had been told the philosophy but could not

imagine how it could become reality in the classroom for kids older than nursery school. Then I began team teaching a class of students, ages 11, 12 and 13, about computers and how to build a website. I saw democracy

in action.

On the first day of my teaching, I came to the school prepared to teach about the basics of a site. The kids, however, had other

Continued on page 13

In Arad ...

defend Israel, and the Tanach (Bible), tells us why.

Part of the custom at Masada is to take some stones with you to give to people who are not there. These stones are then returned by the people. I took 3 stones - one for my sister, Jessie, one for my dear friend Elana Caplan, and one for myself, which I will bring back when I return.

Rebecca Neipris is the daughter of Wilmington residents Myrna Ryder and Jonathan Neipris.

Continued on page 13

In Arad ...

Continued on page 13

DELAWARE FOCUS

Shabbat Unplugged At Temple Beth El

The entire community is invited to celebrate a unique musical Shabbat on Friday, December 8 at 8:00 p.m. at Temple Beth El in Newark. Shabbat Unplugged, an

ensemble of six rabbis, uses musical instruments and a blend of traditional and innovative new melodies to make Judaism and prayer more relevant to a wide

range of age groups.

Rabbi Myriam Klotz, director of the Kimmel Spiller Jewish Healing Center of JFS performs with the troupe. She describes the

service as a "blend of ancient tradition and liturgy with a contemporary spirited approach" The result, according to Klotz, is a Friday night service that revitalizes the Shabbat experience for those already connected with Judaism and entices unaffiliated Jews to celebrate Shabbat.

Shabbat Unplugged was formed in 1993 by an eclectic group of rabbis and rabbinical students who wanted to bring traditional prayers to life. Today, the ensemble attracts large groups of

people to services throughout New York and Philadelphia.

Temple Beth El and Jewish Family Service are pleased to co-sponsor the first Shabbat Unplugged service in Delaware. In addition to Klotz, ensemble members include Rabbis Micah Klein, Geela Rayzel Raphael, Julie Spitzer, Margot Stein and Shawn Zevit.

A festive oneg will follow the service. For additional information, please call Temple Beth El at 366-8330.



Shabbat Unplugged's first Delaware appearance. Photo Credit: Jordan Cassway

Delawareans In Arad Continued from page 12

things in mind. They were fascinated by my laptop and wanted me to show them more and more things - graphics, pictures, animations and interesting sites. Whenever I tried to return to the subject they paid no attention and continued doing what they wanted on my laptop.

When I asked my co-teacher what the problem was, he responded "This is democracy." After several sessions, I asked him the difference between democracy and anarchy. We discussed it at length. The more I came to the school, the wonders of this approach became evident. What distinguishes this educational movement from anarchy is that the kids constantly interact in their learning. In anarchy, everybody does what he or she wants - without caring about others points of view.

I also came to reinforce a concept that I had long held that true education is in the questions and not in the answers. Through what seemed like an endless discussion, including arguments and screaming, the kids arrived at a framework for the site. They did not ask us how to do it. Rather, after I told them what the first step is, they took it from there. Periodically we told them what could and could not be implemented. My partner brought in examples of what it

would like if the previous week's discussion were to be included in a site. Again, they wanted to play. But I now realized that through their play, they were learning what is possible and what is not. They probably absorbed more in their "play" than an equal amount of time spent in a traditional classroom.

Unfortunately, as with much in Israel, the school's own computers were always arriving "next week." When I left, after four weeks, the computers were still arriving next week. When they arrive it will be a long process to finish the site but a very fruitful one.

The school itself is in a building rented from Hashomer Hatsa'ir, a long standing Labor-Zionist organization. The classrooms are small. There are only 50 students this year, its first year in existence. The school was designed by a group of parents who felt that their children would thrive in the democratic atmosphere. They invested their own money and time. They even did all of the painting; the remodeling; the landscaping; the building of the playground. Many of the teachers are volunteers, including my pedagogical partner. The school has a full time administrator. A committee of parents oversee the business and education aspects of the school.

Today, they face serious problems. The Ministry of Education has cut off much of its funding for the school as a result of general belt tightening engendered by the government's ongoing negotiations with the religious parties to join the coalition. Their other problem is a good problem. Many more parents have expressed interest in next year's enrollment. This, after the school only being in existence for three and a half weeks!

Over the next few years, the leaders of the school will, with experience, further refine the nexus between the democratic philosophy and the reality in the classroom.

The school is the actualization of a bright and wonderful dream of a small group of parents. We read in Deuteronomy that we are "to teach our children." According to the Rambam, this means teaching not only religious matters but literature and science as well.

The Democratic School of Arad has begun to honor this Mitzvah. When sitting in a room filled with children, it is possible to note the expressions on their faces and, through their bright eyes, to probe into their souls. There you will find, firmly embedded, a thirst for leaning and a quest for understanding. What more could we ask for our own children.

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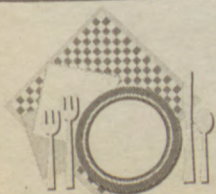


Table for Two?

RESTAURANT GUIDE

Issue: November 17th - Deadline: November 9th

JEWISH ARTS AND CULTURE

Left Luggage - New Film On Holocaust

By Naomi Pfefferman,
Entertainment Editor

Forget her 28 Vogue magazine covers.

Isabella Rossellini, "mit sheitl", is portraying a Chassidic Jewish woman in Jeroen Krabbe's post-Holocaust saga, "Left Luggage." It's the most unexpected casting of the season.

It all began when Rossellini's friend Krabbe approached her with a startling revelation on the set of "Immortal Beloved" five years ago. "I have decided to direct," pronounced the actor, who has appeared in "The Fugitive," "Kafka" and "Ever After."

The impetus was a book that changed his life. "Jeroen's mother had a tattoo on her arm, but she never spoke of her experiences in a concentration camp," Rossellini says. "Jeroen grew up Protestant, like his father, in Holland. It was only after reading this book that he wanted to discover his Jewish culture."

"Left Luggage" tells of the daughter of survivors who learns to understand her family "baggage" after going to work for a Chassidic family. Krabbe, who identified with the protagonist, wanted Rossellini to

play Mrs. Kalman, the wife of a survivor.

"Everyone knows I'm Catholic, and I'm Italian, and I'm also a model," she explains. "Of course, I later learned that Chassidic women can be very glamorous. But initially, I just thought people would think I was miscast. No matter how well I did the role, I feared that the sight of me playing a Chassid would just make people laugh."

Krabbe, however, was persistent. One tactic was mailing Rossellini Pearl Abraham's semi-autobiographical novel, "The Romance Reader," about a Chassidic young woman who leaves the fold. The actress was intrigued. "I identified with her rebelliousness, her desire to define her own life," says the actress, who also fled an over-protective childhood home to make her way among strangers.

Rossellini telephoned Abraham, and the two women met for lunch in Manhattan. Over dessert, the actress popped the question: "Do you laugh at the idea of me playing a Chassid?" Abraham pointed out that Rossellini portrayed a masochist in David Lynch's "Blue Velvet," in which she appeared in an infamous nude scene. She pointed out that

the actress most probably would not balk at playing a murderer. "So why are you uncomfortable with the notion of playing a Chassid?" Abraham queried.

Rossellini decided to accept the role and discovered that she innately understands the concept of "Left Luggage;" how a family's past can haunt the present. Her mother, actress Ingrid Bergman, was reviled and banned from Hollywood after deserting her husband and daughter to marry Isabella's father, the Italian neo-realist director Roberto Rossellini. After her parents divorced when she was 3, Isabella and her fraternal twin sister, Ingrid, grew up in a Roman villa across the street from her father, his new wife and children. Helping to raise the siblings were various grandmothers and aunts who told disturbing stories about their experiences during World War II.

"I vividly remember the continuing fear of starvation, especially from the old people" Rossellini says. "They always hid food because they said they never knew when the war might return." Rossellini, as a child, never played in open fields, for fear of stepping upon a mine left over from the war.

The actress, however, had never before portrayed a Jewish character, much less an Orthodox one, so she required four coaches to help her with "Left Luggage." There was a coach to teach her Yiddish, one for Hebrew, another to teach her to speak English with a German accent and yet another to show her the proper body language.

The body language specialist, a Chassidic Jew named Alex, was himself something of a rebel with his long hair and jeans, Rossellini recalls. He taught her to automatically touch the mezzuzah upon entering a room; to close a Hebrew book from right to left; and never to offer her hand to an Orthodox man. Rossellini asked him whether he had played with girls as a child and whether he was allowed to have dinner alone with a woman friend (no and no). When she queried about the barrier she found in the prop bed, she learned a bit about the Jewish family purity laws.

Rossellini, who lunched with Chassidic women at a kosher deli on location in Belgium, says she was surprised to discover ultra-Orthodox women can be stylish. "One woman used to wear all sorts of different wigs," she recalls. "One day she

looked like Brigitte Bardot, the next like Louise Brooks." How did the actress find wearing a sheitl? "Itchy," she laughs.

Isabella Rossellini says she never burned to act. Rather, she avoided the "family business" until she had established herself as a model at the age of 31. "It was important for me to become well-known for something else first," she told the Journal. "But then I wondered what it was that my mother had loved so much."

Her modeling career, however, came to an abrupt halt when she was unceremoniously dumped as the Lancome "girl" at the "old age" of 42. Now, at 48, she says, she notices that fewer film roles come her way. In response, she's launched her own make-up line, Manifesto, and she's grateful for roles like Mrs. Kalman in "Left Luggage."

The film left its mark on the Italian-Catholic actress. "When I returned from the shoot, I'd see a Chassidic family in the street and I'd say, 'Hello,'" she recalls. "They'd just look at me, puzzled, and I'd remind myself, 'I'm not in character anymore!'"

Naomi Pfefferman is Entertainment editor for the Los Angeles Jewish Journal.

A Jewish 'Library Of Congress'

By Julie Wiener, JTA

The recent opening of a project dubbed "the Library of Congress of the Jewish People" brings together what is believed to be the largest repository of Jewish archival material outside Israel.

Under one roof, at the Center for Jewish History, one can now find an extensive book, archive and art collection.

Included among the items are: the original handwritten draft of Emma Lazarus' 1883 "Give me your tired, your poor" poem that went on to be inscribed on the base of the Statue of Liberty; the oldest American Jewish cookbook; Sandy Koufax's Brooklyn Dodgers jersey and the eyeglasses of Jewish Enlightenment thinker Moses Mendelssohn.

The New York institution, officially opening with a gala ceremony on Thursday, is a consortium of five Jewish organizations brought together into a \$50 million facility designed specifically for the purpose.

By joining together, the partner organizations bring together under one roof several areas of Jewish history — the American Jewish Historical Society, which focuses on the U.S. Jewish experience; the American Sephardi Federation; the Leo Baeck Institute, whose holdings are on Jews in German-speaking countries; the Yeshiva University Museum and the YIVO Institute for Jewish Research, which addresses Eastern European Jewish history.

The organizations will maintain separate boards and budgets, but share resources and jointly sponsor various events.

The center's primary mission is to serve scholars of Jewish history, but the center and its individual partners will also offer services of general interest, hosting art exhibits, con-

certs and public lectures, as well as assisting people with family history projects.

A gleaming new building on a block of brownstones in Manhattan's Chelsea neighborhood, the center is physically impressive, with state-of-the-art computers, a custom-designed stone floor in the lobby with intricate biblical-themed designs, extensive gallery and display space and jade and teal detail trimming the wood-paneled, skylit reading room.

The center is earning mostly praise, both from scholars and the partner organizations.

Michael Fedberg, executive director of the American Jewish Historical Society, said the center will "provide a meeting ground on which scholars from different institutions can interact and enrich thinking" about Jewish history.

Carl Rheins, executive director of YIVO, said the new facility dramatically improves his organization's ability to properly store materials, offer public programs and serve researchers.

"Our previous mansion was not air-conditioned, not properly humidified for documents and had no adequate space for researchers to work," he said. "We're here now in a modern center with a magnificent temperature-controlled storage area, and state-of-the-art computers, phone systems and faxes."

Natan Meir, a doctoral candidate in Jewish history at Columbia University, said the center is a "wonderful place to work."

"The reading room is beautiful, and I think it's fantastic that all the organizations will be under one roof," he said.

However, some scholars question whether investing so lavishly in a physical building, particularly in Manhattan, where real estate is

expensive, is the best use of resources.

Instead, they argue, the center might have been wiser to store the materials in a more modest facility and focus on making them all available over the Internet.

Jonathan Sarna, Braun professor of modern Jewish history at Brandeis University, said he is concerned that "so much money is going into bricks and mortar that there won't be money available for the scholarly programs of the center."

The majority of the center's operating budget goes toward maintaining the building, but that does not include the services covered in the partner organizations' budgets, say officials of the organizations.

Currently, the center's resources are not available on the Internet and the separate catalogs for the organizations' collections — much of it housed in card catalog cabinets — is still in the process of being merged into one database.

Lois Cronholm, the center's vice president, said she does not foresee putting the whole collection on the Internet, but there are plans for an academic council to meet and establish priorities as to what materials ought to be digitized.

Cronholm insists that the consortium is more than "just an address where five organizations moved in because it was an air-conditioned building."

The center, she said, provides "information on a worldwide basis on what happened at various times in history," and is a "giant step forward in the ability to study Jewish history."

"You can't just do that all in cyberspace," she said.

The center will provide a new reference spot for Jewish genealogy, an avocation that is believed to

be growing in popularity.

Gary Mokotoff, co-owner of Avotaynu Inc., a New Jersey-based publisher of books and a quarterly magazine on Jewish genealogy, estimates that some 50,000 Jews around the world are involved in researching their family history.

"Any location that provides the service of helping people research their Jewish family history is a benefit," he said.

Numerous online resources already exist for Jewish genealogy, including a Web site — jewishgen.org — linking users to various related sites and databases.

On database on the site, called the JewishGen Family Finder, connects people doing research, so that those with the same surnames or towns of ancestral origin can share findings.

The center has created a genealogy institute to coordinate the organizations' services to people researching family histories. It will help people navigate their way through the process by fielding queries, offering training workshops on Jewish genealogy and distributing fact sheets outlining what resources are available and how to use them, including unusual sources such as orphanage records.

"There are tons of records people don't really know about or know how to use," said Rachel Fisher, director of the institute.

"Someone might say 'My grandmother said she was from such and such a town, but I have no idea where it is,' or 'I know the town and where it is, but how do I get town records?' or 'does YIVO have anything for me?'" said Fisher.

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JEWISH ARTS AND CULTURE

Jews Play Starring Roles In British Films

By Richard Allen Greene
JTA

The four Chasidic Jews pass through security with only a minor delay. They take an elevator to an upper floor.

They walk down a hallway. They enter a diamond merchant's workshop.

They pull guns from under their coats and threaten to blow people's heads off if they don't hand over a huge 84-carat diamond.

Welcome to "Snatch."

The latest movie from British writer-director Guy Ritchie — known both for his film "Lock, Stock and Two Smoking Barrels" and for being the father of Madonna's newborn son, Rocco — "Snatch" is the story of the aftermath of that heist.

It's filled with Jewish characters. Or is it? After the raid, the "Chasids" strip off their beards and coats to reveal that one of them is Benicio Del Toro, an actor in the mold of a young John Travolta who has played supporting roles in "The Usual Suspects" and "Basquiat."

The hood he's supposed to deliver the diamond to, "Doug the Head," is described as "not being Jewish but pretending to be."

Doug the Head's American cousin, Avi, wears a black kippah and sprinkles his speech with Yiddish, but he's played by the Italian-American actor Dennis

Farina.

Ritchie, whose comic gangster films put him firmly in the tradition of director Quentin Tarantino, best known for "Pulp Fiction," and 1960s British caper comedies like "The Italian Job," researched "Snatch" himself.

Joel Grunberger, a Jewish jeweler who works in London's Hatton Garden diamond district, was called in to advise Ritchie about Jews and diamonds.

"Guy wanted authenticity," Grunberger said. "I tried to infuse the Jewish characters with Yiddishisms and phrases that are used in the diamond industry," he added.

"Jewishness is not a running theme of the film. It's incidental, just a vehicle to move the film onwards," Grunberger said.

"It's not a haimishe version of what Jews are supposed to be like," he concluded.

"Snatch" is not the only recent British film to feature Jewish characters.

"Solomon and Gaenor," a sort of Welsh-Jewish "Romeo and Juliet," was nominated for an Academy Award for Best Foreign Film of 1999. And Sandra Goldbacher's 1998 film "The Governess" tempted British actress Minnie Driver to return from L.A. to make her first movie in England in three years.

Unlike in American cinema, where Jewish characters have been

ubiquitous for generations, British movies have traditionally not featured Jews.

"They've been invisible in British films," said Helen Jacobus, a writer on arts and culture for the London-based Jewish Chronicle newspaper.

Judy Ironside, director of the Brighton Jewish Film Festival, said that recently there had been a clear increase in the number of Jewish characters in British films.

"It feels like there's a much wider diversity of Jewish images than even five to 10 years ago" because British Jews are more confident today than their parents were, she said.

"The younger generation doesn't have the fear of being recognized" as Jews, she added. "They know their peers will be interested rather than suspicious or critical."

Ironside said the Holocaust generation of British Jews kept its head down.

But Paul Morrison, who directed "Solomon and Gaenor," said Jews have been maintaining a low profile in England since well before World War II.

"The Jews were kicked out of Britain in 1292 and were readmitted by Cromwell" in the 17th century, "so there's a sense that Jews are here by sufferance," he said.

"Jews have to be 'good Englishmen' in public," he said.

He agreed that the Holocaust had reinforced that feeling.

"There was a kind of 'frozen' quality to Jewish life after the war. Until recently, the only images of Jews 'on television were the Holocaust and Israel," he said.

"That began to change about 10 years ago," he explained. "Anglo-Jewry has become more confident."

His own feature film debut, "Solomon and Gaenor," harks back to a time when Jews were hardly confident about their place in Britain.

Set in 1911, a year that saw anti-Jewish riots across south Wales, the movie tells the story of a Jewish peddler's love for a Welsh girl.

People who know him said they were not surprised that the documentary filmmaker had chosen such an overtly Jewish theme for his first feature.

"Paul has a very strong Jewish identity," said writer Jacobus.

A non-Jewish actor plays the lead role in Morrison's film, which has opened in New York and Los Angeles.

The reason, Morrison said, is simple: "I had to have an actor who spoke fluent Welsh." Sandra Goldbacher, who directed "The Governess," also cast a non-Jewish actor to play a Jewish lead role, that of Rosie da Silva, who disguises herself as a Christian to take a position as governess.

"I did want all the Jewish characters to be played by Jewish

actors, and every single other one is," she told the Jewish Chronicle when the film was released in 1998.

"But Minnie Driver was just so right for the part. There's an intelligence about her acting. And she really does look Jewish, doesn't she?" Goldbacher asked.

As Jacobus observed, it's not unusual to see Jewish characters being played by non-Jews in American movies.

Just this summer, Sir Ian McKellen played the supervillain Magneto in "The X-Men" (whose director, Bryan Singer, is Jewish); as the movie's wrenching opening scene makes clear, the character is a Holocaust survivor.

While it's not yet common to have non-Jews play Jews in British movies, it could become more so if the trend toward more Jewish characters continues.

Morrison, for his part, has a Jewish-themed project in the pipeline. He's optioned Jewish writer Linda Grant's novel "When I Lived in Modern Times," a prize-winning book about Palestine under the British Mandate.

Brighton Jewish Film Festival director Ironside, for her part, said that each year it's easier to find movies to include in her program.

The cause — or the effect — she said, is that Jews are "in."

"It's very streetwise and cool to be a Jew in the U.K. now," she said.

Still Home - The Jews Of South Philadelphia

Sixty black and white photos by photojournalist Harvey Finkle document a rapidly disappearing generation of community residents—the Jews who have made their home in South Philadelphia. Though small in number, these children of immigrants maintain a vibrant communal way of life.

Beginning in the late 19th century, Jews from Eastern Europe settled in Philadelphia by the thousands. By 1940, there were 235,000 Jews living in Philadelphia, most of them Russian Jews. The majority of these emigres made their home in the city's Jewish quarter, a South

Philadelphia neighborhood that stretched from Eighth Street east to Second Street, south to Shunk Street and north to Spruce. For two generations, until most Jewish residents moved away and were replaced by new ethnic groups, this neighborhood was the very heart of Jewish Philadelphia.

Today, the population numbers approximately 400, the overwhelming majority of whom are over the age of 70.

In conjunction with this special exhibit which runs through July, 2001, the Museum will sponsor an Open House tour that includes visits to the JCC Stiffel Senior

Center at Marshall and Porter Sts. and three South Philadelphia synagogues. Center volunteers will escort visitors through Congregation Adath Shalom, at Marshall and Ritner Sts, YPC Shari Eli, Franklin St. and Moyamensing Avenue and Congregation Shivtei Yeshuron Ezras Israel at 4th and Emily Sts. The program is slated for Sunday, November 12, from noon to 3 p.m.

The National Museum of American Jewish History is located at 55 North 5th St., Philadelphia. For additional information about the exhibit or Open House, please call (215)923-5978.

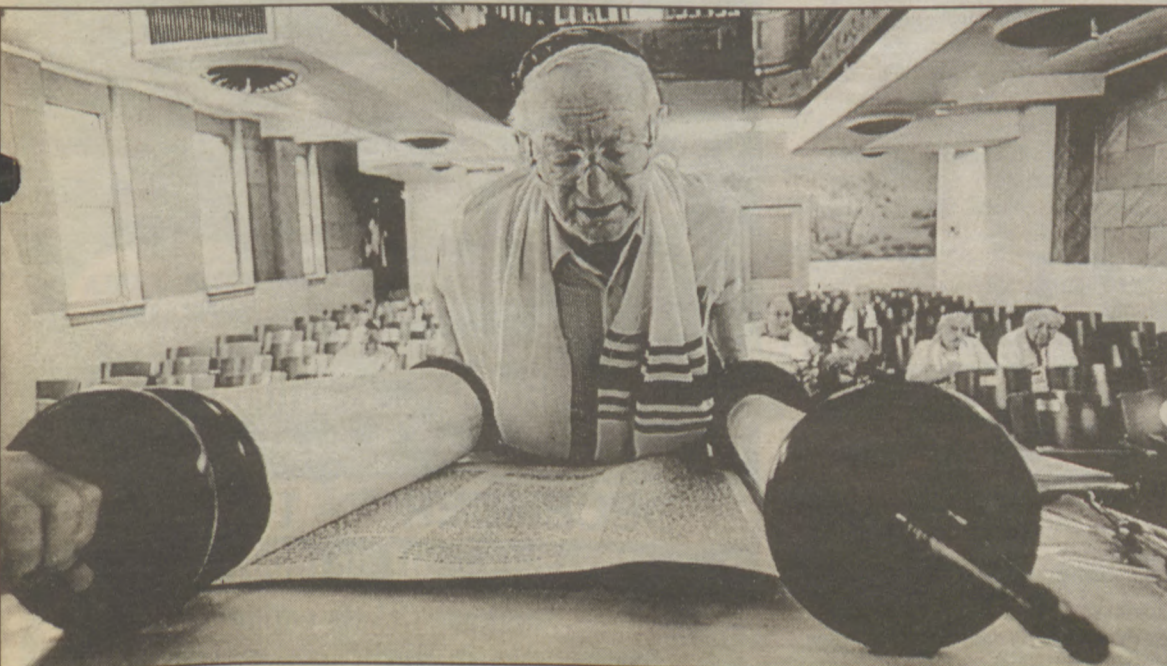
Shulak Directs KINDERTRANSPORT Showing in Newark

This Sisterhood of Temple Beth El and the Newark Chapter of Hadassah. Host a performance of Kindertransport, an adaptation of an off-Broadway play about The Holocaust, performed by an inter-faith cast.

Wednesday, November 8 – 7:30 PM
Temple Beth El, 301 Possum Park Road

Shulak, Arts and Culture correspondent for The Jewish Voice, is a Beth El Congregant.

Reserve your tickets by calling
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BUSINESS BRIEF

NEW TECHNOLOGY AT PAPASTAVROS' ASSOCIATES

Papastavros' Associates Medical Imaging has served Delawareans since 1958 and now offers its patients the latest in magnetic resonance imaging technology. A new 1.5 T MRI unit is presenting being installed at Papastavros' new MRI/CT Suite at Augustine Cutoff in Wilmington. It utilized a compact magnet with a wide open, flared design providing unmatched access to the patient. It virtually eliminates claustrophobic effects.

In addition to its patient-friendly design, the unit incorporates echo-planar imaging — the fastest MRI technique available. The combination of this technique with a table that moves within the bore of the magnet permits whole body imaging to be accomplished with great speed. This state-of-the-art technology will allow imaging of arterial flow from the abdominal aorta to the feet in minutes. The scanner will also improve cardiac imaging, enabling earlier and better detection of coronary artery disease.

The same technology will be available at Papastavros' Lewes location in 2001. For more information, please call 302-652-3016.

JEWISH TRENDS

Read Hebrew America Launches This Month

Throughout the month of November, more than 1,100 classes in which Jews can learn to read the Hebrew language will be offered across the United States and Canada. The classes will be offered, free of charge, as part of READ HEBREW AMERICA/READ HEBREW CANADA (RHA/RHC) program, an extensive campaign ever to promote Hebrew literacy. Organized by the National Jewish Outreach Program (NJOP), RHA/RHC is the only continent-wide program designed to introduce a generation of Jews to the Hebrew language a skill that will enable them to participate in Jewish services and

rituals in the language of their families and ancestors.

This year more than 15,000 unaffiliated and marginally affiliated Jews from across North America are expected to participate in RHA/RHC. Classes will be offered over five weeks at more than 800 locations in the United States and Canada. In Delaware, classes begin on Sunday, November 5, 10 a.m. at Congregation Beth Shalom, 1801 Baynard Blvd, Wilmington (302) 654-4462 and on Tuesday, November 14, 8:30 p.m. at Chabad Lubavitch, 1306 Grinnell Road, Wilmington, (302) 478-4400.

"The Hebrew language has held

Jewish people together for thousands of years. With the Middle East crisis of great concern to Jews worldwide, as well as in North America, RHA/RHC will provide participants with the knowledge that they are helping to ensure the ongoing vitality of Jewish life on this continent," commented Rabbi Ephraim Buchwald, founder and director of NJOP. "Offering classes in Russian and Spanish is an extension of our mass outreach efforts to unite Jews."

An essential component of the informed practice of Judaism, Hebrew is the primary language in which virtually all Jewish prayer books, holiday services, and signifi-

cant religious texts are written and read. Since an estimated 80 percent of North American Jews are Hebrew illiterate, NJOP hopes that learning to read Hebrew will serve as a point of entry through which many unaffiliated or marginally affiliated Jews will renew their interest in the Jewish faith.

This program is based on NJOP's Hebrew Reading Crash Courses, which, since 1987, have taught more than 215,000 North American Jews to read the Hebrew language. Designed for Jews with little or no background in Hebrew, the program concentrates on teaching the Hebrew alphabet and basic read-

ing skills. Additionally, a level-two program is available to those who are interested in further advancing their Hebrew reading and comprehension skills. As it does with its Hebrew Reading Crash Courses, NJOP will provide RHA/RHC participants with its acclaimed Hebrew primers, at no charge. RHA/RHC instructors will receive free manuals and flash cards.

National Jewish Outreach Program was established in 1987 by Rabbi Ephraim Buchwald. NJOP offers free programs at more than 3,100 locations across North America and in 27 countries worldwide.

Beth Emeth Bids Welcome To Leapman

By Lynn Edelman
Editor



Rabbi Steven M. Leapman can't "camouflage" his military background.

Last week, Rabbi Steven M. Leapman might have understandably stifled the urge to salute Senior Rabbi Peter Grumbacher during his Shabbat Service of Welcome. After all, the new Associate Rabbi of Congregation Beth Emeth only became a civilian on October 1st after completing his tour of duty with the United States Navy.

The 41 year old Lancaster, PA native believes that his experience as a regional rabbi serving "the children of the flower children" in Marine Corps boot camps throughout Southern California has made

him a better rabbi. "I am proud to have served my country and believe that if just 10% of American rabbis would give the armed forces one tour of duty it would be good for the Jewish troops - good for the American people and good for Judaism.

Leapman entered the military as a reservist ensign in 1988 between his second and third years at Hebrew Union College. After his ordination in 1991, he and his wife, Miriam moved to Northern Ohio where he served the spiritual needs of a small Reform congregation. While in the Buckeye State, their daughter Jessica was born.

In 1993, he began active duty as

a restricted line officer, becoming part of a staff corps of professionals which included doctors, lawyers and clergy. This tour as a Navy chaplain was made all the more meaningful by the arrival of son, Noah in 1995.

Rabbi Leapman may be genetically pre-disposed to military service. His uncle is a Marine and his father served for several years in the Army. In addition, his late father-in-law, Joe Tulman, was revered as a military hero. He earned two Bronze Stars for his service as an Army ranger and medic.

All three men were socially pro-

gressive, shattering the myth that "to be patriotic, one must also be politically conservative."

Beth Emeth's new Associate Rabbi is an aspiring author who looks forward to creating books for children and adolescents with a Jewish flavor. He is currently putting his writing talents to use in the Orbit, the synagogue's weekly newsletter.

He looks forward to becoming a part of the Delaware Jewish community and hopes that this latest tour of duty lasts for many years to come.

Kristallnacht: The Signs Still Remain

By Leo Lieberman

It is November and my thoughts turn back to six months ago, another time and another place. I was in Germany escorting a group of college students to see the Holocaust sites. "So this is where it all started," said one of the guys. He looked up and down the streets, the well-paved roads, the litter free avenues. I nodded my head, understanding what had not been voiced. We looked at the building, the houses with the manicured lawns, the clean driveways, walls free of graffiti. Everything was so pleasant, so civilized, and all I could answer was, "Here. Right here."

We had already seen the Munich Beer Hall where The Leader had jumped up on a table and proclaimed himself the Fuehrer and where he had been arrested, but then after a short time, had been released. We saw where thousands of people had assembled and raised their hands in salute, where children sang songs proclaiming their allegiance, and where this same "butcher" had verbally embraced them, calling the young people, "My Youth." And then everyone had cheered, cheered and marched to the sound of music and lights - a choreography of sound and color and music.

And we continued walking down the tree-lined streets as I pointed out different places. "Here is where - This used to be - This was destroyed - Here was the place where - " And we read little plaques telling us where a synagogue used to stand, where a house of worship was razed to the ground. It was then that one student asked me to explain what a small sign indicated. It was in German and she

could not decipher the words. Now, my German is none too fluent so I turned to my colleague who had specialized in German language and history and whose family had come from Germany, and I asked for an explanation. He had no problem in translating and then explaining, "This sign indicates that there is a place close by where dogs can drink from special water fountains to slake their thirst."

How nice! How civilized! How sensitive! Animals get thirsty and water is provided for them. We thought of the cattle cars where human beings were huddled together with no place to breathe free, where there was no water given to relieve their thirst. Where the heat had become so unbearable that babies cried out for water and there was none. Where some of these men and women were forced to drink their own urine because their mouths were so parched. And where others escaped the enormity of this cruelty by exiting from life. But these same perpetrators, these same captors, provided water fountains for dogs.

And wasn't it Hermann Goering, one of Hitler's henchman and advisors, who in this very month, but in the year 1938, stated that "I would rather that you slaughtered 200 Jews than destroyed one piece of Aryan property." And this same Goering who told the Minister of Propaganda, Goebbels on November 12 of that same year that if Jews want to visit parks, put animals that look like Jews in those parks. And yet that same Goering used to walk on tip-toe into his home at night because he didn't want to disturb his sleeping canary. How humane! How considerate!

So how could I restrain myself from pointing all this out to these young people who were trying to understand that which was still beyond my own comprehension. Here it had all begun, in the very heart of Christian Europe, in the center of European culture, where Goethe wrote and Schiller sang, where the sensitive men and women, the Aryan Volk, did not want their animals to go thirsty, so that they had to provide water places for their dogs. And that although hundreds of Jewish synagogues no longer stand and are remembered only by a small plaque, these water fountains and these German signs still remain.

So it is November now, six months later, and we will pause for a few minutes to remember Kristallnacht, the Night Of the Broken Glass, when Houses of Worship were burned and looted and ransacked. We will assemble and offer our prayers and listen to speakers tell of the enormity of this tragedy - and I shall remember a water fountain for dogs.

This story is from Leo Lieberman's award-winning weekly newspaper feature column "Chalkdust" that received First Place by the American Jewish Press Association Rockower Awards in the category of Excellence in Editorial and Commentary. Leo is Professor of Holocaust Studies at the Richard Stockton College of New Jersey and the author of "Memories of Laughter and Garlic: Jewish Wit, Wisdom, and Humor To Warm Your Heart" (ComteQ Publishing, 1-800 247-6553, ComteQcom.com)

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NACHAS NOOK

Venezky Named To Board Of Directors Of The Hadassah Foundation

The Honorable Councilwoman Karen Venezky, of Newark, Delaware, has been named to the Board of Directors of the Hadassah Foundation, it was announced today by Bonnie Lipton, National President of Hadassah, the Women's Zionist Organization of America and Barbara Dobkin, Chair of the Hadassah Foundation.

The Foundation, established with a \$10 million permanent endowment fund, is dedicated to refocusing the priorities of the

Jewish community through innovative and creative funding for women and girls in the United States and Israel. Its mission is to improve the status, health and well being of women and girls; bring their contributions, issues and needs from the margins to the center of Jewish concern; and encourage and facilitate their active participation in decision-making and leadership in all spheres of life.

Venezky is coordinator of the National Education/Public Policy Division at Hadassah, and a mem-

ber of Hadassah's National Board and Executive Committee. She has served Hadassah as a national vice president, coordinator of the Research and Development Division, coordinator of the Communications Division, chair of the Strategic Planning Department and member of the Hadassah Medical Organization Board.

Recently re-elected in 1998 as one of two women on the seven person New Castle County Council, Venezky is chair of the Public Safety Committee, founder

and chair of the County Tree Commission and founder and chair of the New Castle County Small Business Commission. A member of the editorial board of Delaware's Jewish Voice newspaper, Venezky has served on the Board of Directors of the Hebrew Immigrant Aid Society, the Public Relations Committee of the American Cancer Society, the Board of Directors of the Jewish Federation of Delaware and the Board of the Domestic Violence Project.

Venezky joins fifteen other

women on the board of the Hadassah Foundation, which is comprised of representatives from the Hadassah National Board, Hadassah membership and the Jewish community-at-large. Over the past year, the board has reviewed hundreds of applications from Israel and the U.S. for projects in the areas of education, training and leadership, esteem. The Hadassah Foundation recently announced its first eight grants, which totaled more than \$550,000.

Freschman To Receive Mayor's Citation

David Freschman will receive the Mayors' Citation, presented by the Mayor of Philadelphia and a representative of the State of Israel.

He was selected for his work in bringing Israeli companies to Delaware for Early Stage. Freschman will receive his award during the America Israel Chamber of Commerce dinner on Dec 13 at the Four Seasons Hotel in Philadelphia. This year's dinner honoree is Richard Smoot, President and CEO of PNC Bank. Smoot will receive the Yitzhak Rabin

Public Service Award for his commitment to the late Prime Minister's legacy of economic development as a path to peace.

Early Stage East attracted 30 companies to Delaware for presentations to more than 600 venture capitalists, bankers, lawyers and other professionals. Five companies were based in Israel. Several company representatives have returned to Delaware several times since the July event for follow up meetings.



Libby Zurkow

Libby Zurkow, of Prudential Fox and Roach Realtors in Greenville, was a presenter at a session on E Commerce at the Prudential Real Estate Network 2000 Summit Conference held in Toronto, Ontario in September.

Zurkow was among the top producing sales associates from across the country to be invited.

MILESTONES

In Memoriam

GREENBERG

Irving J. Greenberg, 85, died October 14, at his home in Lewes, DE. He was the founder of Greenberg Supply Company of Wilmington. Mr. Greenberg was a long time member of B'nai B'rith and a lifetime member of Brandywine Masonic Lodge #33. He is survived by his wife of 37 years, Stella M. Greenberg; a son, Gary W. Greenberg of Wilmington; a daughter, Ruth L. Levin of Claymont, four grandchildren, Paige Levin of New Castle, Jamie Levin, Allison and Timothy

Greenberg all of Wilmington and a brother, Bertram Greenberg of Rutherford, New Jersey. Mr. Greenberg was interred on Tuesday, October 17 at Beth Emeth Memorial Park. In lieu of flowers, the family suggests contributions in his memory to The American Kidney Foundation, 6110 Executive Blvd., Rockville, MD 20852, Delaware Special Olympics, Hudon Service Center, 501 Ogletown Road, Newark, DE 19711 or to Delaware Hospice, Inc., 600 DuPont Highway, Georgetown, DE 19947.

BEN

Victor Ben, 79, of Seattle, WA, formerly of Wilmington, died October 21, 2000. He worked at Caruthers Lab for more than 30 years and served as a second lieutenant during World War II. He is

survived by his wife, Becky; daughters, Ricca, Cheryl, Dulcey, Kathy; and six grandchildren. Services and interment were held in Seattle on October 24th.

SCHIFF

Alice Schiff, 96, of Heather

Green Commons, died October 17. She was the widow of Walter Schiff who died in 1977.

She was interred in Beth Emeth Memorial Park and may be remembered through charitable donations.

Tribute To Robertson's Memory

By Rabbi David Geffen

When you published an obituary for Lillian Robertson several months ago, I wanted to add a few words about her but, because of personal circumstances, I was unable to do so. Please let me record a major contribution of hers.

In 1975, shortly after the Jewish Historical Society of Delaware was founded, a woman swept into my office one day at Beth Shalom and announced "I am Lillian Weiner Robertson, and I have been committed to the history of Delaware since the 1930s. Now, I want to help illuminate the history of Delaware Jewry, my people." Lillian explained how she had worked with Jeanette Eckman, the noted figure of WPA days, who during the depression years put together source material on the various religious and ethnic communities in the first state. Her right hand in that period was Lillian Weiner Robertson. The bond of friendship between the two is best illustrated in

an inscription in a book by Eckman which Lillian gave me and I gave Toni Young, the historian.

In the last few months of 1975, Lillian Robertson worked like a whirlwind putting together the first ever exhibition on Delaware Jewry at the Market Street Town Hall Museum of the Historical Society of Delaware. She labored day and night with members of the Jewish community and with the staff of the Historical Society so that the first exhibit of the bicentennial years, "ours," could open on time in the first week of January, 1976. Judge Charles Keil, first president of JHSD, Bill Frank, Harry Bluestone and I helped, but Lillian knew exactly what she was doing. She wanted to transform the Town Hall into a Jewish enclave and she did. Just a few examples:

Lillian negotiated with the Delaware Art Museum so that it loaned the portrait of Rebecca Gratz by Thomas Sully. Proudly hung on the second floor, Rebecca looked over the magnificently set

table where Lafayette was feted in 1825. She suggested that the Delaware Historical Society's Abraham Lincoln commission to Henry B. Nones and the Andrew Jackson-Henry Clay Commission to the same gentleman be exhibited. A feminist from her youth, Lillian also made sure that an entire case was devoted to Aunt Sally Ginn and the Samuel B. Goldwyn letter to William Topkis was on display.

In spite of three snowstorms in January 1976, over 2500 visitors came to the exhibit and marveled at what our little society or should I say Lillian Robertson had succeeded in doing. From then on, the Jewish Historical Society of Delaware was on the map. Lillian served as president in the seven years and at a certain point went out to live in San Antonio with her children following her husband, Howard Robertson's death. May you rest in peace Lillian - what a heritage you left the Jewish and general community of Delaware.

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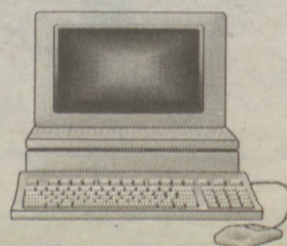
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CALENDAR OF EVENTS

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

DELAWARE GRATZ OPENS ITS DOORS

Parents of prospective students are invited to participate in one of three upcoming Open House programs at Delaware Gratz Hebrew High School. Come and attend classes with your children on Tuesday, December 5, 7 p.m. to 9:05 p.m., Thursday, December 7, 7 p.m. to 9:05 p.m. or Sunday, December 10, 10 a.m. to 1 p.m.

For additional information, please call Marlene Milunsky, principal, at 478-8100.

UPCOMING JFS RELATIONSHIP CENTER PROGRAMS

Jewish Family Service offers a number of meaningful workshops during November and December at its Relationship Center, 288 East Main Street in Newark. Call (302) 478-9411 to pre-register for the following programs:

Surviving Personal Transitions, Thursday, Nov. 16.

Understand what is happening and receive support.

Marrying Again, Thursday, December 7. Learn from past mistakes and improve your chances of making this relationship successful. Journey Through Pet Loss, Thursday, November 30.

Learn how to express your feelings and find ways to honor the time spent with your animal friend and companion.

Overcoming Chronic Worry, Thursday, November 2. Explore healthy ways to cope with chronic worry. Reconnect with people, activities and ideas that have meaning.

AKIBA SLATES OPEN HOUSE

Akiba Hebrew Academy will host an Open House on Sunday, November 12th beginning at 9:45 a.m. Parents will have the opportunity to hear from members of the administration and discuss the curriculum.

Akiba is a community Jewish Day School serving middle school and high school students. The school is located at 223 North Highland Avenue in Merion, PA. 380 students come from Pennsylvania, New Jersey and Delaware. Students need not have prior Jewish day school experience.

Please confirm your attendance by calling (610) 667-4070, ext. 144.

FAITH, RACE AND COMMUNITY

Celebrate the success of last year's YWCA Study Circle on Racism and Race Relations and find out about upcoming programs on Monday, November 6, 7:00 p.m. at the Grand Opera House, Wilmington. Call 731-7614 for more information.

SATURDAY NIGHTS COME ALIVE AT AKSE

The Adult Education Committee of Adas Kodesch Shel Emeth in Wilmington offers a series of crash courses in basic Judaism on Saturday nights throughout 5761. An hour of learning begins with music and candle

lighting at 7:00 p.m. and will be followed by snacks and social time at 8:15 p.m. Children who accompany their parents will enjoy a separate program. The November 18th program will focus on prayer. Please call the office at 762-2705 if you would like to attend.

COOKING, MOROCCAN STYLE AT THE JCC

The Jewish Community Center of Delaware will host Sophie Longwill on Tuesday, November 14, 10 a.m. as part of its Exotic Cooking Series. She will demonstrate Moroccan specialty dishes to class participants. The fee is \$5 for members and \$8 for non-members. Advance registration is required. Please call Linda Drachman at 478-5660, ext. 203 for more information.

JEWISH FAMILY SERVICE HELPS HEAL THE SICK & SUPPORT THE BEREAVED

The Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service will offer a Jewish Healing Service, December 18, 7 p.m. to 8:30 p.m. at the Jewish Community Center Board Room, Garden of Eden Road, North Wilmington. JFS also sponsors an on-going Bereavement Support Group which meets every other Tuesday, 1:00 p.m. to 2:30 p.m. The group helps widows and widowers cope with the loss of a loved one. For additional information, please call JFS at 478-9411.

U OF D PROFESSOR CELEBRATES JEWISH AMERICAN WRITERS

Jay Halio, professor at the University of Delaware will discuss his

book *Daughters of Valor: Contemporary Jewish American Women Writers*, on Monday, November 13, 7:00 p.m., at Barnes and Noble Booksellers at the Concord Mall. The book, compiled and edited with Ben Siegel, is published by the University of Delaware Press. Halio will sign his book following the talk which commemorates National Jewish Book Month.

JCC HOSTS ELECTION DAY TEEN PROGRAMS

If teens could vote, they would elect to spend this Election Day, Tuesday, November 7, actively engaged in fun at the JCC. Young people can watch the Philadelphia Flyers team practice then ice skate on their rink. Teens will depart from the JCC at 9:15 a.m. and return around 4 p.m. \$25 per person includes skate rental, lunch, skate time and round-trip transportation.

Non-hockey fans can opt for an all-day Babysitters Training Course sponsored by the American Red Cross. The program, which runs from 9:00 a.m. to 6:00 p.m., costs \$50 per person and addresses safety issues, prevention of injury and illness, basic child care, first aid, decision making skills and more. All participants receive a handbook and a first-aid kit. Lunch is included. To register, call Robyn Greenberg, Community Teen Services Director, at 478-5660, ext. 229.

BETH EMETH SPONSORS ADULT BEREAVEMENT GROUP

Congregation Beth Emeth, 300 West Lea Blvd. in Wilmington, invites the entire Jewish community to a free bereavement support group. Offered

under the auspices of the Margaret H. May Memorial Family Life Fund, the group will launch on Thursday, November 9 and will meet on the second Thursday of every month from 7:30 p.m. to 9:30 p.m.

Dory Zatuchni, executive director of Jewish Family Service will facilitate the program which is open to all adults who have suffered the loss of a spouse, parent, sibling or friend. The first session will include an opening presentation by Rabbi Myriam Klotz, director of the JFS Kimmel-Spiller Jewish Healing Center. All are welcome but advance registration is needed so that the synagogue can find the appropriate meeting space. Please call Beth Emeth at 764-2393.

CELEBRATE SIMCHAS WITH JFS MITZVAH BASKETS

Celebrate your next simcha with a Mitzvah Basket for Tzedakah created by Jewish Family Service. Rent a decorated basket to use as a centerpiece or to adorn the bimah during a bar or bat mitzvah, wedding, engagement party or other lifecycle event. Each basket is adorned with colorful wrap and ribbon surrounding cans and boxes of food. Rental income from the baskets, which range from \$25 to \$125, supports Jewish Family Service. To order or receive additional information, call Morissa Sher at (302) 478-9411, ext. 20.

Mazel Tov To Kutz Home On 40th Anniversary



Milton and Hattie Kutz Home resident Ethel Silnutzer enjoys the October 24th festivities with her daughter, Florence Green.



The Weinstein and Mand families spend some time together during the event which featured food, fun and music by the Rhythm Doctors.

Conservative Synagogue Seeks Executive Director

Congregation Beth Shalom, a thriving 425 family conservative congregation in Wilmington, Delaware seeks a talented executive director to manage the synagogue's operations. A highly organized and effective leader, competent in financial and database management with the personality to welcome new members and coordinate volunteers, will enjoy working with a dynamic clergy. Excellent communication skills are a must, as are first rate project and staff management capabilities. Candidates should be team players who are able to set and work within deadlines. The congregation looks to the executive director to set a customer oriented tone in all aspects of synagogue operations. Salary commensurate with experience. For a detailed job description, see our web site (which the executive director is expected to improve!): www.bethshalomwilmington.org. Please submit applications to: Search Committee, 29 Perth Drive, Wilmington, DE 19803

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difference
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