



JEWISH VOICE

Vol. 46, No. 14 13 Nissan 5765 April 22, 2005 20 Pages
PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628

WWW.SHALOMDELAWARE.ORG

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JEWISH HISTORICAL SOCIETY DE
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Liberator to keynote May 6th Yom Ha'Shoah interfaith program

On April 23rd, 1945, Sol Gibbs helped bring one of the cruelest chapters in modern Jewish history to an end. He and his fellow members of the United States Army's 90th Infantry Division liberated the Flossenburg Concentration Camp in Germany. This site, which housed 65,000 prisoners throughout its seven year history, was a virtual ghost-town at the time of liberation. As the American troops stormed the gates, only 2,000 prisoners remained to greet them.

Gibbs, a native of Philadelphia, who moved to Wilmington 20 years ago with his wife, Goldie, will share his experiences on Friday, May 6th during the annual Interfaith Yom HaShoah program in downtown Wilmington. The entire community is encouraged to participate in this special commemoration of the 60th anniversary of the liberation of the Nazi death camps by the Allied Forces, which will be held from 12:00 noon to 1:00 p.m. in the auditorium of the Carvel State Office Building at 820 French Street.



Liberator Sol Gibbs and his wife, Goldie.

The event is hosted by the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware and will be moderated by JFD President Dr. Barry S. Kayne. As the Jewish Voice goes to press, U.S. Senator Tom Carper, New Castle County Executive Christopher Coons and Insurance Commissioner Matthew Denn have accepted an invitation to speak briefly during the program which also will include an invocation by Reverend David Mueller of Wilmington's Concordia Lutheran Church.



After the program, participants will take a short walk to the Holocaust Memorial for a brief prayer service led by Rabbi Peter Grumbacher and Cantor Mark Stanton of Congregation Beth Emeth. Rabbi Grumbacher serves as president of the Rabbinical Council of Delaware. Cantor Joel Kessler of Adas Kodesch Shel Emeth will perform the Song of the Partisans.

For further information, contact Samuel I. Horowitz, JCRC director, at 427-2100, ext. 30 or via email at samuel.horowitz@shalomdel.org.

Arlene Davis to retire from her "Labor of Love"

By Hayim Weiss
Special to the Jewish Voice

For 35 years, Arlene Davis has served Congregation Beth Shalom as an educator and community leader. Over these years, Arlene has become more than just another teacher or principal, but a friend and mentor to students, parents, and other teachers. While Arlene may be retiring from Beth Shalom, she plans to continue working at the Albert Einstein Academy.

Arlene calls her work a labor of love. While she did not have to work, Arlene saw that by teaching children - she was connecting with them and growing with them as a part of the community. Five years after she and her husband Robert were married, Arlene received a phone call that forever would change her life. A friend had suggested that she could teach Hebrew School at the local congregation, Temple Beth Am. At the same moment, Arlene was also several months pregnant with child number three on the way. The friend insisted and insisted, suggesting that it would only be a few hours a week,

mostly on Sundays and an hour or so during the week. After careful consideration and support by Robert, Arlene agreed.

For the next several years, Arlene continued to teach both Hebrew and Secular education to the primary grades at Temple Beth Am. In 1969, Arlene and Robert and children came to Wilmington, Delaware. Looking for work, Arlene started at Adas Kodesch Shel Emeth. A year later, she began to work for both Beth Shalom and Adas Kodesch. In 1972, she was hired as Head Teacher of Beth Shalom.

"I am rather fortunate ... this year I am teaching the children of the parents whom I taught so many years ago," Arlene remarked while thinking about her first class at Beth Shalom.

In all her years at Beth Shalom, Arlene has never had any negative complaints about the school, her faculty, the Board, and the Clergy. She recalled the Blessed Memory of Hazzan Andrew (Andy) Salzer. "I will always remember what he did for me - he taught me the trope of Haftorah and Torah ... because of his teaching, I am able to share that

skill with others."

Arlene's greatest wish for the school is that it continues to grow and flourish. She sees the value of experiential learning as a key to that success. "Children need to know the service - not just the letters on a page." Additionally, Arlene noted that if the school truly wishes to grow, teachers need to also continue to learn and have the ability to seek that training.

While Arlene will be sadly missed at Beth Shalom, she will still be a vital part of the community. Upon her retirement, Arlene will continue to work at Albert Einstein Academy. Arlene commented, "being part of a community is what makes it worthwhile..."

On May 6, 2005 at 6:00 pm, Beth Shalom will host a dinner and tribute to Arlene Davis. Arlene has been married to Robert Davis for 45 years and has five children and six grandchildren. While the dinner has been sold out, individuals, friends, and families are welcome to attend the 8:00 p.m. Shabbat Services. Donations in honor of Arlene are graciously accepted.

Today Rabbah!

OTHER DELAWARE YOM HA'SHOAH OBSERVANCES

Monday, May 2, 6:30pm.

THE STORY OF THE KINDERTRANSPORT

The University of Delaware Kristol Center Hillel will be hosting a Holocaust Program on the movie "Into The Arms of Strangers", which is about the Kindertransport, in Kirkbride, Room 205. Following the movie, Eva Podietz and Anne L. Fox will speak about their experiences as children on the Kindertransport. If you have any questions, please feel free to contact Ruth Ginsburg at U.D. by e-mail at Ruthgins@udel.edu.

Thursday, May 5, 2005 at 7:30 p.m.

COMMUNITY HOLOCAUST MEMORIAL SERVICE

Adas Kodesch Shel Emeth Congregation, Washington Blvd. Extension & Torah Way, Wilmington - Phone: 762-2705 Rabbi Peter Grumbacher, President of the Rabbinical Association of Delaware, will tell the story of his father who was imprisoned in Dachau, his miraculous release and his experiences as a soldier in the U.S. Army for the duration of the war. A musical program will be presented by Hazzan Michael Horwitz of Congregation Beth Shalom, Cantor Joel Kessler of Adas Kodesch Shel Emeth and Cantor Mark Stanton of Congregation Beth Emeth. Rabbi Sanford Dresin and Cantor Joel Kessler of AKSE will officiate.

Special thanks to Jack Shattuck, webmaster of Jewish Delaware, <http://JewishDelaware.eSmartWeb.com>

Let's go to Philly for Yom Ha'Atzmaut

Picture a parade of Delaware Jews wearing specially designed t-shirts created by this community's four contest winners: Regina Alonzo, Sarah Falchuk, Dave Gertler and Sue Kost - joining in a march by thousands along Philadelphia's Ben Franklin Parkway.

When they descend from the caravan of buses departing from the Bernard and Ruth Siegel Jewish Community Center they will enjoy an authentic Israeli street fair, and help to enter the Guinness Book of World Records for the world's largest Hora. All this and more will help make the 2005 Yom Ha'atzmaut, Israel Independence Day celebration on Sunday, May 15, 2005 a truly festive event! Yom Ha'atzmaut is being coordinated by the Jewish Federation of Delaware and the Bernard and Ruth Siegel Jewish Community Center.

Delawareans will depart from the Jewish Community Center of Delaware at 10:30 am. and enjoy refreshments en-route. They will arrive in Philadelphia in plenty of time to participate in The Walk for Israel down the Ben Franklin Parkway begins at 12:30pm. The Israel Street Fair at Eakins Oval will continue all afternoon, featuring kosher food vendors, Israeli crafts and products, a Bedouin tent coffee house, the monster mural, Israel Quest, camel rides, and much more!

The Guinness Book of World Records largest Hora will form at 2:15pm. Everyone is invited to be a part of this history-making event.

The cost for participation in this celebration of Israel's 57th anniversary is just \$10 per person or \$36 per family and includes transportation and a t-shirt. Contribute an additional \$36 and you'll be recognized on the t-shirt as an individual or family sponsor.

Buses will leave from the JCC at 10:30 a.m., from Adas Kodesch Shel Emeth at 10:45 a.m., from Templ Beth El in Newark at 10:15 a.m. and the JCC at 1:00 p.m.

To ensure a space on the bus and a t-shirt your reservation must be received by May 2nd! Reservations after that date will only be accepted on a space available basis.

For further information or to request a registration form for the 57th Israel Independence day celebration, call Ivy Harlev at the Jewish Community Center, (302) 478-5660 or ivyharlev@siegeljcc.org.

This exciting community event is sponsored by the following community organizations: Adas Kodesch Shel Emeth, Albert Einstein Academy, Bernard and Ruth Siegel Jewish Community Center, Chabad-Lubavitch of DE, Congregation Beth Shalom, Delaware Gratz Hebrew High School, Hadassah, Kristol Center for

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Shipley Rd - Talley Gardens **\$599,900**
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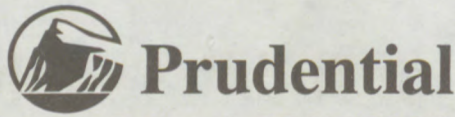


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SUMMER 2005 SESSION DATES & FEES

		Y&DE member	Non Member
TOCKWOGH & TICKWOGH JUNE 19-JULY 1	SESSION 1	\$990	\$1040
	SESSION 5 NEW!	\$990	\$1040
AUGUST 14-19	TOCKWOGH SESSIONS 1	\$1135	\$1180
	TICKWOGH SAILING SESSIONS 1-4	\$1255	\$1300
	TICKWOGH SKI SESSIONS 1-4	\$465	\$490
	TOCKWOGH SESSION 5	\$545	\$570
	TICKWOGH BEGINNER SAILING SESSION 5	\$605	\$630

TEEN ADVENTURE

DATE	SESSION	ACTIVITY	Y&DE member	Non Member
JUNE 19-24	SESSION A	CHESAPEAKE SAILING ADVENTURES	\$950	\$1000
JULY 2-8	SESSION B	BACKPACKING ADVENTURES in Shenandoah	\$650	\$700
JULY 10-15	SESSION C	CHESAPEAKE SAILING ADVENTURES	\$950	\$1000
JULY 17-22	SESSION D	ROCK CLIMBING THE SHAWANGUNKS	\$700	\$750
JULY 24-30	SESSION E	COASTAL SEA KAYAKING EXPEDITION	\$700	\$750

Family Camp - Memorial Day Weekend - Friday, May 27 - Monday May 30, 2005
Summer's End Family Camp - Sunday, August 21 - Tuesday, August 30, 2005

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FEDERATION FOCUS

So Many Choices



Ruth Rosenberg

By Ruth Rosenberg
Campaign Director

I am the lucky parent of a high school junior. Some of you may question the "lucky" part of raising a teenager, but I am blessed with a good natured, responsible, generally pleasant emerging adult. We spent Jen's recent spring break visiting university campuses along the east coast in search of information and impressions of the institutions where she may spend her formative college years. We were joined by what seemed to be thousands of other families, many of whom traveled great distances, on a similar quest—trying to find the perfect fit. Tours and information sessions abound in facts and figures while heads swim with data that all begins to blur together.

The choices seem endless. Large school or small?...Urban, rural or suburban? Liberal arts or specialized program? Near or far? How is she to decide? Can she create

a grid or algorithm to crunch the numbers and calculate the correct answer? Of course not. A more likely scenario is that she'll weigh her various options and ultimately go with her gut instinct on what feels right. (and she'll need the admissions officers to concur and actually offer her a place in the freshman class). The fact is, wherever she goes, my daughter is very likely to receive a top notch education, make lifetime connections and go to as many parties as she pleases. What if she makes the wrong choice? Not likely.

Similarly, you also have many choices regarding your charitable contributions. Just like Jen who has worked so hard to get good grades and possess the right stuff to gain admission to the college of her choice (fingers crossed here), you've worked hard to have the resources to make gifts to help others. There are so many excellent choices. Do you want to give directly to an individual or agency? Do you want your gift included in

a pool of funds? Do you want to give a single, once in a lifetime gift or spread your giving out?

Neither you nor Jen can go wrong. When you give to the Jewish Federation of Delaware's Annual Campaign, you become part of a legacy that has sustained our people for generations. Each of our local agencies benefits from the Annual Campaign. Additionally, programs in Israel, Argentina, and the former Soviet Union exist solely due to the generosity of donors like us. Wherever there are Jews in need, you'll find a Federation funded program there to help. When giving to any number of other reputable charities, especially our local beneficiary agencies, you can be assured that your gift will be appreciated and make a real difference in people's lives.

Make an educated choice. Visit our website www.shalomdelaware.org and learn more about how your gift does a world of good. Live Generously.



Delaware Lions of Judah reach new record



By Jennifer Young

Director,
Endowment and Women's Philanthropy

The roar of the Jewish Federation of Delaware Lions is louder than ever before. The success of our Women's Philanthropy initiative is evident in our recruitment effort. Over the last two years we welcomed 25 new Lions of Judah and formed three sub-committees to actively engage our women donors in areas that are important to them. During the 2005 Annual Campaign, Arlene M. Simon joined Connie J. Sugarman as co-chair for Women's Philanthropy and will lead the fundraising efforts for women's giving. As of April, Delaware is 53 Lions strong. Lions lead by example. Their leadership gift carries on the timeless values of *tzedakah*. The Lion of Judah was established in 1972 as a symbol to recognize a new level of commitment set forth by a cadre of donors that wanted to shape the future. Today, over 13,000 women throughout North America, Israel and through Keren Heyesod proudly wear their Lion of Judah pins to declare their commitment to the preservation and growth of the worldwide Jewish community. The minimum giving level for the Lion of Judah is an annual campaign contribution of \$5,000. Our new multi-year Lion program allows a woman to make a pledge over two or three years to become a Lion of Judah. For example a woman may pledge \$3,000 in 2005, \$4,000 in 2006 and \$5,000 in 2007. For more information, contact Jennifer Young at the Federation (302) 427-2100 ext. 19. The next Lion of Judah event is set for May 26th with guest author Liat Ben-David, author of *Yahrzeit*.

BE A PART OF JEWISH HISTORY

On May 24, Lee Meyerhoff Hendler of the Meyerhoff Foundations, Baltimore, Maryland, and representatives of local



Jennifer Young

families that have established endowments will inaugurate the Endowment Book of Life. Mrs. Hendler is a popular national speaker on inter-generational philanthropy, adult learning, and synagogue leadership.

You are invited to join community leaders for the inaugural Endowment Book of Life event at 7 pm on May 24th at the Siegel Jewish Community Center. The Endowment Book of Life is a promise made by our generation to the next that this Delaware Jewish community of ours will be here for them, for their children and for their children's children. The Book of Life will contain signatures of Jews in the Delaware area from every economic segment and from every walk of life. It is a record of our names and family histories, a living document and a legacy. Individuals and families that have already established an endowment or plan to leave a bequest to the Jewish Fund for the Future, the endowment arm of the Jewish Federation of Delaware, are eligible to sign their page

in the Endowment Book of Life. Consideration of endowment early in our lives is a chance to rise above daily and yearly concerns to consider what really matters, the way in which our actions and our lives make a difference. Through programs such as the Endowment Book of

Life, families and individuals can formally promise to leave something to the community. Your values and legacy will be carried on through your family's endowment at the Jewish Fund for the Future. For more information, contact Jennifer Young at the Federation (302) 427-2100 ext. 19.



L'CHAIM CIRCLE



A new program started in 2004, L'Chaim Circle recognizes men and women who have contributed to the Federation Annual Campaign for 25 years or more.

L'Chaim Circle is a program of the Jewish Fund for the Future, the endowment arm of the Jewish Federation of Delaware.

The unique program honors people who are a vital part of the Jewish tradition of *tzedakah*. For thousands of years, Jews have answered their obligation to establish justice by being righteous, compassionate, and by helping our local and global Jewish family.

Yes, I belong in L'Chaim Circle!

We would like to honor you! If you have made a contribution to a Federation/UJA Campaign for 25 years or more, please return this card with complete information to:

Jewish Fund for the Future
100 West 10th St., Suite 301, Wilmington, DE 19801

Name (s) _____

Date (s) of Birth _____

Address _____

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Yes, please print my name in donor listings

No, please do not print my name in donor listings

If you have already returned the card, you do not need to send it in again. Thank you!

Yom Ha'Atzmaut Continued from page 1

Jewish Life at Hillel (University of Delaware), Jewish Family Service, Jewish Federation of Delaware, Milton and Hattie Kutz Home, National Council of Jewish Women, Temple Beth El, Temple Beth Emeth and Women's ORT.

The Yom Ha'Atzmaut Committee wishes to thank the following people who took the time to submit t-shirt designs:

Ileana Alfonso; Sam Bagel; Robbie Bahar; Karl Becker; Paul Binder; Marlee Caime;

Lauren Collison; Brianne DeFroda; Jonathan Dior; Sam Ettinger; Jackson Forman; Jared Freschman; Andrew Gawin; Sarah Gertler; Justin Grier; Quinn Huddleston; Falon Johnson; Bonny Karten; Abby Katz; Jennifer Kelman; Richie Kletter; Jodi Lessner; Ethan Norton; Regan Osofsky; Brian Otto; Samantha Rosenthal; Zach Rutstein; Darian Sarter; Bill Sweren; Josh Sweren; Christian Taub; Aaron Weiner; Alex Weiner; Emily Wolfe; Justin Wolff and other 6th & 7th graders at Beth El.

Jewish Historical Society of Delaware Annual Meeting will be held Tuesday, May 10, 2005 at 7:30 p.m. at the Jewish Community Center, 101 Garden of Eden Road, Wilmington, DE 19803. For information, please call the Jewish Historical Society of Delaware, 302 655-6232.

EDITORIALS AND OPINIONS

The Exodus continues

On Saturday evening, Jews around the world will sit down with family and friends to celebrate the exodus of our ancestors from slavery in Egypt to freedom in Eretz Yisroel. The powerful story we read each year from the Haggadah is a timeless one with modern day applications. We are admonished to relive the exodus and make it resonate with meaning for our children and generations to come.

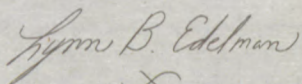
Newspapers and television networks carry countless stories of despots who exert a Pharaoh-like hold over their people, subjecting them to abject poverty, ethnic and racial bigotry and even genocide. Closer to home, there are women ensnared in abusive relationships—too frightened and economically dependent to break free; children who pass through neighborhoods under siege by gun violence

enroute to schools which are under-funded and poorly staffed and young people caught in the destructive grip of drug and alcohol abuse.

We Jews are a people guided by tzedakah. We get involved in humanitarian causes and concerns because we have overcome oppression and degradation.

This year, let us rejoice in our historic journey from humiliation to jubilation and work to ease the way for those who are not yet free.

From my family to yours, Zissen Pesach!



Lynn B. Edelman
Editor

Photo of the Week



MELTON STUDENTS SPEND SHABBAT TOGETHER. Melton students Cheryl Kamm, Marge Maerov, Alan Bleier, and Dina Lipschultz chat with friends and family before the 3rd annual pre-Pesach Community Shabbat dinner sponsored by the Florence Melton Adult Mini-School at the Bernard and Ruth Siegel JCC. Sixty people enjoyed Shabbat dinner and then participated in a spirited Supper Quiz which rewarded correct answers with chocolate and rubber frogs.

PARSHA PLACE

Week of April 23

Acharei Mot

Leviticus 16:1 - 18:30

Living Jewishly

By Rabbi Joseph Telushkin

With three exceptions, all Jewish laws are suspended when human life is at stake. For example, while Jewish law traditionally forbids driving on the Sabbath, a Jew who would refuse to drive a very sick person to the hospital on the Sabbath would be violating Jewish law.

The rationale for violating Jewish laws when life is at stake is based on verse in this Torah portion, Leviticus 18:5, which teaches: "You shall keep My laws and My rules, by the pursuit of which one shall live." The rabbis understood this to mean, " 'You shall live by them,' and not die by them" (Babylonian Talmud, Yoma 85b).

Concerning the three exceptions, Jewish law teaches that death is preferable to violating the law. The most obvious case involves murder: if one can remain alive only by murdering an innocent person, it is better to die. Likewise, one must not save one's life by performing acts of idolatry. For this reason, many medieval Jewish martyrs refused to be baptized and instead accepted execution. While contemporary Judaism has come to regard Christianity as non-idolatrous, the martyrs felt that forsaking Judaism to save their lives would be a betrayal of God, and tantamount to idolatry. Finally, in cases of *gilui arayot* (certain forbidden sexual relations), death is preferred to violation of a law.

Thus, talmudic law forbids men and women from engaging in incestuous or adulterous relations even if doing so would somehow help keep them alive.

The laws regarding *pikuach nefesh* (preservation of life) reflect the very high value Judaism assigns to human life. But the exceptions, relating to murder, idolatry and perverse sexuality, also reveal that it does not always view life as the highest value.

Rabbi Joseph Telushkin is a noted author and speaker on Jewish issues. This Torah commentary appears courtesy of CLAL, the National Jewish Center for Learning and Leadership in New York.



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

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Printed by Dover Post Company

Periodicals postage paid for The Jewish Voice (USPS-704160) at Wilmington, Delaware.

Subscription price: \$25.00. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 100 W. 10th St., Wilmington, DE 19801. (302) 427-2100.

The FAX number of The Jewish Voice is (302) 427-2438.

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SHABBAT Candle Lighting

EVE OF FIRST DAY PASSOVER
APRIL 23-AFTER 8:30 PM

EVE OF SECOND DAY PASSOVER
APRIL 24-AFTER 8:31 PM

EVE OF SEVENTH DAY PASSOVER
APRIL 29-AT 7:36 PM

EVE OF EIGHTH DAY PASSOVER
APRIL 30-LIGHT CANDLES AFTER 8:38 PM

MAY 6-LIGHT CANDLES AT 7:43 PM

This Week in Jewish History



Celebrate 350
Jewish Life in America
1654 - 2004

Biennale, marking the first time an American photographer was honored at the event.

APRIL 20, 1976

Paula Hyman spoke about the history of Jewish women in America on New York radio station WEVD on April 20, 1976.

APRIL 21, 1932

Elaine May, comic, actress, and movie director, was born on April 21, 1932.

APRIL 22, 1909

Rita Levi-Montalcini, winner of the 1986 Nobel Prize in physiology or medicine, was born on April 22, 1909.

APRIL 22, 1912

On April 22, 1912, the Wage Earner's League for Woman Suffrage held a major rally at New York's Cooper Union.

APRIL 23, 1923

Dancer Melissa Hayden was born on April 23, 1923.

"This Week in History" is an introduction to 350 years of American Jewish history, brought to you by the Jewish Women's Archive. More information about each of the events described below can be found on JWA's website at http://www.jwa.org/this_week/week14.html

APRIL 18, 2002

Judy Chicago's monumental sculpture "The Dinner Party" was acquired by the Brooklyn Museum on April 18, 2002.

APRIL 19, 1972

On April 19, 1972, the late Diane Arbus's photographs were chosen to appear in the Venice

THURSDAY NOON DEADLINE

for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
May 6	Healthy Living, Fitness and Beauty	April 28

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

EDITORIALS AND OPINIONS

Reflections on the future of the Conservative Movement

By Rabbi Michael Beals

Min ha maytsar karati ya, anani vamerhav ya

From the narrow straits I called out to God and God answered me in wide, expansive places

There's a Jewish folk saying that goes that "God never sends us the illness without also sending us the cure." That was certainly my experience I came away with after attending the Conservative Movement's Rabbinical Assembly Convention in Houston last month. The parallel of my experience among my 270 fellow rabbis with the Passover story was interesting.

In the Exodus story, we must first endure 400 years of slavery, *narrow straits*, before we experience the liberating freedom of, *wide, expansive places*. So too, the early days of the Convention were dominated by bad news for the Conservative Movement. In his address to the rabbis, Jewish Theological Seminary Provost and noted sociologist, Dr. Jack Wertheimer, observed that while five years ago more Jews were members of Conservative synagogues than Reform, today the Reform Movement claims more members. Wertheimer cited a United Synagogue survey where Conservative synagogues responded that over the past five years, 62% of them reported smaller memberships, while only 16% reported stable numbers. Congregation Beth Shalom is among those synagogues which comprise that 62% number.

Dr. Wertheimer reported that even though 33% of American Jews affiliate with Conservative synagogues as compared with 18% who affiliate Orthodox, demographics suggest that "the worse is yet to come." 50,000 more Jewish children go to Orthodox day schools than Conservative day schools. There is actually a slight decrease in the number of Conservative children attending

Solomon Schechter Day Schools. There are simply not enough Conservative Jewish children being born to replace Conservative children currently attending Jewish day schools. While Hebrew University sociologist Steven M. Cohen once described Conservative Judaism as being "leaner (shrinking) and meaner (more observant)", today we cannot even say we are meaner. Conservative rabbis debate if we can still call our movement "halachic" (based on observance of Jewish law). And everyone from the Right and the Left are poaching from Conservative communities. Orthodox groups, from Aish HaTorah to Chabad are attracting Conservative Jewish youth. On the left, Reform Jews are attracting children of committed Conservative Jews who are in intermarried relationships, seeing the Conservative Movement as being unfriendly to intermarried families.

Jonathan Sarna, author of *American Judaism*, told the assembled rabbis that despite the Conservative Movement's attempt to be the "big tent" of American Judaism, many of the variant expressions within the Movement have left us. First the Reconstructionist Jews exited to form their own Movement. Then the Havurot left, followed by those who opposed the ordination of women, creating the Union of Traditional Judaism. The latest defectors are the incredibly successful B.J. synagogue on Manhattan's Upper Westside, the new "trans/post-denominational Jews," and the smaller, trendy, specialized "minyanim".

In short, for the first two days of the Convention, we Rabbis were subjected to the equivalent of slavery in Egypt. Then redemption took place. It is essential at this point that I mention that this Convention celebrated the 20th anniversary of the Ordination of Women Rabbis in the Conservative Movement. It was from the women that we began to see where the Conservative Movement might move.

Rabbi Amy Eilberg, the first woman to be ordained as a Conservative rabbi, encouraged the need to encourage Spiritual Direction in synagogue life. She imagines a synagogue where congregants would be given a safe place to talk about their relationship with God, either in one-on-one meetings with the Rabbi, or in groups with like-minded congregants. Rabbis like Naomi Levy (who presided over my group admission interview for rabbinical school 14 years ago), explained how she revamped her Friday night service with new, innovative English readings, and professional musicians presenting the Hebrew prayers set to African and Middle Eastern melodies, with a strong emphasis on drums and congregant participation.

Jonathan Sarna reminded us that both the Reform and Orthodox Movements have had their crises in the last century and we should learn how they revitalized themselves. In the early teens and twenties, the Conservative Movement became an attractive home to new Eastern European immigrants, expanding from an initial 27 to 240 synagogues in less than ten years. During that same time, the better established Reform Movement comprised no more than 2% of the synagogues in the greater New York area. The Reform Movement, with its rejection of Zionism and traditional observance, and its emphasis that Judaism was a religion and not a people, was not attractive to these immigrants. So Reform Judaism underwent severe self-criticism and revamped their message. With a pro-Zionist and pro-tradition stance, plus a commitment to *Tikkun Olam* (repairing the world) and outreach to intermarried families - Reform Judaism is now number one! Similarly, the Orthodox Movement of the last century was on the verge of extinction. But rather than investing in buildings, the Orthodox Movement invested in Jewish Day Schools, and today this movement boasts the highest educated laity of the four movements.

Finally, Sarna attributed the Conservative Movements meteor-like rise in the fifties to the country's embrace of centrist-politics. In the sixties, with the Vietnam War, the bottom dropped out of the center, and our country became polarized. This was the time when the Reform on the left and the Orthodox on the right made the strongest advances. But today, in the zeros, there is a new desire for centrist positions. Our country is tired of polarization. Sarna says now is the time for the Conservative Movement to restate its embrace of "klal Yisrael", embracing the entire community of Judaism with a centrist stand that embraces Jews to the left and the right.

Rabbi David Wolpe, the closing speaker for the Convention refined Sarna's point. He said we have a terrible marketing problem. The Reform Movement says they are the movement of "tikkun olam", of social justice. The Orthodox say they are the movement of "Torah true Judaism." You talk to Conservative Jews and we have to whip out "Emet v'Emunah" or "Sacred Clusters" which are long pamphlets which attempt to explain who we are. Nobody wants to read a pamphlet.

Wolpe asserts: "Conservative Judaism is the movement which values **relationship**." We value relationship with our fellow Jews which is why we refrain from making disparaging remarks of our fellow Jews on the Left or the Right. We value relationship with the State of Israel, thus our historic Zionist stand. We value relationship with intermarried families, thus we must be a welcoming place for Jewish couples where one partner has not converted. We value relationship with gay and lesbian Jews, thus our synagogues must be a welcoming place for them as well. We can work out the details, but the bottom line is, from the center, we embrace all. Now that is a message for the future.

Rabbi Michael Beals is the spiritual leader of Congregation Beth Shalom in Wilmington.

Israel offers more than "Dayenu"

By Joel F. Glazier

Even before the youngest one knows to ask "The Four Questions", he/she knows the refrain of The Seder staple, "Dayenu", often translated as "that would have been enough/sufficient." As the familiar tune is belted out at seders around the world, one might reflect on other seasonal opportunities.

It was just last month the Spring holiday of survival, Purim, was festively celebrated and now the Spring holiday of Redemption, Pesach, is upon us. Nowhere are these holidays more indicative of spring than in Israel, where they have been celebrated for centuries.

As 2005 (or 5765) brings changes to the region and a general increase in tourists coming to Israel, it is a joy to present 10 ways (not plagues) that Israel provides more than enough (more than "dayenu") for visitors, who either have never been there or who have not visited in recent years.

1) Having a newly enlarged modern Ben Gurion Airport would have been enough, dayenu. Providing a modern, direct, inexpensive train to Tel Aviv is more than enough.

2) Keeping the shekel at a good rate with the dollar—dayenu. Providing an extensive working ATM network to dispense those shekels is more than enough.

3) Celebrating Purim in Israel with parades, parties and costumes has always been—dayenu. Because of the holiday's placement this year on the Jewish calendar, 3 days of such festivities were more than enough.

4) Easily finding Orthodox shuls everywhere - dayenu. Now being able to find and attend Conservative and Reform (Progressive) synagogues is more than

enough.

5) Being able to read a daily English language newspaper, *The Jerusalem Post*, has always been dayenu. Now with a choice of a second English language daily, HAARETZ, it is more than enough.

6) Utilizing a user friendly network of city buses—dayenu. Having drivers who reliably remind you of your requested stop is more than enough.

7) Air-conditioned, fast Egged buses through the desert all the way to Eilat is dayenu. Having an affordable domestic air service to/from a downtown airport in Eilat is more than enough.

8) Providing top notch accommodations amongst a world renowned botanical garden

at Kibbutz En Gedi—dayenu. Providing exceptional food and service there is more than enough.

9) Eilat hosting an annual Film Festival with 43 films from 21 countries—dayenu. Serving chilled (Israeli) wine to patrons and literally rolling out a red carpet is more than enough.

10) Having a long row of open Passport Control windows at the Arrivals Hall at Ben Gurion Airport is certainly dayenu. Having Passport officers offer a sincere "Welcome—Enjoy Your Visit" is more than enough.

Because this list must in no way remember plagues, an 11th point is offered.

11) The existence of a newly enlarged and enhanced Yad Vashem Memorial and

Museum has always been dayenu and necessary. Providing more space and free shuttle buses from nearby Mt. Herzl is more than enough.

There are many more reasons to visit Israel. This spring, the holiday months of Adar and Nissan, have been blessed by perfect seasonal weather, a sharp decrease in terrorist activities and an increase of visitors. The tourism industry has geared up from the past few years' slump. Air conditioning makes summer visits comfortable and train service just began from Tel Aviv to Jerusalem after a 7 year absence.

Seders conclude with "Next Year in Jerusalem." That year can start now. Israelis are waiting for you. DAYENU—enough said.

Jacobowitz to discuss why Hebrew has endured



Tamar Jacobowitz

The Chug Ivri of Adas Kodesch Shel Emeth invites the entire community to a free lecture by Tamar Jacobowitz entitled "Why Has Hebrew Endured?" Her talk will take place on Sunday, May 8 at 1.30 p.m. at AKSE.

Tamar Jacobowitz is a doctoral student in Rabbinic Literature at the University of Pennsylvania as a Wexner Graduate Fellow. Prior to graduate school, Tamar studied at the Drisha Institute in New York where she completed a two-year program in Talmud and Bible study. She received her B.A. in English Literature from Penn. She also spent two years studying in Israel at Midreshet Lindenbaum a yeshiva for women in Jerusalem.

Jacobowitz has taught Torah to adults and children throughout the New York, New Jersey and Philadelphia areas. She believes that her classroom is a sacred space with the capacity to build bridges between Jews of all backgrounds.

She lives in Center City Philadelphia with her husband, Ronnie Perelis and their baby daughter, Reyna Sarah.

In celebration of the 120th anniversary of Adas Kodesch Synagogue, this lecture has been funded by the Torah Fund of AKSE as a gift to the community. Tamar Jacobowitz is an exceptional speaker and teacher. Don't miss this opportunity to hear her," said Faith Brown, an AKSE member who helped coordinate Jacobowitz's appearance.

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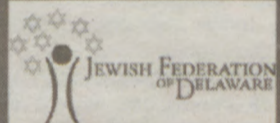
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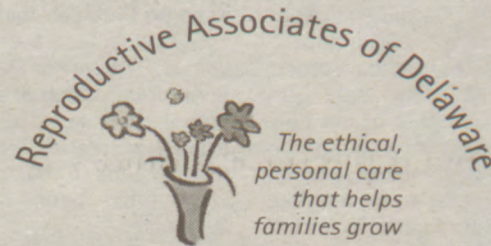
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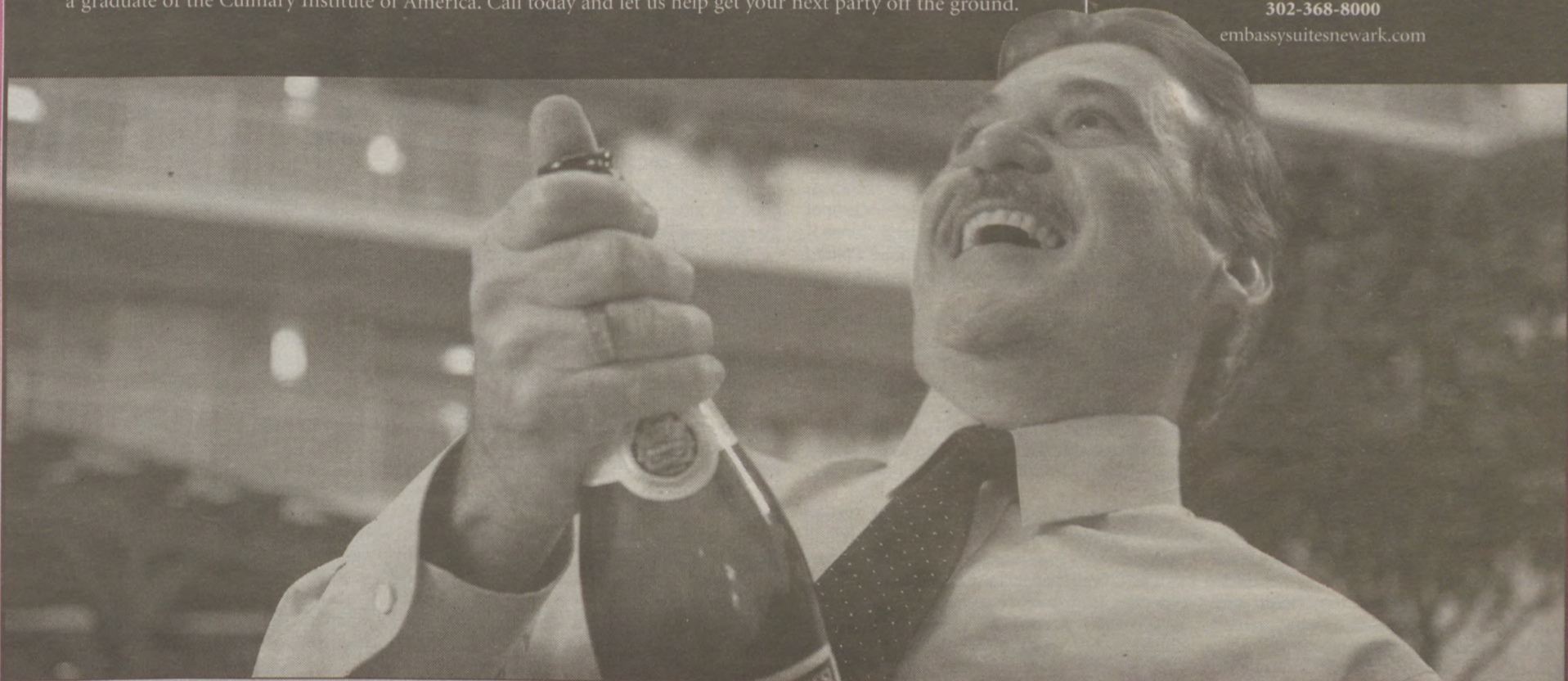
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GLOBAL JEWISH NEWS

Jews welcome choice of pope

By Chanan Tigay and Rachel Pomerance
JTA

As the regal red curtains were pulled aside, clearing the way for the still-unidentified new pope to emerge on the balcony of the Vatican Basilica and offer a blessing to church faithful, many Jews joined the world's 1 billion Catholics in holding their collective breath.

The Christians were excitedly anticipating their Holy Father's arrival, eager for someone to fill the gap left when John Paul II, who served as pope for more than a quarter-century, died on April 2 at 84.

Jews, too, were awaiting the new pope's arrival — and wondering what his ascendancy would mean for them. Would he promote Jewish-Catholic relations as zealously as his predecessor? Would he turn his attention instead to mending fences between Catholics and Muslims? Would he push diplomatic relations with Israel?

In short, would he be good for the Jews?

As it turns out, Jewish observers of the Vatican say, world Jewry can breathe easy knowing that German Cardinal Joseph Ratzinger was chosen as the 265th pope.

"As far as Jewish people are concerned, Cardinal Ratzinger is a friend," said Gary Krupp, president and founder of the Pave the Way Foundation, a New York-based non-profit organization that promotes religious understanding. "He is going to be as effective, if not more, than John Paul II" in furthering Catholic-Jewish relations. "He's not going to backtrack. I think he's going to be advancing these causes even further."

Ratzinger, who took the name Benedict XVI upon his election Tuesday, has been called a hard-line conservative, a vigilant watchdog and an enforcer of strict church orthodoxy.

Ratzinger was born in Marktl am Inn, Germany, in 1927. He was ordained in 1951 and received his doctorate in theology in 1953, then taught theology and dogma at a

series of German universities.

He was appointed bishop of Munich in 1977 and was promoted to cardinal by then-Pope Paul VI after just three months. Since 1981, he has led the Congregation for the Doctrine of the Faith, where he was responsible for enforcing church doctrine. He became known in this role for his conservative views, upsetting some Catholics with his vocal opposition to religious pluralism and liberation theology.

Ratzinger further maintains conservative views on such issues as homosexuality and the ordination of women as priests.

But he also used his position as the Vatican's chief theologian under John Paul II to play an instrumental part in his predecessor's historic rapprochement with the Jews. In 2000, under Ratzinger's editorial direction, the Vatican released "Memory and Reconciliation: The Church and the Faults of the Past," a watershed document that acknowledged church errors in its past dealings with Jews, asking "whether the Nazi persecution of the Jews was not made easier by the anti-Jewish prejudices imbedded in some Christian minds and hearts."

Ratzinger also oversaw the 2002 publication of "The Jewish People and Their Sacred Scriptures," which asserted that "the Jewish messianic wait is not in vain" and expressed regret that certain passages in the Christian Bible condemning individual Jews have been used to justify anti-Semitism.

Israeli officials and Jewish groups issued statements welcoming the selection.

"Israel is hopeful that under this new papacy, we will continue to move forward in Vatican-Israel relations and we are sure that considering the background of this new pope, he, like his predecessor, will be a strong voice against anti-Semitism in all its forms," Israeli Foreign Minister Silvan Shalom said.

Rabbi Israel Singer, chairman of the World Jewish Congress, said Ratzinger had



Gary Krupp, president of Pave the Way Foundation, gives a yarmulke to Cardinal Joseph Ratzinger on Feb. 2 at the Vatican. Cardinal Joseph Ratzinger, who took the name of Pope Benedict XVI, after he was chosen to be the new pope April 19, 2005.

Credit: Pave the Way Foundation

been instrumental in improving relations between Catholics and Jews under John Paul.

"He is the architect of the policy that John Paul II fulfilled with regard to relations with the Jews. He is the architect of the ideological policy to recognize, to have full relations with Israel," Singer said. "He was the ideologist behind the last pope — the theologian and the ideologist."

Not all Jewish leaders welcomed Ratzinger's selection, however. Some said that it was precisely his role as ideologist under John Paul that made him ill-suited to be the next pope.

Michael Lerner, editor of Tikkun magazine and rabbi of Beyt Tikkun Synagogue in San Francisco, is among the new pope's critics.

"It was with great distress that we watched as Cardinal Ratzinger led the Vatican in the past 25 years on a path that

opposed providing birth control information to the poor of the world, thereby ensuring that AIDS would spread and kill millions in Africa," Lerner said.

"And we watched with even greater distress as this cardinal supported efforts to involve the church in distancing from political candidates or leaders who did not agree with the church's teachings on abortion and gay rights, prioritizing these issues over whether that candidate agreed with the church on issues of peace and social justice. As a result, Cardinal Ratzinger has led the church away from its natural alliance with Jews in fighting for peace and social justice and toward a stance which in effect allies the church with the most reactionary politicians whose policies are militaristic and offer a preferential option for the rich."

As a teen, Ratzinger reportedly was a
See JEWS WELCOME POPE, page 19

Israel's ambassador to meet with Pollard

By Matthew E. Berger
JTA

Arrangements are being worked out for Israel's ambassador to the United States to meet with Jonathan Pollard at his North Carolina prison in the next few weeks.

Daniel Ayalon will meet with Pollard at the request of Israeli Prime Minister Ariel Sharon, who called for the meeting during his talks last week in the United States. An Israeli official in Washington said Sharon also informed the Bush administration that Ayalon would meet the former U.S. Navy intelligence analyst and convicted Israeli spy at the Butner Correctional Institution.

"The goals are to check on his situation, see how his conditions are and give him a message of concern from the government of Israel," the official said, on condition of anonymity.

The meeting, a first by an Israeli ambassador to the United States, comes at a delicate time for Israeli politics and in relations between the Jewish state and America. Israel's plan to disengage from settlements in the Gaza Strip has infuriated the right wing in Israel, many of the same people who long have advocated for Pollard's release.

It also comes as Pollard's legal recourses seem to be dwindling. While a federal appeals court has not yet ruled on Pollard's request for a new trial and to review classified information that was used to sentence him, the three-judge panel that heard oral arguments in the case last month seemed resistant to Pollard's arguments.

Pollard was sentenced to life in prison in 1987, after pleading guilty to spying for

Israel. The sentence was considered harsh at the time, and went against a plea bargain between Pollard and government officials.

A classified 40-page declaration written by then-Secretary of State Casper Weinberger outlined damage Pollard caused to U.S. interests, and is considered responsible for the severity of the sentence.

Jews in the United States and Israel have pressed successive American administrations for clemency for Pollard.

Reports of the meeting were seen in Israel as a gesture to Israel's right wing, and renewed speculation that Pollard's release could play a role in future negotiations between Israel and the Palestinian Authority.

The Israeli newspaper Yediot Achronot reported Friday that Israeli sources "hinted" that Bush would pardon and release Pollard in exchange for Israel's withdrawal from the Gaza Strip.

But that remains unlikely because the withdrawal was Sharon's brainchild, not something Bush had to sweeten for Sharon to accept. However, Bush has become invested in the plan since approving it last year, and could be interested in making it more politically viable for Sharon, who faces strong opposition to the plan within his ruling Likud Party.

It wouldn't be the first time that Pollard has been dangled as an incentive for Israeli concession. President Clinton reportedly agreed to release Pollard to get Israeli Prime Minister Benjamin Netanyahu to back the Wye Peace Accord in 1998, but Clinton changed his mind after strong objections from George Tenet, who was CIA director at the time.



People hold up signs in protest to Jonathan Pollard's arrest during a rally in Jerusalem on January 22, 2005.

Credit: Justice for Jonathan Pollard

The Israeli official in Washington denied that the planned meeting was related to discussions of Pollard's release.

"There's a feeling it's something that needs to be addressed in and of itself, with no connection to anything else," he said of the meeting.

Settler groups noted last month that Ayalon spoke at a North Carolina synagogue but did not go to Pollard's nearby prison, even as Sharon has said publicly that he has directed the U.S. ambassador to visit Pollard.

Pollard long has contended that U.S. officials will not take his case seriously until he has regular visits from Israel's U.S. ambassador.

"Unless and until the ambassador is activated and deputized to deal with my case on a regular basis, and for the duration, Washington will not relate to you or the rest of your colleagues with any degree of seriousness," he wrote to Israeli supporters in August. "They know that Jerusalem is just allowing you to 'go through the motions.'"

A visit to a federal prison requires coordination with various government officials, sources said. Ayalon's planned visit must be coordinated with the Department of Justice's Bureau of Prisons, as well as the U.S. Navy. A spokesman for Butner was unavailable for comment.

Pollard has received Israeli officials before, including several Knesset members, who have been accompanied by the Israeli consul general in Atlanta. Pollard also traveled to Washington in September 2003 for a hearing before the U.S. District Court.

Joseph Winter, a spokesman for Justice for Jonathan Pollard, the Toronto-based campaign founded by Pollard's wife Esther, said the group had not heard about any pending visit. Winter said he believed it was disinformation.

"The only time one hears these rumors is when an Israeli prime minister negotiates away parts of Israel," he told JTA.

JTA Washington Bureau Chief Ron Kampeas contributed to this report.

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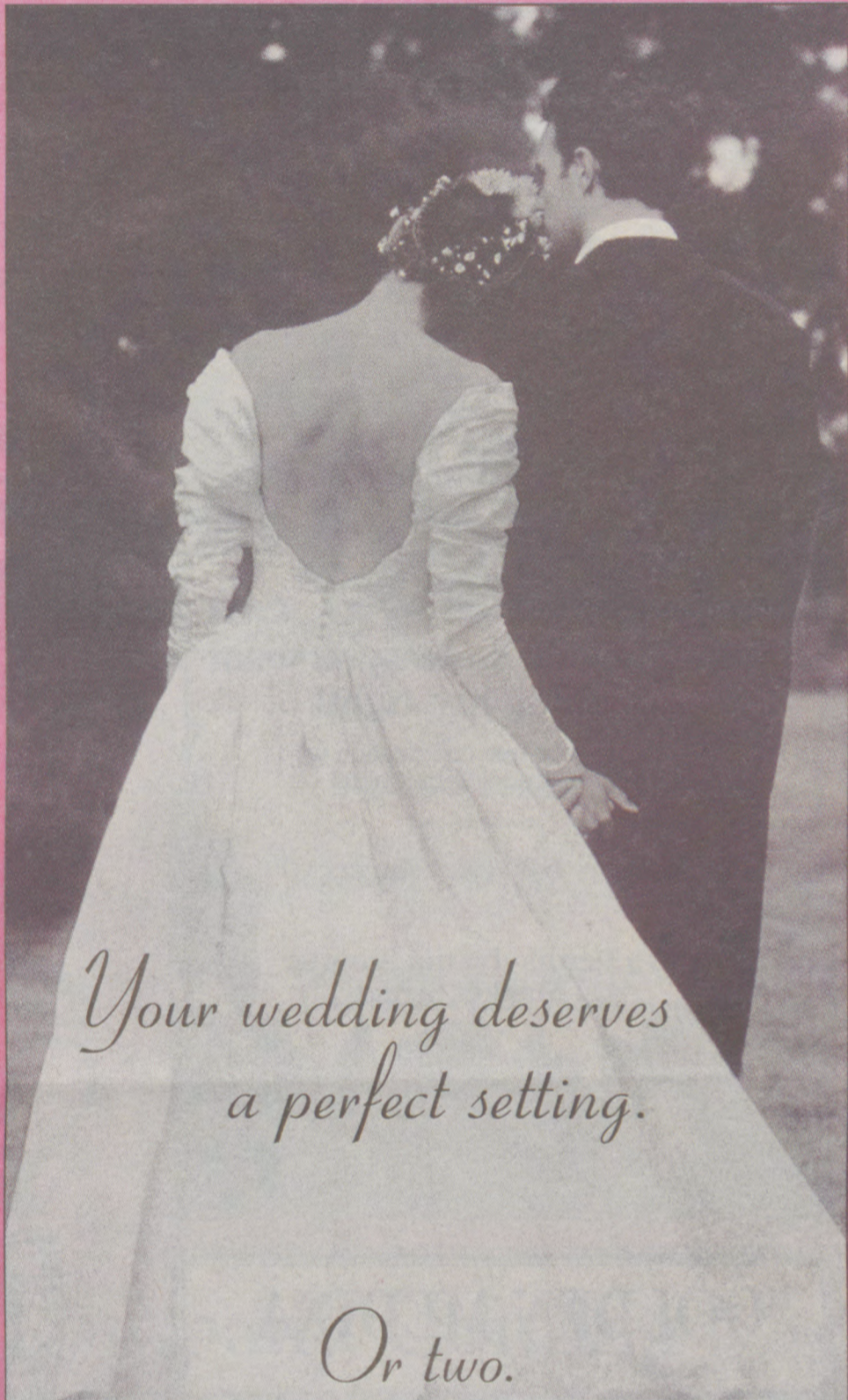
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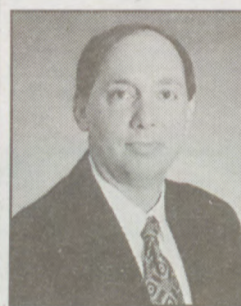
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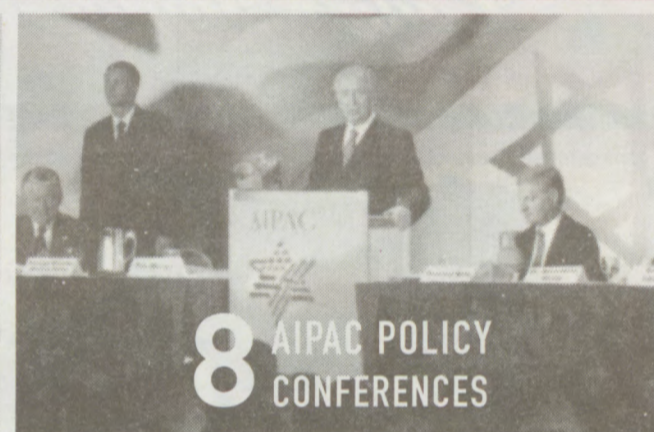
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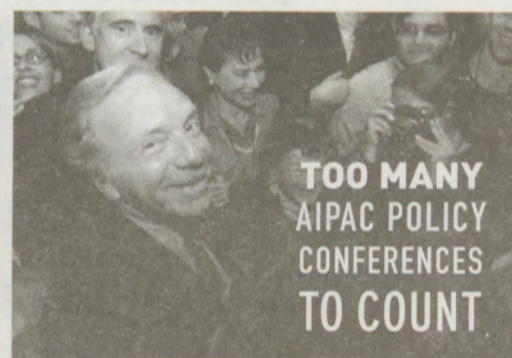
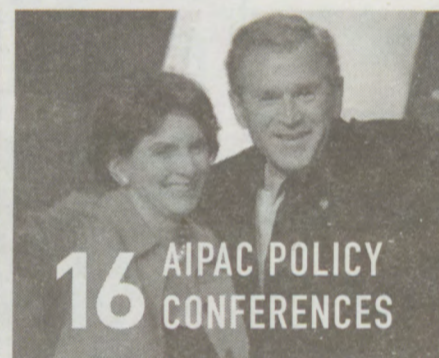
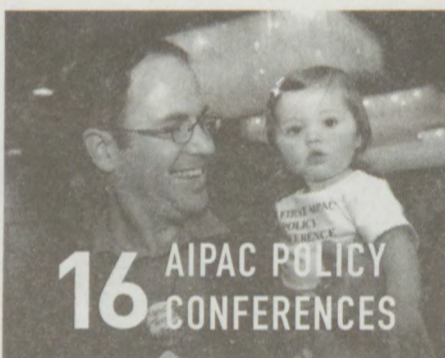
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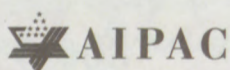
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WE WILL REMEMBER

Woman survived Auschwitz by painting

By Sue Fishkoff
JTA

If Dina Babbitt hadn't been such a talented artist, neither she nor her mother would have survived Auschwitz.

Wielding her paintbrush as a talisman against evil, the young Czech Jew kept herself and her mother from the gas chambers by painting portraits of Gypsies for the notorious Dr. Josef Mengele, who was studying the camp's 13,000 Roma inmates as part of his so-called "racial research."

Seven of the 11 portraits Babbitt completed are today in the Auschwitz-Birkenau Memorial and Museum, grim reminders of the horrors of the camps.

Now 82, Babbitt lives in Santa Cruz, Calif., and is writing a book about her experiences.

Born Dina Gottliebova in the former Czechoslovakia, she was studying art in Prague when her mother was ordered to report for transport to the east in January 1942. The young Babbitt volunteered for the transport to stay with her mother, and the two were sent to Theresienstadt on the girl's 19th birthday.

In September 1943, Babbitt again volunteered to join her mother when 5,000 Jews were transported out of Theresienstadt to Auschwitz. The Czech Jews were not gassed immediately. Instead, they were held in a family camp in case of future Red Cross inspection.

Babbitt's artistic talents were soon discovered and she was asked to paint a mural for the children's barracks. The children asked her to paint Snow White and the seven dwarves — which many had seen before deportation.

One day in late December, an SS officer appeared and ordered Babbitt to get in his jeep.

"I thought for absolutely sure he's taking me to the gas chamber, or I'm going to be shot," Babbitt recalls. Instead, he brought the young artist to a Gypsy camp.

Mengele was standing there, leaning against a tripod, peering through a camera

lens at some Gypsies. He asked Babbitt whether she could paint their skin tones accurately.

Babbitt said she could try.

She was sent back to the family camp to wait. Three months later, the 4,400 survivors from her Theresienstadt transport were sent to the gas chambers. Among them were her estranged father and his new family.

Babbitt and her mother were among just 26 people hand-picked from the transport to remain alive.

The next day, the summons came from Mengele: Babbitt was ordered to the Gypsy camp to begin work. At first Mengele allowed her to choose her own subjects, but after she chose two pretty young women, the Nazi doctor stepped in and began choosing elderly, less healthy-looking people.

He took painstaking interest in her work, Babbitt recalls, telling her to emphasize facial features that supported his racial theories.

Her first portrait was of a 20-year-old Gypsy named Celine. She told Babbitt that her 2-month-old baby had just died, because Celine was too starved to produce breast milk.

"I asked if I could help, and she said, 'You can get some white bread,'" Babbitt recalls. Babbitt asked Mengele for the bread, which she passed on to Celine.

"One evening Mengele kept me late," she says. "He brought me a little boy, totally emaciated. He was 10 years old, but the size of a baby. The orderly holding him had to open his mouth, and the flesh around his teeth was all pus, from a starvation disease. It must have been of interest to Mengele, and he wanted me to paint him."

Babbitt demurred, saying the orderly would have to hold the boy's mouth open the entire time, and Mengele eventually sent the child away.

In the end all the Gypsies were gassed, including the 11 whose portraits Babbitt painted over an eight-week period. She painted slowly, fearing that once her task was complet-



Dina Babbitt, who survived Auschwitz by painting portraits of Gypsies for the notorious Dr. Josef Mengele, stands in front of reproductions of two of her gypsy portraits. Credit: Kimberly Wild/Good Times

ed, she and her mother might not be allowed to live.

"I signed my name to each painting, only because Mengele told me to," she says. "I have no idea why."

That wasn't the only painting Babbitt had to do. SS officers would bring her their family photos and order her to paint them.

Once she was brought a human heart that had been cut in half.

"They told me it was from a man who had been shot that morning," she says quietly.

Mengele even sat for Babbitt himself, ordering her to render his portrait in charcoal.

"I picked up a pencil and looked into his eyes," she says. "They were of a dead man."

She and her mother were pulled off transport after transport and survived the camps. Babbitt says she knows it was only because of her painting talents.

After the war, she went to work in Paris as an assistant to an animator named Art Babbitt, who had, ironically, worked on "Snow White and the Seven Dwarves." They married and moved to Hollywood, where Babbitt worked in animation for MGM, Warner Brothers and other studios.

In 1973 she heard that the museum at Auschwitz had her Gypsy paintings. She hurried to Poland with an empty suitcase to take her pictures home.

Not surprisingly, the museum refused to part with them, both that first time and again in 1995, when Babbitt returned with an attorney and Katie Couric of "NBC's Today Show."

To the museum, the paintings are an indelible part of Poland's tragic history. Even though the originals are in storage and only reproductions are on display, museum officials have told reporters that like other Holocaust memorabilia, the originals are needed to remind future generations of the horrors inflicted by the Nazis.

For Babbitt, they're missing pieces of herself, and she says she needs them to feel whole again.

"I don't know how to explain it to anyone who wasn't in the camps," she says. "It was such an unreal world, and anything I can get back of my own, it's like a piece of me. These paintings that I did under these circumstances saved my life, and even more important, my mother's life."

After the war Babbitt brought her mother to Los Angeles, and she recalls how the older woman would sit with a friend by her daughter's swimming pool overlooking the Hollywood Hills.

"They would pick avocados from the trees and spread them on bread," says Babbitt, smiling at the memory. "They were so happy. No one who hasn't been there could understand."

Holocaust escapee gets back passport

By Henry Benjamin
JTA

In front of a barrage of Shanghai news photographers and TV cameramen, a Jewish woman from Sydney was presented with a passport she hadn't seen in 66 years.

The events leading up to the discovery of 70-year-old Gerda Brender's passport constitute a bizarre postwar tale that never would have surfaced in pre-Internet days.

In 1999, Zhu Peiyi, a Shanghai businessman who collects documents, bought two passports in one of the city's flea markets.

He could tell from the names on the passports that their owners must have been members of the 20,000-strong Jewish community that fled Europe before the beginning of World War II to seek refuge from the Nazis in the Chinese city.

When Zhu learned that Shanghai was to build a new Jewish center, he got in touch with local Jewish authorities and presented them with the passports, hoping their rightful owners could be found. One had belonged to a four-year-old girl, Gerti Waskoutzer, who had escaped her native Vienna with her family in 1939. The Waskoutzers lived in Shanghai until 1949, when they moved to Sydney.

The Shanghai Jewish Refugees Memorial received the passports from Zhu and posted information about them on www.rickshaw.org, a Website dedicated to expatriate members of the Shanghai Jewish community.

Sydney-based Peter Nash, 70, a retired textile machinery agent and a contributor to the Web site, was amazed to see the passport photograph of a little girl who had been in kindergarten with him. Nash immediately talked to Brender's son, Steven, who runs a knitting mill in Sydney. Nash often had done

business with Steven Brender.

The two had no problem persuading authorities that the passport had belonged to Brender's mother because Gerda Brender still has the original of the photo used in the document. An e-mailed image of the photo was enough to confirm that the passport was hers.

Rather than have the passport sent to Sydney, the Brender family decided to travel to Shanghai so that Gerda Brender could accept it personally. Zhu presented it to her in a ceremony at the Shanghai Jewish Refugees Memorial.

In his bid to find the owner of the passport, Zhu first contacted the Shanghai press, and local reporters monitored his progress in finding the document's owner.

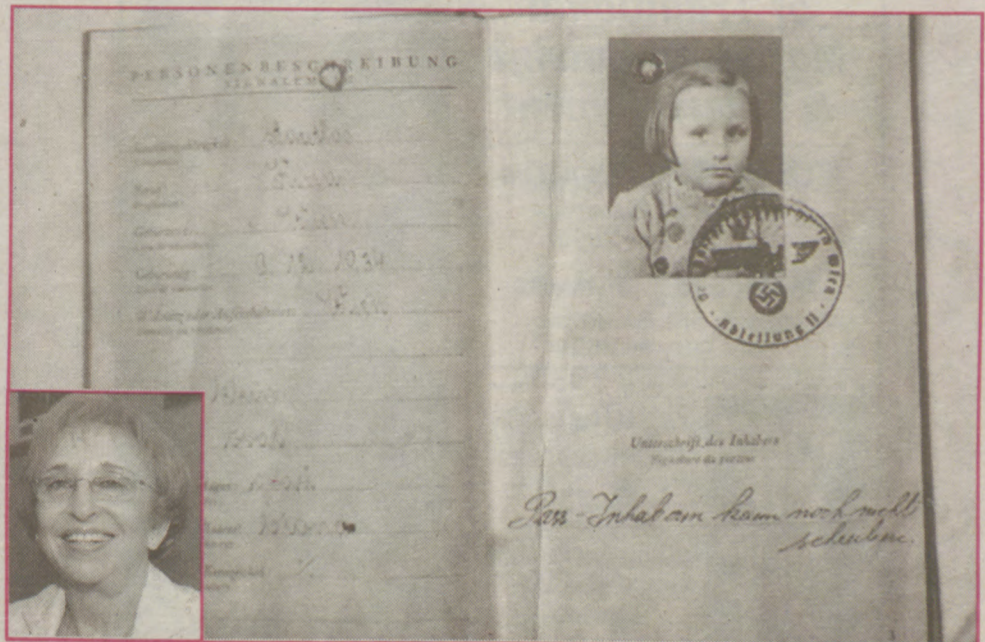
When Brender arrived at Shanghai's Pudong International Airport last week with her husband Joseph and their children Steven and Michelle, she looked around the arrivals hall, noting all the media present and wondering if a celebrity had been on the plane. She didn't know that the camera and video lenses were focused on her.

Brender became an instant celebrity in Shanghai, with front-page coverage in the city's newspapers and television news stations.

In the ceremony at the Ole Moshe synagogue, Zhu handed Brender the passport she hadn't seen for more than half a century. More than 200 people were at the ceremony; they narrowly outnumbered media representatives.

"I couldn't believe the TV and press coverage the story got. She really was big news in Shanghai," Joseph Brender, a Sydney community leader, told JTA.

Gerda Brender told JTA, "My past flooded back to me. We went walking through the old area of Hongkou where we lived and found



Gerda Brender's passport.

Credit: Courtesy of Gerda Brender

our home. Nothing has changed in all that time."

The home is above a group of shops and still must be accessed by a ladder.

"I believe the area is due for redevelopment and it has meant so much to me to be able to show it to my husband and children and grandchildren before it is all destroyed," Brender said. "I am so grateful to Mr Zhu. I remember clearly how Jewish life thrived in that little area in such a huge city."

Back home in Sydney, Brender has her passport and her reinforced memories, thanks to the kindness of a collector, the power of the

Internet and the sharp eye of an old friend. She pledged to donate the passport to the Jewish Museum in Sydney.

"I had no brothers or sisters, and this is my only physical link with my childhood in Shanghai," she said. "It was a great shock to have found it and it sent shivers down my spine — but it was a wonderful surprise."

Zhu refused any payment for the document.

The other passport was in the name of Manfred Lichtenstein, born in 1932 in Halle, Germany. It has yet to be reunited with its owner or his family.

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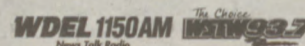
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JEWISH LIFESTYLES

Jews and chemical dependency:

An interview with the country's top expert

By Pauline Dubkin Yearwood

Rabbi Abraham J. Twerski, M.D. probably knows as much about drug and alcohol addiction as anyone in the country.

And he certainly knows more than anyone about drug and alcohol addiction in the Jewish community.

He has worked in the field for more than 40 years, is the author of dozens of books on the subject, and is internationally recognized as an expert and a leading innovator in chemical dependency treatment.

Yet for all his efforts to promote awareness of addiction in the Jewish community, little progress has been made, he said.

Denial still stands in the way.

That was Twerski's message when he came to Chicago recently for a talk, sponsored by the Jewish Healing Network, on "The Truth About Chemical Dependency in the Jewish Community" and for meetings with professionals in the Jewish Healing Network.

The talk, attended by more than 175 people, was designed to kick off a new chemical dependency initiative under the auspices of the network.

Such programs are needed, Twerski said in an interview, because on the most basic level they help wake Jews up to the fact that a problem exists in their communities as in all other communities.

"The major problem has been that there was a myth that prevailed for generations that alcoholism is not a Jewish problem," Twerski said. "Shikker as a goy — a drunk is not Jewish."

When drug abuse began to be widespread several decades ago, the same situation of denial applied, he said.

For years, "no matter who you talked to, rabbis, anybody, it was 'no, there's no problem, no.'"

"One thing I know for certain, today alcoholism is quite prevalent among Jews," he said. "If somebody tells me that the incidence is less among Jews than among non-Jews, that doesn't help, because whatever percentage it is is still far too much, and it is intolerable because it ruins lives, ruins individuals, ruins careers, ruins families."

CLERGYMAN TURNED COUNSELOR

Twerski is in a position to know. He also, at times, seems like a study in contradictions. With a long white beard and tall Chasidic hat, which he removes to reveal a large black velvet yarmulke, he seems the very picture of a Torah sage, someone who is better acquainted with the intricacies of the Talmud than the effects of Oxycontin and the addictive properties of Valium.

When he talks, though, he's reminiscent of everybody's favorite professor in college — the one whose words were so spellbinding that students forgot to take notes but found that they remembered his clearly reasoned arguments even without them.

There's also a gentle hint of the person that Twerski long ago set out to be — a congregational rabbi.

A member of a prominent Chasidic family, he grew up under the tutelage of his father, a revered rebbe whom he describes as "an intuitive, innate, inherent, insightful counselor."

"His study was always buzzing, day and night, with people coming in with problems or with cases to be settled. I modeled my life after his," he said.

Twerski the younger was ordained in 1951 and became his father's assistant. After a while, though, he noticed a growing phenomenon that, although not directly linked to it, affected his profession: the rapid rise of psychiatrists and psychologists.

"After World War II, it became fashionable for people to go see a psychiatrist or psychologist," he said. "It became evident to me in a few years that people were not going to consult the clergy for counseling because they were going to professionals instead. My function as a rabbi was conducting ceremonies. I would not have the opportunity to counsel or teach because people weren't interested."

After a few years, dissatisfied with spending all his time performing bar mitzvahs, weddings and funerals, "I thought, I don't want to be a performer for the rest of my life." Twerski decided to go to medical school and become a psychiatrist "in order

to do what I wanted to do as a rabbi."

He graduated from Marquette University Medical School in 1959 and completed his psychiatric residency at the University of Pittsburgh's Western Psychiatric Institute.

His first job was as medical director of St. Francis Hospital in Pittsburgh, where a huge alcoholism detox unit was located. Twerski said he quickly realized that "what we were doing by drying out the alcoholic and sending him back out was essentially nothing in 95 percent of the cases. We advised them to go to Alcoholics Anonymous but very few people took the advice."

Realizing that "after detox, the individual should be given some sort of tools with which to begin recovery," he set out to educate himself as to what those tools might be. He ended up going to AA meetings, where he formed an opinion that he has never altered: "The 12-step program is the best program for every man, woman and child" — even those who are not chemically dependent.

"I took to the 12-step program like a duck to water," he said, adding that the program — with its emphasis on identifying character defects, asking for G-d's help in overcoming them, making amends to those the individual has offended and continually taking an inventory of character traits — can be a blueprint for a lifestyle for anyone, addict or not. He was particularly struck by AA's emphasis on "how limited we are without help from a higher power."

Eventually he prevailed on the hospital to build a rehab center, which opened in 1972. Today the Gateway Rehabilitation Center, of which Twerski is medical director emeritus, is nationally recognized as one of the best drug and alcohol treatment centers in the country. It includes a 100-bed inpatient unit as well as outpatient services, a consultation center, prison programs and more. On any one day, Twerski noted, the center serves an average of 1,800 individuals.

While the Gateway Center is nondenominational, Twerski has also built a following as a leader in the chemical dependency field within the Jewish community. Many of his 40-plus books and eight videos — with such titles as "I am I — A Jewish Perspective from the Case Files of an Eminent Psychiatrist," "Self Improvement: I'm Jewish, Overcoming Self-Defeating Behavior" and "Twerski on Prayer" — are written from a Jewish perspective.

He also collaborated on several books with the late "Peanuts" comic strip creator Charles Schulz, including "When Do the Good Things Start?" and "That's Not a Fault ... It's a Character Trait."

Twerski's latest project is a rehabilitation center in Jerusalem called Shaar Hatikvah — "Gateway to Hope."

JEWIS NOT IMMUNE FROM SUBSTANCE ABUSE

In the Jewish community, Twerski — though dubbing himself "an incorrigible optimist" — said that "for the past 20 years, I've been screaming about the problem and nothing has been done about it."

That, again, he attributes primarily to denial. "The adolescent drug epidemic has certainly infiltrated the Jewish community," he said. "Kids are on drugs, and parents, as a rule, Jewish or not Jewish, are not aware of it or are in denial." The attitude of many is "This is a wonderful family, it could never happen to us," he said. But it does happen.

"The major thing we have to do is break down the denial so people are aware that it can happen anywhere," he said. "Alcoholism and drug addiction can happen in the finest of families — it can and it does."

Some segments of the Orthodox community, he said, have an additional reason for being in denial. In communities that rely on arranged marriages, families research other families and any suspicion of an alcohol or drug problem can make a family "blacklisted" in terms of the marriageability of its sons or daughters.

"The fear of exposure is extremely high in that community," he said. "People are afraid to go to meetings, to support groups, afraid that anybody should find out about it."

Nevertheless, he said, alcohol and drug abuse strikes all branches of the Jewish community "and the denial is equal in all."

One reason for its occurrence, Twerski said, is that "our society has become hedonistic, pleasure-

seeking, like never before" due in large part to medical, scientific and technical advances. "When I was a kid, there was so much misery around, it was impossible for anybody to think that what life is all about is having fun and pleasure," he said.

While emphasizing that "there's nothing wrong with enjoying life, with pleasure," he believes that "the mistake is when pleasure-seeking becomes the primary goal in life."

When a group of parents asked Twerski what they could do to discourage their kids from taking drugs, one piece of advice was "look in your medicine chest."

THE POWER OF POSITIVE PARENTING

"How many homes have Valium?" he said. "Valium is a medication, and I think medication should only be taken when you're sick. If you say, 'I was uptight and anxious and I couldn't sleep,' that's not an illness. We have to demonstrate to our kids that not every discomfort has to be relieved by a chemical."

When adults make pleasure-seeking a goal of life, he said, "then kids are going to want their share of pleasure, and where is a 14-year-old going to get this pleasure from? From a drink, from marijuana."

He suggests that parents emphasize what he calls the principle of "doing good vs. feeling good," and recalls his recent work with a group of Jewish teens in a treatment program. They helped a congregation prepare for its annual flea market and worked from morning to night "schlepping things."

Afterwards he asked them if they felt good about their project. When they said they did, he reminded that they would feel good about it tomorrow and in four months and even in two years. "But how long do you feel good from a hit of cocaine? Fifteen minutes, 20 minutes?"

In addition, he said, the parent-child relationship itself can be a powerful deterrent to helping kids overcome peer pressure and resist using drugs and alcohol, but it often doesn't function that way.

"Some parent-child relationships are too diluted," he said. "Parents don't spend time with their children — they're far too busy, there are many two-wage-earner families — there's not enough time with the kids and essentially we're sacrificing the kids."

A recent study, he noted, gathered data on hundreds of families, some where the children had problems and others where there were no problems. When all the data was fed into a computer, what emerged was that the families with no problems more often shared meal times together.

With the busy schedules of today's parents and kids, that doesn't happen often enough, Twerski said. It's not an answer to the problem of addiction, but, he said, "the more this can be done, to get the family together and have a pleasant conversation, pleasant communication over food, I can see where that would help."

ADDICTION EFFECTS THE ENTIRE FAMILY

The problem is not with adolescents alone, though, Twerski said. Prescription drug dependency is "a significant problem" today and it exists among adults and often among seniors.

"People have the mistaken idea that because a drug is administered through a prescription that makes it safe," he said. "But it's only safe if it is used the way it was prescribed."

In addition, he said, an addiction to prescription tranquilizers like Valium or Xanax may be more difficult to treat than an addiction to heroin or cocaine, with a significantly longer withdrawal period and symptoms that may become "so intolerable the people are forced to go back to the drug."

Many other addictions cause serious problems for individuals and families, from gambling addiction to overeating to sex addiction, and Twerski said he finds many individuals attending support groups for three or four different addictions.

"We think there's such a thing as an addictive personality," he said, "but the problem is that it can't be identified until after the person is addicted."

Nevertheless, he said, "addiction is addiction is addiction, and the resources are the same for all of them." And they all exist within the Jewish as well as the general community.

Once a community or a family has accepted the notion that a problem exists, then, Twerski said,

"the next question is, what do we do when we find a case?" Early case identification and education are his answers.

"To fix it, we need better education among the community, among the rabbis, the schools, the parents," he said. "Better education will allow for earlier identification, which will allow for better management of the problem. Obviously the earlier you catch the problem, the better chance you have of it getting it before it becomes severe."

Parents, he said, "have to become much more knowledgeable of what drugs are all about. They should know, what is marijuana? What is Oxycontin? What is Percoset? They should be able to converse with their children in a knowledgeable fashion" as well as knowing more about who their children's friends are.

Next, he said, parents — and not just parents but anyone with a relative or friend who abuses drugs or alcohol — should know where to go to get help.

Surprisingly, Twerski said the answer is often not the one that seems most obvious: to a therapist.

"When I was trained as a psychiatrist, nobody taught me anything about drugs, and I feel many psychiatrists or psychologists know very little about drugs. Sending people to a psychiatrist or psychologist who isn't familiar with drugs is a terrible waste of time because it can just make a bad situation worse," he said.

As for rabbis, some are knowledgeable and "some don't have a clue," he said. "There's been a movement towards pastoral care but it is not as strong in the Jewish community as it should be." Twerski is currently co-editing a book of guidelines for rabbis on identifying problems and knowing when to refer a congregant for outside help.

When he speaks around the country, he said, "someone will often tell me that when they turn to their rabbi, the rabbi is well versed in Torah but doesn't understand what their needs are."

In addition, he said, rabbis often refer someone to a therapist and are not aware that that may not be the best place for them. "Rabbis as well as parents need more education," he said.

A better answer, for Twerski, is AA or another recognized 12-step program for the addicted person and a support group like Al-Anon for family members.

For relatives and friends, the best information comes "not primarily from books or lectures but from people who have been there," he said. "These family support groups are a tremendously valuable resource."

As for AA, although the reasons it works have never been clearly identified, he said, it does work. Among the positives of the program, first is the support of others, a "we're all in this together" feeling. Second is the clear notion that addiction is not a moral failure but a disease. Third is "the enormous value of working the 12-step program and working it together" with other addicts, Twerski said.

DENIAL IS DEVASTATING

But before any of this can happen, Twerski said, the Jewish community must stop being in denial. While Jews may no longer overtly deny that there is chemical dependency in the community, "they stay away" from treatment options and support groups. "There is a tendency for us to deny anything we see as a stigma — spouse abuse, gambling. Sometimes people don't like to be reminded of it."

Is there more of this kind of denial in the Jewish community? "Probably," Twerski said.

So we will not be able to begin to solve our chemical dependency problems, he believes, unless "we get rid of the stigma that alcoholism and drug addiction is a moral failure. We have to see it as a disease."

"When I was a kid, there were three cases of polio in the city and the city went into an alarm reaction. It closed down all the beaches and told people not to go into crowds. There are hundreds and hundreds of cases of alcohol and drug addiction and the Jewish community isn't going into an alarm reaction," he said.

"And it is just as devastating as polio."

The author is the managing editor of the Chicago Jewish News where this article first appeared.

MILESTONES In Memoriam

SAMUELS

Rochelle L. Samuels, 57, died on April 18th. She is survived by her mother, Clara and her brother, Jay.

A graveside service was held on April 19th in the Jewish Community Cemetery on Foulk Road in Wilmington, DE. Shiva was observed at the home of her niece in Baltimore.

The family would appreciate donations in her memory to the Rochelle Samuels Memorial Fund, c/o Diane Keese, 608 Willow Glen Road, Kennett Square PA 19348.

WEINSTEIN

Hermine L. Weinstein, 77, of West Palm Beach, Florida, passed away on April 14th. A native of Vineland, New Jersey, she was a former resident of Wilmington, DE.

Mrs. Weinstein is survived by

her devoted children, Stuart Weinstein, Gail Weinstein and Teri Gerhartz; and her beloved grandchildren, Jennifer and Zachary Gerhartz.

Graveside services were held on April 15th in Rodef Shalom Cemetery in Cardiff, New Jersey.

Memorial contributions would be appreciated to the Hospice of Palm Beach County, c/o Roth-Goldsteins' Memorial Chapel, P.O. Box 1908, Atlantic City, New Jersey 08404.

ZUTZ

Gladys Rich Zutz died suddenly in Delray Beach, FL on March 18, 2005.

Born in Wilmington, DE on September 25, 1921 to Fanny and Barney Oscar Rich, she was graduated from P.S. duPont High School and the University of Delaware.

Gladys was a homemaker, devoted mother, grandmother, and great grandmother whose greatest pleasure was her family. She was also an accomplished sculptor whose works were shown in Florida and Delaware.

Gladys enjoyed golf, gardening and travel, visiting more than 40 countries on 6 continents. She was a life long member of Temple Beth Shalom. Hadassah and a member of the Kutz Home Auxiliary as well as a member of Brandywine and Hunter's Run Country Clubs. Gladys was an ongoing benefactor of an award of excellence to a female senior at the University of Delaware.

Survived by her beloved husband, Harry David Zutz, with whom she shared 62 years of marriage; she is also survived by her daughter, Marsha Borin, and her hus-

band, Dr. Howard Borin; her son, Lawrence Zutz and his wife, Joyce; 4 grandchildren, Lisa Borin Ogden and her husband, Paul, Joshua Borin, Jessica and Michael Zutz and great grandchild, Jack Borin Ogden. Other survivors include 2 older sisters, Ruth Goldstein of Bristol, PA and Bebe Handloff of

West Palm Beach, FL.

Funeral services were held at Congregation Beth Shalom in Wilmington.

The family would appreciate memorial contributions sent to either Beth Shalom or to the Zutz Scholarship Fund at the University of Delaware.

A New Daughter of Israel is born

Shelly and Martin Mand are pleased to announce the arrival of their granddaughter, Emily Lauren Mand on March 6, 2005. Emily's parents are Tamara and Brian Mand. Her great-grandparents are Molly A. Cohen of Wilmington and Helen and Joseph Kurz of Los Angeles. Emily's maternal grandparents are Claire and Donald Marks of Tarzana, California.



CHAI LIGHTS

Joni Silverstein to speak at Kutz Home Donor Luncheon

Joni Silverstein, Vice President, Market Development for The News Journal will speak at the annual Donor Luncheon to benefit the Kutz Home Auxiliary. Send in your registration today to ensure a seat at the table during this traditional sell-out event slated this year for Thursday, May 12th, 11:30 a.m. at the Brandywine Country Club.

Joni Silverstein is an accom-

plished, award winning newspaper executive, but to thousands of Delawareans, mostly women, she is the one constant in a parade of famous women - actors, politicians and authors - who have been guest speakers for the sold-out Smart Talk lecture series at the Du Pont Theatre. As moderator for that series, Silverstein has won the hearts of all who attended with her

insight, wit and charm. The Kutz Home Auxiliary is delighted that she has agreed to share some of her experiences with these famous women.

Silverstein has worked in the newspaper industry for more than 25 years in a variety of marketing, sales, sales management and general management positions. In 1998, she joined The News

Journal, a Gannett newspaper and the most widely circulated daily paper in Delaware, as Director of Market Development. In December 1999, she was named Vice President at that newspaper. She is responsible for all market research, marketing publications, strategic planning, community events and promotions at the newspaper.

Work developed by her and others she has worked with at various newspapers has been awarded the Inland Press Association Innovation of the Year award (1996); the Inland Press Business

Promotion of the Year (1997); and many other regional and national awards. She has been named one of Gannett's top 10 marketing executives for five consecutive years.

Silverstein is a graduate of the University of Tulsa with a degree in marketing. She is currently pursuing her Master's Degree in Liberal Studies at the University of Delaware.

The luncheon is by reservation only. Minimum contribution is \$55. For an invitation or for further information, please contact Ethel Parsons at 762-6407.



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* Note: Program begins early on May 15th to enable congregants to leave after the program for the Yom Ha'atzmaut program in Philadelphia.

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COMING EVENTS

LAZIN POSES ON PROSPECTS FOR PEACE ON APRIL 29TH

The Congregation Beth Emeth Israel Advocacy Committee is pleased to announce the re-scheduling of Dr. Fred Lazin to speak at Shabbat Services on Friday April 29, 2005. Dr Lazin a member of the Department of Politics and Government at Ben Gurion University and will speak about the Prospects for Peace and Israel after Arafat. Please tell your friends make every effort to attend services on April 29th.

DISASTROUS OUTREACH LUNCH

On Sunday, 5/15 at 12:15 join Beth Emeth Outreach at the Synagogue for our Free Monthly Family Potluck Lunch. Kids are welcome! Our featured speaker is Mark Delmerico, who will present "Disaster! Are You Ready?". This will feature practical advice on how individuals and families can face a crisis, emergency, or disaster. Make sure that you're prepared! And, be sure to visit www.bethemethoutreach.com for other events.

HADASSAH TO HOLD WOMEN'S CLOTHING DRIVE

The Wilmington Chapter of Hadassah will hold its annual drive for women's clothing for the Clothing Bank of Delaware from Monday, May 9 through Friday, May 20. Collection boxes will be placed at the Jewish Community Center.

Hadassah is collecting suits,

dresses, accessories and other items that can be worn by women who are returning to work. All items should be in good condition. Tax receipts will be available.

The Clothing Bank encourages volunteers to organize clothing drives, then makes the clothing available to any agency, church or institution that will distribute the clothing free of charge. It also provides job training and temporary employment for women entering the work force.

Hadassah, the Women's Zionist Organization of America, is a volunteer women's organization. In Israel, Hadassah initiates and supports health care, education and youth institutions, and land development to meet the country's changing needs. In the United States, Hadassah enhances the quality of American and Jewish life through its education and Zionist youth programs, promotes health awareness, and provides personal enrichment and growth for its members.

For further information about the clothing drive or Hadassah membership, please call Michele Sands at 478-6391.

SEASIDE TO DISCUSS SPIRITUALITY

The Seaside Jewish Community Center will be the setting for a spirited discussion on "What is Prayer and What is Meditation?" on Thursday April 28th at 7:30pm. The group will be led by Kathryn Harris (psychologist

and mediator) and Harvey Fruman. Some engaging questions to be discussed are: Is there a significant difference between prayer and meditation? When we pray, must we ask for something? To whom do we pray? Is meditation like praying for some-

thing? Must one believe in God in order to pray? Can an atheist pray? The program will be held at the Ocean Wave Lodge in Rehoboth Beach.

CLEAN OUT YOUR CLOSETS

Support Congregation Beth Emeth's garage sale of "Used, Not

Abused" clothing, housewares, pre-owned computer equipment, and more!

May 4, 9:00-4:00; May 5, 9:00-12:00 and 1:00-4:00. Donations accepted through May 1. 300 West Lea Boulevard, Wilmington.

Hadassah and Temple Beth El team up for provocative May program

On Wednesday, May 18, at 7:30 PM, a program on stem cell research and its implications will be presented at Temple Beth El in Newark.

Rabbi David Kaplan of Temple Beth El will discuss Jewish views on stem cell research, and intro-

duce a distinguished panel representing science & politics.

The program is sponsored by Newark & Wilmington Hadassah, and by Temple Beth El. Refreshments will be served.

Jews welcome pope Continued from page 8

member of the Hitler Youth. At the time, boys his age — Ratzinger was 6 years old when Hitler came to power — were pressured, though not required, to join the group.

Ratzinger served in the German army during World War II, but deserted after a short period. His policeman father reportedly engaged in anti-Nazi activity.

"For the Jewish community, it is extraordinary that the pope has personally experienced the evils of Nazism and the horrors of racism and prejudice," said David Elcott, U.S. director of interreligious affairs for the American Jewish Committee. "There's no cardinal whose life has been more

entwined with that of the Jewish people than that of this cardinal."

Still, German Jews expressed some concern over Ratzinger's election.

"A few people who know him say he is not bad. He has good relations with some Jewish persons," Nathan Kalmanowicz, head of religious affairs for the Central Council of Jews in Germany and a member of the Munich Jewish community, told JTA. "But the vast majority is afraid of what will happen. He is opposed to reform and not as familiar with Jewish issues" as the last pope, "and as far as we know he is not interested in promoting them — issues like the Holocaust."

Speaking to JTA from St. Peter's Square, Rabbi Jack Bemporad, who teaches theology and interreligious studies at the Pontifical University of St. Thomas Aquinas in Rome, said he was witnessing "pope fever."

Though Ratzinger is "basically against religious pluralism," Bemporad said, he believes faiths can learn from each other and come together to address social causes.

"He recognizes fully the autonomy and the integrity of each faith," Bemporad said.

(JTA Correspondents Toby Axelrod in Germany, Dan Baron in Jerusalem and Ruth Ellen Gruber in Rome contributed to this report.)


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