

The JEWISH VOICE

Hanukkah חנוכה Issue

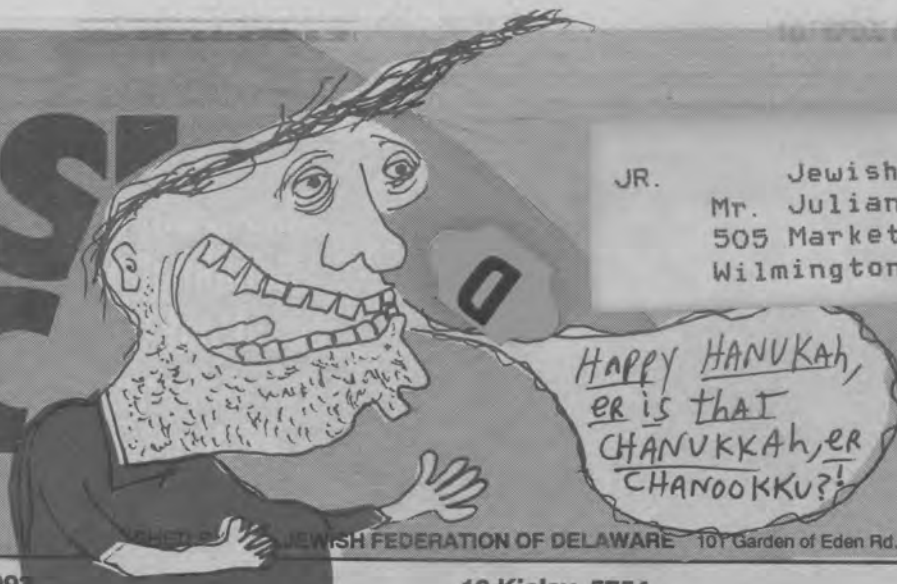
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Maynard Wisher To Speak At Dinner Of Commitment



Newly elected CJF President Maynard I. Wishner of Chicago congratulates Prime Minister Yitzhak Rabin of Israel as Mrs. Leah Rabin looks on, following Rabin's address at the CJF General Assembly in Montreal. Photo by Robert A. Cumins.

Prisoner Releases Planned To Quell Violence, As Rabin Says Deadline May Slip

By CYNTHIA MANN

JERUSALEM (JTA) — Israeli negotiators have reportedly offered a plan for the phased release of 10,000 Palestinian prisoners as part of the agreement for implementing Palestinian self-rule in the territories.

According to sources familiar with the progress of the Israeli-Palestinian negotiations, the plan calls for the first 3,000 prisoners to be released by Dec. 13, when Israel is scheduled to begin withdrawing its troops from the Gaza Strip and West Bank town of Jericho.

The continued escalation of violence in the Gaza Strip, has eroded public support for the accord among Israelis as well as Palestinians.

Thousands of Palestinians protested in Gaza on Tuesday against the continuing crackdown by Israeli security forces against terrorists.

The Israeli army, attempting to quell the demonstrations, shot and wounded at least 10 protesters.

On Monday, the Fatah Hawks sent a message to PLO Chairman Yasser Arafat that

read, "Now, if we see a soldier, we will kill him because the Israelis didn't keep the agreement and they still kill us."

By Tuesday night, there were reports that the Israeli security officials were cooperating with PLO leaders in Tunis to find a way to ease the tensions.

There were additional reports that Israeli army commanders and Palestinian leaders met in Gaza on Tuesday and reached an agreement they hoped would reduce the violence there.

According to reports, Israeli forces were to lessen their presence on the streets of Gaza starting this week and would also remove some roadblocks and open some cordoned-off streets. In return, the Palestinian leaders reportedly offered to meet with members of rejectionist groups, including the Fatah Hawks, and attempt to persuade them not to escalate their struggle against Israeli soldiers.

Continued on page 37

By DAN WEINTRAUB

Editor Of The Jewish Voice

Chicago's Maynard Wishner, recently elected President of the Council of Jewish Federations (CJF) will be the featured speaker for the dinner of Commitment on Saturday, January 8 at the Hotel DuPont. Wishner is the immediate past Chair of the National Jewish Community Relations Advisory Council (NJCRAC), and is also a past president of the American Jewish Committee (AJC).

"We are delighted to welcome Mr. Wishner to Delaware, he is well known as a warm and witty speaker and we look forward to hearing his viewpoints on the Jewish Communal agenda," said Dr. Bentley Hollander, co-chair of the event. Clara Hollander, co-chair of the Dinner of Commitment, was equally enthusiastic, exclaiming "this is a unique opportunity for members of our own Delaware community to participate in a stimulating, enjoyable evening discussing substantive issues relevant to us as Jews."

In a telephone interview, Wishner spoke to The Jewish Voice about challenges facing the Jewish community of North America. The CJF President is particularly concerned with promoting Jewish continuity and fostering Jewish identity. "This is a subject which we all know has faced us, it was pinpointed by the 1990 population survey," Wishner explained. Wishner looks forward to "getting beyond planning meetings nationally and locally to actually see what we can do "regarding continuity and identity" on a continental basis and community by community."

The Council of Jewish Federations (CJF) is an organization made up of Federations from North America such as The Jewish Federation

of Delaware (JFD). Each Federation coordinates resource development and community planning to address the needs of Jews in the community and throughout the world. The CJF strengthens the efforts of Federations such as JFD by developing programs, providing an exchange of successful community experiences, establishing guidelines for resource development and engaging in joint planning and action on common concerns.

As a grandfather, and leader of an organization composed of Jewish communities throughout the continent, Wishner is passionate about the future of Jewish education. He speaks of doing more than just finding additional resources to put into the classroom. "To what extent can we enhance the status of teachers? We have to give a sense of the value to people who are devoting themselves to this calling."

The Chicago lawyer sees college campuses as an important focal point for the Jewish community in the near future. Wishner sees colleges as a place to take action which may lead enhancing Jewish identity and, significantly, a place to address in a concerted manner campus faire-ups on controversies of the day. Wishner hopes to establish more community relations councils on campus to reach a more focused voice on issues ranging from tuition, gender, free speech, the Middle East, what speaker is invited to campus or how to respond to a speaker who is considered "anathema to Jews."

Wishner foresees such campus based community relations councils as a means to attract some Jewish students who would not be attracted to other forms of Jewish communal involvement on the basis of Jewish interests. The CJF President sees a place for social policy under a Jewish banner. He related the experience a few years ago in Washington where an AIPAC rally drew 2,000 Jewish activists, in contrast to a march in favor of reproductive choice which attracted approximately a half a million people, about one-hundred thousand of which were Jews. Of the Jews who were at the choice rally, Wishner asserted "They might not realize it but in large measure the reason they were there is because they are Jewish." Social policy, according to Wishner, is an intimate concern of the Jewish community.

Continued on page 39



LIVE JEWISH
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JANUARY 7 - JANUARY 16

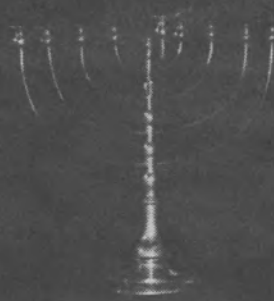


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This is what
 Hanukkah
 would look like
 for millions
 of Jews
 around the world,
 in Israel
 and here at home
 without
 your contribution
 to the Annual
 Campaign
 and
 Operation
 Exodus



This year give the gift of peace.

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BRIEFS

NATIONAL • INTERNATIONAL

HIAS To Hold Citizen Exams on Sunday

NEW YORK — By special arrangement with the Educational Testing Service, HIAS will administer U.S. citizenship examinations on five Sundays during the remainder of 1993 and 1994 to accommodate Jewish Sabbath observance.

Until now, the test has been administered (by other accredited test centers) only on Saturdays. According to Rachel Zelon, Director of the Refugee and Immigrant Services Unit of HIAS' U.S. Operations, "This new arrangement is a real breakthrough. It will finally enable HIAS to provide this much-needed service to our New York clients on an appropriate day practically in their own backyard."

HIAS, the Hebrew Immigrant Aid Society, is a beneficiary of The Jewish Federation of Delaware (JFD) 1994 "Live Jewish" Community Campaign.

Legislation To Stem Abortion Clinic Violence Welcomed By Many

By DEBORAH KALB

WASHINGTON (JTA) — Jewish groups advocating abortion rights hailed the passage of legislation that would make it a federal crime to block access to abortion clinics or to threaten women using them.

The Freedom of Access to Clinic Entrances Act, passed by both houses of Congress last week, came in response to intimidation and harassment at abortion clinics by such groups as Operation Rescue.

Terrorists Killed After 1972 Munich Massacre Israeli Television Disclosure Intended To Precede BBC Slant

By HUGH ORGEL

TEL AVIV (JTA) — A member of Israel's intelligence community has confirmed for the first time that the Mossad assassinated several Palestinian terrorists in reprisal for the murder of 11 Israeli athletes at the Munich Olympic games in September 1972.

The disclosure that the Israeli government had approved the reprisal assassination of 10 to 15 terrorists by the country's foreign intelligence service was made by reserve Maj. Gen. Aharon Yariv in an interview broadcast last week on Israel Television.

Yariv, who is currently head of Tel Aviv University's Jaffee Center for Strategic Studies, was at the time of the Munich massacre an adviser on terrorism for then-Prime Minister Golda Meir.

According to Yariv, Meir had full knowledge of the assassinations and had approved them in advance.

The interview, which had been conducted more than a year ago, had been delayed by military censorship, according to Israel Television.

But the producers of the interview said censorship had nothing to do with the delay.

They said the interview aired now to upstage the BBC, which is planning to broadcast a documentary called "An Eye for an Eye" about the Mossad's activities following the Munich massacre.

According to the producers, Israeli authorities apparently preferred to broadcast the Yariv interview in advance of what may be a slanted and sensational version produced by the BBC.

In the interview, Yariv said that Meir had agreed to the assassination plans only with the greatest reluctance and had stressed that they were to be carried out at close range "to reduce the risk of any mistake and harm to family members or passers-by."

Meir was unhappy about ordering Mossad operations to be carried out in friendly countries, but had agreed that "Palestinian terrorists cannot be allowed to get away with the murder of Israeli civilians just because they are Jews," Yariv said.

The targets were all senior officials of the terrorist Black September group, which had claimed responsibility for the Munich massacre.

Many were close associates and friends of Palestine Liberation Organization Chairman Yasser Arafat.

The assassinations prompted many senior PLO officials to change their residences virtually every day.

Yariv admitted that the only real failure had been the killing of a Moroccan waiter in Lillehammer, Norway, in July 1973, when Mossad operatives mistook him for their intended target.

The Mossad team was later picked up by the Norwegian police and its members were sentenced to prison terms of illegal activities on Norwegian territory.

"I was in shock when I learned that we had slipped up," said Yariv.

The intended target had been Ali Hassan Salame, the most-wanted man on Mossad's hit list, who was the head of Black September and a close associate of Arafat.

Yariv said the waiter "could have been an identical twin of the target."

Salame was later killed in a 1982 bomb explosion in Beirut. The Mossad team that had infiltrated the Lebanese capital and carried out the assassination escaped after the incident.

Supreme Court To Review Orange County Chasidic School District, Test 'Lemon' Precedent

By STEVEN WEISS and JOSEPH POLAKOFF

WASHINGTON (JTA and PNF combined) — The Supreme Court has agreed to decide the fate of a New York school district set up for disabled Chasidic children that has been called unconstitutional.

The high court said Monday that it would review a July decision by the New York Court of Appeals. The appeals court had ruled that the state legislature's formation of the district was unconstitutional because it violates the separation between church and state.

"Now there is the chance that the Supreme Court will restore for the handicapped children the services that they are entitled to," said David Zwiebel, general counsel of the fervently Orthodox Agudath Israel.

But the case may have broader significance than aid to a New York school district.

It may provide an opportunity for the court to re-examine the legal standard it has used for over two decades to decide how far the government may go in accommodating religious needs without breaching the constitutional divide between church and state.

[Editor's Note: The 1971 Supreme Court decision in the case of *Lemon v. Kurtzman*, established a framework to determine if a government

action has the effect of an 'establishment' of religion in contravention of the First Amendment. This so-called Lemon test, requires a secular purpose, a primary effect neither advancing nor prohibiting religion, and the governmental action must not cause excessive government entanglement with religion.]

Formed by the New York State Legislature in 1989, the school district provides services to emotionally and physically disabled children in the Orange County village of Kiryas Joel, where most of the residents are Satmar Chasidim.

Nearly all of the 220 students attending the school, which opened in 1990, are Chasidic.

The legislature acted in response to Chasidic parents who believed they could not send their disabled children to religious schools in the area because of inadequate facilities, or to public schools because of religious and cultural differences.

The lawsuit was originally brought by two taxpayers.

The appeals court ruled in July, in *Grumet vs. Board of Education of the Kiryas Joel School District*, that the formation of the school district "inescapably conveys a message of governmental endorsement of religion."

Nearly all of the Kiryas Joel village residents are hasidim who wear distinctive clothes and are fervently re-

ligious. Girls and boys are educated separately but in the classes for disabled they are together. A secular curriculum is followed.

The appeal to the U.S. Supreme Court was by the Monroe-Woodbury district and the state's attorney general, Robert Abrams, who held that "at most" the accommodation was to meet the needs of devoutly religious people, and does not directly help or subsidize a religious institution.

The school district argued that no such message was sent because the subject matter taught at the school is entirely secular.

New York state joined the school district in appealing the case to the Supreme Court.

Gov. Mario Cuomo said Monday in New York that "when I signed the legislation in 1989 creating this special school district, I did so because I believed it was a good-faith effort to solve a unique problem of providing secular education for special needs children."

"I'm pleased that the Supreme Court has taken the case," said Nathan Lewin, attorney for the school district.

Several mainstream Jewish organizations disagreed with the Orthodox community and had applauded the lower court's decision as strengthening the separation of church and state.

Private 'Builders' Setting An Economic Plan For Peace

By DEBORAH KALB

WASHINGTON (JTA) — On Tuesday, Vice President Al Gore announced the long-awaited formation of Builders for Peace, a private-sector organization composed of Jewish and Arab Americans interested in investment in the West Bank and Gaza Strip.

The idea behind Builders for Peace is that the economy in the West Bank and Gaza is sorely in need of stimulation, and that the stimulation would create better economic conditions that would in turn foster progress in the peace process.

"By bringing the benefits of improved relations directly into the lives of the people affected by it, the success of this effort will help strengthen the overall peace process and contribute to one of America's

top foreign policy objectives," Gore said at a news conference Tuesday announcing the group's formation.

The administration has been pushing for the formation of such a group since the Sept. 13 signing of the Israeli-Palestinian accord.

Following the accord, the administration organized an international donors conference that raised at least \$2 billion for the Palestinians from governments around the world.

Builders for Peace, although it will receive cooperation from the administration, will involve private funds.

The group will serve as a clearing-house of information for people wishing to invest in the West Bank and Gaza, and probably elsewhere in the region as well.

The group's co-presidents are former California Rep. Mel Levine, a

staunch supporter of Israel, and Arab American Institute head James Zogby, a top Arab American leader.

Both Levine and Zogby spoke Tuesday of the pleasure they felt in working together on a Middle East issue after being on opposite sides for so long.

Almost all of the people involved are either Jewish or Arab American, and they include businesspeople and community leaders.

They did not discuss specific investment ideas, focusing instead on the structure of the initiative.

Top administration officials from the departments of State and Commerce, the Overseas Private Investment Corp. and other agencies briefed the boards.

Also Tuesday, representatives of the United States, Israel and Jordan held a trilateral meeting at the State Department to discuss economic issues.

The three-way group was established in October when Israeli Foreign Minister Shimon Peres and Jordan's Crown Prince Hassan met with President Clinton at the White House.

A press release from Senator Roth emphasized his continued commitment to what was referred to as a "Second Amendment right to bear arms." The Second Amendment protects this right for the militia however, not to individuals or violent criminals.

B'nai B'rith sent The Jewish Voice a news release supporting the Brady Bill which President Clinton signed into law this week. The statement by that Jewish group is likely representative of the viewpoints of most in the Jewish community.

Brady Bill Passage Helped By Delaware Senators

By DAN WEINTRAUB

Editor Of The Jewish Voice

Like most other Americans, Jewish groups welcomed passage of the Brady Bill, a modest gun control proposal which imposes a five-day waiting period for background checks prior to the purchase of a handgun. While the efforts of Delaware's U.S. Senator Joseph Biden (D), Chairman of the powerful Senate Judiciary Committee, to pass the measure were not unexpected, the assistance of Delaware's Senator Bill Roth (R) was a surprise welcomed by supporters of the Brady Bill.

After a filibuster in the Senate, by largely Republican opponents of the Brady bill, threatened its passage,

Senator Roth was apparently instrumental in achieving a compromise on the measure. The Brady Bill, is named for former President Reagan's Press Secretary, Jim Brady, who was shot during an attempt on the life of the President. Brady was previously a Press Secretary for Senator Roth. Roth reportedly spoke to Jim and Sarah Brady to broker a compromised version of the popular measure.

Opponents of the Brady Bill, reportedly recipients of generous support from the National Rifle Association, a special interest group devoted to guns before people, stymied the legislation again when it returned from a House-Senate conference. The bill eventually made it into law.

EDITORIAL

Guest Commentary:
The December Dilemma

By RABBI MARLA FELDMAN, ESQ.
(Rabbi Feldman is The Director of Delaware's JCRC)

Every year at this season the Jewish community confronts the "December Dilemma." This clever turn of a phrase captures the angst and ambivalence felt by so many of us as we approach the winter holidays. We often have an instinctive negative reaction to the bombardment of Christmas cheer, yet it is difficult to identify exactly what bothers us. Here is an attempt to clarify my own feelings on the matter.

First, exactly what is the December Dilemma? The shopping madness and deluge of Christmas advertising that used to begin at Thanksgiving now begin before Halloween. For two months, one sixth of the entire year!, we are constantly reminded how many shopping days remain before Christmas and exactly which toys and household items we absolutely must possess. School students spend weeks preparing for festivals and assemblies, decorating their classrooms with glorious trees, memorizing the names of Santa's reindeer and learning how to say "Wenceslas" without stuttering. As the holiday draws closer and anticipation rises, Christmas carols unceasingly fill the airwaves. Television networks bring Christmas miracles and folklore into our homes on a daily basis. Indeed, who among us has not seen

"It's a Wonderful Life" dozens of times or can't sing along with Bing as he crones "White Christmas?"

Our Christian neighbors often perceive us as the "grinch" who threatens to steal their joy and put a damper on their celebrations. What could possibly be offensive about pretty lights and jolly Santas? Perhaps our discomfort results from the underlying feelings that come from being a minority and being different. Every reminder of Christmas is a reminder that we are outsiders in our own neighborhoods, schools, businesses, and communities. The holy day celebrated all around us is not ours; we don't own the myths, and the lyrics are devoid of personal meaning. As the distinction between what is Christian and what is American becomes increasingly blurred, we hear the message that we are somehow less American and less patriotic if we don't join in the communal festivities. Our youth are conflicted by peer pressure and the need to fit in. Too often they are put in compromising positions, forced to choose between their friends and their faith. While others feed joy in the air, we may be filled with apprehension, recalling the religious fanaticism of years past. Even a simple "Merry Christmas" can feel like an insult by virtue of its underlying assumption. It's hard to feel cheerful when we feel so vulnerable!

So what is the solution? In some situations

such as public school Christmas celebrations, a little sensitivity and education can go a long way. Jewish communal agencies like the Jewish Community Relations Committee and our local rabbis can help steer families through the maze of questionable activities. Even if our Christian friends sometimes forget that Christmas is a religious holy day celebrating a fundamental tenet of their faith, we need not forget that fact. The separation of church and state remains a constitutional guarantee which must be defended vigorously. 'Equal time' for other traditions can not change the religious nature of an event. Contrary to the advertising of solicitous toy manufacturers, our winter festival of Hanukkah is not comparable to Christmas, either historically or theologically. Ironically though, Hanukkah's message does address the dilemma we face each December. Our Maccabean heroes were freedom fighters, defending the right to be different in an assimilationist Hellenistic society. We should be so brave!

Ultimately, the answer lie within each one of us. How we feel at this season will be deter-

mined by how we feel about ourselves and our unique role in the community. If we are comfortable with who and what we are, if we find fulfillment and joy in our own traditions and rituals, we will be less threatened by the celebrations of others. As Jews, a family's joy in building a sukkah, decorating it, eating in it, even sleeping in it, surpasses that of decorating a Christmas tree. For us, the weekly lights of Shabbat outshine the temporary seasonal lights of our Christian neighbors. Our gastronomic customs like apples and honey on Rosh Hashana, lotkes and soofganiot during Hanukkah, and haroset and matzah for Pesach carry us through the entire year, far outweighing a few cookies shaped like bells and Santas.

If we are confident about our own identity, the issues we face will be less confusing. The December Dilemma can become an opportunity to celebrate diversity rather than a religion not our own. Let us all rejoice at this season — Christians because their messiah's message reverberates in their homes, and Jews because the strength and beauty of our tradition resonates in our souls.

The JEWISH VOICE

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THE VOICE BOX

"I was amazed at the anti-semitism of the Morgan partners as I went through their personal papers. The nasty references to 'Jew bankers' and 'Jew lawyers' were everywhere."

Author Ron Chernow, who wrote *The House of Morgan* and *The Warburgs: The 20th Century Odyssey of a Remarkable Jewish Family*

"I have recently reviewed the facts in the case of Jonathan Pollard and have concluded that the terms of his sentence is unduly harsh and unjust. I am therefore respectfully urging you to grant Mr. Pollard executive clemency."

Benjamin L. Hooks, Executive Director (Retired) NAACP, from a letter to President Clinton

"We don't know what is inside the shampoo bottle and whether its contents are healthy or not...or if it will make Egyptians' hair fall out."

Essam Rifaat, editor of Egypt's al-Ahram al-Iqtisadi newspaper, Writing about shampoo smuggled from Israel into Egypt.

"The feminist perspective is not like the spice or the icing on a cake that you could take or leave. It is a necessary enriching factor to get a whole picture of Jewish life."

Rela Geffen, author of *Celebration and Renewal*, featured speaker at the Women's Division, Jewish Federation of Delaware's Judah luncheon, as quoted in Na'amat Woman.

"In all candor, wouldn't you equate those who say cigarettes don't cause cancer to those who assert that the Holocaust never happened?"

Stanley Rosenblatt, attorney for a class-action lawsuit, at a deposition hearing questioning Michael Rosenbaum, executive of a company that owns several cigarette brands

The JEWISH VOICE

DEADLINE BOX

ISSUE	FOCUS	DEADLINE
December 17	Party Guide	Thursday, December 9
January 7, 1994	Health & Fitness	Thursday, December 30
January 21	Restaurant Guide	Thursday, January 13
February 4	Bridal	January 27
February 18	Humor/also Lanit Review	Thursday, February 10

THURSDAY NOON DEADLINE



OPINION

Let There Be Light

By Rabbi BERNARD S. RASKAS

ST. PAUL, MINN. (JTA) — Chanukah, recalling the rededication of the ancient Temple in Jerusalem following the victory of the Maccabees over the Syrians, is celebrated for eight days. According to the legend, this is because only one clean jar of oil was left to be used for the Eternal Light and it was supposed to be sufficient for only one day. But by a miracle it lasted eight days.

An old Yiddish jest, based upon this explanation asks, "For such a little bit of oil, such a big festival is celebrated?"

The reason so much emphasis is placed upon the Chanukah festival is that it commemorates the first successful revolt in history on behalf of religious liberty. This holiday continues to remind us of the value of religious freedom in our lives.

The spirit of Chanukah animates the Magna Carta and the Declaration of the Rights of Man, two watershed documents on human rights. And there is a parallel to the Maccabean revolt in the Declaration of Independence.

For without the willingness of early Jews to fight for their religious rights, these great movements on behalf of human freedom might never have been born.

Thus not only Jews but all humankind is beholden to the abiding miracle of Chanukah.

On Chanukah, the menorah lights are kindled by the shamash, the lead or service light. The shamash provides the spark for the others.

The importance of the spark can be illustrated in the following story:

A young man who was apprenticed to a blacksmith learned how to hold the tongs, lift the hammer, strike the anvil and blow the fire with the bellows. After completing his apprenticeship, he was employed by the royal smithy. But the young man's delight at his appointment soon turned to despair when he discovered that he had failed to learn how to kindle a spark.

All his skill and knowledge in handling the tools were of no avail because he had not learned the most elementary principle — to light the fire.

We are currently commemorating the 50th anniversary of the rescue of the Danish Jews by the Danish people. The great act of courage and the Danish resistance to the Nazis was sparked by King Christian X.

In 1943 the Nazis decreed that every Jew had to wear a yellow Star of David.

King Christian X heard this and immediately went on the radio and said: "The Jews are part of the Danish nation. We have no 'Jewish problem' in our country because we never had an inferiority complex in relation to the Jews.

If the Jews are forced to wear the yellow star, I and my whole family shall wear it as a badge of honor."

Needless to say, the badge was never introduced in Denmark. In fact, when the Germans did press for the deportation of Jews, the Danes retaliated by scuttling the Danish fleet; and many Danish officers and soldiers lost their lives shielding their Jewish friends.

This is the spirit of Chanukah — that men and women will voluntarily endanger their lives for what they believe. It is the inspiring story of self-sacrifice that forms the basis of every great humanitarian achievement.

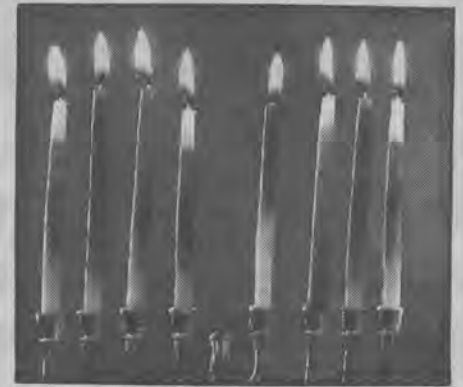
Indeed, a verse traditionally read on Chanukah is: "Not by power, not by might, but by My spirit, says the God of Hosts" (Zachariah 4:6).

Why did the rabbis choose this verse to epitomize Chanukah? Judah Maccabee was a war hero. The Maccabees won by force. History seems to call for exactly the opposite of this verse.

If we consider that period in history, however, we will find that spirit was the ultimate determinant for victory. Indeed, had the Maccabees not been infused with the spirit of freedom and devotion to Judaism, they would never have had the strength and the courage to keep fighting.

When there is spirit, there is strength; when there is no spirit, a cause vanishes like smoke on a windy day.

Chanukah is often described as a commemoration of the struggle between light and



darkness, coming as it does during the shortest days of the year, the holiday affirms that despite a darkness seemingly poised to overtake the light, the days will again lengthen and the light will shine.

This image seems particularly appropriate this year, even if at times unduly optimistic.

There is the tale of an elderly rabbi who was asked by his followers to leave them one last message.

"Ir zolt haben kovod far alle mentchen" (Have a sense of respect for all people)," he said.

They asked: "Rebbe, not before God?!" "If you feel respect for all people," the rabbi said, "you will also have respect for God."

Small in size, yet prodigious in symbolic dimension, the Chanukah lights remind humankind that it is necessary to search for the inner light our generation so desperately needs.

Only such a light can dissipate the night in the human soul. Only such a light will bring nearer the day when people will unite in the spirit of the words written by Rabbi A. Alan Steinbach:

Out of the shadows of night
The world rolls into light
It is daybreak everywhere!

Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul, Minnesota, distinguished visiting professor in religious studies at Macalester College and author of the trilogy, "Heart of Wisdom."

Chanukah: The Miracle After The Miracle

By IRVING GREENBERG

JERUSALEM (JTA) — "And they lived happily ever after..." All the world loves the fadeout into a golden sunset as the happy lovers, united and wed, face eternal bliss together.

Most everyone imagines that Judah Maccabee's victory and the miracle of the reconsecration of the Temple (which we celebrate by lighting the Chanukah menorah) is the happy ending of the Maccabee story.

The historical record shows quite a different picture.

First, the facts. Jews increasingly assimilated to Hellenistic culture in second century (BCE) Israel. In 175 BCE, Antiochus IV seized power in the Seleucid Empire, which controlled Israel.

Antiochus replaced the High Priest with a Hellenizing Jew, Jason, and authorized him to set up a citizen community in Jerusalem, practicing Greek customs and exempt from Jewish law.

In 172 BCE, a more extreme Hellenizer, Menelaus, bought the High Priesthood by pledging greater revenues to Antiochus. To produce the money, Menelaus taxed and robbed — even from the Temple vessels. His behavior led to a bloody riot by pious Jews.

In 167 BCE, responding to complaints by citizens of the Hellenizing Jerusalem community, Antiochus massacred pious Jews. Cracking down further, Antiochus decreed, on penalty of death, that Jews must cease observing the Torah. A polytheistic cult — including pagan sacrifices and sacred prostitution — was imposed.

Within the year, Mattathias and the Hasmonean family revolted. In 165 and 164, Judah Maccabee defeated Seleucid armies and won the backing of Rome. A settlement was negotiated. The cult was removed and permission to observe Torah granted. The Temple was purified.

On the 25th of Kislev, the miracle of the Maccabee victory and the reconsecration of the Temple was celebrated for eight days. This is the Chanukah holiday that we observe today.

But what happened after the miracle? Satisfied that they had attained their religious freedom, the Hasidim, the extreme

Pietistwing, were uninterested in (and some even hostile to) the Hasmonean government.

Shortly, Antiochus IV died. His successor, Antiochus V, and his regent, Lysias, invaded Judea. The Jews were defeated. Judah's brother, Eleazar, was killed. The Maccabees fled to the mountains.

In 160, the Hasmoneans were crushed by a Seleucid army at Elasa. Judah was killed. The revolt flickered and all but died with the acquiescence of Hasidim and Hellenizers alike.

The Maccabees were saved by wars between aspirants for the Seleucid kingship. The various contenders sought Maccabee support. So Jonathan, Judah's brother, was recognized as High Priest and governor of Judea.

Then in 143 BCE, Jonathan was treacherously taken prisoner by a military commander and supposed ally, Tryphon. Simon, the fourth Hasmonean brother, then rallied the Jews.

Tryphon's rival, Demetrius II, recognized Simon as High Priest and granted Judea virtual independence.

This was the beginning of the Maccabee era of independence — 23 years after the Chanukah miracle!

Even this was not the end. Further Seleucid dynastic struggles led to further assaults on Simon. Only John Hyrcanus, Simon's son and successor, was able to establish a solid long-term government.

Yet, the temporary victories of the Maccabees saved Judaism. During the breathing space, Judaism successfully integrated elements of Hellenist culture without yielding its own distinctive character.

The Pharisees — many descended from the camp of the Hasidim who failed Judah Maccabee — were able to develop. Eventually, they created the ideas and popular support that enabled Judaism to respond effectively to the later challenges of destruction and exile.

In a way, the fumbling, volatile, endless struggles of the Maccabees for independence were as decisive — as miraculous — in saving the Jews as the miracle of the first Chanukah!

Despite the decadence of the later Maccabee dynasties, most Jews understood that flawed victories and imperfect national status in their time was a part of the sacred history of the Jewish people, just like the biblical events.

In every generation, the ongoing redemptions prove the continuing divine presence and the maturing role of the Jewish people as covenantal partners. Repeatedly, Jewish steadfastness has provided the miracle after the miracle that insured the eternity of Jewry.

In our century, the state of Israel is the Chanukah of our time. Yet, the persistence of problems — repeated wars, the coarsening moral fiber, secularization, materialism — have led to some disillusion.

After the Yom Kippur War, even so distinguished a Zionist and religious leader as Norman Lamm, president of Yeshiva University in New York, declared that he no longer used the phrase "the beginning of the flowering of the redemption" in the prayer for Israel.

In a recent symposium in "Tradition," the chief rabbi emeritus of the British Empire spoke of shattered illusions, while many liberal rabbis have proclaimed that Israel has lost its guiding role for American Jewry.

People are naturally frustrated and sometimes disillusioned by endless problems. But is not history witness that maturity and day-to-day persistence win the important victories? There is no need to flee from the struggles of an Israel that is hard to live in, to the nirvana of instant Messianism — either in Gush Emunim or Lubavitch versions.

Regrets

In our November 19, 1993 issue the name of Deanne Kattler was inadvertently spelled "Kaitler."



Rabbi Ellen Bernhardt's column in our last issue should have read "The Rabbi Writes: Living In Two Civilizations" rather than "The Rabbi Writes: Living In Two Celebrations."



The Jewish Voice regrets any errors which appear in our pages. We would be delighted to welcome an additional proof-reader to volunteer once every two weeks for a few hours in the offices of The Dover Post Company on each Thursday prior to our Friday issue date.

LATE BREAKING NEWS

Israeli Kindergarten teacher killed by Palestinian terrorists * Whoopi Goldberg offends ADL with Princess joke * Clintons view Schindler's List with Spielberg * Arab Intellectuals' book back Rushdie.



LOCAL

Older Jewish Delawareans Will Benefit From Strong Campaign Resources To Help Mature Clients Live Healthy, Live Jewish

By DAN WEINTRAUB
Editor Of The Jewish Voice

The Jewish Federation of Delaware's (JFD's) 1994 "Live Jewish" Community Campaign will directly contribute to the betterment of the lives of older Delaware Jewish residents according to the Executive Directors of Jewish Family Service, the Jewish Community Center and the Milton and Hattie Kutz Home. All three spoke of the need for more staff to address the kinds of community needs which only people can address. A successful 1994 "Live Jewish" Community Campaign will bring these agencies closer to adding staff to meet older Delaware Jewish residents' needs more effectively.

Jewish Family Service

According to Arnold Lieberman, Executive Director of Jewish Family Service (JFS), the success of the 1994 "Live Jewish" 1994 Community Campaign will greatly enhance the ability of JFS to provide service to senior Jewish Delaware residents. The work of JFS is supported by the 1994 "Live Jewish" 1994 Community Campaign coordinated by the Jewish Federation of Delaware (JFD). "Our goal at JFS is to maintain elderly persons at home with the highest

quality of life for the longest period of time," explained the mustachioed Lieberman. It is preferable for seniors' quality of life for them to remain at home in familiar surroundings, according to Lieberman.

"The elderly population is continually growing. The fastest growing group is the old old - age 85 and up."

Many JFS clients live at home but are at risk of not being able to remain in their homes because of their family. Ultimately, according to Lieberman, some will go to nursing homes. What is happening demographically in the general population is largely true in the Jewish population. "The elderly population is continually growing. The fastest growing group is the old old - age 85 and up," the counseling professional asserted from his JFS office on the Jewish Family Campus on Garden of Eden Road in Wilmington.

The challenges faced by the elderly often create an emotional and financial strain to their families. The JFS is stretching to keep up with increasing

needs of seniors and their families. Lieberman describes how JFS often helps clients deal with guilt over placing aged parents in a nursing home, some older clients are counseled for their feelings of abandonment, and JFS helps members of the "sandwich generation" live with the competing pressures of their parents and their children. Of course JFS provides direct counseling to the elderly relating to health, loneliness and depression.

"We coordinate each of the services our clients receive."

Lieberman touted the case management oversight function performed by JFS. JFS provides many services directly to older frail clients such as helping with basic chores, cleaning house, bringing meals in and the like. But JFS also coordinates each additional service provided to clients such as nursing care, rehabilitation or the like. "We coordinate each of the services our clients receive," says Lieberman.

The challenges faced by the elderly, and their families, "cut across all boundaries, it's a universal problem," explained Lieberman. Lieberman told

the Jewish Voice that the JFS needs an additional full-time staff person to keep up with the increasing need for its services. "As more people live longer it is harder on their families," Lieberman concluded.

Jewish Community Center

"People to people contacts make a difference."

David Sorkin, Executive of The Jewish Community Center (JCC), expressed a strong sense that a successful 1994 "Live Jewish" Community Campaign coordinated by The Jewish Federation of Delaware (JFD), will advance the provision of service to elderly Delaware Jewish residents by the JCC. Sorkin smiles easily recalling the recent celebration of the Senior Adult program's 18th anniversary. The Senior Adult program has grown over the past 18 years to accommodate the changing needs of today's Seniors. Sorkin describes the present assemblage of program participants as, to a greater extent than their predecessors, born in the United States and well-educated. As a result, he explained, they are looking for a greater variety of offerings, more active opportunities and intellectual challenges.

Sorkin perceives the Candlelight Dinners as a successful recently added JCC program. He places average attendance at 100 to 125 Seniors at the events which usually include an entertainment or educational program. The JCC is the only kosher meal site in Delaware for Seniors, he

stated. Sorkin indicates the JCC refused Federal subsidies for beef because it only utilizes kosher meat. The JCC is also subcontracted to cook food for the B'nai B'rith House.

"We have to create an environment which allows personal contacts."

The JCC Exec told the Jewish voice of plans for new lunch and educational programs modeled on the breast cancer seminar recently coordinated with Jewish Family Service and the Zeneca corporation. Regarding the as yet untitled learning lunch program and other senior services, Sorkin asserted, "We have to create an environment which allows personal contacts."

Sorkin looks forward to an additional staff person to, for example, enable a more effective outreach to isolated seniors. "To do a program we need people, a new copier isn't going to help people," explained Sorkin. "People to people contacts make the difference."

The JCC provides health and wellness functions to mature Delaware Jewish residents as well. "In 1992 more Flu and Pneumonia shots were administered at the JCC than anywhere else in the state of Delaware," Sorkin contends. Many mature persons come to the JCC for the Senior center but they also choose to use the JCC gym, shvitz or pool.

Sorkin made it clear that many of

Continued on page 9



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LOCAL

NPR's Gradstein To Speak On Covering The Middle East

By SARA R. HOROWITZ

Special To The Jewish Voice

"This is Linda Gradstein in Jerusalem." "Linda Gradstein, reporting from Lebanon." "Linda Gradstein in Amman."

The voice is one you'll recognize, although you may not yet know the face. Meet Linda Gradstein, National Public Radio foreign correspondent in the Middle East, the reporter behind the by-line.

In the first of the newly inaugurated Yetta and Sonny Chaiken Jewish Culture Lecture series, Ms. Gradstein will speak on "Covering the Middle East: From the Gulf War to the Peace Talks." The talk will take place at 7:30 p.m. in 115 Purnell Hall at the University of Delaware.

Based in Jerusalem from where most of her broadcasts emanate, Ms. Gradstein has also lived in Cairo, and speaks fluent Hebrew and Arabic. Trained in both journalism and foreign affairs, Ms. Gradstein earned a Masters degree from the School of Foreign Service at Georgetown Uni-

versity, specializing in Arab Studies and International Affairs. She has also studied at the Hebrew University of Jerusalem and at the University of Cairo. In addition, Ms. Gradstein took an intensive program of Jewish Studies at the Pardes Institute in Jerusalem, where she focused on traditional Jewish texts such as Mishnah and Gemara, along with Jewish Philosophy and Halacha. Ms. Gradstein has been covering the Middle East since 1990.

Ms. Gradstein's talk will be followed by a reception in honor of Yetta and Sonny Chaiken. The Chaikens have been long active in promoting of Jewish life and culture on campus. Their commitment to the university and to Jewish scholarship has encouraged us in developing our Jewish Studies Program.

Ms. Gradstein's talk is co-sponsored by the Jewish Studies Program and the English Department of the University of Delaware. The event is free and open to the public.

For further information, please call Professor Sara Horowitz, Director of the Jewish Studies Program at the University of Delaware (831-6731 or 831-2361).

Yoskowitz To Review Schindler's List

Delaware's Rabbi Herbert Yoskowitz has agreed to review the book *Schindler's List* for the January 7, 1994 issue of *The Jewish Voice*. The book, written by Thomas Keneally, is based on the true story of Oskar Schindler, a German Catholic who was instrumental in saving the lives of more than one-thousand Jews during World War II. The book review by Yoskowitz is planned for early January since the Steven Spielberg film *Schindler's List* will soon be released. Rabbi Herbert Yoskowitz is the spiritual leader of Delaware's Congregation Beth Shalom.

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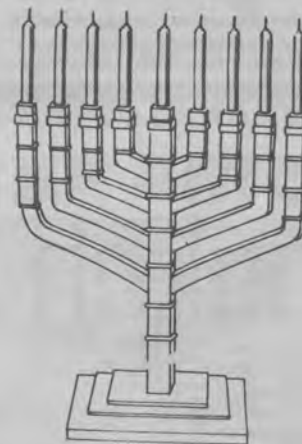
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Prominent Reform Delaware Rabbi Responds To Outreach Proposals

By CELIA GANS

Fifteen years ago, remembers Beth Emeth Congregation's senior Rabbi Peter Grumbacher, the Commission on Reform Jewish Outreach was considering such proposals as the establishment of Christian Science-like Reading Rooms in major urban areas where those interested in learning about Reform Judaism could come for information and guidance. Active pursuit of the "unchurched" was not an Outreach Committee priority.

That was then - and this is now: "Early on, however, our Outreach Commission moved to the back burner my call to reach out to those of our neighbors who belong to no church or other religious institution... But now the time is ripe to move forward with the wider mission..."

This is what Outreach was meant to be from its beginning. It calls for more than a passive acceptance but requires an active pursuit. It means something more than welcoming the strangers who choose to live in our midst. It bids us seek them out and invite them in—like the prototype of the proselytizing Jew, Abraham, whose tent was continually open on all four sides for fear that he would miss a wandering nomad and fail to bid him enter."

Rabbi Alexander M. Schindler, Presidential Address, 62nd General Assembly - Union of American Hebrew Congregations in October 1993, San Francisco.

And to fund this in-gathering of seekers, Rabbi Schindler proposes to raise \$5 million dollars "for a fund, the income of which will enable us to

begin this venture."

"This is not evolution," says Rabbi Grumbacher, "this is revolution."

"I have no problem exposing people to everything Judaism has to offer," says Rabbi Grumbacher, "and if they choose to become Jews, and I feel they are sincere, I will encourage them to begin a formal conversion process. But my criteria for a serious candidate may not be another rabbi's criteria. Every Reform rabbi doesn't have an identical definition of his or her acceptable candidate for conversion."

Whatever an individual rabbi's requirements, however, not since the Roman period, during the collapse of the empire, have Jews engaged in a competition for souls, says Rabbi Grumbacher. Many questions must be asked about Rabbi Schindler's call for active proselytizing. "And that is exactly what this is," expounds Rabbi Grumbacher, "a proposal. It is not an official recommendation; it has not been approved by the national board."

"We need to ask 'why?' not 'how?'," cautions Rabbi Grumbacher. "For what reasons is Reform Judaism taking this step?"

It is important to recognize, according to Rabbi Grumbacher, that the national board does, in fact, just recommend. It is still each individual synagogue's choice whether or not to actively participate in such an outreach program. It is his feeling that from the most conservative to "even the most liberal" of Reform clergy, the general response to Rabbi Schindler's proposal has been nega-

tive.

Any discussion of this issue, according to Rabbi Grumbacher, recalls the outrage expressed by many Jews to a Christian proselytizing program called Key '93. Though ostensibly not targeted at Jews, Jewish community quickly funded anti-proselytizing programs directed at Jewish high school and college students. We might anticipate, notes Rabbi Grumbacher, a similar response among non-Jews to Rabbi Schindler's missionary call - and possibly a corresponding increase in anti-Semitism.

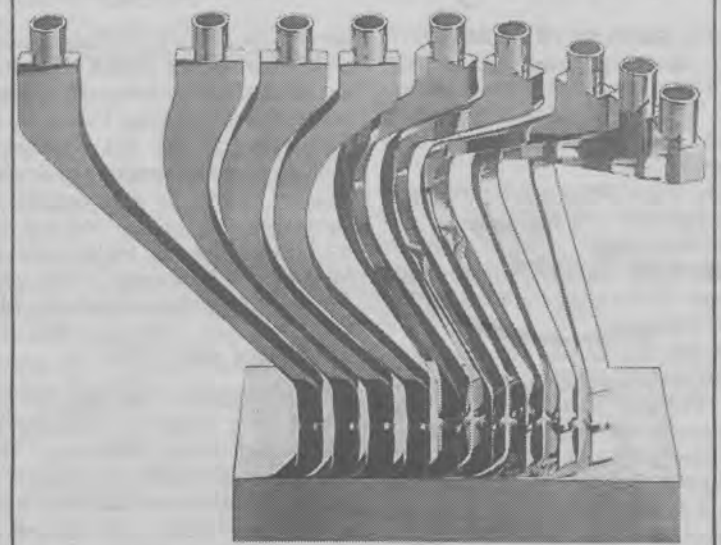
Rabbi Grumbacher himself has very concrete suggestions for the Outreach Committee's \$5 million dollars. "I'd use the funds to promote summer camps for all young Jews. To provide retreats for our youngsters; and for our youngsters and their families. I would create programs which restore our own integrity and dignity as Jews." Trips to Israel, junior year abroad programs, expanded Judaic Studies programs at major universities - "open-ended programs," envisions Rabbi Grumbacher, "which encourage spiritual exploration and growth."

About The Art Work In This Issue

Delaware's Mr. David Levitt, creator of Inside Out greeting cards drew the zany cartoon illustrations on the cover and elsewhere in this issue. The dreidels throughout the issue are the work of Ms. Beth Weintraub.

LOCAL

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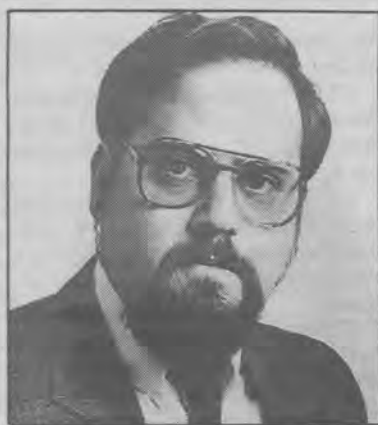
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LOCAL

Wertheimer To Discuss Tensions Between Jewish and American Values



Professor Jack Wertheimer

Professor Jack Wertheimer of the Jewish Theological Seminary of America will deliver a lecture Sunday, December 12, at 7:00 p.m., at Congregation Beth Shalom. His lecture is entitled: "Walking the Tightrope: The Tensions Between Jewish and American Values." This is the second lecture in the 1993-94 Adult Education Committee's program "The 20th Century American Jewish Community, Looking Backward,

Looking Forward."

Professor Wertheimer will discuss the major conflict for American Jews wishing to observe and preserve elements of traditional Jewish life and values in and open and secular contemporary American society.

Professor Wertheimer is Chairman of the Department of History and is the Mendelson Professor of American Jewish History at the Jewish Theological Seminary of America,

the rabbinical seminary of the Conservative Movement. He has been Visiting Lecturer and Professor at City and Queens colleges of CUNY, Vassar College, and the U.S. Military Academy at West Point. He has a Ph.D. in Jewish History from Columbia University.

Professor Wertheimer is author and editor of five books, among which are: *The American Synagogue: A*

Sanctuary Transformed, and A People Divided: Judaism in Contemporary America. He has also written numerous scholarly articles and lectured widely on the subject of modern American Jewish religion. (Editor's Note: An opinion piece titled "Reform Movement Missionizing Un-Jewish, Will Prompt Reprisal" ran in the last issue of *The Jewish Voice*).

This lecture will take place Sunday, December 12 in the Gibstein Auditorium of Congregation Beth Shalom, 18th and Baynard Blvd., Wilmington. Admission is \$6 per person or \$20 for the entire season of 4 guest lectures. For additional information, call the synagogue office at 654-4462. The public is invited to attend.

Older Delaware Jews

Continued from page 6

the services JCC provides to mature Delaware Jews are in cooperation with Jewish Family Service. "We work very closely with the JFS," said Sorkin. Sorkin maintains that the JFS handles many of the seniors' clinical concerns and the JCC handles such seniors' social recreational concerns.

At the JCC Seniors are not only recipients of service; they also have opportunities to give something back to the community. Sorkin says the JCC could not get along without the successful volunteer efforts of the RSVP group who water flower beds and set-up for meals among other works. Sorkin also volunteered that the Senior Adult Lounge will soon be upgraded to include a large screen television.

The JCC programs for seniors, according to Sorkin, will be greatly enriched by a successful 1994 "Live Jewish" Community Campaign.

Steve Willens, Executive Director of The Milton and Hattie Kutz Home (Kutz Home), says older Delaware Jewish persons who live at the Kutz Home will have greatly improved lives in the event of a successful 1994 "Live Jewish" Community Campaign. "A successful campaign will allow the Kutz Home to pursue a number of innovations including programs to address mild dementia care, care giver challenges, outpatient adult day care, hospice care, and improved service to traditional frail residents," claims Willens.

Recently the Kutz Home added physical rehabilitation services as a

result of Medicare certification. Willens plans for residents with severe behavioral disorders or "care-giver challenges" to have their own therapeutic space. For traditional residents the Kutz Home has been establishing an activity center in the L-shaped room. Alert elderly will have activities and meals there so as to provide more meaningful social interactions with other residents. In the future Willens foresees the addition of a cost-effective assisted living service. He also looks forward to the addition of a dementia care unit, expansion of beds and single rooms.

Willens seeks more staff to facilitate effective programs providing service to older Delaware Jewish residents. He seems enthusiastic about Delaware's Jewish community meeting the \$2 million goal for the 1994 "Live Jewish" Community Campaign.



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"Happy Hanukkah"

By CYNTHIA MANN
JERUSALEM (JTA) — The torch of municipal leadership was officially passed Monday night as the new Likud party mayor, Ehud Olmert, gave his inaugural speech before the first meeting of the new City Council. He paid tribute to the man he defeated, Teddy Kollek, who used the opportunity to resign from the City Council, as was expected.

The bulk of Olmert's speech was devoted to the centrality of Jerusa-

lem in the history and spiritual life of the Jews. And that centrality, he warned, is immutable.

"Peaceful relations between us and our neighbors will not take place unless they recognize our deep attachment as a nation to Jerusalem," Olmert said.

While the "desires and needs of the other side" must be understood, he said, "it will not be possible to reach true peace at the price of concessions on the most basic core, the deepest and most essential element of the contents of our national existence."

A political solution with the Palestinians can "in no way be based on

any denial of Jewish sovereignty on all Jerusalem," he declared.

Olmert emphasized that the city must cultivate relations based on respect, tolerance and consideration for its non-Jewish residents.

He also was careful to stress that despite the Election Eve deal he made with the ardently Orthodox, the city's pluralistic character will be maintained.

"There is no danger that any group in the population will determine the lifestyle of the entire public against its will," he said.

"But there is a real chance that for the first time, there will be true partnership in the running of the city by various parties, yes, even those who are called religious and ultra-Orthodox," the mayor said.

President Ezer Weizman began the Council meeting with blessings and praise for the "new generation" of leadership signified by Olmert's takeover.

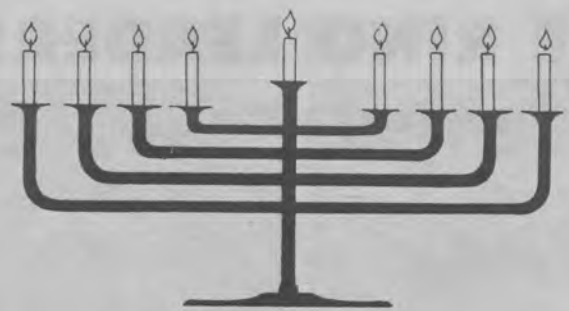
Olmert then read a letter from Prime Minister Yitzhak Rabin, who is in Europe, who pledged his government's support for the new city government.

After the election, Rabin had expressed deep disappointment at Kollek's loss and blamed himself for pressing 82-year-old Kollek to run again, despite his wish to retire.

Kollek, for his part, bid farewell to the City council. He recited the accomplishments of his tenure of nearly three decades, and expressed his fervent wish the city would remain unified and peaceful.



An Israeli soldier with a knife sticking out of his back is treated by medics in a store in the Old City Nov 12 after being stabbed in the back by two Palestinians. The assailants escaped into the narrow alleyways of the ancient Walled city. CREDIT: RNS PHOTO/Reuters (Reproduction rights not transferable) 11-93



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The Quarrel

A Television Review By MORRIE WARSHAWSKI

The year is 1948, the day is Rosh Hashanah, and Chaim Kovler (R.H. Thomson), an acclaimed Yiddish author and journalist, has come to Montreal for a series of readings and lectures. A Holocaust survivor from Bialystok who emigrated to New York, Chaim surveys the city with a cross at its center and has only a slight premonition of what fate, memory and chance will bring his way in the form of an old friend and enemy, Rabbi Hersh Rasseynner (Saul Rubinek).

THE QUARREL, which airs on WHYY TV 12 on Monday, December 13, 10 p.m., is an engaging and fiery new film directed by Eli Cohen, the Israeli director who created THE SUMMER OF AVIYA, produced and written by David Brandes. The film is based on Yiddish writer Chaim

Grade's masterpiece, "My Quarrel with Hersh Rasseynner." The film appeared in the Toronto International Film Festival and was the hit of the 1992 Jerusalem Film Festival.

THE QUARREL is being hailed as a Jewish version of MY DINNER WITH ANDRE. But this comparison is misleading. THE QUARREL centers around an extended dialogue, but it has none of the claustrophobic feel of ANDRE. Cohen has gone out of his way to keep the film moving, to have frequent changes of setting, and to engage in editing with a sensible feel for rhythm.

Chaim, a former Yeshiva student who renounced religion completely, orders bacon and eggs for breakfast on a day when he comments, "Most of what was left of the Jewish population was asking God to spare them for yet another year." His repast is interrupted by a man on the street looking for a tenth Jew to form a minyan for a woman dying in a local hospital.

In the hospital Chaim glimpses a man from his past, Hersh Rasseynner, a fellow Yeshiva student in Bialystok who was his closest friend. Later that morning they run across each other in the park and begin a day-long reunion full of reminiscences, recriminations and a reconciliation of sorts.

The energy of Grade's writing fuels the film as the two old friends engage in a ping-pong-like point-counterpoint debate on issues large and small — the existence of God, determinism versus free will, the meaning of the Holocaust. Overshadowing all of these issues lies the deep rift that took place when Chaim, who was considered a genius at the Yeshiva, abandoned Hersh and his religion.

Both have many ghosts to appease. Hersh can never forgive himself for an incident just before his father was killed by the Nazis. Chaim bears the weight of surviving the war

Continued on page 37



(L-R) Saul Rubinek (Hersh Rasseynner), R.H. Thomson (Chaim Kovler) in a scene from "The Quarrel" airing on American Playhouse, over PBS.

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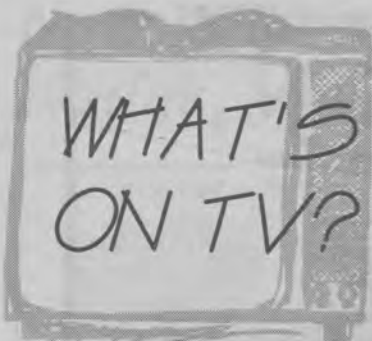
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Monday, December 13, noon,
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CHANUKAH LIVE!

CHANUKAH LIVE!, airing Monday, December 13, at noon on TV 12, is an educational Chanukah program, designed to bring the joy and inspiration of the Chanukah holiday and its message of universal freedom to international viewers.

Monday, December 13, 9 p.m.,
WHYY TV 12

KLEZMER: FIDDLER ON THE HOOF

With melodies that are alternately haunting and jubilant, soulful and energetic, Klezmer provides a window into the past and present of Yiddish culture. KLEZMER: FIDDLER ON THE HOOF, airing Monday, December 13, at 9 p.m. on TV 12, traces this genre's roots from traditional Eastern European dance music, and explores its recent revival across America, where more than 100 Klezmer ensembles are enjoyed by Jews and non-Jews alike. With

performance footage and interviews with some of the greatest Klezmer musicians of all time, this program travels from Odessa and Chernobyl to present-day New York, where the contemporary adaptation of Klezmer is growing.

Monday, December 13, 10 p.m.,
WHYY TV 12

AMERICAN PLAYHOUSE THE QUARREL

Two Jewish friends, each thinking the other died in the Holocaust, meet again a year after the war in THE QUARREL, director Eli Cohen's movie based on a play written by Joseph Telushkin. Premiering on AMERICAN PLAYHOUSE on Monday, December 13, at 10 p.m. on TV 12, THE QUARREL delicately dramatizes the two sides of an important argument, while revealing the heart of its characters; two moral individuals who are trying to make sense of the nightmare that was the Nazi death camps.

Saturday, December 18, 8 p.m.,
WHYY TV 12

MOVIE FIDDLER ON THE ROOF

FIDDLER ON THE ROOF, the lavish 1979 screen adaptation of the hit Broadway musical, airs Saturday, December 18, at 8 p.m. on TV 12. Based on the stories of Sholem Aleichem, FIDDLER ON THE ROOF stars Topol as Tevye the Milkman, a proud father who clings desperately to old values in a changing world. Norman Crane, Leonard Frey and Molly Picon also star.

Freud Leaving Home

The 1991 Swedish film *Freud Leaving Home*, dealing with memories of the Holocaust will make its Philadelphia premiere as the December offering of Jewish Film Festival 13 at the Charles and Elizabeth Gershman YM & YWHA Branch, Jewish Community Centers of Greater Philadelphia, Broad and Pine Sts.

Freud Leaving Home will be screened at the Gershman Y Saturday, Dec. 11, 8 p.m.; Sunday, Dec. 12, 2 p.m., and Monday, Dec. 13, 7 p.m. The Saturday evening and Sunday afternoon performances will also include a discussion of the film with its director Susanne Bier.

The "Freud" in the film is the 25-year-old daughter of a survivor of the Holocaust. She becomes confronted with charged family relationships when her brother and sister return to the family's home in Stockholm from Israel and the United States to celebrate the mother's 60th birthday.

Despite a comfortable middle class life, the mother is haunted by her memories of the Holocaust. These memories affect the entire family.

Bier, a native of Denmark, attended film school in Copenhagen. She directed and scripted her examination film *De Saligas (Island of the Blessed)* which received first prize at the film school festival in Munich, Germany and was sold to the BBC.

She has also directed music videos

and has served as assistant director on two feature films. *Freud Leaving Home* is her first feature film.

Tickets for the film are \$8.50 for Saturday night and \$6.50 for Sunday afternoon and Monday night.

For tickets or further information call (215) 545-4400, ext. 242.

Delaware's Governors

Delaware's five living former governors are interviewed together for the first time in a TV12 News special, THE GOVERNORS, airing on Delaware Day, Tuesday, December 7 at 5 p.m. TV12 News Director Nancy Karibjanian hosts.

THE GOVERNORS brings together former governors: **Michael Castle** (R, governor from 1985 to 1993); **Pierre "Pete" DuPont** (R, 1977 to 1985); **Sherman Tribbitt** (D, 1973 to 1977); **Russell Peterson** (R, 1969 to 1973); and **Elbert Carvel** (D, 1949 to 1953, 1961 to 1965).

In this one-hour special produced by WHYY, the governors talk about the excitement of holding the state's highest office, as well as the disappointments. They discuss their victories and defeats, and the challenges faced by the current administration of Governor Thomas R. Carper (D).

THE GOVERNORS was recorded on Monday, November 1, at WHYY's Delaware Broadcast Center in Wilmington.

Delaware Day marks the 206th

anniversary of the day Delaware became the first state to ratify the United States Constitution.

Veggie Latkes**VEGGIE SHRED**

Try this recipe to vary your meals during Hanukkah.

3 eggs
2 1/2 cups peeled, shredded zucchini (about 2 medium)

1 cup shredded peeled potatoes (about 2 medium)

1 cup shredded carrot (about 2 medium)

1/2 cup shredded onion (about 1 large)

1/2 cup snipped parsley
1/2 tsp. salt; 1/8 tsp. pepper

3/4 cup matzo meal
vegetable oil

Drain all vegetables very well. In a large bowl, beat eggs lightly. Add shredded vegetables, parsley, salt and pepper. Stir in matzo meal. In a large skillet heat 2 tablespoons of oil. Shape vegetable mixture into small cakes, using 1-2 tablespoons mixture for each. Fry a few at a time, about 2 minutes each side. Drain on paper toweling. Add additional oil as needed. Serve hot with poached apples if desired.

(Editor's Note: The preceding recipe was provided by the Jewish Telegraphic agency).

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Words & Music: Weilling On

By STEVE COHEN

What is it about Kurt Weill? Why is this composer, who died 43 years ago, being performed so much this year?

I asked conductors Wolfgang Sawallisch, Stephen Gunzenhauser and John Crosby. All said that they like Weill's classical compositions, and there's no special reason why audiences are just discovering that music now. Neither 1993 nor 1994 is an anniversary year of Weill's birth or death.

Charles Dutoit, music director of the Montreal Symphony and artistic director of the Philadelphia Orchestra's summer seasons, plans his own concerts here, subject only to Sawallisch's veto. And Dutoit independently chose another Weill piece for his concerts at the Academy of Music last week.

He conducted Weill's Concerto for Violin and Wind Instruments, with soloist Chantal Juillet and 13 wind and percussion players from the orchestra. It's a witty, colorful piece, especially in its middle section, which is a duet between the solo violin and a xylophone.

Again, as with the Weill Symphony which I discussed last month, there was an original sound which can't be compared to the familiar style of his jazzy music hall songs or his American theater songs.

Two other Weill sounds were on display at the Santa Fe Opera. We were there for the American premieres of Weill's *The Protagonist* and *The Tsar Has His Picture Taken*, two compositions from the mid-1920's. They are different from each other, and vastly different from anything that he wrote later.

I liked the power and the creepiness of *The Protagonist*, which is similar in tone to the eerie Fritz Lang movies of the 1920's. Both pieces received the magical stage treatment that the Santa Fe Opera is famous for.

In New York during December, Kurt Masur is conducting Weill's *Seven Deadly Sins* ballet and Weill's

String Quartet as part of what he calls "a celebration of the turbulence, brilliance and cultural ferment of the musical life of Berlin, 1929 to 1935."

So I can't give you a specific answer to my question about Weill's new popularity. But it's clear to see that Weill had many talents and he was always growing and trying something new. Perhaps Weill's popularity as a composer of popular songs caused people to assume that he couldn't have also composed effectively in another style. Thanks to German musicians like Sawallisch, Masur, Ute Lemper and others, that misconception is being corrected.

This is the 50th anniversary year for Rodgers and Hammerstein, and their music, too, is being revived and re-examined. Two R&H shows opened in New York last month, and a R&H cabaret act was commissioned by the American Music Theater Festival in Philadelphia.

The New York productions are *It's a Grand Night for Singing*, a review at the Roundabout Theater, and *Cinderella*, an expanded version of their old television production, at the New York City Opera.

It's a Grand Night is a cute collection of songs, cleverly re-arranged so they don't resemble the original versions that were heard in those blockbuster R&H Broadway hits like *Oklahoma!*, *Carousel* and *South Pacific*.

Much more to my liking was the AMTF evening at the Hotel Atop the Bellevue, with Christine Andreas and Joel Higgins. Those two talented actor/singers re-created the original arrangements, and even included dialogue from the original shows. This approach recalls the dramatic and emotional impact of this music and helps to remind us of the reasons for the great popularity of Rodgers and Hammerstein.

Andreas and Higgins co-starred in the 1980's Broadway revival of *Oklahoma!* and so it was no surprise that they were convincing in this material. It was a pleasant surprise to find that they also are charming in the informal, ad-lib cabaret atmosphere.

Great music from more recent Broadway shows was the theme of the Philly Pops opening concert two weeks ago. Peter Nero conducted his orchestra with soloists Laurie Beechman and Richard White.

Laurie is a native of Philadelphia. Her father, Gene, was a singer and ran a restaurant, Gino's, where music and theater folk used to gather. DRG Records has just issued a new CD by Laurie, called *Time Between the Time*, Laurie brings a mature talent to songs from Broadway and the movies, backed by a group of jazz musicians including Mike Renzi, John Pizzarelli and Jay Leonhart.

The Philly Pops was founded 14 years ago by pianist-conductor Nero and producer Moe Septee. It was based on the success of the Boston

Pops, but there's a significant difference. Whereas the Boston Pops is really the Boston Symphony in casual dress, the Philly Pops is a separate orchestra, hired and trained by Nero just for the purpose of playing

light music.

The results have been impressive: Lots of enjoyment for audiences, and profits that help to bring classical artists here in Septee's All-Star Forum series.

Kids Books Previewed

By JUDITH BRODER SELLNER

In 1975, Judy Groner and Madeline Wikler, young Jewish mothers in the Washington-Baltimore suburbs discovered that, although Jewish people have long been identified as "the people of the book," appealing Jewish books for English-speaking children were in short supply. "We found that the Jewish books for kids were dated and didactic," Wikler said. They started writing their own books, and soon Kar-Ben Copies, named for their children Karen and Benji, emerged.

Their first book, *My Very Own Haggadah*, filled their need for a Passover book that youngsters could understand. Today its catalog's more than 100 titles, range from simple board books for toddlers to sophisticated stories for early teens, such as *Jeremy's Dreidel*, about a young boy who creates a Braille Chanukah top for his blind father. New this season are Sylvia a. Rouss's delightful *Sammy Spider's First Hanukkah*, which teaches numbers and colors, and Danny Siegel's *Tell Me a Mitzvah* [commandment], subtitled *Little and Big Ways to Repair the World*.

Dina Rosenfeld, editor and author

Continued on page 38

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The Candlemaker of Safed

By ELIYAHU CHAIM REITER

The small stone building near the main square in the old city of Safed seems an unlikely place for a candle factory, but the warm, sweet aroma of beeswax that permeates the air confirms the creative process going on inside. This is the factory of Moshe Shachar, a Breslover Chassid known as the candlemaker of Safed. In a nearby corner of the shop, another Chassid dips frames strung with wicks into vats of liquefied beeswax, while others are coloring, braiding, and packaging candles for shipping.

"I remember making these candles one pair at a time," Moshe laughs. But that was some ten years ago, far away in Los Angeles. In those days, instead of peyot, Moshe had a pony-tail.

The Shachar family made Aliyah to Israel from Poland when Moshe was four years old. He grew up in the outskirts of Haifa. The family tended towards socialism but Moshe grew up with a searching spirit that the prevailing ideology couldn't satiate. After serving in the army, he traveled to South America and the Far East, returned to Israel and set out once again to the U.S. By this time he had a prayer book with him, and he started trying to keep the Shabbat, though he knew very little about it.

After bringing in the Shabbat with standard paraffin candles for several weeks, Moshe felt that something was missing. There was a certain purity of light that he wished to attain in accompanying the Shabbat queen but it eluded him. A visit to a friend

who kept bees for honey gave Moshe the idea to start dipping beeswax candles, a natural concept which would be sure to enhance the glow of his Shabbat lights.

He began with a small amount of wax and experimented with different kinds of wicks.

"There were evenings when I would light some 50 different kinds of candles and observe how well each one burned," Moshe recalls. "Today, electricity has dulled the public's sensitivity to candles made out of purely natural materials. Years ago, any child could differentiate between the flame of a natural wax candle and a synthetic, such as paraffin."

Soon he had the right combination for his Shabbat candles. Some time later, living in a van near the

ocean in Los Angeles, he started making candles in a friend's garage and selling them to local merchants. By then his soul began yearning toward home; toward Israel and the Torah.

Upon returning to Israel, Moshe was drawn to the northern Galilee town of Safed (also known as Tzfat). This hilltop city was the center of Kabbalistic study and attracted many Chassidim. Some say the air itself has a subtle quality that has drawn mystics and searchers to it throughout the years.

Moshe began to learn with the Breslover Chassidim, and after about a year of study, he got married and settled in Safed. When it came time to think about making a living, he once again took to dipping candles.

From his little factory in the old city, Moshe began to make candles for Chanukah, Shabbat and Havdalah. The candles began to catch

on, and the factory began to supply much-needed employment to some of the Chasidim and *Ba'alei Teshuva* of Safed. Soon candles were being exported to America as well, and sales have already totaled several million candles already.

"The prospects look good for continued growth. This would provide many more jobs here in Safed," says Moshe.

As Shabbat enters, congregations all over the world gather for the Kabballat Shabbat service that originated hundreds of years ago in Safed. In the song *Lecha Dodi*, written in this holy city, are found the words, "Your light has come, rise and shine." Now a new, natural light is shining from this ancient holy town.

Moshe Shachar welcomes guests to his shop and is happy to give a personal tour. Call 06-921-093 for information or an appointment.

(Reprinted with permission of the author)

Eliyahu In His Own Words

(This is an excerpt of a letter Eliyahu Chaim Reiter sent to Dan Weintraub, Editor of *The Jewish Voice*)

Dear Dan,

A lot has happened in the last year. We received Approved Enterprise status which means the Israeli government is helping us to invest in new equipment to increase our production and our exports. Although this was a 2 or 3 man operation two years ago, we now have roughly 14 employees, 5 full time. We also moved to a location near the ARI Shul in the Old City.

The workers here are all religious Jews from the various sectors of Safed's orthodox community, but the two owners (Moshe and I) and most of the workers are connected with the Breslover Chassidim. Most of the workers are people who, like Moshe and I, have found our way back to Torah observance. Many of the workers learn Torah most of the day and come here half time or for a couple of hours to braid Havdalah candles and get some added income for their families.

We recently opened up a gallery here at the factory which is attracting a lot of tourists. We have on display for purchase all our various candles in our catalog as well as a variety of tapers (dipped pairs of candles) in many beautiful color combinations. Everything is made from Beeswax. One of our workers started making figures of Biblical scenes from the wax left overs such as Samson, the Western Wall, King David and the like some of which we have already sold for a pretty penny! Nobody knew he was an artist until he started playing with the wax! The gallery is fast becoming a "must" stop for visitors to Safed.

Continued on page 27



Happy Hanukkah



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Minding Their Own Beeswax

By RUTH HEIGES

Safed Candles, located in the ancient quarter of Safed, uses some 15 tons of beeswax annually in the creation of its hand-dipped candles. The company started as a one-person operation only five years ago and today employs more than 20, most of them Breslov Hassidim. While making the transition from secular to religious Jewish life, founder and manager Moshe Shachar experimented with making candles. He concluded that beeswax gives off a softer, warmer light than paraffin, with a sweet scent reminiscent of honey, and set about making candles for the range of observances.

In a bow to their beehive source, the Hannukah candles from Safed Candles are packaged in hexagonal plastic containers. There are even smaller quantities for use only as a "shamash" (auxiliary candle for lighting Hannukah lamps) by those who prefer lighting oil instead of candles, and natural, earth tones are used as far as possible.

The company produces mostly Shabbat candles, which burn from between two and eight hours, depending on their size. Particular pride is taken in their hand-braided havdalla (ceremony at the conclusion of Shabbat and festivals) candles, some as long as two feet long with as many as 26 wicks.

Two designers create sculptures in wax on both Jewish and whimsical themes, which are displayed at the company's gallery and factory showroom. Safed Candles are distributed by Rite Lite in North America and by Happy Light in England. In Israel, they are sold in fine Judaica shops and at the company's showroom.

(The preceding is an excerpt from the article titled "A lot of heat... Little Light" by Ruth Heiges of the World Zionist Press Service)

Rabin Makes Appeals To Hearts, Minds of Jewish Communal World

By LARRY YUDELSON

MONTREAL (JTA)—Israeli Prime Minister Yitzhak Rabin went straight for the gut when he addressed North American Jewry last week.

It is the gut filled with "butterflies," as he once put it, over the risks and uncertainties inherent in his handshake with Palestine Liberation Organization Chairman Yasser Arafat.

Speaking before 4,000 people at the General Assembly of the Council of Jewish Federations, Rabin emphasized his intimate knowledge of "the scars of war" even as he leads Israel to "peace with the most bitter and odious of its foes."

Rabin began his address with one of the most horrible tales of the Palestinian terror campaigns against Israel: that of Semadar Haran, whose husband and daughter were killed in a terrorist attack. Hiding in her attic in Nahariya, above the sounds of gunshots, Haran covered her other daughter's mouth so that her cries would not reveal them. When the attack was over, the mother had smothered her child in the attempt to protect her.

On the eve of the signing of the accord Sept. 13 in Washington, Rabin asked Haran to accompany him.

In the end, she declined. "I can't shake (Arafat's) hand," Rabin quoted her as saying, "but you, the prime minister, you are my messenger. I ask you to shake his hand, on my behalf also."

In calling on a victim of terror to endorse his handshake with Arafat, and by recalling his comrades who fell in the 1948 battle for Jerusalem, Rabin was promoting the peace accord as that of a tough-minded general rather than a tenderhearted idealist.

And indeed, Rabin received far more applause for his devotion to security than for his pursuit of peace.

His first applause came when he said that while he believes the Pales-

tinians, Jordanians, Syrians and Lebanese want peace, "we put our trust in no one — but ourselves."

"In any agreement, in any situation and under any condition, the security of Israelis will be in the hand of Israelis," he added to further applause.

"One hand we will outstretch in peace, the other we will keep poised on the trigger. We will live in peace and not with illusions.

"The danger has not passed," he said. "The hand of peace will, in time of need, pull that trigger."

Rabin addressed as well an issue that was an undercurrent at the General Assembly: The future of the Diaspora's relationship with Israel as it makes the transition from war to peace.

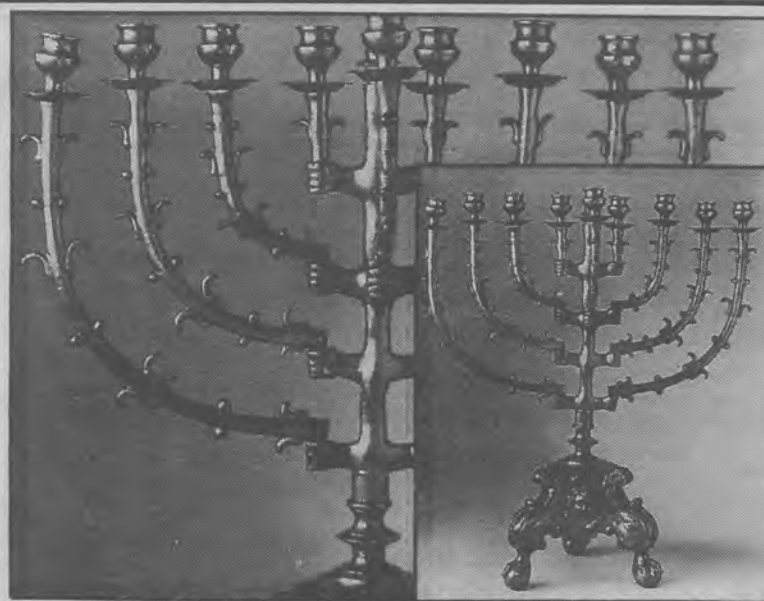
"We should be preparing now for the day in which new issues will occupy our hearts and minds, because our support for Israel and our identification with Israel is based on more than the external threats to Israel."

Looking ahead for a "new agenda," Rabin addressed the concerns, a focus of much discussion at the General Assembly, about American Jewry's ability to withstand increasing intermarriage and assimilation.

"We might lose our young people and there is only one way to face this attrition — profound, indelible Jewish education coupled with Israel experience," he said.

"By bringing Jewish youth to Israel, we achieve two essential objectives: we strengthen their Jewish identity and ties to Israel while simultaneously helping our Israeli youth to intensify their ties with the Jews of the Diaspora and their understanding of the concept of 'Am Yisrael,' the Jewish people, he said.

"This is the time to rewrite the covenant between Israel and world Jewry. The thrust of that covenant must be Jewish continuity and survival through the reclamation of our youth."



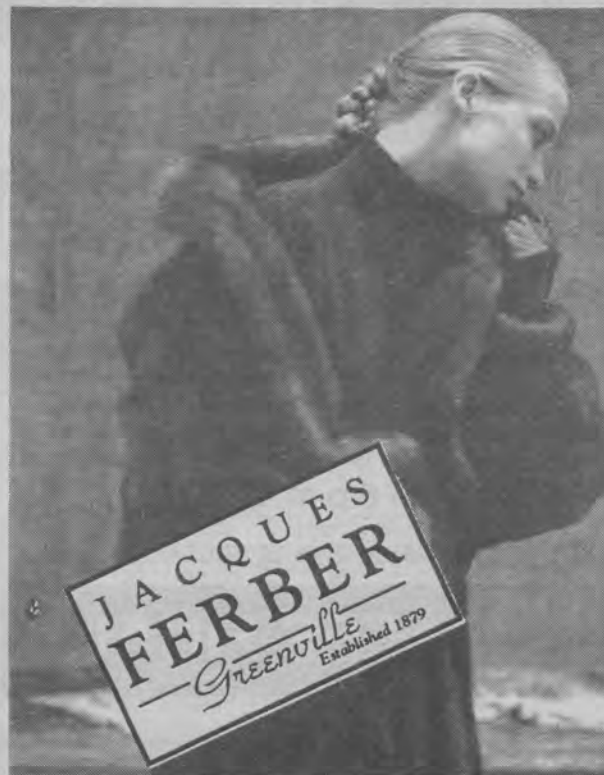
"Menorah with Budding Branches" Rhineland, 18th Century. For use with Hanukkah. The First day this year of Hanukkah is Dec. 9. Credit: RNS PHOTO/Scott Hyde Jewish Museum. 1993

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President Clinton and Prime Minister Rabin departing an Oval Office meeting heading towards an East Room press conference during Rabin's recent trip to North America.

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Chanukah Choopla Chappening Sunday

The Jewish Community Center of Wilmington will be holding its Annual Chanukah Choopla Gift and Craft Bazaar on Sunday, December 5, 1993 from 12 noon to 4 p.m.

Highlights of the event include a Chanukah Gift and Craft Bazaar where area merchants and artists display and sell their goods, holiday-related games and activities for children, plus a wide variety of delicious Kosher holiday foods. Community leaders will serve as celebrity waiters for this year's event.

Chanukah Choopla is geared to families. All ages are welcome for the food, shopping and activities. Scheduled entertainment will include Photos with the "Purple Dinosaur," "Bo-Bo the Clown" and "Professor Hit" Magic Show. The event is open to the entire community.

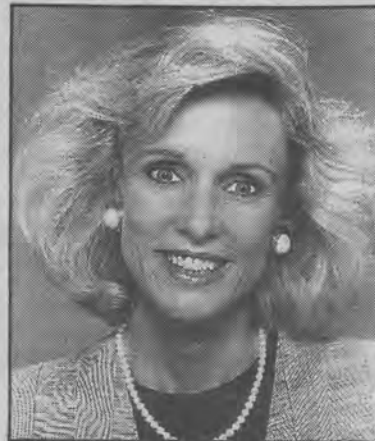
The Jewish Community Center is located at 101 Garden of Eden Road, just off Route 202 (behind the Holiday Inn) in North Wilmington. For more information, call 478-5660.

New Social Workers Join Jewish Family Service Staff

Jewish Family Service announces the recent addition of two staff members.

Martha Frost, M.S.W., has been appointed as a Social Worker with the Services to the Aged and Their Families Program. Martha was formerly employed as a family counselor and discharge planner at Bryn Mawr Rehabilitation Hospital and Moss Rehabilitation Hospital. Ms. Frost received her Masters of Social Work degree from the University of Pennsylvania, with a specialty in health management. She has been active with Creative Grandparenting, Inc., where she served as the parent liaison in the mentoring program. Ms. Frost also counseled stroke support groups.

Margo Ewing Bane, a graduate student at the Widener School of Social work, has been placed with Jewish Family Service with the Services to the Aged and Their Families Program. In addition to case management responsibilities for individuals over 65 years of age, Ms. Bane is leading several workshops correlating empowerment with a positive self-image. Ms. Bane formerly served as the State Senator representing Pike Creek Valley and teaches public speaking at the Delaware Technical and Community College.



Margo Baine



Martha Frost

Jewish Family Service Planning New Program

Jewish Family Service is contemplating a new service for families with disabled adult children. The service would assist families who are con-

cerned about their children when they are no longer able to take care of them, and there are no close relatives locally.

Jewish Family Service would like to meet with these families. It is our hope to be able to set up a committee of interested parents in order to develop a program that will ease the minds of these families.

If you are interested in meeting with a representative of Jewish Family Service and interested parents, call Arnold Lieberman, 478-9411.



1994 COMMUNITY Campaign • Jewish Federation of Delaware

JANUARY 7 - JANUARY 16

Friday, January 7, 8:00 p.m.
Jean and Jack Blumenfeld, Chairs
Federation Shabbat at Congregation Beth Emeth

☆☆☆

Saturday, January 8, 3:00 p.m.
Study Group: Jewish Continuity & Education with Rabbi Robert Toren
Congregation Adas Kodesch Shel Emeth

☆☆☆

Saturday, January 8, 7:30 p.m.
Bentley and Clara Hollander, Chairs
Dinner of Commitment at the Hotel DuPont

☆☆☆

Sunday, January 9, 11:00 a.m.
Steven and Miriam Edell, Chairs
Chai Society Brunch at the Hotel DuPont

☆☆☆

Thursday, January 13, 6:00 p.m.
Sharon Mittelman, Chair/Matt Denn, Vice-Chair
Young Leadership Cabinet FunRaising

☆☆☆

Friday, January 14, 12 Noon
Arlene Simon, Chair
Lion of Judah Luncheon

☆☆☆

Saturday, January 15, 8:00 p.m.
Community Wide Event at Adas Kodesch Shel Emeth
Siman Tov and Mazel Tov: The Wedding of the Century

☆☆☆

Sunday, January 16, all day
Suzanne Grant, Chair
Super Sunday at Patterson-Schwartz Real Estate and a location TBA in Dover

☆☆☆

Thursday, February 3
Marjory Stone, Chair
Mission to Washington, DC

☆☆☆

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PANIM EL PANIM

Unique Hanukkah Gifts From Babushka



Maria Gayduk, daughter of Babushka gift shop owner Mark Gayduk, in front of the Russian specialty store's display window.



Maria Gayduk models a Russian shawl in Delaware's Babushka gift shop.

If you are looking for a unique Hanukkah gift for your favorite someone, consider shopping in Wilmington's newest fine gift store called Babushka. Located at 310 Ninth Street (between West and Tatnall) you will find wonderful amber creations from the Balkins, delicately painted enamel jewelry from Moscow, richly printed wool shawls, and world famous Russian lacquer boxes and pins. There is an amazing assortment of nesting Matroishka dolls in many sizes and colors. The collection of blue and white porcelain ware cannot be found anywhere in the area. An assortment of finely hand embroidered items include table runners, lace clothes, lovely ladies blouses, aprons, shirts, towels, etc. You can also find charming Russian Fairy Tale books for children. For the "off beat" consider military insignias, belts, hats or even the Commissars uniform! Still undecided? How about

wooden hand painted dishes, trays, serving utensils and other kitchen accessories? Not enough? Consider adding something to your art collec-

tion done by well known Russian artists. Visit the store Mon. thru Fri. 10 to 5:30 or Sat. 10 to 2:30. Questions? Call 655-6564.

JCC Combined Scholarship Chairpersons Accounced

By ELLA ZUKOFF
Special To The Jewish Voice

We are pleased to announce that Phyllis and Norman (Buddy) Aerenson and Toby Weiner have graciously agreed to chair the 93-94 JCC Combined Scholarship Campaign, as they have done for the past several years. Phyllis and Buddy are both Delaware natives who represent the second of four generations of their families who have been members of the JCC. They look upon the Combined Scholarship Campaign as a community effort and perceive themselves as merely the "catalysts" who help galvanize the community into responding to the needs of day care families who are in need of scholarship assistance. They stated, "We repay the good in our lives by helping others."

Toby Weiner, whose career at the JCC spanned 27 years, stated that her 13 year directorship of Camp JCC at the Sellers Estate were her favorite years...the fun years! "At Camp," she said, "every child had a sense of being part of the larger Jewish community. And," she continued, "no child was ever turned away. We never said 'no' to a child needing a scholarship for camp. At the JCC, we always found a way to help. The Combined Scholarship Fund enables the JCC to continue to help."

During Chanukah, a holiday of dedication, members of the community are being asked to dedicate themselves to kindling a light of generosity which will help the families in need of scholarship assistance.



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Call (302) 654-7791 weekdays from 8 a.m. to 4 p.m. Or, call our 24-hour rate line: (302) 654-7900. We're looking forward to serving you.

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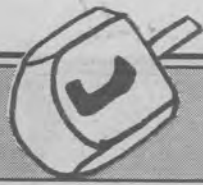
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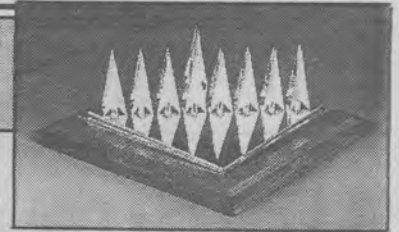
HAPPY HANUKKAH





HANUKKAH

Hanukkah חנוכה Issue



SILVERSTAR'S NEWEST -- A contemporary, limited-edition menorah from Hazforim Sterling Silver, Israel's largest manufacturer of Judaica silver. Call 1-(800)-4-JUDAIC.

Is There A Hanukkah Tree?

By RABBI BERNARD RASKAS

There is an ancient connection between Hanukah and the olive tree. It was olive oil that was used to light the menorah of the Temple. It was in the Sinai desert that the Israelites were commanded to light the menorah of the Tabernacle with "pure olive oil of pounded olives."

Centuries later, according to the legend, when the maccabees entered Jerusalem to rededicate the Temple, they found a small jar of olive oil to use for the lighting of the menorah. It was this small amount of oil that burned for eight days, which has become the miracle of Hanukah.

There is a link between the menorah and the olive tree, as expressed in the vision of the prophet Zechariah (4:2): "I saw a menorah of gold...There were two olive trees beside the menorah, one on each side of it. For it is not only the olive oil, which gives forth light, but also the olive tree itself."

Nogah Hareuveni, director of the Biblical Landscape Reserve, explains in his book, *Nature In Our Biblical Heritage*, that the underside of the olive leaf is covered with miniature, whitish scales, while its upper side is dark green.

This contrast of shades produces a

unique silvery sheen when the wind rustles the leaves. When a strong wind blows through the trees of an olive grove, one can notice silver shafts of light that seem to jump from tree to tree.

Perhaps it was only natural that the prophet Zechariah saw two olive trees standing on either side of the menorah. His vision became part of the passage read by Jews in synagogues around the world on the Sabbath of Hanukah. Jews never developed the custom of putting olive trees next to their Hanukah menorahs. This may be because Jewish tradition opposes cutting down of trees, especially fruit-bearing trees, for any other reason than the need for food or shelter.

While Jews were encouraged to respect tree and plant life, they were forbidden to deify any aspect of nature. This may have been to discourage people from emulating the nature worship of their neighbors. While the prophets saw the wisdom in the Divine Presence reflected in nature, they strongly opposed the worship of nature.

Interestingly enough, there is a menorah plant (*Salva palestinae*) in Israel which is amazingly similar to

the descriptions found in the Bible and Talmud. Whether there is a direct connection between this and the Temple menorah is not known. However, it is surmised to be the basis of its design.

Professor Dan Barag, a professor of archeology at the Hebrew University, has intensely studied the history of the menorah. The first Jewish picture of a menorah is found on a coin minted by the last Hasmonean king, Matthias Antigonus (40-60). The second is a sketchy version found on a wall in Jason's tomb in Jerusalem's Rehavia Quarter. The third is found in a Second Temple villa excavated by Nahman Avigad in Jerusalem's Jewish Quarter.

The new symbolish of the menorah begins to emerge in the Third century. They are found in synagogues and on gravestones. They are seven-branched menorahs. It seems the menorah was a symbol of hope that the Temple would soon be rebuilt.

The false Jewish messiah, Shabtai Zvi, also adapted the menorah as an emblem because of its messianic connotations. This might have been in response to the heavy Christian use of symbols.

Of course, the clearest illustration

of the menorah is found on the Arch of Titus of Rome. It is a part of a scene depicting the booty carried off after the Temple was destroyed in the year 70. It is a seven-branched candelabrum with a unique double-stepped pedestal.

Golda Meir insisted on taking that menorah as the symbol of Israel, thus reversing the exile and marking the beginning of the third commonwealth in Israel.

In any event, the rabbis ruled that eight lights were to be kindled to commemorate the eight days of

Hanukah. This gave rise to the menorah, or more correctly, the *hanukiah*, as the only true religious symbol of the holiday. Moreover, it is suggested that the menorah be displayed in the window (publicly?) for *pirsum hanes*, "the commemoration of the miracle."

Bernard S. Raskas is Rabbi Emeritus of the Temple of Aaron, St. Paul, Minnesota and Distinguished Visiting Professor of Religious Studies at Macalester college. He is author of the trilogy, "Heart of Wisdom."

Sincere wishes for a
**HAPPY
HANUKKAH**



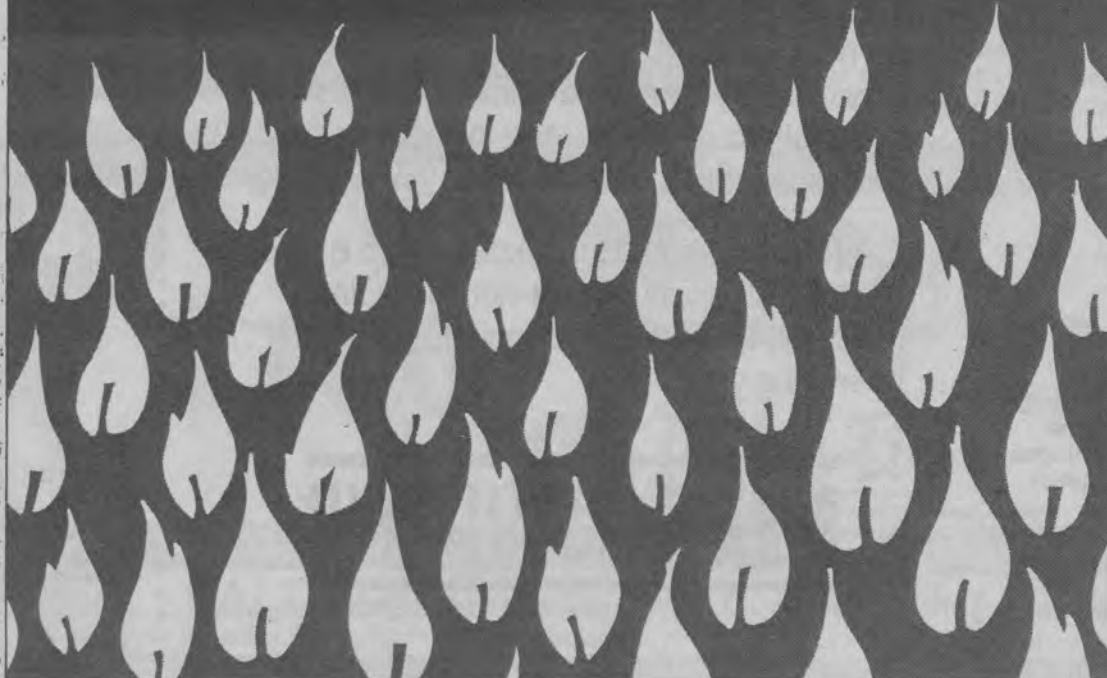
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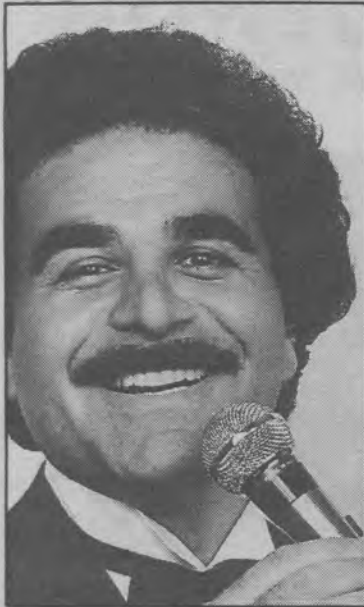
HANUKKAH



Two Chanukah Music Offerings By Paul Zim

Reviewed By
CANTOR SCOTT BORSKY
Special To The Jewish Voice

Like all of our holidays, Chanukah has been enriched throughout the years with wonderful symbols, traditions and prayers. The kindling of the lights, the making of latkes, the spinning of the dreidel and the retelling of the Maccabean victory and miracle of oil stories help us to commemorate the occasion of Chanukah appropriately. Best of all, however, are



Paul Zim

the Chanukah songs. It is the joyful music of this eight day celebration that makes Chanukah welcoming and meaningful.

Music has long been a significant part of Jewish celebration. In ancient days, victory over an enemy was followed by song. During the Maccabean period, for instance, war trumpets were used as symbols of victory. As stated by the eminent 20th century musicologist A.W. Binder, "When Judah Maccabee entered Jerusalem with his followers and recaptured the Temple, it was indeed the signal for festivity and song. Psalm 30, the Psalm of Dedication, was most likely sung at the rededication of the Temple by the Maccabees, and thereafter was assigned especially for Chanukah."

Over the past 2,000 years (the Maccabean victory was in 165 B.C.E.) many Chanukah prayers, poems and songs were written. The popular hymns Haneros Hallolu and Al Hanisim were composed over 1,500 years ago. Maoz Tzur was written 700 years ago. Through the years many melodies have accompanied the words to those hymns. Today, we sing a wonderfully rich mixture of new and traditional melodies.

While there are numerous albums devoted to Chanukah music, no one is more distinguished and ambitious in recording this Festival's songs than

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"Boats and Pillows"
Saturday and Sunday, Dec. 4th - 5th
Noon to 5:00 p.m. Both Days

Steve Rogers (model boat builder/marine artist)
& *Patricia Staby-Rogers (fabric artist)*

DEMONSTRATIONS ... BOOK SIGNINGS ... SALE

Come and see Steve Rogers' sail and power workboat models that capture the techniques and lore of the Chesapeake Bay watermen; enjoy the artistry of Patricia Staby-Rogers' fabulous appliqued pillows.

Refreshments !

MAY THE MIRACLE OF HANUKKAH BRING JOY TO YOUR HOME.



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From downtown Wilmington: Rt. 52 North, left on Rt. 82 North 5 miles

Paul Zim. He has established himself as the musical caretaker of this beloved holiday. This year, Zim has

Continued on page 37

Peres Is First Israeli Foreign Minister To Visit Greece

By JEAN COHEN
ATHENS (JTA) — Israeli Foreign Minister Shimon Peres arrived last week on the first leg of a visit to several European capitals

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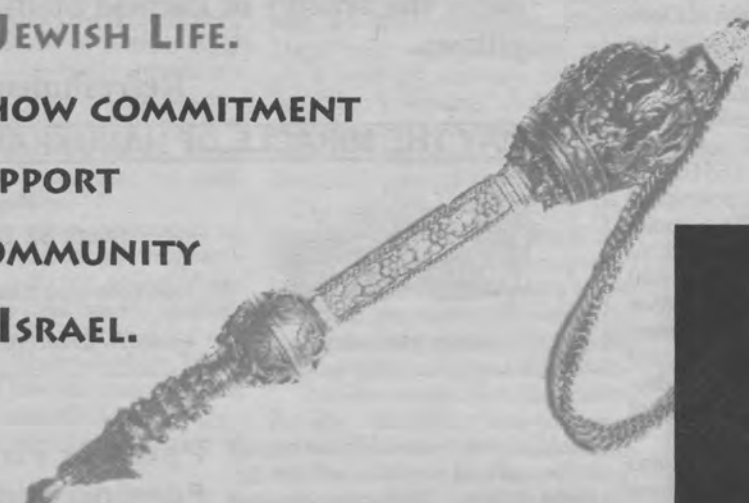
Garrett Snuff Mills
Yorklyn, DE 19736
239-4636



1994 Community Campaign Calendar of Events

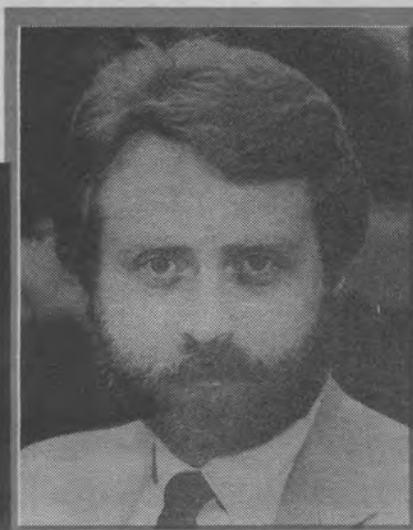
JEWISH FED

*M*ARK YOUR CALENDAR AND PLAN TO JOIN IN THESE CAMPAIGN WEEK SPECIAL EVENTS CELEBRATING JEWISH LIFE. IT'S A CHANCE TO SHOW COMMITMENT AND SUPPORT TO YOUR COMMUNITY AND TO ISRAEL.



LIVE JEWISH

REMEMBER OUR PAST...INSURE OUR FUTURE



FRIDAY, JANUARY 7

*N*EW CASTLE COUNTY FEDERATION SHABBAT
8 PM CONGREGATION BETH EMETH

Guest Speaker: Rabbi Robert Toren, Director of Judaica, JCC, Cleveland, Ohio, noted authority on Jewish education and the fine arts, speaking on "Live Jewish"

Chairs: Jean and Jack Blumenfeld

SATURDAY, JANUARY 8

*S*PECIAL STUDY SESSION: "JEWISH CONTINUITY AND EDUCATION"
3 PM ADAS KODESCH SHEL EMETH CONGREGATION

Conducted by Rabbi Robert Toren No charge

Chairs: Jean and Jack Blumenfeld

SATURDAY, JANUARY 8

*D*INNER OF COMMITMENT
7 PM HOTEL DUPONT, CHRISTINA ROOM

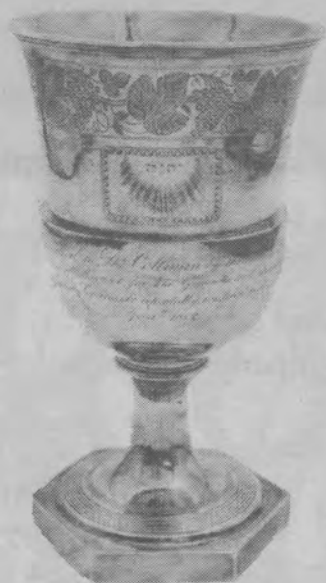
Speaker: Maynard Wishner, President, Council of Jewish Federations

Chairs: Bentley and Clara Hollander

For donors contributing \$10,000 or more to the 1994 COMMUNITY Campaign

Black Tie Optional

\$45 couvert per person



SUNDAY, JANUARY 9
*C*HAI SOCIETY BRUNCH
11 AM HOTEL DUPONT, GOLD BALLROOM

Keynote Speaker: *WOLF BLITZER*
Military Affairs Correspondent, CNN News
"After the Gulf War and the Cold War:
What's Next?"

Chairs: Steven and Miriam Edell

For donors contributing \$1800 or more to the 1994 COMMUNITY Campaign
\$24 couvert per person

THURSDAY, JANUARY 13

*C*OMEDY FUNRAISING RECEPTION
6-9 PM SHERATON SUITES, WILMINGTON

Sponsored by Young Leadership Cabinet
For adults 20 and 30 something

Featuring the comedy of Ben Kurland

Chairs: Sharon Mittleman and Matt Denn

\$12 at the door • \$10 in advance

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Speaker: Dr. Rela G
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Chair: Arl
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FRIDAY, JA
*S*OUTHERN
7:30 PM
Guest Spe
Chair: Bol

December Dilemma

*A Practical Guide
for Parents and Teachers*

What is the December Dilemma? Celebrations of Christian holidays in public schools present a challenge to non-Christian students who are faced with the choice of being excluded from school activities or participating in religious rituals not their own. This problem is especially difficult during the month of December when Christmas symbols and celebrations are pervasive.

The Jewish Community Relations Committee created this guideline to help you cope with this potentially stressful situation. Though every situation is unique, we hope these suggestions will provide a starting point for effective dialogue between parents, students, teachers and school administrators. When necessary, the Jewish Community Relations Committee is available to provide additional assistance and support.

What is the Jewish Community Relations Committee? The Jewish Community Relations Committee (JCRC) is the public affairs arm of the **Jewish Federation of Delaware**. Its members represent a cross-section of the Jewish community and address issues of local and global concern. Through the JCRC the Jewish community speaks with one voice as it interacts with the community at large. For more information, call (302)478-6200.

Jewish Community Relations Committee

Robert B. Coonin, Esq., Co-Chair
Jay W. Eisenhofer, Esq., Co-Chair
Rabbi Marla J. Feldman, Esq., Director

Jewish Federation of Delaware

Toni P. Young, President
Judy B. Wortman, Executive Vice President

Jewish Community Relations Committee of the Jewish Federation of Delaware

101 Garden of Eden Road, Wilmington, Delaware 19803

Tel. (302) 478-6200

Fax. (302) 478-5374

***Should religious holidays be celebrated in the public schools?** No. Not every student celebrates Christmas or other religious holidays that occur in December. Religious observance belongs in the home or place of worship, not the public schools. Programs that subject students from minority faiths to embarrassment, isolation and/or peer pressure are inappropriate.

***Is Christmas a national holiday?** No. Unlike Thanksgiving or the Fourth of July, Christmas is not an American holiday. It is a holy day for Christians, celebrating the birth of their messiah, Jesus. To commercialize or trivialize the religious significance of Christmas is to demean a fundamental tenet of Christianity. It is often treated as a "national" holiday because public offices are closed to accommodate the majority.

***Should children sing Christmas carols in school?** No child should be encouraged to sing songs that celebrate a theology they don't believe. Seasonal songs are appropriate and the use of culturally diverse music in educational rather than devotional contexts may be encouraged. School choirs for mature students that perform classical pieces associated with a religious tradition may be acceptable, though participants should have the option of not singing selections that are personally objectionable.

***Should schools produce Christmas plays?** No. Plays that portray and promote Christian church themes should not be produced by school authorities. Winter festivals which celebrate the season, brotherhood, pluralism, etc. may be acceptable.

***Is it acceptable to add Hanukkah programs and symbols to those of Christmas?** No. Hanukkah is a Jewish religious holiday and is no more appropriate in public schools than Christian symbols and activities. It is not comparable to Christmas and should not be used to validate Christmas celebrations in the school. Discussing Hanukkah as part of a lesson in comparative religion or diversity is appropriate. Such a discussion should focus on the historical lessons of Hanukkah and the themes of religious liberty and tolerance.

***What are parents' legal rights?** Separation of church and state is a hallmark of religious liberty guaranteed by the Bill of Rights. The Supreme Court has interpreted this to mean that public schools must be neutral in matters of religion. "Neutral" means the school may not promote or show preference for any or all religion. However, schools may not be "hostile" to religion. The subtleties of the concept of separation of church and state are often difficult to discern. Most situations can and should be resolved through education and sensitivity. The JCRC should be consulted to assist in this process.

***When is religion appropriate in a public school?** Public schools may teach about religion and recognize the role of religion in society and history. Appropriate activities may include:

- *Education about the principles of religious liberty or intercultural programs that focus on the role religion has played in society.
- *Religious symbols as self-expression by individual students.
- *Religious holidays as an excusable absence.

***When is religion not appropriate in a public school?** Teaching about religion is different than teaching religion. Religious celebrations, devotions or observances should not take place in public schools. Some children inevitably will be made to choose between participating and feeling uncomfortable or exempting themselves and feeling like an outsider among their classmates. This is especially an inappropriate choice for younger students. Examples of inappropriate activities include:

- *Organized prayer or distribution of Bibles.
- *Religious plays, films or programs designed to promote religion.
- *Penalizing students for absences due to religious holidays.
- *Assemblies with a primary purpose of celebrating religion.
- *An inordinate amount of time devoted to decorating schools and classrooms with religious symbols such as Christmas trees, Santa Claus, reindeer, or stockings, even if 'balanced' by snowflakes, snowmen, bells and other seasonal symbols.
- *Using students from minority faiths to teach about their traditions. Children may be uncomfortable by being singled out or may be unable to convey the appropriate information. A qualified adult should teach the desired lesson.


When a Problem Occurs: Practical Tips for Parents

December is usually the worst time to approach teachers and administrators with problems involving Christmas celebrations in public schools. Serious problems should be brought to the attention of the JCRC for consultation, support and guidance. The following guidelines may be helpful when an inappropriate activity takes place.

1. If your child feels uncomfortable by an incident at school, the first person who should know is your child's teacher. If the incident already occurred and is not likely to recur in the immediate future, it may be best to approach the teacher after the first of the year.
2. Students can sometimes misunderstand or misinterpret a teacher's message. While your child's discomfort may be justified, be careful not to assume that your child's description accurately reflects the teacher's goals.
3. Teachers care about your child's welfare. When approaching teachers, be sure they know you understand this and try not to be confrontational or accusatory. Ask the teacher to describe the activity and goal and discuss the actual results.
4. If you are dissatisfied by the teacher's response you may need to speak to the principal. Again, it may be best to wait until after the holiday season. Though the principal may not hold the same views as the teacher, she or he may feel obligated to support the teacher's academic freedom. The teacher should not become the issue, but rather the public school's responsibility to provide an appropriate academic atmosphere for all students.
5. Do not involve your child in any dispute with teachers, principals or other school officials.
6. Try to avoid becoming known as "The Grinch Who Stole Christmas." The holiday season is fraught with strong emotions and good intentions can be misinterpreted.
7. Report any incidents to the JCRC, even if resolved. It will help the JCRC help others.

ents
SH FEDERATION OF DELAWARE




The Delaware Jewish Community
 cordially invites you to
Siman Tov and Mazel Tov
the Wedding of the Century
 Saturday, January 15, 1994
Adas Kodesch Shel Emeth Congregation
 Ceremony begins at 7:30 pm
 All Ages Welcome—Open to the Community at No Charge
 Sponsored by all JFD Agencies & Delaware Synagogues

SATURDAY, JANUARY 15

"THE WEDDING"
 7:30 PM ADAS KODESCH SHEL EMETH
 Featuring the Goldene Medina Ensemble Group

Chair: Joan Wachstein

SUNDAY, JANUARY 16

SUPER SUNDAY
 9 AM - 2 PM; 6-9 PM

Offices of Patterson Schwartz Realtors, Wilmington

Chair: Suzanne Grant

**SOUTHERN DELAWARE
 SUPER SUNDAY**
 10-12 NOON

Offices of B. Gary Scott Realtors, Dover

Chair: Bob Crystal



FRIDAY, JANUARY 14

LION OF JUDAH LUNCHEON
 12 NOON, HAGLEY MUSEUM

Speaker: Dr. Rela Geffen, editor of "Celebration and Renewal: Passages of Passage in Judaism"

Chair: Arlene Simon

women contributing \$5060 or more to the 1994 COMMUNITY Campaign

Couvert \$22 per person

FRIDAY, JANUARY 14

SOUTHERN DELAWARE FEDERATION SHABBAT
 7:30 PM CONGREGATION BETH SHOLOM, DOVER

Guest Speaker: Douglas Bloomfield

Chair: Bob Crystal

JANUARY 20-26

COMPLETION PHONE-A-THONS

FEBRUARY 3

**DELAWARE MISSION TO
 WASHINGTON D.C.**

Visit Congressmen, attend briefings at the Pentagon or State Department and Israeli Embassy

Chair: Marjory Stone

For donors contributing \$500 or more to the 1994 COMMUNITY Campaign

\$36 per person

RESERVATIONS

At most of these events you will have the opportunity to make your commitment to the 1994 Campaign. For more information about these events, or to volunteer your services, please contact the Jewish Federation of Delaware, 478-6200.

Attendance at each event is limited. Reservations will be processed on a first-come first-served basis. Early reservations are suggested!

Please complete and return this form with a self-addressed envelope to receive your tickets.

Your name _____

Address _____

Phone: Day _____ Evening _____

Total Enclosed _____

Checks should be made payable to the Jewish Federation of Delaware. The costs of covert and tickets are not tax-deductible.

Dinner of Commitment \$45/person Total _____

Name(s) Attending: _____

Chai Society Brunch \$24/person Total _____

Name(s) attending: _____

YLC Fundraising Reception
 \$12/person \$10/advance Total _____

Name(s) attending: _____

Lion of Judah Luncheon \$22/person Total _____

Name(s) attending: _____

The Wedding No charge

Name(s) attending: _____

New Castle County Super Sunday

I/we will help! (indicate shifts)

Volunteers: _____

9:15-noon 11:15 - 2 p.m. 6 - 9 p.m.

Southern Delaware Super Sunday

I/we will help! 10-12 Noon

Completion Phone-a-thon I/we will help!

Volunteers: _____

Preferred dates: _____

Delaware Mission to Washington

\$36/person Total _____

Name(s) _____

HANUKKAH

A Hanukkah Menorah

By Y.L. PERETZ

From *LaMishpaha*, A Hebrew Monthly,
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Translated by Dov Seidel
Special To The Jewish Voice

In the days of Hanukkah, it is worthwhile to relate how a Jew from Warsaw once saved himself, thanks to a Hanukkah menorah.

Do you think it was gold? Or at least silver? It was of brass, and quite damaged at that. What a heritage from generations of generations. Twisted and crumpled, and half of one branch broken.

This Jew was a homeowner, like all homeowners.

And suddenly he became wealthy. How? This matter does not belong to the story. But when he became wealthy, he began to replace the old with the new, and he turned the whole house upside down... he had a bookcase — who is in need of books? He sent them to a synagogue. As a gift. He sold his old furniture and bought new furniture. He had two sons — he took them out from the heder (Hebrew classes) and enrolled them in a high school (gymnasium), not Jewish.

But the wheel can turn in the world — after a certain time, his luck was reversed. The two sons were already abroad, in the gymnasium, and he had no money to send them. His life was one of poverty.

And when life is one of poverty, we remember Judaism. And when the

days of Hanukkah come, we want to light and bless a Hanukkah candle.

and Shlomo Zalman remembered that there was an old Hanukkah menorah on the heater, and, what did he do but stand a chair on a table, and bring down the menorah...and he lit and blessed...

One day, the second day, and this way all the eight days. But he had no money to buy dinner. And it was very sad for him and his wife. Shlomo was sitting on one side of the table and his wife — on another side, and they were pondering — and they realized that it is possible they could die from hunger!

Someone rings at the door, and the two of them jump from their places. They open the door. A Jew whom they recognize enters.

Why does he come?

He laughs, unable to stop. He tells them that a crazy Englishman has come to Warsaw, and he is buying old, broken vessels, pots, and equipment of all kinds. He is waiting in the corridor.

-Is it okay to let him in? Perhaps he will find something.

The man and wife look at each other. Which old vessels do they have? Meanwhile, the Englishman enters. Immediately, he sees the Hanukkah menorah, clings to it, grasps it, hands trembling, eyes lighting up...

-How much? How much?, asks the Englishman.

To shorten the story, let us just say that they sold the Hanukkah menorah. They took the amount that was offered.

-Really crazy! says Shlomo Zalman.

-And perhaps — says the wife — Elijah the Prophet? Perhaps because of the merit of lighting the Hanukkah candles?

In any case, it became possible to buy dinner, and it was also possible to set up a business...

This money was good-luck money. The wheel begins to turn for the better.

Shlomo Zalman became Mister Solomon...

And when the luck illuminates, it's light grows and grows...The sons finished their studies. And one of them, in London, becomes an engineer. He marries a woman from a good family! And he invites his father and mother to come and meet their daughter-in-law...

And they go...

They spend several happy days in the house, and afterward, go out to see London...houses, theaters, concert halls, exhibitions.

One time they are led to a museum... and imagine for yourselves how surprised they were as the man and his wife stood and saw, in one of the galleries the old Hanukkah menorah, which stood under a cover of glass...they recognized the laughing lions...the trees with the bird...the twisted side... the broken branch...

-He wasn't crazy! — Mister

Solomon, here in England was pondering.

-And it wasn't Elijah the Prophet, thought Mrs. Solomon.

To speak about this in front of the young daughter-in-law, the wife of the son, was not nice.

And they're only pondering thereby...

And perhaps you will also ponder on this matter?

LaMishpaha is published by *Histadruth Ivrit of America, Inc.*, 47 W. 34th St., Room 609, NY, NY 10001.

Being Jewish At Christmas

SUNDAY, DECEMBER 26, Noon to 4 p.m. National Museum of American Jewish History in Philadelphia "BEING JEWISH AT CHRISTMAS" — The Museum's annual day of fun is being held a day late this year in order to observe the Jewish Sabbath on December 25. Family entertainment, including music, storytelling and refreshments, is part of the festivities that this year feature the Philadelphia debut of the Robyn Helzner Trio, a dynamic ensemble performance of both traditional and contemporary folksongs reflecting the musical heritage of Jewish communities throughout the world. Admission \$2.00.

Top Secret Israeli Hanukkah Donut Recipe

By DAN WEINTRAUB

Editor Of The Jewish Voice

Two years ago I attended a Hanukkah party in the home of my wife's Israeli friend Rami. At the time Rami was Northeast Philadelphia's answer to Jackie Mason. The perpetually jolly Israeli prepared a top secret recipe from his native land for his guests who had gathered from around the Delaware Valley. Sufganiot (pronounced SOOF gahNEE oat) is a donut-like dessert fried in oil and served in Israel during Hanukkah. The connection to the holiday is the oil. Who says that potato latkes are the only food to serve a Hanukkah? The sufganiot I tried tasted a little bit like funnel cakes, only better.

The recipe below was obtained by an Israeli friend, Ofra (not her real name). Israelis have enjoyed sufganiot for years and have jealously guarded this secret. If you prepare this customary Israeli Hanukkah dessert and it's a big success in your home ... PLEASE, don't tell anyone where you read about it!

SUFGANIOT

3 cups of flour
25 grams yeast
1/4 cup of water with milk - warm
2 Tbsp. sour cream

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Lights and Latkes

By NAOMI ARBIT
FOX POINT, Wis. (JTA) — Chanukah, the Festival of Lights, celebrates the victory of the Maccabees against the Syrian army in 165 B.C., the rededication of the temple in Jerusalem, and the miracle of the one-day supply of holy lamp oil that burned for eight days.

Foods cooked in oil symbolize the "miracle of lights," so fried pancakes are enjoyed at this time.

Potato pancakes or latkes are traditional, served at breakfast, lunch or dinner and accompanied by apple sauce, sour cream or yogurt.

A speedier and somewhat healthier version of latkes is a crusty, golden-brown potato pudding (kugel) baked in the oven.

Sufganiot — deep-fried jelly donuts — are the traditional Israeli Chanukah dessert.

(Editor's Note: Ms. Arbit did not provide a Sufganiot recipe. It is not certain whether or not this was to be kept as a secret from Diaspora Jews. Ms. Arbit suggests Apple Pastries are a "better for you" alternative.)

Light Latkes

- 3 large potatoes, peeled and grated
- 1/4 cup grated onion
- 1/4 cup egg substitute
- 1/2 teaspoon salt
- 1/4 teaspoon baking powder
- 3 tablespoons matzah meal

Place grated potatoes in ice water for an hour. Drain well and press out excess moisture. Place in mixing bowl and add onion and egg substitute and mix well.

In a small bowl combine salt, baking powder and matzah meal. Slowly add to potato mixture, mixing very well.

Drop by tablespoonful onto hot, lightly oiled or sprayed skillet. Cook on one side until well-browned; turn over and brown other side.

Makes 16 latkes.

Serve with light sour cream or yogurt, apple sauce or pear chutney.

Potato Pudding (Kugel)

- 3 pounds baking potatoes, scrubbed, unpeeled, cubed
- vegetable oil
- 2 cups chopped onion
- 2 teaspoons salt, or to taste



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Donuts

Continued from page 22

- 1/4 tsp. salt
- 2 egg yolks
- 2 Tbsp. cognac
- 3 Tbsp. sugar
- 1/2 tsp. vanilla
- 1 tsp. lemon rind (or orange)
- 3 Tbsp. melted margarine or oil

Prepare the yeast dough and keep it in a warm place until the dough doubles in size.

Roll the dough out — 1/2 inch thick. Make little balls (sufganiot) from dough and put in warm place again for 15-20 minutes.

Heat in a flat bottom pot oil for 2-3 minutes. The pot should be filled to the half-way point.

Put several balls (Sufganiot) in the oil — so that they have enough space to increase in size. Cover the pot until the Sufganiot brown on one side,

then turn them to the other side and fry without the cover. When the Sufganiot reach a light brown color take them out and put on paper towel to absorb the excess oil. You can shoot jelly inside the Sufganiot and sprinkle them with sugar powder.

It may help to put a piece of carrot in the oil while frying to adjust the heat, then the oil will not burn too quickly. If the oil is too hot while frying, it is recommended to add cold oil.

Leftover Sufganiot can be heated in a hot oven for a few minutes.

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Don't Visit
Holocaust Museum
Right Now?

By STEVEN WEISS
WASHINGTON (JTA) — Due to the overwhelming popularity of the U.S. Holocaust Memorial Museum in recent months, museum officials are encouraging future visitors not to come — at least not yet.

An overload of visitors since the museum's opening in April has packed the exhibits and crowded the hallways of the newest federal museum, straining both its human and financial resources.

"We do invite everyone to visit — but not right now," said Museum Director Jeshajahu Weinberg.

Nearly 750,000 visitors have toured the museum in its first seven months of operation, as many as were expected in the entire first year. The museum welcomes an average of 4,200 people daily.

To control the crowding, museum officials plan to redesign the three-floor exhibition to improve traffic flow, and to increase the visitor services staff.

She urged people planning a visit in the near future to come in the middle of the week, when the museum is less crowded. Gurian expects that the museum's surging popularity will level off in four to five months.

Jeremy and Sheryl
Kurtz Halberstadt



Jeremy and Sheryl Kurtz Halberstadt

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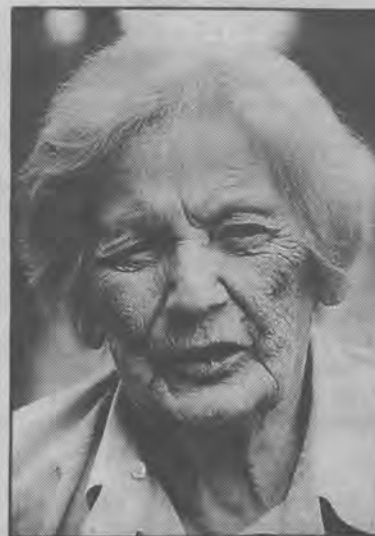
A.J. and Marilyn Kurtz of Norwalk, Connecticut, along with Betram and Vivian S. Halberstadt, of Wilmington announce the marriage of their children Mrs. Sheryl Kurtz Halberstadt and Mr. Jeremy Brian Halberstadt. The wedding took place August 8, 1993 at the Agudath Shalom Synagogue in Stamford, Connecticut. Rabbi Frederick Hyman officiated at the Orthodox ceremony. Mr. Jeremy Brian Halberstadt is the grandson of Isadore and Sylvia Silverman as well as the nephew of the Hon. Charles and Mrs. Barbara S. Keil, all of Wilmington, Delaware.

The former Ms. Sheryl Tabitha Kurtz graduated Summa Cum Laude and Phi Beta Kappa with a B.A. from the University of Pennsylvania in 1992. She is currently an architectural assistant with Kyu Sung Woo Architect, Inc. in Cambridge, Massachusetts. The bridegroom is a 1988 graduate of Tatnall School and he also graduated Summa Cum Laude and Phi Beta Kappa with a B.A. from the University of Pennsylvania in 1992. He is currently a second year medical school student at Harvard Medical School in Boston. The couple will reside in Cambridge, Massachusetts.



David Sorkin

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Emilie Schindler, the German Catholic Holocaust Heroine's story told in Spielberg's "Schindler's List." She helped save lives.

Israel and Egypt
Agree On Powerful Linkage

By HUGH ORGEL
TEL AVIV (JTA) — Egypt has agreed to supply natural gas by pipeline to Israel, and the two countries have agreed to share national electric power grids.

Energy Minister Moshe Shahal announced the agreements last Friday following his return from a working visit to Cairo.

Shahal also disclosed that an agreement had been signed with an Egyptian oil company to search for oil in Israel.

Shahal told the Economic and Nautical Club in Haifa that Egyptian Oil Minister Hamdi Banbi had agreed to the pipeline arrangement, under which Egypt would supply natural gas to Israel via a pipeline that will be built at the Nile delta.

Under the terms of the deal, Egypt would supply Israel with 2 million tons of natural gas annually for the next 25 years.

The pipeline will pass through the Gaza Strip, which will receive the gas as well, although most of the fuel is intended for Israeli power plants.

Shahal also announced that he and Egyptian Electricity Minister Maher Abaza had agreed to connect the two countries' power grids — a move that would save Israel \$200 million and Egypt \$78 million by eliminating the need for parallel power lines.

Both deals were approved by Egyptian President Hosni Mubarak, with whom Shaha met while he was in Cairo.

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Yeshiva University Receives
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NEW YORK — Yeshiva University is the recipient of a \$40 million benefaction — the largest in its 107-year history and believed to be the largest one-time gift to higher education under Jewish auspices announced Dr. Norman Lamm, president.

Rudolph Giuliani, Mayor-Elect of New York City, joined Dr. Lamm; and others at a press conference for the announcement of The Rachel Golding Benefaction.

Funds from the gift will support an array of projects focusing on Jewish studies and on medical research at the University's Joel Jablonski Campus in Manhattan's Washington Heights and the Jack and Pearl Resnick Campus, the Bronx home of the renowned Einstein College of Medicine.

"By virtue of its unprecedented breadth and scope," Dr. Lamm said, "the Golding Benefaction will enable us to attain higher levels of accomplishment in every aspect of our unique and vital work, both on behalf of the Jewish community and of society at-large here in New York, across the country, and around the world."

In recognition of the legacy, the University will designate seven entities, collectively called the Samuel H. and Rachel Golding Projects: a Center for Judaic Studies; a Distinguished Scholars Program; an Institute for Biomedical Education; Centers for Molecular Genetics and for Developmental Neurobiology; a Building on the Resnick Campus; and an Endowment for the University's affiliated Rabbi Isaac Elchanan Theological Seminary.

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SPECIAL REPORT

Jewish Feminist Scholarship: Horowitz and Geffen At The Forefront Of Movement

Twenty years ago Jewish feminist scholarship was non-existent. Now it is making its mark in the Jewish academic and cultural main stream

By RACHEL MUSLEAH

As a graduate student in the late 1970s, Sara Horowitz attended several sessions of the Association for Jewish Studies, the professional organization of Jewish scholars. "You would look into a room during the conference," she recalls, "and you would see a sea of black — black suits, black jackets — all men. And every once in a while there'd be a little punctuation, a splash of color. And that splash of color would be a woman in a dress."

Jewish scholarship is no longer the exclusive men's club it once was. Today, says Horowitz, the co-chair of the Women's Caucus of the AJS and director of the Jewish Studies program at the University of Delaware, "the room looks peppery. There is a much stronger sense that women are physically present and that women's issues are represented."

The number of women in the AJS mirrors the tremendous growth in Jewish feminist scholarship. Rela-

Geffen, AJS membership vice president and professor of sociology at Gratz College in Philadelphia, estimates that of a total membership of over 1,000, about 400 are women. The Women's Caucus has 170 current members. [Editor's Note: Geffen is the featured speaker for the Jewish Federation of Delaware's (JFD's) Lions of Judah Luncheon].

What is this tongue-tripping term called Jewish feminist scholarship? "Feminist scholars of Judaism use gender as a category of inquiry," explains Rabbi Sue Levi Elwell, director of the Jewish Feminist Center of the American Jewish Congress in Los Angeles. Like a camera lens that can refocus an image, feminist studies bring new perspectives to Judaism that place women alongside men in the center of the photograph, rather than around the edges.

"If you study 19th-century European Jewish history," Horowitz explains, "you have to ask, 'What were the wives of the Hasidim doing when

their husbands went to the rebbe for a holiday?'"

But, Geffen warns, the feminist perspective "is not like the spice or the icing on a cake that you could take or leave. It is a necessary enriching factor to get a whole picture of Jewish life."

"Feminist scholarship has forced us to acknowledge that Judaism has always been comprised of the experiences of men and women," agrees Ellen Umansky, adjunct associate professor at Hebrew Union college, Jewish Institute of Religion. "But so much of Jewish history and Jewish texts has focused only on the experiences of half of the Jewish people. We're not rewriting Jewish history. We're reshaping Jewish memory. We're writing Jewish women back into Jewish history and Jewish religious life."

To do that, feminist scholars reexamine old texts with a critical eye and a new perspective, using tools that were previously unavailable to them, such as an in-depth knowledge of rabbinics. In addition, they uncover new sources by turning to archives from the Jewish Historical Society in Boston to the American Jewish Archives in Cincinnati. Umansky says people give her their grandmothers' diaries, or old books their grandmothers had on shelves. Biblical scholars reinterpret problematic texts by comparing customs and texts from other ancient Near East cultures. In contemporary scholarship, interviewing provides a rich source of material.

Umansky wrote her doctoral dissertation on Lily Montagu, the founder of the Liberal Jewish movement in England. In a London synagogue and in the attic of Montagu's nephew, Umansky discovered boxes of unpublished papers and sermons dating from 1893 to 1963. "I realized that if there was one Lily Montagu, there must be many," she says.

Indeed there are. Take Sarah Rebecca Rachel Leah Horowitz, commonly called Leah, one of the 18th-century European women who wrote *tkhines*, supplicatory prayers in Yiddish. Learned in Talmud and Zohar, Horowitz felt that women's prayer was powerful enough to bring the Messiah, yet women were not claiming their full spiritual roles.

"She had a real sharp tongue when people challenged her ability as a woman to think about these things," says Chava Weissler, associate professor and chair of the Religious Studies Department at Lehigh University. "She's caught as a member of a rarefied elite, yet she wants to figure out her responsibility to other women." Weissler, who has made *tkhines* her specialty, pored through 900 entries in the Hebrew University library in Jerusalem for her work.


Take Dolce, the wife of the Rabbi Eliezer of Worms, murdered in 1196 by Crusaders. Like a modern-day super-woman, she cooked meals, supported the household, repaired torn books, sewed 40 Torah scrolls, wove prayer shawls and taught her daughter the prayers. "When intrud-

ers broke into the house with swords, she is the vigorous one who ran into the street," points out Judith Baskin, editor of *Jewish Women in Historical Perspective*. Dolce is one of the many women discussed in her book, which "illuminates contemporary dilemmas and concerns by scholarly investigations of the lives and experiences of Jewish women of previous eras."

Judith Hauptman, associate professor of Talmud at the Jewish Theological Seminary (JTS), enjoys the Talmudic story of Yehudit, the wife of Rabbi Hia, for the parallels to her own life. "We share the same name and we both have twins," she explains. Yehudit suffered terrible labor pains and decided not to have any more children after giving birth to two sets of twins. But she didn't know if she was permitted to drink a sterilizing potion. She disguised herself, went before her husband, and asked if a woman is obligated to engage in the mitzvah of procreation. He said no. (She's clever and pro-active," Hauptman says. "I'm not necessarily agreeing with her stance on procreation, but I do understand where she's coming from.")

Jewish history was the first stage of Jewish feminist scholarship, says Paula Hyman, professor of modern Jewish history at Yale University. The scope of the scholarship now goes far beyond these quick sketches. It addresses crucial theological issues, explores the ways in which a

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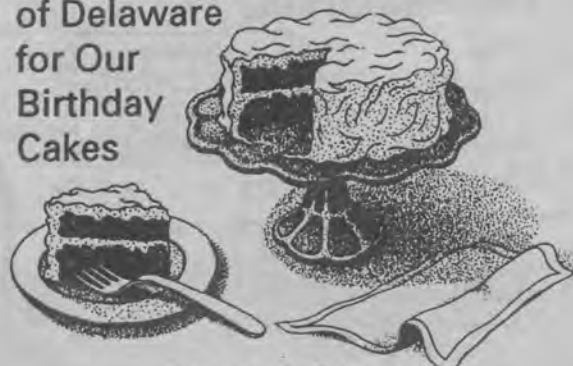
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Jewish Feminist Scholarship

Continued from page 25

feminist focus leads to change, analyzes questions of gender in literature and Bible, and in rabbinic, historical and sociological contexts.

Still, when women scholars discover unsung role models such as Horowitz, Dolce and Yehudit, they are quick to identify with them. "My work addresses aspects of who I am, a Jewish woman trying to figure out where I fit into this tradition that's overwhelmingly male," Weissler says. In many senses, today's women scholars serve as role models themselves.

While the explosion of interest in women's studies has broadened the arena of Jewish feminist scholarship, some scholars say there are too few role models. "In most fields, the work of Jewish feminist scholars is marginalized. There are not enough people doing it," says Lynn Davidman, who is editing a book on the impact of women's studies on Jewish studies called *Feminist Perspectives on Jewish Studies*.

"Some feminist scholars tell their graduate students not to study women's issues until after they get tenure because it may be the kiss of death," Davidman says. "It may make them appear to their male colleagues as not being on the cutting edge." In the sociology of American Jewry, for example, Davidman says that no feminist scholars are training graduate students to continue their research.

Davidman notes that some disciplines are more progressive than others in accepting feminism. Innovative fields such as cinema and anthropology are quicker to incorporate gender than classical fields such as philosophy.

If the world of Jewish scholarship was slow to encourage feminist studies, generic feminism didn't pay much attention to Jewish feminist studies either, says Horowitz, who is studying issues of gender in the Holocaust. Jewish feminist scholars struggle to overcome a double sense of invisibility: as women in Jewish studies and as Jews in generic feminist studies. In fact, adds Susannah Heschel, associate professor of Jewish Studies at Case Western Reserve University, the anti-Judaism in Christian feminist theology is shocking.

Heschel, who wrote her dissertation on Abraham Geiger, a leader of the Reform movement in Germany, draws a parallel between anti-Semitism and anti-feminism. "Why should I be struggling against the same stereotypes Geiger was fighting against 130 years ago in Germany?" she asks.

The stories of feminist scholars mirror the difficulties encountered on their roads to success. "At first when I told Jewish historians I was going to do my dissertation on Lily Montagu, I was met with a lot of skepticism," Umansky recalls. "If she was so important, they'd ask, 'why has no one written about her before?'" The answer, Umansky found, is that male scholars were not writing about women's lives.

"If you're a woman in rabbinics," Hauptman says, "you're suspect, because you did not have entree to yeshivot. You could not have spent years gobbling up *masekhet* [Talmud tractate] after *masekhet*, which means you have to prove your-

self. That's a shame." Hauptman herself studied Talmud since she was in sixth grade at the Yeshiva of Flatbush, in Brooklyn.

Geffen was one of the first three undergraduate women to major in Talmud at JTS in 1965. At Hebrew University two years later, she sat in on Talmud classes, but could not attend one particular course because the men prayed at the end of each class. She switched her major to sociology even though its non-textual, contemporary approach was not considered a "legitimate" field of Jewish study then.

Today, of the current 23 Ph.D. candidates in Talmud, rabbinics and midrash at JTS, 11 are women. "There is a backlog of women waiting to get in, women who are letting themselves succumb to the mystique of Talmud," Hauptman says. Of the total 44 students who entered the graduate school this fall, 31 are women.

What has propelled women into the specialized field of Jewish feminist scholarship? Most of the women interviewed for this article did not begin their careers as scholars of feminism. Baskin majored in medieval studies at Yale; Horowitz studied fiction of the Holocaust; Weissler explored the havurah movement; Hyman did her graduate work in French Jewish history.

Tikva Frymer-Kensky remembers the very moments that shaped her feminist consciousness. In 1978, the night before she was scheduled to have a Caesarean section, she packed several novels, *TV Guide*, and her folder of Sumerian and Akkadian birth incantations which, she says, she had for "no good reason" other than the fact that she had studied the religious significance of water, and the birth ceremonies had a lot of water imagery.

"I was delighted to be able to focus with the incantations," says Frymer-Kensky, a Near East scholar and professor at the Reconstructionist Rabbinical College. "It made me feel connected to thousands of years of women's history. It made me feel my anxiety was holy and part of the process of birth."

"When I recovered from the birth and returned to active scholarship, I tried to understand how someone who was well educated Judaically and someone who knew quite a bit of Christianity had to go all the way back to the Babylonians to find something to read about birth."

Frymer-Kensky spent the next two years reading about women and religion, and turned her research to two feminist projects, *In the Wake of the Goddesses*, which explores nature, gender and sexuality from the goddess tradition to monotheism, and *Mother-prayer*, which created a symbolic language for pregnancy and childbirth, to be published next year.

Hyman says that when she became a feminist, it became clear to her that she could not "leave her Judaism out of the picture." Other scholars say they were born feminists. "Asking how I became a feminist is like asking why I believe in democracy," says Marion Kaplan, professor of history at Queens College and the Graduate Center, City University of New York.

Kaplan is one of a small group of feminist scholars whose study of Jewish women is not paralleled by a religious impulse. A secular Jew and a member of the West Side Yiddish

Shul in Manhattan, a Workman's Circle school, Kaplan is nonetheless deeply committed to Jewish ethnicity and community. She is primarily a German historian, is not a member of AJS, and does not have formal training in Jewish studies, but her book, *The Making of The Jewish Middle Class: Women, Family and Identity in Imperial Germany*, won the National Jewish Book Award last year.

Jewish feminist scholars cross denominational lines, coming from Reform, Conservative, Reconstructionist and Orthodox backgrounds. But no matter what their religious inclination, when it comes to theological issues, they struggle with the male orientation of traditional Judaism.

Susannah Heschel is one of several scholars who frame many of their feminist concerns in terms of theology. The understanding of revelation and the role of *halacha* — which she calls patriarchal — pose "profound and troubling questions that we will have to live with for a long time," says Heschel. Some of the questions she raises are: Why is God imaged as male? If we understand revelation as all the words of *halacha* spoken to Moses at Sinai, what are the implications for women, given the patriarchal nature of *halacha*? Do we therefore have to reconceive revelation?

"People have a tendency to say, 'Now we've exposed the questions. What are the answers?'" Heschel says. "The purpose of theology is to raise the problems, not to look for immediate answers."

The theological questions and answers posed by Judith Plaskow depart radically from traditional Judaism and demand religious change. In her book, *Standing Again at Sinai*, she calls for a revisioning of Judaism to overcome patriarchal authority. "Feminism demands a new understanding of Torah, Israel and god," Plaskow writes. "It demands an understanding of Torah that begins by acknowledging the injustice of Torah and then goes on to create a Torah that is whole."

Jewish feminist scholars confront these broad theological questions on a personal level as well. "When suddenly you see the patriarchy," says Frymer-Kensky, you inevitably undergo a "personal transformation. You have to indict it. You have to get angry at it." But then, she adds, scholars have to use their knowledge to go beyond the anger.

Chava Weissler's research into the world of Jewish women's piety is, in part, a response to early critiques made by Jewish feminists that from a religious viewpoint, Judaism was an exclusively male domain. "That struck me as an historical and unnuanced picture of Judaism," says Weissler, who grew up in a Conservative home and went into library research until by chance she found a career in Jewish scholarship.

"The first wave of Jewish feminism in the '70s focused on the public domains of ritual — the synagogue, the rabbinic, being counted in the minyan," explains Weissler. "That's what they saw as women's exclusion. I have found that women had a rich and varied religious life."

She views her research as a double-edged sword. "On the one hand, women find it wonderfully exciting and empowering that there are

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Jewish Feminist scholarship

Continued from page 26

tkhines about pregnancy and childbirth and other women's mitzvot. Yet if that was the totality of women's spirituality, we've got a problem for modern times. In the 18th century, gender roles were just a fact of life. Not even Leah Horowitz suggested that women should come down from the women's section of the synagogue. She wanted them to go to the women's section morning and evening, which was revolutionary."

Feminist scholars are not alone in facing these questions, she warns. "It's unfair to frame the questions as if feminist scholars are the only ones who have difficulty with the Jewish past. There's a tendency to blame feminism for problems that are endemic to Judaism in the modern world."

How much does feminist scholarship trickle down to "ordinary" Jewish women? since scholars are often very involved in their own Jewish communities, they serve as a bridge between the academic and communal world, notes Sara Horowitz. An outpouring of new books on Judaism and feminism is readily available to Jewish readers [see bibliography]. "There's also a trickle up," Horowitz adds, as scholars notice the concerns of women and men in their own communities.

In the university setting, the challenge of feminist scholarship is not just to have "segregated courses that deal with women's experiences, but to infuse our regular courses with an integrated texture," says Anne Lapidus Lerner, dean of List College and assistant professor of Jewish Literature at JTS. "There's no way to monitor that."

Lerner says her undergraduate and graduate work did not include works in Hebrew by women, and for a long time, she herself perpetuated that bias. Today, her courses include works by women writers as she explores issues such as marginality, women's access to sacredness and the differences in women's experiences.

"If we are more interested in the feminist approach than we were 20 years ago, that will redress women of

the imbalances," she adds. "We are nowhere near the danger of focusing exclusively on a feminist point of view."

Have things changed in the male-dominated world of scholarship? "It took a long time for colleagues to recognize the value of the work," Hyman acknowledges. "That's changed. There's a real excitement now."

"There are men who find it irrelevant, or silly, or not persuasive," says Horowitz, "but fewer people are saying it's bad scholarship. A lot of men see women's work as fresh, a new thinking through of issues, something that can enrich their own scholarship as well."

For women who are not convinced of the benefits of feminist scholarship, Horowitz says: "If a woman sees herself as the inheritor of a tradition in which women were important, wouldn't it be nice to know what those women were doing, what their struggles were?"

"We use the term 'feminism' to be inclusive," Elwell explains. "When liberal Judaism really incorporates women's experiences, then maybe we won't need the label 'feminist' anymore. For now, it's important to have this label to distinguish the cultural, intellectual and spiritual direction this work is taking — to put women on the center, but not to the exclusion of men. Both need to stand side by side."

"We have always been teachers in the home. Now we're becoming teachers in public forums. It's making what was private public."

Rachel Musleah writes for a variety of periodicals, including *The New York Times* and *Publishers Weekly*. This article originally appeared in the publication *NA'AMAT WOMAN*. She lives in New York.



Rela Geffen

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Eliyahu

Continued from page 14

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(Editor's Note: I have spoken with Eliyahu on several occasions when he was visiting his native USA. I have been told that the affable scholar and craftsman was formerly a devotee of *The Grateful Dead*)

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DRUG STORES

By BLU GREENBERG

The growing reality of women rabbis in liberal denominations will transform the expectations of Orthodox women into a powerful agent for change.

I am at a memorial service in Jerusalem for a woman who died of cancer at age 44. More than 300 people have gathered to mourn the passing of this extraordinary teacher of Torah. Though I had never met Chanah Beilinson, over the years I had heard of her great intellect, her radiant holiness, her ability to impart to her students not only deep knowledge but also a sense of wonderment. She so loved teaching that even during these latter months she continued, with but one concession to her weakened state: classes were held in her home.

Four of her colleagues will speak, "two rabbis and two women." Oshra Enker, tall and willowy, in her late twenties, white beret tilted distractingly way over to the side, begins to weave her way with ease through the rabbinic sources. I forget the beret as she magically unfolds before us the *halachah* and theology of *kiddush levanah*, the ritual sanctification of the sliver of a new moon. Delicately, she compares its meaning to the life and spirit of her beloved Chanah. For a brief instant, I find myself thinking Oshra would make a splendid rabbi. And then I think: well, that's exactly what she is, what Chanah was. And then: I wonder if Oshra ever thinks of herself that way.

Another scene: The rabbi begins his Yom Kippur *drasha*. My eye wanders. Through a slight opening in the *mechitzah*, I see a young boy, 14 or 15. His eyes fix on the rabbi. His lips are parted and every few seconds he faintly shapes them to complete a familiar Hebrew phrase the rabbi has begun. As I observe him, I realize that something more than listening is taking place here: the boy relates to the rabbi, not only as scholar and leader but as role model and future mentor.

Over the years, I've asked many a young rabbi how he chose his calling. "Growing up, I had a very special rabbi" or "I was close to my rabbi" is often the response. These answers do not preclude more weighty ones, such as "I wanted to teach Torah," "spend my life in *yiddishkeit*," "build Jewish lives and community." Rather, a role model is the first line of introduction to all the rest.

Today there are no Orthodox women rabbis to serve as role models. No equivalent status of leadership is conferred upon Orthodox women. No one asks a woman's opinion on halachic matters. Nor are there community expectations. In fact, the lines have hardened. Once not an issue within Orthodoxy — so remote was it from communal consciousness — the matter has now comes closer to home with the ordination of traditional Conservative women. And the response from centers of Orthodox authority tends to be: Not Permissible!

Moreover, Orthodox women themselves are largely inhospitable to the idea. This, despite the growth of a curious new form of discrimination against them: Because the title "rabbi" is required for certain non-congregational positions, such as hospital chaplaincy (in which Reform, Conservative and Reconstructionist women rabbis figure prominently), Orthodox

women who might otherwise qualify are simply out of the loop. Another example: the Women's Cabinet of the UJA ought to — and probably soon will — have a woman rabbi in its service. I can think of several Orthodox women who would be excellent religious mentors for the cabinet, but lacking the title "rabbi," their names would never be considered.

Similarly, Orthodox women are left out of the networking that goes on between religious women leaders. Orthodox women are not nourished by intergroup dialogue, nor do they contribute to others the unique insights of Orthodoxy.

On the other hand, we do have role models. There has been an explosion of women's learning within Orthodoxy, intensive learning of sacred texts and — particularly new — study of Talmud. Whereas a generation ago, only a handful of women were taught Talmud — among them the two daughters of the great Rabbi Joseph B. Soloveitchik, of blessed memory — today thousands of Orthodox women study Talmud, some making it their life's work.

Institutions of higher learning of religious texts have been created for women, among them *Drisha*, the first and most established (Manhattan); *Machon N'shei Torah* (Brooklyn); *Shalhevet* (Queens); *Ma'ayan* (Boston); and many in Israel. Add to this list longstanding institutions that have reshaped their curricula to accommodate women's new learning, such as the *yeshiva* day- and high-school system and the Stem College *Kollel* program. Add again the university doctoral programs in Talmud in which substantial numbers of Orthodox women are enrolled, and you have a virtual transformation of the intellectual potential of the community. Shortly we shall have a critical mass of learned women who have mastered the qualifying texts for rabbinic ordination.

Moreover, the numbers of noteworthy female teachers of religious texts has risen. A generation ago, there was but one — the incomparable Nechama Leibowitz. Her vast knowledge of rabbinic commentary on the Torah inspired many thousands of students. Today, there are Orthodox women who teach Scriptures, commentary, *halachah*, *midrash* codes, and even Talmud. And contrary to the stereotypes some hold of Orthodoxy, there has been communal appreciation of women in these roles not in every instance, but in enough to make it apparent that the love of Torah prevails, no matter the gender source. Thus, Nechama Leibowitz, Naomi Cohen, Chanah Beilinson, Oshra Enker, Aviva Zornberg, Menucha Chwat, Tamar Ross, Chanah Henkin, Devora Steinmetz, Dena Weiner, Malka Bina, Esther Krauss, Rivka Haut, Beruriah David, Maily Katz and several dozen others may not carry the title "rabbi," but they serve in similar ways. These women have different areas of specialization and different depths of knowledge, but all are totally dedicated to Torah learning within the tradition.

In an open society, role models can come from outside one's community. The existence of women rabbis and the honorable ways they serve speaks more powerfully than a thousand debates on the subject. In Riverdale not long ago, a Reform rabbi, Shira Milgrom, taught a class

in *Mishnayot* to a group of Orthodox women. That she was friend and neighbor was her entree. But in the encounter itself, in the acceptance of her as teacher, new ideas about women rabbis were surely replacing old diffidences.

I believe the ordination of Orthodox women is close at hand. The cumulative impact — of a critical mass of students of Talmud and *halachah*, a plethora of rising-star teachers, the support of educational institutions and the presence of respected women rabbis in the liberal denominations — will be to transform the expectations of Orthodox women. This will be a powerful agent for change.

But all of this is sociological conjecture. What does Jewish law say regarding ordination of women? Oddly, it is not discussed anywhere in rabbinic sources and no formal ban exists. Why was this role not proscribed when roles seemingly less intrusive in a male society, such as women counted in a prayer quorum or women as witnesses in a religious court of law, were? Probably the matter was so farfetched no one thought to raise the issue.

A close look at the convention of ordination (*smicha*) reveals that it is not a conferral of holy status nor a magical laying on of hands to transmit authority. Nor does the process uniquely empower a rabbi to perform special sacramental functions that a knowledgeable layperson cannot.

Ordination is the confirmation of an individual's mastery of texts (largely from the Talmud and codes); familiarity with precedents; and ability to reason analogically and apply precedents to contemporary questions. Conferring the title "rabbi" is a guarantee to the community that this person has been judged fit by a collective of rabbis or by a single great scholar to give guidance on matters of *issur v'heter*, the forbidden and the permitted, primarily as it concerns the laws of *kashrut*, Shabbat and family purity. The *smicha* process assumes but does not even test for personal piety, good character or a spiritual bent. The formal criteria are almost wholly intellectual.

Why, then, have some Orthodox rabbis asserted that *smicha* for women is not permitted? Halachic decision making, particularly when a new issue is at hand, is a creative process, part the word of God in Sinai, part rabbinic tradition, part human interpretation. Selective choice of precedents is a powerful shaper of the outcome. Today, some *poskim* (rabbinic decisors) pin their judgments on rabbinic interpretation of the verse, "And you shall surely place upon yourselves a King" (Deuteronomy 17:15). In *Sifre*, the Rabbis' comment, "a king but not a queen," thereby legitimating for the ages men, but not women, in positions of authority. Other contemporary Torah scholars raise the standard of "honor of the community," which can broadly be interpreted as that which offends the faithful.

Other rabbis say that while there may be no halachic objections to ordination, its linkage to other issues creates obstacles. Rabbis function as witnesses in the *beit din*, a Jewish court of law where women's testimony is inadmissible. Other com-

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MORE NATIONAL • INTERNATIONAL NEWS

Moscow Court Rules "Protocols" Forgery And Penalizes Pomyat

By JOSEPH POLAKOFF
 WASHINGTON (PNR) — The Simon Wiesenthal Center in Los Angeles and the Union of Councils for Soviet Jewry in Washington welcomed a court's decision in Moscow that the Czarist-era "Protocols of the Learned Elders of Zion" is a forgery and its publication by the ultra-nationalist Pamyat organization constituted an anti-Semitic act.

The decision on Nov. 26 by District Court Judge Ludmilla Belikova voided Pamyat's 20-million rouble lawsuit against the Jewish Gazette, Russia's most widely circulated Jewish newspaper which had said Pamyat's serialization of the infamous book was anti-Semitic. Pamyat was ordered to pay 200,000 rubles to cover court costs in the 11-month legal proceedings.

Czarist agents produced the "Protocols" at the beginning of this century and used it as a "historic document" to prove Jews secretly plot to control the world.

While Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center, hailed the decision as "first and foremost a victory for historic truth and for the rule of law in Russia," Mica Naftalin, executive director of the Union of Coun-

cils, cautioned the decision was in the lowest level of the Russian court system although the Belikova ruling was "certainly an important victory" and "we're relieved and very pleased at this decision."

Cooper who met earlier this year with Belikova and presented the court with 150 pages of historic and contemporary information showing how "Protocols" was used by major anti-Semites in the 20th century from Adolf Hitler to Louis Farrakhan.

"Despite the fact that the 'Protocols' has been correctly labeled 'a warrant for genocide' by historians, the book remains a bestseller from the Middle East to Japan. The ruling today, under Russian law, destroys any veneer of respectability that hate mongers around the globe have tried to bestow upon this hateful work," Cooper said.

Cooper praised Tancred Golenpolsky, editor of the Jewish Gazette for "having the fortitude to stand up to threats on his life and fighting the battle for truth through the Russian courts." He said the Wiesenthal Center provided financial and other technical assistance for the paper's defense.

Naftalin noted the case was tried in a "small district court," one of 28

such in Moscow. "In theory," he said here, "the case would be appealed to the Moscow City court and in turn appealed again to the Supreme Court."

"In practice, this was a propaganda trial; both groups were sponsored by the KGB," Naftalin said. "There is a reasonable chance the case was designed to stir up controversy and was not really a serious libel case in the western tradition."

Both Cooper and Naftalin lashed out at Pamyat. Naftalin, who said, "we were concerned earlier in the year" with the case, noted that "one of the prosecutors told our people that it would require a scientific study that either 'Protocols' or (Hitler's) 'Mein Kampf' were anti-Semitic." The Center's statement, alluding to the legal battle between Golenpolsky and Dimitri Vasiliev, Pamyat's leader, said at the hearing Vasiliev raged at one witness, Father Alexander Borisov, a Russian Orthodox priest, demanding to know how the priest could label anti-Semitism "a sin" when, after all, Vasiliev said, "they crucified Jesus." (sic)

Jordan To Handle Territories Banking, Currency

ISRAEL LINE — AL HAMISHMAR quotes the East Jerusalem newspaper Al-Kuds which reported an agreement between Jordan and Israel regarding the banking system in the Territories during the interim period of Palestinian self-rule in the Territories. It is still unclear whether or not the agreement has been signed, but the report is based on a memorandum written by Muhammed Nabulsi, head of the Jordanian Central Bank. In the memorandum he states that the Bank is going to supervise the newly-established Palestinian banking system and that the Jordanian Dinar will be the official currency. The Jordanian offi-

cial writes that since the Palestinian self-rule does not constitute a sovereignty, the Palestinians cannot establish a Central Bank and thus it is agreed that the Jordanian Central Bank will be responsible for the banking system in the Territories. (Story from the Israeli Consulate in New York)



New York City's Mayor-elect, Rudy Giuliani (right), welcoming Rabbi Israel Meir Lau (left), newly-elected chief Ashkenazi rabbi of Israel, on his first visit to New York since assuming his new post. Center, Rabbi Arthur Schneier, senior rabbi of Park East Synagogue. Photo by David Karp.



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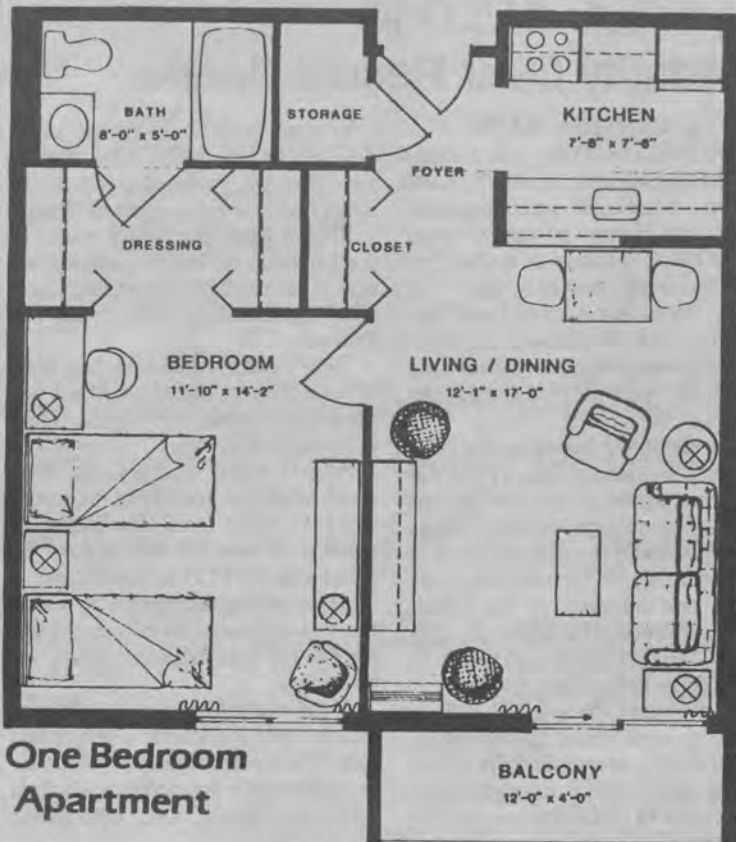


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MORE NATIONAL • INTERNATIONAL NEWS

Lubavitch Insiders Allegedly Clash On Rebbe's Health Care

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — The Lubavitcher rebbe is fighting the most serious medical setback he has suffered since his stroke nearly two years ago.

Meanwhile, his closest aides are fighting over who will control the most important decisions made in the nerve center of the huge Chasidic empire — including those that directly affect their leader's medical care.

Tensions between the Chasidic movement's leaders are escalating, as is confusion among the Lubavitch themselves, say observers, in a scenario as complex and intriguing as that in any Levantine court.

The rebbe, Menachem Mendel Schneerson, now 91, has been suffering a massive infection for about two weeks.

But his cadre of doctors was unable to identify the location of the infection until just a few days ago, when they began treating him with antibiotics that seem to be working say sources close to Lubavitcher headquarters.

As the ailing man who has been rebbe since 1951 struggles to recover his health, some of the men who for decades have carried out his wishes are continuing a battle that has been brewing for months.

In May, at issue was who would have financial control of the Lubavitch empire's central umbrella institutions.

The Lubavitcher rebbe's influence extends far beyond his Crown Heights headquarters, which coordinates the activities of hundreds of emissaries, educational centers and publishing houses around the world. Its Chabad movement reaches out to unaffiliated Jews from Alabama to Zaire.

In recent weeks, however, the fight has been over the rebbe's medical care.

Rabbi Leibel Groner and Rabbi Yehuda Krinsky, two of the rebbe's five official secretaries, have for several years been most closely involved

in the rebbe's medical care and at odds over the course it should take.

Now allegations have surfaced that Groner made decisions about the course of the rebbe's treatment that caused the stroke itself and that since have had a deleterious effect on the rebbe's health.

Those siding with Krinsky say Groner sabotaged the rebbe's care, according to Yori Yanover, an Israeli writer who is co-author, with Nadav Ish-Shalom, of a forthcoming book about Lubavitch, "Rokdim u'Vochim," or "Dancing and Crying."

According to those who side with Krinsky, the rebbe's long-time spokesman and driver, Groner has been interfering with the rebbe's treatment in order to preserve his own status within the Chasidic community.

Repeated phone calls to Groner's office and home were not answered.

Groner's prestige within Lubavitch, like that of any of the secretaries, is wholly based on his access to the rebbe — that is, on how quickly he can expedite responses between the spiritual leader and his petitioners.

Since these serious allegations began flying within Lubavitch, threats have allegedly been made against Groner's life. He is being protected by two New York City policemen and his own supporters, observers say.

Groner first became closely involved in the rebbe's medical care after Schneerson had a heart attack on Simchat Torah in 1977.

Since these serious allegations began flying within Lubavitch, threats had allegedly been made against Groner's life. He is being protected by two New York City policemen and his own supporters, observers say.

Groner first became closely involved in the rebbe's medical care after Schneerson had a heart attack on Simchat Torah in 1977.

Part of the treatment prescribed

by his cardiologist included regular doses of aspirin, which the rebbe took for years until he began having eye problems a few months before his 1992 stroke.

Groner took the rebbe to see an ophthalmologist, who suggested that the aspirin intake could be contributing to his eye problems, according to Yanover.

The rebbe's cardiologist, Dr. Ira Weiss, was said to be leery of taking him off the aspirin but agreed to allow it for a week, to see if the ophthalmologist was right.

When the rebbe suffered his massive stroke two months later, it was discovered that he had not started taking the aspirin again.

People in Krinsky's camp believe that the stroke likely would not have happened if the rebbe had resumed taking aspirin.

What is more, say those siding with Krinsky, the cardiologist had not been given full access to details of the rebbe's care or condition, according to Yanover.

"During the two months the aspirin was interrupted, (the) accusation (against Groner) is there was a great deal of sabotage going on with Weiss, who had been a chief figure" in the rebbe's medical care since 1977, said Yanover.

Those who side with Krinsky say that the doctor "would come in and Groner would say that the rebbe had no time for him now."

In an effort to ensure that the rebbe gets the proper medical treatment, a prominent and authoritative group of Lubavitcher rabbis decreed, in mid-September, that another individual would be assigned to coordinate all contact anyone — including the secretaries — has with the rebbe.

A physician was assigned to be the coordinator, and Groner and Krinsky both reportedly agreed to the new arrangement, which dramatically broke from the way things have always been done among the secretaries.

But the latest wrinkle, according to the Krinsky camp, is that Groner has tried to subvert the new arrangement by videotaping Schneerson as Groner posed a series of questions to the rebbe, said Yanover.

Groner has also reportedly established an independent fund-raising effort named Kupat Rabbenu, or "Our Rabbi's Fund," in an attempt to circumvent 770 Eastern Parkway, the Lubavitch headquarters where Krinsky oversees the collection and dispensation of donations.

And Israeli Housing Minister Binyamin Ben-Eliezer said the killing of a Hamas commander sends a message to the Palestinians that "Israel's security forces will be responsible for the settlers' security" even after the Palestinian police force is operating in the territories.

A Palestinian police force is scheduled to be in place by Dec. 13.

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**"If We Can't Guarantee it,
We Won't Sell It!"**

Hamas And PLO In Solidarity Over Recent Deaths

By CYNTHIA MANN

JERUSALEM (JTA) — In a situation that appeared to be rapidly heating up, the Islamic fundamentalist movement Hamas vowed revenge for the killing of two of its leaders last week by Israeli security forces.

And the mainstream Al Fatah faction of the Palestine Liberation Organization joined Hamas in calling for a strike to demonstrate Palestinian unity in face of the killings.

The solidarity between the two groups is an unusual one, in that the PLO has signed a self-rule accord with Israel and the pro-Iranian Hamas has condemned the accord.

Since that call for solidarity was made, one member of the Fatah Hawks, Ahmed Abu al-Reesh, 23, was shot and killed by Israeli troops in Khan Yunis in the Gaza Strip.

Reesh reportedly was killed Sunday by an undercover Israeli unit as he stood with other members of the Hawks group, which does not concur with the PLO's autonomy accord with Israel.

In a separate incident the same day, an Israeli soldier was slightly wounded by shots directed at an Israel Defense Force post in Gaza.

Khaled Zayir, the senior leader of the Izz a-Din al-Kassam military faction of Hamas in the West Bank, was killed by Israeli security forces last Friday.

Zayir's death came two days after Israeli soldiers killed Imad Akkel, another commander and founder of the al-Kassam unit.

Akkel's killing, in the Gaza Strip, touched off the worst Palestinian violence in Gaza since the Sept. 13 signing of the self-rule accord by Israel and the PLO in Washington.

Akkel of Hamas reportedly was at the top of Israel's list of wanted terrorists. He had evaded capture for two years.

Akkel was believed responsible for attacks on 11 soldiers, a settler and four Palestinians, many of which he executed while dressed as a religious settler and driving a car with Israeli license plates.



MORE

NATIONAL • INTERNATIONAL

NEWS

Goebbels' Speech On Plan To Kill Jews was Suppressed By Brits

By TOM TUGEND

LOS ANGELES (JTA) — A newly discovered speech given in 1942 by Nazi propaganda minister Joseph Goebbels is leading some experts to believe that the British government suppressed clear proof that Adolf Hitler intended to exterminate European Jewry.

The speech was unearthed accidentally in London's Public Record Office by Sol Littman, the Canadian representative of the Simon Wiesenthal Center.

Leading British and American experts on the Holocaust have hailed the discovery as "crucial" and of "amazing importance," and some believe that British authorities sat on the speech to avoid embarrassment over London's wartime policy toward Jewish refugees and Palestine. In the speech, Goebbels said:

"There are still 48,000 Jews in Berlin. They know with deadly certainty that as the war progresses they will be packed off to the East and delivered up to a murderous fate.

"They already feel the inevitable harshness of physical extermination and therefore they harm the Reich whenever possible while they still live."

A report on the speech reached the British Foreign Office in May 1943.

As shown by handwritten notes appended to the text, the speech was deemed important enough to be read by key officials in Britain's Foreign Office, up to and including Foreign Secretary Anthony Eden.

Eden's personal secretary, Oliver Harvey, once described Eden as "hopelessly prejudiced against Jews." Eden separated British policy from

that of its American allies and opposed prosecution of Nazi war criminals after the war, according to author Christopher Simpson.

Goebbels' speech was never made public and its contents were not shared with the U.S. State Department or with Jewish leaders in Britain.

Suggestions that the British Foreign Office kept the document secret to protect Polish sources inside Germany were rejected by Rabbi Marvin Hier of the Wiesenthal Center.

"British authorities wanted to protect their Palestine policy (which severely restricted Jewish immigration) and keep Parliament quiet," Hier said.

"If the Jews had known about this they would have raised Cain and they'd have turned up the pressure for the British to change their policy

(on Jewish refugees)," he said.

Sir Frank Roberts, a key Foreign Office official at the time whose annotations appear on the original document, said, "The Poles used to keep us pretty well-informed. This was clearly important or it would have stopped with me.

"But I don't think the reference to the Jews would have been the report we found most interesting. It would have been the fact that they were preparing for a long, drawn-out war," he said.

Historian Walter Laqueur of the Center for Strategic and International Studies in Washington stressed that this was the first time a top Nazi official spoke openly about killing the Jews.

David Wyman, author of "The Abandonment of the Jews," observed that both British and American officials routinely withheld information about the murder of the Jews.

"It would certainly have been in character for them to suppress information like this," he said.

Martin Gilbert, the leading British authority on the Holocaust, stressed that the document's main significance lay in its refutation of the canard that the Holocaust never occurred.

"In terms of denying what happened, it's a crucial document, because here you have one of the people who was perpetrating it actually, specifically outlining what was going on. I think that gives it amazing importance," he said.

(Contributing to this report was JTA staff writer Susan Birnbaum in New York.)

Entries for the Calendar of Events are due on the Copy Deadline, published in each edition of The Jewish Voice. Copy should be typed and double spaced. Please include day and date, time, place brief description and contact person.



JDC President meets Azerbaijani Cleric

Ambassador Milton A. Wolf (L), President of the American Jewish Joint Distribution Committee (JDC), presents a silver-encased shofar to Hadj Alla Pashazade, chief Muslim cleric of the (former Soviet) republic of Azerbaijan.

The religious leader assured the JDC president that Azerbaijani Jews live freely and equally without any limitations and promised that "Any relations that Azerbaijan may develop with Iran will not affect the friendly relations with the Jews of Azerbaijan."

Since 1989, 16,000 Jews have left the country for Israel, but

30,000 still remain.

JDC pledged immediate humanitarian aid to the republic, beginning with a shipment of \$10,000 worth of needed medicines for hospitals. The JDC is a beneficiary agency of The Jewish Federation of Delaware (JFD) and the 1994 "Live Jewish" Community Campaign.

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The Extended Care Pavilion At Riverside Hospital.

The Extended Care Pavilion (ECP), the first hospital-based skilled nursing care facility in the state of Delaware, is equipped with a highly trained superior nursing staff and state-of-the-art technology to meet the medically complex needs of the subacute care patient. The staff at the ECP has received intensive training in the following subacute care areas:

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For more information on the Extended Care Pavilion and its Subacute Care Program, call (302) 764-6120, Ext. 1100.



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DECEMBER

- 3RD — 4:18 PM
- 10TH — 4:18 PM
- 17TH — 4:19 PM
- 24TH — 4:22 PM

Open House For New Members Of Beth Emeth

On Sunday, December 19th, at 9:15 a.m., the Membership Committee of Congregation Beth Emeth, 300 W. Lea Boulevard, is hosting a breakfast and an open house for all new members. Potential members are also invited to attend. R.S.V.P. by December 13th to Jeanne and Ed Davis at 475-8448. Child sitting will be available. Verna Schenker and Harry Wolpert are co-chairpersons of the Beth Emeth Membership Committee.

Beth Shalom Sisterhood Presents Women's Midrash

Karen Moss will review a recently published book of *midrashim* written by contemporary Jewish women on Tuesday evening, January 4, 1994, 7:30 p.m. at the Jewish Community Center. *Taking of the Fruit: Modern Women's Tales of the Bible*, is a collection of 23 stories created from Torah and Talmud passages. These imaginative *midrashim* interpret biblical text with a new vision, while remaining respectful of Jewish history and tradition. Reading between the lines of the

Beth Shalom Sisterhood Dinner Features Voice Editor

The Sisterhood Paid-Up Membership dinner will be held on Tuesday, December 7 and will feature a Chinese Auction. Dan Weintraub, Editor of *The Jewish Voice*, will be the speaker. The auction is a fund-raising activity.

text, and in many cases answering questions never posed by the holy books, the authors attempt to weave a place for women into the fabric of our history. The book answers questions such as "What was Sarah doing while Abraham prepared to sacrifice their son Isaac?", and "How did Pharaoh's daughter end up casting her fate with the Hebrew people?" The stories in this slim volume are often playful and always thought-provoking.

Karen Moss, former editor of the *Jewish Voice*, has been actively involved in Jewish feminism for many years.

The book review is sponsored by Beth Shalom Sisterhood and is open

to the community at no charge. Books may be purchased (\$9.95) through the Sisterhood Gift Shop at Congregation Beth Shalom, 18th and Baynard Blvd., Wilmington. Refreshments will be served. For further information, call Sharon Rosen, Sisterhood President, 479-0766.

Training Session For Va'ad Supervised Kitchens

Rabbi Sanford Dresin, Rav Hamachshir of the Va'ad HaKashruth of Wilmington, will conduct a class on Sunday, December 19, for those who use or supervise kitchens certified by the Va'ad. The class will take place from 1:30-4 p.m. at Adas Kodesch Shel Emeth Synagogue.

The Va'ad HaKashruth of Wilmington supervises kitchens at the JCC, AKSE, and the Kutz Home. The training will be of value to those who use these kitchens (e.g., caterers, kitchen staff, organizational volunteers) as well as those who act as mashgichim. (Those who oversee Kashruth) Others in the community who feel they may benefit are also welcome to attend.

Please call the AKSE office at 762-2705 if you have questions or to register. There is no charge for the class.

Beth Emeth Sisterhood Meeting

The next meeting of the Sisterhood of Congregation Beth Emeth will take place on Tuesday, December 14, at 9:15 to 11:15 a.m. The featured speaker will be Rabbi Peter Grumbacher who will discuss "Personal Relationships." Coffee and cake will be served. Free to Sisterhood members; \$3.00 for others. Complimentary childcare provided. For reservations, please call Betty Chambers at 764-0168.

Aguna: Getting On With Life

By Rabbi LEONARD B. GEWIRTZ

Rabbi Emeritus of AKSE Congregation (Editor's Note: Rabbi Gewirtz, who has served A.K.S.E. for forty-two years, sent this article with a letter he wrote to *The Jewish Voice*. He explained that after reading the article titled, *Jewish and Female Delaware Group* he was interested in sharing with our readers new information concerning Aguna as well as a historical perspective.)

I
Ever since the days of the Talmud, (200 B.C.E. to 500 CE) the problem of the Aguna troubled our people. For a woman to receive a GET, a divorce, the "husband must write a bill of divorcement and give it in her hand in the presence of two witnesses" (Deut. 24:1). This law is direct and simple. However difficulties arise, when the husband never returns from an over-seas trip and there is no evidence that he died; or the husband is onerous and refuses to give a Get. In these cases, the woman is an Aguna, bound to a lifeless estranged marriage; and must not remarry. If she does, and has children from the second marriage, they are *mamzerim* (bastards).

In order to ease the condition of the Aguna, rabbis in the Talmud decreed that one witness would be sufficient to testify that the husband is dead, (not the usual two witnesses) or the woman herself may testify that her husband is dead, so she is a widow and may remarry. R. Gamliel the Elder and R. Gamliel of Jabneh both had a soft heart for the Aguna so that she need not sit "bound"-Agun-in loneliness.

Since then, nothing could be facilitated for the AGUNA so she could remarry and not be "bound" to an indifferent husband.

II
In the last few weeks, a great transformation has occurred in the *Halachah*, equal to the Rav Kook *Sh'mitta*-ruling and the medieval ruling of the "Sale of Chametz", both Halachik rulings make it possible to live within the law and yet obey the stringencies of the law. British Chief Rabbi Dr. Jonathan Sacks, at the end of October, announced that Congregations affiliated with Britain's United Synagogue (Orthodox) would add an amendment to the standard *Ketuba*, marriage contract, to alleviate the plight of women whose husbands refuse to grant them a religious divorce, a GET.

The amendment includes a clause in which both husband and wife agree to accept the advice of the London Beth Din, or any other recognized Beth Din, to implement a Get when a civil divorce was issued. The husband cannot refuse.

Another clause stipulates that in event of a civil divorce, the husband is obligated to support the wife until a valid Get has been issued by the husband through the Beth Din.

The text of this agreement is to be signed before the wedding as part of the *Ketuba* (marriage contract). Rav Gedalya Schwartz, Rosh Beth Din of the Rabbinical Council of America, supports this plan.

A reception for the artist will take place on Friday, December 3, from 5:00 to 8:00 p.m. and is open to the public as part of the Wilmington Arts Commission's Art Loop.



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The First National Jewish High School Chorus

Plans are being finalized for the first-ever National Jewish High School Chorus, which will take place December 27-29, 1993 in New York City. Students in grades 9-12 who enjoy choral singing, may be eligible. Cantor David Leeman, of AKSE says, "This event will provide an outstanding opportunity for making great music under inspiring direction, and for making new friends with similar interests, in a Jewish environment."

The First National Jewish High School Chorus will sing at The Ramaz School, New York City.

The sponsoring organization is The Zamir Chorale Foundation. The Honorary Chairman is Dr. Elie Wiesel.

Eligibility: Jewish High school students, grades 9-12, with choral experience and the ability to read music are sought.

Four Kosher meals will be served at Ramaz School in a group; other meals and housing to be provided as home hospitality by New York City participants and their families.

Activities: The activities include preparation for a public concert on Tuesday evening, December 26th (location to be announced), and other supervised musical, Judaic and social activities.

Staff: So far includes Matthew Lazar, director of the Zamir Chorale of New York and Selah, America's premiere professional Jewish choral group; Carol Goldberg, Director of Music at the Ramaz School and for the New York City Board of Jewish

Education; Dr. Marsha Bryan Edelman of Gratz College, Philadelphia; and Cantor Charles Osborne of Newton, Massachusetts.

Expense: There is a fifty dollar registration fee which includes four Kosher meals.

Transportation: Transportation from Delaware has not yet been determined. "How we go will be determined by the number of attendees from the Wilmington Area," said Cantor Leeman. "Your early commitment will make it easier to finalize plans."

Parents: Leeman added, "While home hospitality cannot be arranged, parents are certainly encouraged to attend the concert. The first regional rehearsal at Gratz is on December 5. Please contact me about this. some Repertoire for the upcoming event is available now for those who sign up."

If you are interested in participating, please contact Cantor Daniel Leeman with your name, address, telephone number, year in school, of which congregation are you a member, a list of current and previous musical experience as well as your voice (e.g. soprano, alto, tenor or bass). "I hope you will want to be a part of this exciting event," said the Cantor.

Contact Cantor Leeman at the following address: Cantor Daniel Leeman, Adas Kodesch Shel Emeth, Washington Blvd. and Torah Way, Wilmington, DE 19802.

Jenny Kahn's Paintings

Jenny Kahn has a strong commitment to the figure in her works whether it be as the subject in her fine commissioned portraits or as a vehicle for a political message.

Kahn's upcoming exhibition of large oil on canvas pieces in the Carvel State Office Building's Gallery I will show her continued interest

in light which she exploits by contrasting a strong focal beam with surrounding darkness, a technique often found in Dutch painting. At the same time the artist continues her exploration of pigment versus content which she cites as a major struggle within her work. Earlier works by Kahn contained straightforward political messages for the viewer.

SYNAGOGUE LIFE

Conservative Movement Seeks To Strengthen Observance Level

By DEBRA NUSSBAUM COHEN

FORT LAUDERDALE (JTA) — Conservative Judaism is turning back to tradition, judging by a recent convention of the movement's congregational arm.

After years of breaking new ground in such areas as allowing the rabbinic ordination of women, the Conservative movement is putting new emphasis on strengthening its members' commitment to observance of halacha, or Jewish law.

Nearly every speaker invited to address the recent conference here of the United Synagogue of Conservative Judaism spoke, in one way or another, about observance and educating congregants about Jewish tradition.

"We're prepared to deal with the idea of returning to serious Jewish living, realizing we can't be all things to all people and maintain our integrity," said Rabbi Jerome Epstein, executive vice president of United Synagogue.

Roughly 800 congregation presidents, board members and rabbis attended the biennial convention.

In informal interviews, the congregants from all over North America said that issues that have recently faced the Conservative movement, such as whether homosexuals are fit to be clergy, are not high on the list of priorities of their syna-

gogues.

Instead, they were hungry to learn about Jewish tradition, about effective adult and family education within the synagogue, and about inspiring their fellow congregants to be more committed to observance.

There were sessions on "Spirituality Through Mitzvot," or following the commandments, and workshops on such topics as tzedakah (charity), bikur cholim (visiting the sick) and tefillin, the phylacteries donned every weekday morning by observant Jews for prayers.

There was a lunchtime mitzvah fair, in which booths lining a large banquet hall had people demonstrating, among other things, how to tie tzitzit, the ritual fringes worn by observant Jews to remind them of God's commandments, and how to put up a sukkah, the booth erected outside one's home during the holiday of Sukkot.

According to the Council of Jewish Federations' 1990 National Jewish Population Study, more synagogue-affiliated Jews identify with the Conservative movement than with any other. Yet only a small minority of the movement's estimated 1.5 million members live even semi-observantly.

The movement itself estimates that only about 10 or 15 percent of its

synagogue members keep kosher and attend Shabbat services regularly.

According to a congregant at one workshop session, "Our congregational leaders are not shomer Shabbat or shomer kashrut, and the rabbis keep quiet on this. Where the rabbi is afraid to speak about God or halacha from the bimah (pulpit), it is no wonder that the congregation becomes wishy-washy."

One synagogue president from Tennessee proudly reported that he and his wife attend Friday night Shabbat services with friends and then all go out to dinner together. Others described themselves as completely Sabbath observant.

The core of the problem, said congregants and organization leaders, is education.

"We don't know who we are," said Erica Raphael, president of Congregation Ohr Kodesh in Chevy Chase, Md. "Our laypeople are so uneducated about what Conservative Judaism is that they don't know what the rules are."

Congregation members and United Synagogue leaders acknowledged that their synagogues are losing members to Reform temples, which make participation easier for their congregants by having shorter Hebrew-school programs, for example, and making few demands in terms of

observance.

"Halacha is not a marketing tool," said Epstein in a speech. "Halacha must remain a guide for those who wish to be committed, rather than a reflection of current popular opinion."

"Parents constantly ask us to meet their needs. 'Lower the educational standards! Shorten the number of hours of religious school! Have more informal activities instead of religious school! And, in frustration, we often succumb to the pressure,'" he said.

"We are afraid that if we don't respond positively, we will lose control and that parents won't send their children to our religious school. But when we lower our standards, reduce our hours and diminish our quality, we deceive our congregants."

"We cannot do more with less. We will not build Jewish identity and create Jews who live Jewish lives by reducing that which we give our children," he said.

"We must not demean who we are in order to make ourselves more popular."

"Our mission is to change people, by not always giving them what they want, but what they need," said Epstein.

He said that the direction United Synagogue is moving in is to emphasize the standards of Conservative Judaism to its constituents.

"We're not afraid to say that this is what is expected of you as a Conservative Jew," he said.

"Over the years we've been afraid to set demands of people, but there is a difference between setting expectations and demanding," he said.

"When you don't get the expectation, people don't do anything. I wish our synagogues would express more disappointment when people don't do things the way they should, he said.



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MEMBER MILLION DOLLAR ROUNDTABLE

Camp Ramah Night In Wilmington On Monday, Dec. 6, 1993

Cheryl Magen, Director of Camp Ramah in the Poconos, will offer a slide presentation of the joys of being a *Ramahnik* at the home of Jonathan Neipris and Myrna Ryder, 29 Perth Drive, Wilmington, on Monday, December 6, 1993, 7:00 p.m.

Ramah Camps are found in the United States, Canada, Israel and in parts of the former Soviet Union. They are under the auspices of The Jewish Theological Seminary of America, the spiritual center of Conservative Judaism.

A few decades ago, more than thirty Wilmingtonians attended Camp Ramah in the Poconos each summer. In the summer of 1992 there were eight campers and one staff from Wilmington, but there appears to be a resurgence of interest in Camp Ramah at this time.

One Ramah camper wrote: Saying good-bye at the end of the summer is so very difficult. There is never a dry eye in the whole place. After living so closely with people for two months, leaving requires more than just a quick good-bye. I'm so grateful to have had this experience, and thank my parents for having given me this opportunity.



Some of Delaware's contingent at Camp Ramah. Shown: Anika Markberg, Andrea Weisman, Lisa Yoskowitz, Josh Romirowsky, Allison Goldberg and Matt Tanzer. Back row Rabbi Herbert A. Yoskowitz.

A second camper added: I had the most amazing summer. Eight weeks felt like four. I am going to be at Ramah for as long as I can — maybe forever.

A Ramah Camper Parent added: The camp impressed us far beyond our expectations. Now, we understand why our son writes the adjective 'awesome' so often in his letters.

To find out why there are increased

sparks of excitement about Camp Ramah in the Poconos, you can meet Cheryl Magen, campers and staff who have attended Camp Ramah and experience their Camp Ramah enthusiasm. The night of the meeting is Monday, December 6, 1993, 7:00 p.m. Please call Rabbi Herbert Yoskowitz or Mrs. Arlene Davis at Congregation Beth Shalom, 654-4462, if you would like more information.

Seeking To Clone Our Proofreader

For a number of months Bob Moyer has volunteered his time and expertise as a proofreader for *The Jewish Voice*. A keen reader, speller and grammarian, Bob continues to serve *The Jewish Voice* with exceptional distinction.

Presently, *The Jewish Voice* seeks

an additional proofreader. Our publication, according to our printer, is more text intensive than others in the state. Some of the names and terms used in our paper are uncommon to our printer's capable staff and this leads to some errors.

We can't clone Bob but we could

sure use an additional proofreader.

A proofreader would be asked once every two weeks to spend several hours in the composition room of the *Dover Post* on Thursday the day prior to publication. Because of our production methods a proofreader could only be of service on that Thursday and only in Dover.

If you are seriously interested in contributing your time to this important endeavor please call *The Jewish Voice* at (302) 478-6200, ext. 13.

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LIVE JEWISH

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DECEMBER

Wednesday 1-8

National Museum of American Jewish History in Philadelphia. Day Without Art—"Who Will Say Kaddish For Me?"—December 1 is a day that has been set aside by the art and cultural communities nationwide to remember those living with AIDS/HIV and those who have died from the disease. The Museum will display a quilt commissioned by the Union of American Hebrew Congregations' Committee on AIDS, which commemorates Jewish victims of the epidemic. The quilt, titled "Who Will Say Kaddish For Me?" was presented to the NAMES Project (AIDS Memorial Quilt) in 1989. Admission proceeds for December 1 will be donated to the Working Fund for Philadelphia Artists Living with AIDS/HIV.

Thursday 2

Young Leadership Cabinet, Panel Discussion, 7:30 p.m. featuring Seth Bloom, Frances Ratner and Pam-Sue Schwartz. Panelists will discuss their experiences at the 1992 "Washington 8" conference and information about the 1994 "Washington 9" conference will be disseminated. Call Jon Foreman at 479-5247 or Rabbi Marla Feldman at the JFD (478-6200).

Sunday 5

Craft Market (Juried Show) A.K.S.E. Men's Club Dinner and Concert featuring Cindy Goldstein and Linda Vodovis, vocalists, and

Bob Weiner and the Razzmatazz Barbershop Comedy Quarter. **A.K.S.E. Family Spaghetti Dinner and Concert** featuring Cindy Goldstein and Linda Vodovis, vocalists, and Bob Weiner and the Razzmatazz Barbershop Comedy Quartet. \$7.00 per adult, \$4.00 per child (12 & under). For ticket information, contact A.K.S.E. office, 302-762-2705.

Monday 6

Chabad at U. of D. will sponsor a Chanukah survival table in the Perkins Student Ctr. complete with Menorahs, latkes, dreidels, gelt, etc. providing for the students Chanukah needs.

Tuesday 7

Chabad at U. of D. will sponsor a Chanukah survival table in the Perkins Student Ctr. complete with Menorahs, latkes, dreidels, gelt, etc. providing for the students Chanukah needs.

Wednesday 8

The first night of Chanukah Chabad will once again sponsor the public Menorah lighting on campus in the Ewing Room, Perkins Student Ctr., 7:30 p.m. The ceremonies will be attended University faculty and President David Roselle who will bring greetings on behalf of the administration. As in past years, the lighting will attract the largest Jewish attendance of any campus event and is the highlight of Jewish campus year. The event is co-sponsored by A E Pi, Z B T and A E Phi. Members of the community are encouraged to attend and participate in this moving event. **The award winning radio program "Miracle of the Maccabees"** will be aired on WJBR (1290 AM), 7:30 p.m. The program, sponsored by Chabad, will be replayed again on the following Sunday at 12:30p.m.

Thursday 9

At 4:30 p.m. Chanukah pro-

gram at Forward Manor Nursing Home, sponsored by Chabad. Friends and relatives of residents are invited to attend.

At 5:30 p.m. Chabad of U. of D. will host an oil making demonstration and Chanukah program at Beth Shalom, Dover.

At 7:30 p.m. Menorah lighting ceremony sponsored by Chabad, and discussion for Jewish inmates at the Delaware Correction Center in Smyrna.

Friday 10

The annual Shabbat Chanukah feast at the Chabad House U. of D., 7:30 p.m.

Saturday 11

Chanukah House Party, 7:30 p.m. P*H*A*S*E 2 of DE Valley. Pot Luck Dinner and Latkes. Bring something to eat or drink. Members \$4, Non-Members \$9. To RSVP and for directions, call Rivka, 302-764-3773 or Judy, 302-475-6538.

The Philadelphia premiere of the Swedish film Freud Leaving Home will be presented at The Jewish Film Festival at the Gershman YM & YWHA Branch, Jewish Community Centers of Greater Philadelphia, Broad and Pine Sts., Philadelphia, 8 p.m. The film's director, Susanne Bier will speak following the Saturday screenings.

YJAD Hanukkah Party, 8:00 p.m. at the JCC. Please RSVP to one of the following people: Dan Loewenstern (215) 444-1839, Beth Lubaroff (215) 482-9943, or Michael Bank (302) 478-4216.

Sunday 12

The Philadelphia premiere of the Swedish film Freud Leaving Home will be presented at The Jewish Film Festival at the Gershman YM & YWHA Branch, Jewish Community Center of Greater Philadelphia, Broad and Pine Sts., Philadelphia, 2 p.m. The film's director, Susanne Bier will speak following the Saturday screenings.

Chanukah Live! the simultaneous intercontinental celebration will air on TCI Cable, 3:00 p.m. This program links celebrants at the Western Wall with menorah lightings at the White House, the Kremlin, the Eiffel Tower and London Bridge and is viewed by millions across the globe. **Chanukah program at the Kutz Home, 4:30p.m.,** sponsored by Chabad. All friends and relatives are invited to participate.

Chabad will host a Latke party and talk for all New Americans, 7:30 p.m. For some this will be their first celebration of the holiday commemorating religious freedom. Rabbi Boruch Gorkin, himself a Russian emigree, will explain the Holiday, history and significance and will then speak on his experiences as a Soviet immigrant coming to the U.S.

Monday 13

The Philadelphia premiere of the Swedish film Freud Leaving Home will be presented at The Jewish Film Festival at the Gershman YM & YWHA Branch, Jewish Community Center of Greater Philadelphia, Broad and Pine Sts., Philadelphia, 7 p.m. The film's director, Susanne Bier will speak following the Saturday screenings.

Chanukah program at the Foulk Manor South Nursing Home, 4:30 p.m., sponsored by Chabad. All

friends and relatives are invited to participate.

Chabad of U. of D. and Newark will host a Chanukah Party, 7:30 p.m., at 208 Cheltenham Rd., Oaklands. The evening will provide an opportunity for Jewish students to interact with the Newark community.

Tuesday 14

YJAD Games Night at the JCC, 7:00 p.m. Bring board or card games. Call Michael Bank at (302) 478-4216.

The Vogel's will once again host the annual Latke Party, 7:30 p.m., at 1306 Grinnell Rd., Green Acres, and is open to the entire community.

Saturday 18

Public Menorah Lighting and celebration at the giant Menorah adjacent to Macy's in Christiana Mall. The program, sponsored by Chabad, will start at 7:30 p.m. with entertainment and fun for the whole family. Traditional Chanukah songs will be sung, and dreidles, latkes, raffles, balloons and Chanukah gelt will be distributed to all participants. The annual "Dreydel Championships" will take place after the lighting.

Sunday 19

A.K.S.E. Men's Club 9:30 a.m. Speakers are Colonel Tom Gordon, Chief of Police, New Castle County. Topic: Our Community Crime Watch.

Tuesday 21

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *The Man Who Thought He Was Messiah, C. Leviant.*

Sunday 26

National Museum of American Jewish History in Philadelphia. Noon to 4 p.m. "Being Jewish at Christmas"—The Museum's annual day of fun is being held a day late this year in order to observe the Jewish Sabbath. Family entertainment, including music, storytelling and refreshments, is part of the festivities that this year feature the Philadelphia debut of the Robyn Helzner Trio, a dynamic ensemble performance of both traditional and contemporary folksongs reflecting the musical heritage of Jewish communities throughout the world. Admission \$2.00

JANUARY 1994

Tuesday 18

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *If I Am Not For Myself, R. Wisse.*

Sunday 30

A.K.S.E. Men's Club 9:30 a.m. Speakers are Edith Carlson, Executive Director, Northern Delaware Greenway Council. Topic: Preservation of our Natural and Cultural Resources.

FEBRUARY 1994

Tuesday 15

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *If I Am Not For Myself, R. Wisse.*

Sunday 27

A.K.S.E. Men's Club 9:30 a.m. Speakers are Rabbi Marla J. Feldman, Delaware's new Jewish Community Relations Council Director. Topic: Our Jewish and Civic Responsibilities — A Report on the National Jewish Relations Advisory Council Plenum.

MARCH 1994

Tuesday 15

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *Black Box, A. Oz.*

Sunday 20

A.K.S.E. Men's Club 9:30 a.m. Speakers are Dr. Marian L. Palley, Professor of Political Science & International Relations, University of Delaware. Topic: The New Israel?

APRIL 1994

Tuesday 19

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *Where Are We?, L. Fein.*

MAY 1994

Tuesday 19

Jewish Great Books Discussion Group, third Tuesday of every month at the J.C.C., 7:30-9:00 p.m. *Wasteland, J. Sinclair.*

Ongoing

On Wednesdays in December the YJAD will play coed volleyball inside the JCC Gymnasium. Games run from 6:00 p.m. to 8:00 p.m. and are non-competitive. Cost is \$2 (\$1 for JCC members). Contact Mike Schenk at (215) 558-3781.

Lower East Side Tenement Museum, 97 Orchard Street, New York City, walking tours include Peddler's Pack: A Jewish Heritage Tour. Chartered in 1988, the Tenement Museum seeks to promote tolerance and historical perspective through the presentation and interpretation of immigrant experiences on Manhattan's Lower East Side, a gateway to America. For dates and times call 212-431-0233.

National Museum of American Jewish History, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-3811 exhibit: "The American Jewish Experience." About Jewish settlement in this country from 1654 to present.



New Tax Act Creates Incentive For Charitable Giving

By **JORDON ROSEN, CPA**
Special To The Jewish Voice

This is the first of two articles dealing with the tax aspect of charitable contributions and year-end planning opportunities.

Charitable giving is a personal thing. Most of us feel the need to contribute cash or other goods to charity, especially around this holiday time of year when there is a greater feeling of goodwill towards our fellow man (and woman). Although we may not be giving with the thought of getting a tax deduction, proper planning could yield an extra holiday bonus from Uncle Sam.

Charitable contributions are deductible as an itemized deduction (Schedule A). If you are able to itemize one year but not the next, try to "bunch" your contributions into the year in which you can itemize.

Also important to note is that total itemized deductions are reduced as adjusted gross income exceeds certain thresholds (for 1993 - \$108,450 for single individuals and married couples filing a joint return). For most middle income taxpayers the reduction will be small and should not deter their charitable intentions. Upper income taxpayers should determine how much they would lose and whether to defer the contribution until January if a larger amount would be deductible next year.

The 1993 Revenue Reconciliation Act created two new tax brackets effective in 1993—a 36% bracket for married couples with taxable income over \$140,000 (\$70,000 for married filing separate) and single taxpayers with taxable income over \$115,000; and a 39.6% bracket for single and married couples filing jointly on taxable income over \$250,000. The top tax bracket prior to the change was 31%. Additionally, the top capital gain tax rate remains unchanged at 28%. This

means that contributions made in 1993 become more valuable than in prior years. For example, a taxpayer who was previously in the 31% bracket but now in the 39.6% bracket and makes a \$1,000 contribution, will see an additional tax savings of \$86. As described below, this could be more significant for certain taxpayers.

Cash and most noncash gifts made to charity such as old clothes and furniture are deductible up to 50% of adjusted gross income with a 5 year carryover provision for any excess. Certain capital gain property such as appreciated stock, bonds and real estate is deductible up to 30% of adjusted gross income.

Until June 30, 1992 the appreciation factor of contributed capital gain personal property such as books and art works (the difference between the fair market value and the adjusted cost basis) was excluded from the alternative minimum tax calculation. This exception expired for contributions made after June 30, 1992. The 1993 Revenue Reconciliation Act, however, retroactively restored this exemption as of July 1, 1992; thus creating a refund opportunity for anyone who contributed appreciated property such as books and art works during the second half of 1992 and was subject to the alternative minimum tax. Form 1040X can be filed to claim a refund generally up to 3 years after the date of filing the original return.

The '93 Act also extended the exemption from alternative minimum tax to contributions of other type of appreciated capital gain property such as stocks, bonds and real estate for contribution made on or after January 1, 1993. This is especially important for those who are subject to the AMT since under the new law, a full fair market value deduction will

be allowed, not just the cost of the stock (as under the old law). This exception is also important since the alternative minimum tax rate was increased in 1993 from 24% to 26% (28% when minimum taxable income exceeds \$175,000).


With the AMT exemption in mind, consider making year-end contributions of appreciated securities rather than cash (check). First, you avoid paying tax on the appreciation since the security was contributed rather than sold. Second, you get a full fair market value deduction on your tax return this year. Third, the charitable organization get use of the full value of the security (its usually sold immediately) rather than the after-tax cash contribution that would be received had the security been sold first by the donor. Fourth, for highly appreciated contributions such as large amounts of stock or even real estate, the appreciated asset (and all future appreciation) is now out of your estate. This becomes a wonderful estate planning tool for those considering a planned giving program or endowing an organization or program.

Finally, the '93 Act restored the top 53% and 55% estate and gift tax brackets retroactive to January 1, 1993. Coupled with the higher income tax rates, the creation of charitable trusts and contributions to charitable pooled income funds becomes a valuable tax saving option for income and estate planning purposes. Both vehicles generally (1) provide the donor with income for life or a stated number of years, (2) generate an income tax deduction in the year the trust is funded, (3) avoid any capital gains tax if the contributed property has appreciated in value, and (4) gets the appreciated property out of one's estate. Individuals with such philanthropic desires should

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consult their CPA or tax advisor. Funding the trust by December 31 could save significant tax dollars.

In summary, charitable giving should not be driven by the amount of deduction we get on our tax return. Properly timing the contribution though could at least yield better results come April 15.

Jordon Rosen, CPA, has a Masters Degree in Taxation and is currently Director of Taxation at the Wilmington CPA firm of Barbacane, Thornton & Company. He is also a member of the Board of Directors of the Jewish Community Endowment Fund, and a vice-president of the Wilmington JCC.

Changing Times: Japan's New Foreign Policy And The Jewish Community

By **DANIEL S. MARIASCHIN**
B'nai B'rith News

There was a time when our view of Japan was based on two issues: their compliance with the Arab economic boycott of Israel and the publication of anti-Semitic books and magazines by Japanese writers.

The atmosphere between Israel and diaspora Jewry, and Japan, has been characterized by strain and distance. Economic considerations were such, it was assumed, that the Japanese would be the last ones to offend Arab oil producers by changing their policies toward trade with Israel. The appearance of anti-Semitic books, we thought, merely reinforced the cool relationship with Israel.

Is it now time for the Jewish community to re-examine some long-held perceptions about Japan?

With the Gulf War, Tokyo began a change in policy that has, over the past two years, produced new attitudes toward the Middle East, Israel and world Jewry. These moves have accompanied a general shift by To-

kyo from its self-imposed isolation toward the arena of high-stakes international diplomacy.

Japan's biggest contribution to the war was its contribution of \$13 billion dollars. By providing significant support, it was underscoring its stereotypical role of economic superpower. As a political player, it remained on the sidelines, not really positioning itself to be involved in the "new Middle East" which was to follow the War.

Not that the Japanese hadn't been moving in that direction. Several years ago, Foreign Minister Taro Nakayama visited Israel on a Middle East tour, stopping to see then-Prime Minister Yitzhak Shamir and visiting the territories. At the time, Israel had expressed interest in Japan providing funds for infrastructure projects in the West Bank and Gaza. But that was before the Gulf War and the onset of the Madrid peace process, which put efforts to resolve the Arab-Israeli conflict on fast forward.

There is still much that can be

done. Since the Japanese are learning that it is possible to have good diplomatic and commercial relations with both sides and not be subject to retribution (the trauma from the oil pricing shock and the embargo of the seventies still resonate in business and government circles), they should use their new found influence with Arab governments in pressing for an end to the boycott. Some government officials are doing this and many business leaders realize it, but more pushing is needed.

Also on the economic side, it is important that the MITI-supervised Japan External Trade Organization (JETRO) open an office in Israel to boost trade. Two JETRO offices already exist in the Middle East, but a third—in Israel—could spur investment, joint ventures, imports and exports beyond diamonds, potash and automobiles, and send a message to those who still fear the boycott, that it is indeed a safe move.

As for relations with diaspora Jewry, those anti-Semitic books charging international Jewish control of world financial markets continue to be published. Many of these books sell thousands of copies, and usually parrot variations of *The Protocols of the Elders of Zion*.

As Japan moves closer to Israel, and by extension to diaspora Jewry, it is important that public figures speak out more forcefully against the message of these books. The mainstream Japanese media also have a responsibility to educate the public about Jews, their history and culture, and not to accept advertisements for these books another publications. There is clearly a strong need for multi-cultural education, sensitivity training and education in the media (especially advertising departments) and elsewhere.

Japanese involvement in the Middle East brings a new and important dimension to the geopolitics of the region. Tokyo brings no former colonial ties to the diplomatic table, like Britain and France, "baggage" which has oftentimes inclined those countries to see events through the Arab perspective. In seeking to locate itself in the middle, it can use its position to good advantage for itself as well as the parties to the conflict.

Whether or not the Japanese intend to further expand their international role by seeking a seat on the United Nations Security Council, they will still want to prove themselves in an area like the Middle East, where the most intractable diplomatic problems have been festering for decades.

The emergence of Japan from years of diplomatic reticence to a role of active participation will hopefully prove to be a key element in finally bringing peace to the region.

The author is B'nai B'rith's Director of International, Governmental and Israel Affairs and recently returned from a visit to Japan.

Japan's Righteous Gentile Honored in Carda

TORONTO (JTA) — Some 500 Jewish and Japanese Canadians gathered here recently to honor posthumously a Japanese man who saved thousands of Jews from the Nazis while serving as vice consul in Lithuania in 1940.

Sempo Sugihara, who died in 1986, was honored at a memorial dinner for having issued transit visas to some 6,000 Jews in Kovno, Lithuania, in spite of direct orders from his own government forbidding him to do so.

In 1985, the Yad Vashem Holocaust Memorial in Jerusalem honored Sugihara as a Righteous Gentile.

OBITUARIES

IDA S. STEINBERG EDELL

Ida S. Steinberg Edell of Delray Beach, Fla., formerly of Moorestown, N.J., died Friday in Harbour's Edge, Delray Beach. Her age was not disclosed.

Mrs. Edell had been a physical therapist in the Camden County (N.J.) area. She moved to Florida 14 years ago.

She is survived by her husband, Dr. Nathan; two sons, Dr. Steven of Wilmington and Arthur of Cherry Hill; a sister; and five grandchildren.

CLARA SUNYA BLUME

Clara Sunya Blume, 84, of 2110 Society Drive, Presidential Towers Apartments, Claymont, died November 15, in the Kutz Home, Bellefonte.

Mrs. Blume was facility management director for the Internal Rev-

enue Service on Pennsylvania Avenue, Wilmington, retiring in 1973 after 30 years.

She was a member of Congregation Beth Shalom and its Sisterhood, B'nai B'rith Women and Hadassah, and a former member of Sigma Pi Sigma sorority at Wilmington High School.

Her husband, Benjamin, died in 1986. She is survived by two sons, Allan D. Beacon Hill and Gary J. of Los Angeles; and three grandchildren.

Instead of flowers, the family suggests contributions to charity.

EDITH L. SCHNITZER

Edith L. Schnitzer, 75, of Hercules Road, Wilmington, died October 31 of cancer in St. Francis Hospital.

Mrs. Schnitzer was a special edu-

cation teacher and reading specialist for 20 years in Wilmington public schools. She helped design education programs for homebound students. She retired in 1980.

She was a member of Hadassah, Congregation Beth Shalom, the Beth Shalom Sisterhood, Congregation Adas Kodesch Shel Emeth, and the Adas Kodesch Shel Emeth Sisterhood.

She is survived by her husband, Charles Schnitzer; two sons, Aaron and Rabbi Nachum, both of Israel; two brothers, Emanuel Harad of Bear; 12 grandchildren and a great-grandson.

Instead of flowers, the family suggests contributions to American Cancer Society, New Castle.

ISADORE FISCH

Wilmington grocer Isadore Fisch died November 20 of cancer at home. He was 99.

Mr. Fisch came to Wilmington from his native Poland in 1935 to join his wife, also a native of Poland, who had lived in Wilmington since the early 1920s.

From 1938 to 1968, Mr. Fisch and his wife owned and operated Fisch's Grocery in the East Side of Wilmington. They lived behind the store until moving to Ridgewood in 1968.

He was a member of the men's club at Adas Kodesch Shel Emeth Congregation, Wilmington.

His wife, Caroline, died in 1980. He is survived by two daughters,

Shirley Fisch of Wilmington and Isabelle Fisch of Wittman, Md.

Instead of flowers, the family suggests contributions to Delaware Hospice of Adas Kodesch Shel Emeth Congregation, both in Wilmington.

DOROTHY SEMLESS

Dorothy Semless, of 1303 Delaware Ave., Plaza Apartments, Wilmington, died November 12 of cancer in Foulk Manor North, Brandywine Hundred, where she was a patient. Her age was not disclosed.

Miss Semless was a homemaker. She is survived by a sister, Lillian Sayer of Boca Raton, Fla.; and nieces and nephews.

Instead of flowers, the family suggests contributions to the American Cancer Society.

WILBUR HAIT

Wilbur Hait, of Haddonfield, New Jersey, died suddenly on November 15.

He is survived by his wife of 40 years, Phyllis; three sons, Howard of Wilmington, Alan of Hoboken, N.J.; and David of Manhattan, N.Y.; and three grandchildren, Sarah and Joshua of Wilmington and Aliza of Bethpage, N.Y.

In lieu of flowers, the family suggests contributions in his memory to Delaware Gratz Hebrew High School or The Jewish National Fund.

Jewish War Veterans Remembrance Held At The JCC

On November 17, 1993, the Jewish War Veterans of Delaware (JWV) conducted their traditional Remembrance Program for departed comrades.

Activities started at 6 p.m. with a dinner in the dining hall of the JCC Senior Center, under the auspices of Raye Freschman. Department Commander Harry Lubin welcomed the participants. Rabbi Sanford Dresin (Col. Chaplain Corps) spoke and Phil Pollack gave the Motzi. Lubin described the meal as "excellent."

Members and guests reconvened at the JWV Memorial Wall at seven p.m. for the Memorial Service. Department Adjutant Seymour Donner spoke on the past and future of the JWV of Delaware. Chaplain of JWV of Delaware, Cantor Norman Swerling conducted the eulogy, and taps was rendered by Past Department Commander Israel Weiner.

According to Commander Lubin plans are currently being formulated in conjunction with the Faulk Road Jewish Community Cemetery committee for the embellishment of the JWV section of the Jewish Community Cemetery.

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WAR MEMORIAL PROTESTS -- BERLIN -- German police carry away one of approximately one hundred Jewish demonstrators who had protested against the reopening of Germany's central

memorial for the victims of war and tyranny here Nov. 14. The protesters shouted "German war criminals are not victims."

CREDIT: RNS PHOTO/Reuters.

Unique

An exhibition of pottery by HIDEAKI MIYAMURA, a renowned expert in Yohen Temmoku (ancient

Chinese glazes), and winner of many international awards, will be at A TOUCH OF THE ORIENT, Garrett Snuff Mills, Yorklyn, Delaware on Saturday and Sunday, December 4th and 5th from 12 p.m. to 4 p.m.

Grant Applications

The Anna E. Finger - Ruth F. Gordon Memorial Trust will accept requests for cash grants of up to \$1,000 for the promotion of the study of Judaism and Jewish culture. The Trust was established in 1968 by Louis J. Finger and Abraham J. Gordon in memory of Mr. Finger's mother and sister and Mr. Gordon's wife. The Trust will provide funding for programs or for the participation of individuals in programs relating to the study of Judaism or Jewish culture including, but not limited to, Hebrew language, Bible, Jewish literature, religious customs and ceremonies, theology and Holocaust studies.

The current Trustees of the Trust are Richard A. Levine, Robert Jacobs and Steven D. Goldberg. The Trustees will consider financial need as a substantial, but not controlling, factor in evaluating grant requests. Likewise, the Trustees will afford a preference to programs or individuals affiliated with Congregation Beth Shalom. Recipients of individual grants or scholarships will be expected to share their experience as part of an event open to the community.

The Trustees anticipate making grants totaling \$1,500 for calendar year 1994 on or before March 31, 1994. Grant applications should be directed in writing prior to January 31, 1994 to Richard A. Levine, Secretary, Board of Advisers, Anna E. Finger and Ruth Gordon Memorial Trust, c/o Congregation Beth Shalom, Inc., 1801 Baynard Boulevard, Wilmington, Delaware 19802.

Quarrel

Continued from page 11

in Russia while his wife and two children were murdered in Poland. For Grades, and for Cohen, this situation has inherent dramatic ap-

peal. An immovable object meeting an irresistible force. Chaim, an eloquent intellectual and confirmed atheist, pitted against a dear old friend who is a fundamentalist, orthodox Jew. Except for the affection they harbor for one another, they cannot agree on anything, even which path

(both literal and metaphoric) to take in the park when they get lost. "All the paths probably lead to the same place, but this one is faster," says Chaim.

Rubinek's Hersh is reminiscent of his portrayal of a Chassidic rabbi in the excellent Canadian film THE OUTSIDE CHANCE OF MAXIMILAN GLICK. Hersh's passion and commitment find a perfect medium in Rubinek who only occasionally seems out of character during moments of levity thrown in for comic relief. Thomson plays an absolutely believable Chaim, a bespectacled and tortured writer who may

have lost faith in God, but still believes in the potential of human beings.

Hersh argues that reason alone cannot lead to morality. "Reason alone is amoral... We need something higher to turn to. If there is no God then the people who murdered your wife and sons did no wrong." But for Chaim, God is not an issue. "Faith is what makes people moral, [faith] that human beings must help each other," says Chaim.

THE QUARREL dishes up large questions and, like any good work of art, provides no one answer. There is no quick fix here for our moral dilem-

mas, and no tidy ending. The struggle between Chaim and Hersh mirrors a broad and eternal struggle among people of feeling and goodwill, people who recognize the appeal of black and white but who must maneuver through the more complex and multifarious shades of grey. People who, like Chaim at the end of the film, might turn to each other and say, "We have survived — haven't we?"

Morrie Warshawski writes frequently about culture and the arts for publications throughout the US from his home in St. Louis. He is an occasional contributor to The Jewish Voice.

Zim's New Music

Continued from page 19

released his third Chanukah album, "Chanukah Party." True to its title, the spirited sing-a-long music on this recording will surely enhance any Chanukah celebration. With a glorious and vibrant singing style that is uniquely his, Paul Zim rekindles that special warmth in our Jewish souls that we feel each year during this time. The spirit of Chanukah truly illuminates from every song on "Chanukah Party."

"Chanukah Party" contains a fabulous blend of 15 Chanukah standards and newly composed songs. The tape contains the Chanukah blessings (including Zim's spirited *Shehecheyanu*), *Al Hanisim*, *Ner Li* and, of course, "I Have a Little Dreidel". Among the others are two versions of *Maoz Tzur* (traditional and modern), Moishe Oysher's Yiddish *Drey Dreydlech* and a beautiful song called "My Candles."

Affectionately and deservedly known as the "Jewish Music Man," Paul Zim is internationally renowned as an outstanding cantor and performer. For the past two decades he has been one of the most popular Jewish entertainers in the world, delighting audiences of all ages. Additionally, he brings to this cassette extensive recording experience — over 20 albums worth.

What makes this effort so special is the dynamic way Paul Zim presents these songs. Zim sings with a high-spirited energy that is truly conta-

gious. He sings and you can't help but join the fun! To help with your enjoyment and participation, the tape contains complete lyrics to every song and, for the Hebrew songs, Hebrew text and transliteration.

Thanks to "Chanukah Party," this year's "Festival of Lights" can shine brighter.

Also new from Paul Zim is an exciting and innovative cassette and activity play-a-long book called "Kooky Cookie Kids." The recording of 18 original and traditional children's songs deals with topics that children will love to sing about like: brushing your teeth, Shabbat food, wiggling your fingers, plus many favorite Jewish children's songs such as *Shalom Chavarim* and *Hineh Ma Tov*. Added to the splendid voice of Paul Zim is a wonderful children's chorus. The children's voices are adorable and the songs are delightfully upbeat. The songs possess the two most important qualities that children's music must have — entertainment and educational value. Thoughtfully, Zim included all lyrics.

The activity book contains cut-out finger puppets so each child can have a hands-on learning experience through active participation. The cut-outs relate to each song and can be colored.

A perfect Chanukah gift for any child.

These tapes, along with all Paul Zim recordings, can be purchased from The United Synagogue Book Service at (212) 533-7800 ext. 2003.

Violence Threatens Deadlines

Continued from page 1

Although details of the progress at the Cairo talks are sketchy, the Israeli-PLO negotiations for implementing the self-rule accord are reported to be moving slowly.

The two sides are trying to reconcile differences on three issues: how to guarantee the security of Jewish settlements in the territories; who will have jurisdiction over the border crossing near Gaza and Jericho; and how to determine the size of the autonomous area to be established in Jericho.

Chief Palestinian negotiator Nabil Sha'ath has accused Israel of stalling to put pressure on the Palestinians.

Rabin has said he does not believe that Dec. 13, the scheduled date for the start of Israeli military withdrawals, must be strictly adhered to. More importantly, said Rabin, he is committed to completing the withdrawals by April 13, the deadline set forth in the self-rule accord. The prime minister said it could be beneficial now to wait a few weeks "in order to reach a clear, defined, formulated, well-written and signed agreement so that the number of possible misunderstandings that will crop up in the implementation will be as few as possible."

But Arafat insists that the date of Dec. 13 must be honored. Otherwise, he said, "the whole peace process will be affected."

Rabin said Tuesday that he regretted the escalation of violence. He acknowledged that it was turning public sentiment against the agreement, but he vowed to continue the current policy of negotiating with the PLO.

"Some Palestinians are a danger for us and for the rest of the Palestinians," Rabin reportedly said. "But Israel has ceased to consider the Palestinians (taken) altogether as a threat for our country."

In Israel, members of the Likud opposition are claiming that the violence has proven that Arafat has lost control in the territories and that the government should re-examine its agreement with the PLO.

Rabin, for his part, has warned that the agreement would be jeopardized if the Palestinian police force, scheduled to begin assuming authority in Gaza and Jericho on Dec. 13, fails to prevent attacks by Arab militants against Israelis.

(Contributing to this report was JTA correspondent Michel Di Paz in Paris.)

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Wishing You and Your Family a Happy Hanukkah

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Service in the Jewish Tradition

Children's Books From Jewish Book Month To Chauhah

Continued from page 13

for HaChai Books, agreed with Groner and Wikler. "Children's Judaic books used to be very preachy, lacking humor, and the artwork wasn't right."

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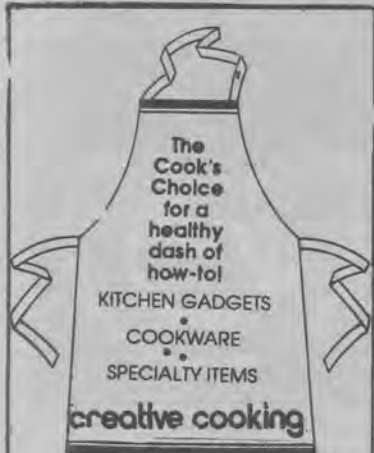
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ent. J. Levine Co., a 100-year-old New York City Judaica store, carries more than 500 children's books incorporating Jewish values with charming texts and colorful artwork to appeal to age groups from toddlers to teens. Subjects as basic as numbers and alphabet, Bible stories, and Jewish holidays, and as advanced as self-discovery, Jewish identity, nature, legend and folklore, the holocaust, history, biography, and the land of Israel, offer something for every interest.

Jane Gelbard and Betsy Polivy, partners in Once Upon A Time, a children's bookstore in New Rochelle, New York, with more than 500 Judaic titles in addition to their inventory of general-interest children's books, send boxes of these books to Jewish book fairs in cities with no access to children's Judaica. Jewish children's books from mainstream publishers, such as HarperCollins, Penguin USA, and Little Brown & Company, and a host of large and small Jewish book publishers make these fairs possible. "It's a growing, booming market," the owners agreed.

Feldheim Publishers, with more than 100 titles, produced its first children's book in 1975. Quality is the company's basic requirement, according to the company's sales manager, Eli Hollander who added, "The books have to be well written and contain a Jewish message." *Who Knows One*, written by Yaffa Ganz and illustrated by Harvey Klineman, teaches readers to count and recognize numbers using Jewish symbols specific to each number. A glossary at the end of this book, as in many others, defines any Hebrew words in the text, helping children to develop some Hebrew vocabulary.

Feldheim's self-discovery book *From Head to Toe*, by Ganz with Klineman's drawings, explains the parts of the body to young children. It contains a complete anatomical vocabulary in English, Hebrew, and

Orthodox Women Rabbis

Continued from page 28

plex linkages are to *mechitzah*, the separation of men and women and to *minyan*, the quorum of 10 men required for communal prayer that excludes women because they have a lesser halachic obligation. As the discussion proceeds, some rabbis will surely raise the issue of *kol isha*, the prohibition against men hearing the voice of a woman under certain circumstances.

Witness, *minyan*, *mechitzah*, *kol isha* — these objections cannot be lightly dismissed. Given the weight of authority vested in contemporary rabbinic decisions, it seems almost pointless to press the issue forward. And yet, Orthodox views are not monolithic. *Halachah* is not static. It contains internal mechanisms of repair; it holds sparks of dynamism and creativity; it is and always has been responsive to special-interest groups (if women can be called such) and cases of special pleading; all of which explains why *halachah* has served the Jewish people so well, for so long.

Some highly respected Yeshiva

transliteration, and humorous side comments, such as, "Don't you sometimes wonder...if there are earmuffs to keep your ears warm in winter, why aren't there nosemuffs to keep your nose warm too?"

The Wonder of Becoming You, subtitled *How A Jewish Girl Grows Up* is a sensitive discussion of adolescence with a chapter on modesty. Dr. Miriam Grossman wrote it "for Jewish girls who want to learn about growing up, but maybe aren't sure how to talk about it, or whom to ask."

In HaChai's *Goodnight My Friend Aleph* writer and illustrator Tova Mordechai created Hebrew names in combination with common nouns — mostly Jewish symbols — to teach the Hebrew alphabet. An example: "Goodnight my friend Tzaddi, Goodnight Tzippora Tzeddakah Box, Goodnight my friend Tzaddi."

From Mesorah Publications' (Art Scroll Youth Series), *Alef to Tav*, written by Ganz and illustrated by Michael Horen, shows each letter's printed and cursive forms, its numerical equivalent, and a quotation and pictures of items starting with the letter. When a letter or word has different Ashkenazic and Sefardic pronunciations, both are shown in English. "We publish for the Jewish market across the board and want everyone to feel comfortable with our books," Sheila Tennenbaum, Director of Sales, explained. Started in 1977 to translate Hebrew religious texts into English, the company published its first children's books in 1981 and today lists some 60 children's titles.

In *The happy Yom Tov Book* written in rhyme and illustrated by Miriam Lando for CIS Publishers, family members participate in activities related to the holidays: girls set the Rosh Hashanah table, the family builds a sukka, etc. The colorful drawings and the rhymes are well suited to small children.

Humor and rhyme are hallmarks of Judaica Press, according to Jack Goldman, its president, "because children relate to humor." *Lost in the Zoo Erev Shabbos* by Devora Leah and artist Sigmund Forst is an example. Goldman targets children from four to eight with beautiful illus-

University-ordained, modern Orthodox rabbis see no halachic barriers to women's ordination. These minority views carry great significance, as this is a community where religious authority is decentralized.

A look at women's issues in this last decade confirms the dynamism of *halachah*:

- The scriptural peg in Deuteronomy 17:15 was also used to rule out leadership of women as officers of Orthodox synagogues, a question that arose in the 1920s with the growth of American-style synagogues. Yet in 1993 there are women who hold high office, up to and including presidency of Orthodox synagogues.

- During the past several years, pressure has mounted on rabbis to alleviate the plight of *agunot*, women caught in the vise of recalcitrant husbands who refuse to grant a *get*, a writ of divorce. One response of the Israeli abbinah has been to train *toanot*, women who are permitted to function in quasi-judicial capacity in the rabbinic courts of law to help *agunot* through adversarial *get proceedings*.

- One hundred years ago, and for 1,500 years prior to that, it was considered forbidden to teach women Talmud. Today...

Thus, sociology and *halachah* are

interdependent. If they so will it, contemporary rabbinic authorities can find halachic means to open the system more widely to learned women. To a large extent, the process will be driven by Orthodox women wanting it to happen. Having opened to them the learning enterprise — interpretive keys to the tradition — ordination will come as a natural halachic consequence of this powerful revolution.

Orthodox women should be ordained because it would constitute a recognition of their new intellectual accomplishments and spiritual attainments; because it would encourage greater Torah study; because it offers wider female models of religious life; because women's input into *p'sak* (interpretation of Jewish texts), absent for 2,000 years, is sorely needed; because it will speed the process of reevaluating traditional definitions that support hierarchy; because some Jews might find it easier to bring halachic questions concerning family and sexuality to a woman rabbi, and because of the justice of it all.

Nevertheless, many problems remain, not only connected to *halachah* but to communal unity and mainstream attitudes. That is why I do not foresee that Orthodox women will serve initially — or perhaps not for a long while — as pulpit rabbis of

trations and rhymed texts. "I used to read to my daughter," he recalled, "and after a while, she could pick up a book and recite the rhymes by associating them with the pictures." Emulating popular secular series such as the Hardy Boys, Nancy Drew, and the Babysitter's Club, Judaica Press offers the Emes Interpol and the Devora Deresh mystery series, and Tamar Books, distributed by Mesorah, publishes the Brookville C.C. (Chesed Committee) books. The boys and girls in these books demonstrate Jewish values and serve as role models.

With more than 500 titles out there and more arriving steadily, Jewish Book Month offers a jump on Chanukah gifts and makes this the Year of the Book for the children of the People of the Book.

Judith Broder Sellner, a New York-based journalist, writes frequently about Jewish lifestyle subjects for national and regional publications in the United States and Canada.

Golf For Breath

The American Lung Association of Delaware is now offering the Mid-Atlantic Golf Privilege Card®. The Golf Privilege Card, just \$30, is full of money saving opportunities at over 200 courses in Delaware, Pennsylvania, Maryland and Virginia. All proceeds will benefit the statewide lung health services of the American Lung Association of Delaware. Call 655-7258 or 1-800-LUNG-USA

Israel Basketball Academy Registration Has Started

Registration for the Israel Basketball Academy, an orthodox summer Torah sports camp in Israel, is underway.

The camp, for boys ages 11 through 17, features a six week program combining Sports, Torah, and touring the land of Israel.

Rabbi Shlomo Riskin, noted author, Torah scholar and Chief Rabbi of Efrat, is the rabbinic advisor for the Israel Basketball Academy. Rabbi Riskin will coordinate the daily learn-

ing and Torah atmosphere for the camp.

In addition to basketball instruction, the IBA features individual one-on-one instruction, fitness and conditioning, NBA guest stars, exhibition games with Israeli teams, swimming, and various workshops for future coaches and referees.

For further information contact Bobby Kaplan, Camp Director, at P.O. Box 817, Monsey, NY 10952, or call (914) 352-1175



BY: DAVID L. LEVITT

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Choopla December 5th

The Chanukah Choopla Gift & Craft Bazaar is a community event at the JCC.

The Choopla will include a children's carnival, gift and craft bazaar, food, and entertainment!

for more information, call Nathan Barnett or Phyllis Schere at (302) 478-5660.

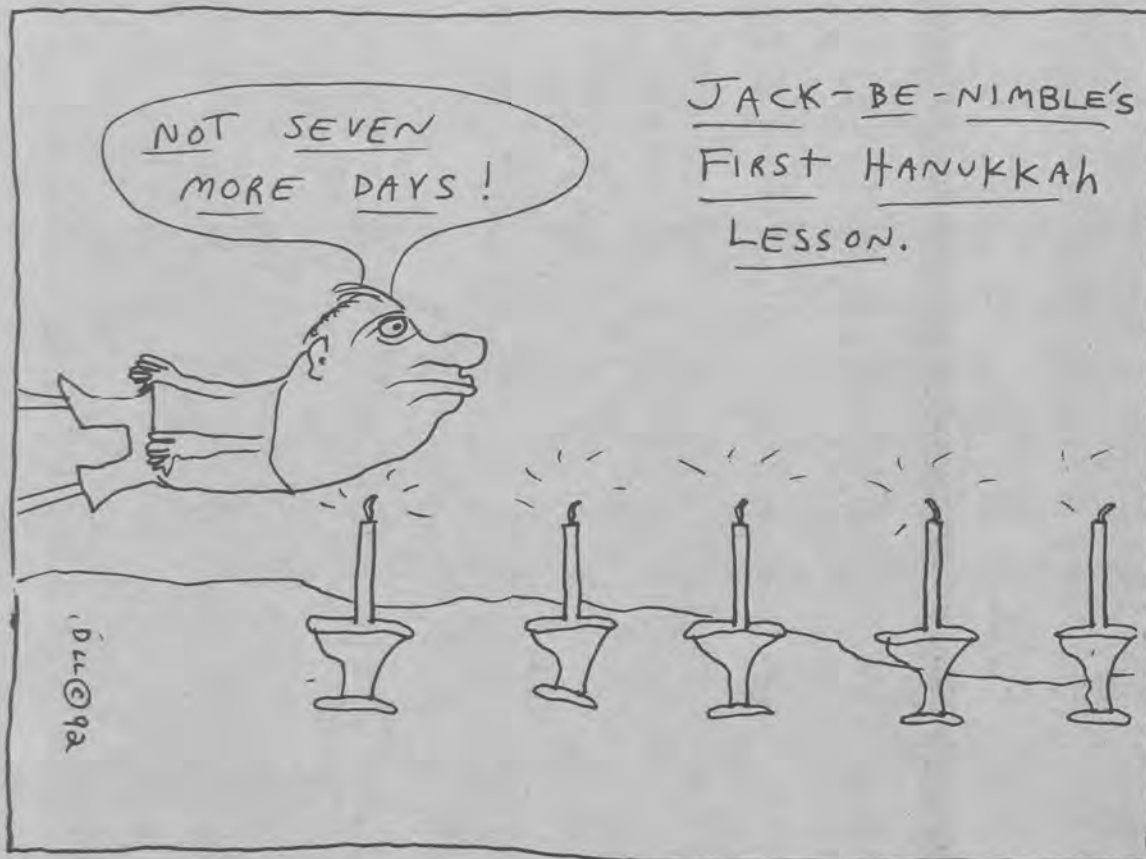
traditional congregations. Nor do I believe it must necessarily be part of the agenda, though I know that some feminists would fault me for taking that stance. But a respect for community sensibilities, an appreciation of incremental steps, a desire for internal unity and a realism about *shul* politics propel me along this path.

To be sure, halachic issues of *mechitzah*, of *minyan* and *aliyot*, of female witnesses in Jewish courts of law, of *kol isha* — will have to be looked at again, but meanwhile, an ordained Orthodox woman need not serve as witness in family status matters and need not breach the *mechitzah*. All of this should not be joined to the issue at hand. The first step is the ordination of women. From there, we shall see where to go next.

*According to Dr. Reuven Kimelman, women significantly outnumber men in these programs. He conjectures that the tipping of the balance results from the presence of Orthodox women who might otherwise be in rabbinic seminaries.

**When the word "Rabbis" is capitalized, it refers to the Rabbis of talmudic times; lower case "rabbis" generally refers to rabbis of modern times.

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INSIDE OUT

BY DAVID L. LEVITT

Wishner

Continued from page 1

Recently during a meeting of representatives of the organized Jewish community with a Clinton administration staffer who happened to be Jewish, the Administration staffer was surprised and delighted to find that the Jewish community is not just a one-issue community, although Israel is a high priority for most Jews, Wishner seeks to make the organized Jewish community an effective advocate of consensus concerns of the Jewish community on matters of domestic social policy.

An Israel experience can have a powerful formative effect on bringing Jewish Americans into Jewish communal life, strengthening Jewish identity and may possibly even prevent intermarriage, Wishner believes. "More and more synagogues and agencies are organizing programs to allow members of the community to experience Israel," says Wishner, citing programs in which synagogues, agencies and families share the expense of young people's trips to Israel. "It isn't a mere vacation. There is no substitute for an on the ground experience in the place where it all began," Wishner continued. "an Israel experience is an opportunity to be in places where so much of our history was. Israel touches people with some special feeling. It is a very personal sense of time and space." After a pause the CJF President declared, "It is a several thousand year old dream being fulfilled."

Wishner remarked that a recent study of intermarriage suggested that those persons who had traveled to Israel were more likely to marry other Jews. Wishner allowed that he had some question as to whether there might have been other characteristics which would prevent intermarriage among those families who sent their young people on trips to Israel.

The CJF president is himself a product of the Yiddish school movement and a veteran of the floorboards of the Yiddish stage. Wishner says he, "Played Tevye in High School before there was a Fiddler on the

Roof." Of his days as an actor in Yiddish theater he says, "It was marvelous I will always treasure it." In addition to school productions he acted with the Yiddish Theater Company of Chicago.

Returning to the theme of Jewish education Wishner worries that his grandchildren and other kids today are not excited about their Jewish education in the way he was as a child. "I encountered a magnificent generation of teachers," Wishner said his instructors were "intellectuals who loved children and spending their lives teaching." He considers his Jewish education the best he received "until well into University." One provocative aspect of the education in that day were what Wishner considered as wonderful debates. "I recall spending three weeks arguing over who is the better Jew the zealots of Masada who chose to end their lives or Yochanan ben Zakai who snuck out of Jerusalem in a coffin to establish a Yeshiva in another land."

Today, Wishner sees less engaging conflict taught. He believes Jewish education should relish the historical conflicts such as those between Rationalists and Mystics. Such a focus on the history of ideas, the struggle to have an idea prevail, will lead to a better understanding of Judaism. He also advocates exposure to literature "stories are a great teacher," says Wishner.

Regarding the peace process Wishner admonishes "peace is not here yet; there is still a long way to go." He anticipates at least five contentious years marked by ups and downs. Still he is delighted that every year 60 to 70 thousand Olim are coming out of the former Soviet Union (FSU). He believes the drama in the Middle East sometimes obscures the ongoing efforts in the FSU. He recalls a time when it was considered that the Jackson-Vannik provision would have been dropped if even 50 thousand people could be brought out of what was then the Soviet Union. He recently repeated this story and someone close to the original considerations corrected him

that Jackson Vanik would have been traded for the allowance of as few as 25 thousand Jews out of what was then the Soviet Union.

Wishner spoke about such challenges to Jewish communal life as the rootlessness of young professionals who, for example, settle for only a few years at a time in the sunbelt before moving on. He wonders if young people can develop roots if they stay only five years in a community before moving on. In addition to challenges facing Jewish communities he advocates early childhood programs and preschool in a Jewish setting.

Wishner engagement at Delaware's dinner of commitment is the first invitation he accepted since his nomination as CFJ President. "Having recently heard him at the General Assembly, I know what an incredible speaker he is," says Judy Wortman, Executive Vice-President of The Jewish Federation of Delaware. "In addition to being a visionary, he is a masterful storyteller. It is an honor to have him with us."

The Dinner of Commitment will be held at the Hotel DuPont on Saturday, January 8, at 7:00 p.m. For more information call the Jewish Federation of Delaware at 478-6200.



Cairo, November 4, 1993 -- Dr. Shimon Glick, Chairman of the Department of Medical Education at Beersheva's BenGurion University of the Negev, met recently in Cairo with Dr. Fathi Arafat, brother of PLO leader, Yassir Arafat. Dr. Arafat, a cardiologist, is head of the Palestinian Red Crescent. "We didn't talk about politics. We talked about medicine," says professor Glick.

Cabinet Minister Criticizes Assad

By DAVID LANDAU

JERUSALEM (JTA)—Police Minister Moshe Shahal has accused Syrian President Hafez Assad of actively undermining every effort by Israel to advance the peace process with other Arab countries.

Whenever progress is achieved with any Arab country, Shahal said, Assad telephones the leaders of that country and demands that they rescind whatever agreement or understanding they have reached with Israel.

"If there is no agreement with Syria," he said, "Assad will do all he can to torpedo any evolving agreements with anyone else."

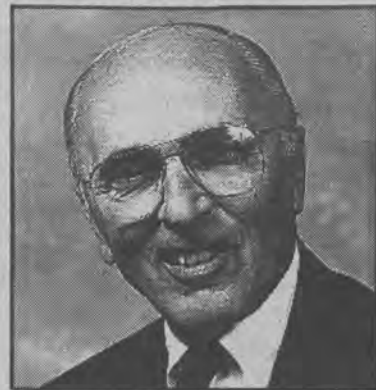
Shahal warned that a "tough period" lies ahead for Israel. Opponents of the accord with the PLO would do their utmost to foil it during the implementation period, he warned.

Shahal, who is also minister of energy, added that the accord with the PLO had turned Israel into a "normal country" in the eyes of many Muslim countries.

Representatives of these countries who are now in contact with Israeli officials and business leaders are making a point of explaining that they had "nothing against" Israel other than the Palestinian issue, Shahal pointed out.

"If the Palestinians recognize you, we certainly can," he quoted one Arab diplomat as saying.

[Editor's Note: Recent press reports of an impending Israeli-Jordanian accord were belied by an agreement between Assad and Jordan's King Hussein which would delay such an accord until Syria and Israel came to their own terms.]



Maynard Wishner

Editor's Note: Mr. Wishner is scheduled to speak at Delaware's Dinner of commitment. He is President of CJF.

Jewish Voice Personals

Prof., SJM, 43, misses holding hands and sharing dreams, Non smkr., Non drinker, home owner, seeks a petite SWF (approx.) 32-42 to share trust and romance leading towards a committed relationship. I enjoy all sports, photo, videos, dining, music, etc. Please keep the door open. I have a lot to give to that special person. Box 18.

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