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Touching So Many Lives: Success '97

By BERNIE GREENBERG



ou. Me. Everyone. We did it. For them - and for us. The 1997 UJA Federation Campaign set a record for most dollars pledged in the 64-year history of the Jewish Federation of Delaware - \$1,608,605.26!

"I am thrilled beyond measure," said Judy Wortman, Executive Vice President of the JFD. "This record amount represents a continued five-year growth and is a testament to the commitment and dedication of our executive board, campaign cabinet and staff. I salute Campaign Chair Cas Anolick and everyone who worked with him," Wortman said. "Thanks to the efforts of many outstanding people, our UJA Federation Campaign is in a better position to serve the needs of the Delaware Jewish community and of Jews around the world."

The UJA (United Jewish Appeal) Federation Campaign is administered by the Jewish Federation of Delaware, and funds agencies crucial to the Delaware Community: Jewish Community Center, Jewish Family Service, Albert Einstein Academy, Gratz Hebrew High School, Milton & Hattie Kutz Home, Hillel at the University of Delaware and more.

"I didn't feel that we would break the record," commented Anolick, "but I certainly hoped so and worked at it. We, and by that I mean the entire community, have a great deal to be proud of. To accomplish this feat during a year in which people were upset about the overall situation in Israel and the Middle East is even more gratifying. From start to finish, our division captains and solicitors proved that hard work and a good cause translate into great rewards."

Dollars contributed to the UJA Federation Campaign also go to support the immigration and absorption of Jews in Israel, and to thousands of needy people in the former Soviet Union. In short, *no gift touches more lives.*

1998 Campaign Chair Dr. Barry Kayne knows that the 1997 Campaign success is a tough act to follow. "Cas and his division captains did a wonderful job, and this will not be easy to duplicate," Kayne said. "However, many folks have already done a great deal of work for 1998, and I feel confident that we can continue the increased giving on behalf of the Delaware Jewish community."

Anolick also offered his gratitude to former Campaign Director Lelaine Nemser for her work during the campaign. "She worked tirelessly behind the scenes to make sure things ran smoothly, and I salute her," Anolick said. Nemser returns the compliment with a few of her own. "The whole community has benefited from Cas's caring leadership," she said. "He had a vision for the campaign and put in many hours and a supreme effort to see his dream realized."

The 1997 campaign featured a few memorable events including a visit from Henry Winkler (aka The Fonz) for the Chai Division Dinner and Mitzvot Division Reception. Winkler also spent time with area students during his brief stay in Delaware. As a result of the Chai and Mitzvot events with Henry Winkler, these two groups surged forward carrying the banner of increased giving. Event leadership provided an infectious enthusiasm which extended throughout the entire campaign.

In addition, the Delaware Jewish community thrilled to the sounds of Doug Cotler, who performed at the Community Event despite the only snowfall of last winter. That February weekend was capped off by the annual Super Sunday Phone-a-thon, a great day for everyone - or almost. "I remember that our volunteers were nervous, Anolick said, and they didn't want to be like the bothersome telephone solicitors that call homes. But they wound up enjoying themselves and doing a mitzvah."

Of course, the '97 campaign also included the annual Dinner of Commitment and Lion of Judah Dinner, as well as Federation Shabbat and a variety of JFD-sponsored functions.

Anolick believes that Federation is the driving force in uniting the Delaware Jewish community. "We have a good blend of activities and events," he said. "There are many ways in which people can become involved in bettering the community. By my thinking, we succeeded in 1997 because of the number of gifts increased. That is - we were able to reach more people and get our message across."

Due to a challenge from an anonymous, but dedicated honor, our goal of \$20,000 in new gifts was reached for the second consecutive year and matched by the donor. The area of *new gifts* is one that truly keeps on giving.

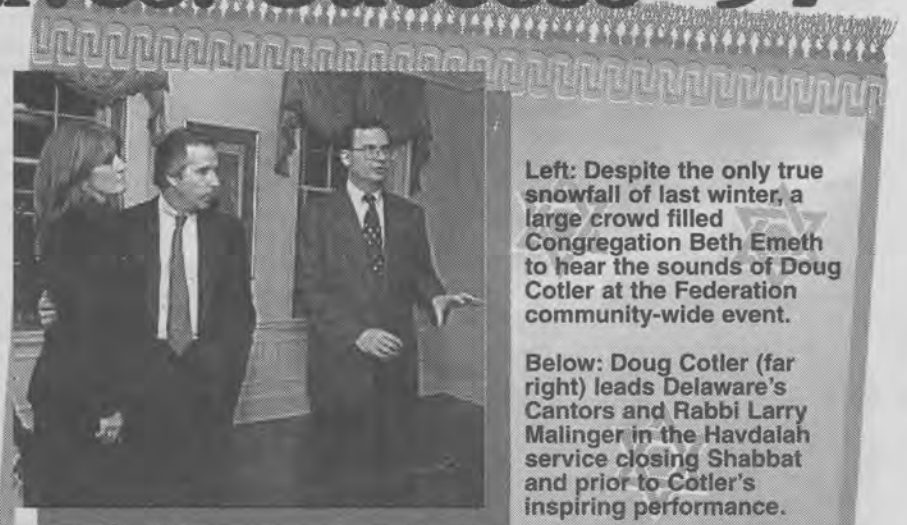
His experience with the 1997 campaign has taught Anolick a valuable lesson: accentuate the positive. "The community should look at what is getting done seemingly effortlessly on a daily basis (at our local agencies), he noted. Many people tend to focus on slights, whether perceived or real, but those just are not that important." Anolick and Nemser stressed the use of quality public relations brochures and paraphernalia, as well as judicious use of the *Jewish Voice*, as the most effective means to spread the word about the campaign.

Cas relates a story from his recent trip to Israel that underscored what is important. While in Israel during January, he saw two Ethiopian gardeners working and chatting amicably. This simple scene brought back visions of the efforts put forth during the 1997 UJA Federation Campaign.

"I remember thinking this was *Delaware's* money that allowed these two men and presumably their families to come to Israel and be integrated into society," he said proudly. "Even if it was not exactly - the point is that everyone's gift to the campaign has repercussions around the world and we are helping people."

That is what the UJA Federation Campaign is about - helping people. Whether down the street, downstate or across the ocean, your gift helps those who need it most. To participate in this great *mitzvah*, please call the Jewish Federation of Delaware at 427-2100 to make your contribution to the 1998 UJA Federation Campaign.

"There is an old saying that goes 'give until it hurts,' says Cas Anolick, but let's get past that and give until it feels good again."



Left: Despite the only true snowfall of last winter, a large crowd filled Congregation Beth Emeth to hear the sounds of Doug Cotler at the Federation community-wide event.

Below: Doug Cotler (far right) leads Delaware's Cantors and Rabbi Larry Malinger in the Havdalah service closing Shabbat and prior to Cotler's inspiring performance.



Above, JFD Vice President Don Parsons introduces Stacey and Henry Winkler at the Mitzvot Division Reception prior to the Chai Division Dinner. Don and Ethel Parsons hosted this prestigious event.



Above, Jewish Federation of Delaware President Leslie Newman congratulates 1997 Campaign Chair Cas Anolick for guiding the campaign to a record achievement of over \$1.6 million.

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OPINION

BRIEFS

The Jugglers

By STAN M. LEFCO

They work irregular hours. The expression, "9 to 5," is foreign to them. Morning, noon and night meetings with officers and boards are a constant and mainstay of their profession. Accessibility is their middle name, which means a phone, beeper or fax can never be too far away. Even e-mail is now a means of contact.

They are expected to be leaders, followers, listeners, spokespeople, all the while walking a delicate tightrope of diplomacy. By the way, listening is an art, the *creme de la creme* of their talents. Tenure can be short if listening shuts down and responsiveness becomes non-existent.

They are unsung heroes, frequently overworked and underpaid. To do what they do, they must be dedicated, committed, and focused. (Some might say a bit of lunacy can't hurt.) Anything less spells disaster, defeat, and failure. The consequences are stomach-churning.

They must be eternally optimistic and enthusiastic. They must be positive, creative, and innovative while making it appear that the true heroes are the lay leadership

and membership, with the new ideas and approaches to the same age-old problems. They must also like people (or give that appearance), no easy feat in and of itself. All types of personalities and characters constantly cross their paths. Ego plays big in the world of volunteerism. While they cannot be expected to like them all, they are expected not to show their dislike. Note the frequent use of "must." It is not employed lightly.

Their responsibility is to put in motion the policies set by others, but, in truth, they all too often have a better sense of policy than those from whom they take instructions. They are expected to be administrators par excellence.

They must be accountants, or, at least, bookkeepers, constantly worrying about income and expenses. They are (again) all too often held accountable for the bottom line, which somehow and, with some degree of miraculous achievement, must balance: income has to equal, if not exceed, expenses.

And income! Oh, the piercing thorn! They are fund-raisers in search of new and creative ways to raise more money. Money is the constant, the eternal quest, the

great divider. The need for it and the ways to find it never cease and rive the programs and staff, who see that the programs succeed. No money, no programs, no staff. A vicious cycle!

And the problems, dilemmas, tasks, concerns, goals and objectives go on. Is the list endless? Participation, involvement, programming, leadership, membership and on and on.

And we haven't even mentioned those capital campaigns when the organization has grown (not growing is equated with failure) to the point it needs a building or larger facility. The headaches have only just begun. The word "maintenance" suddenly becomes commonplace.

These are the community service professionals, who head agencies and organizations as well as serving in intermediary and lesser roles. While this essay could easily be applied to others, it is the executive directors (an interesting and rather fascinating term) or heads of non-profit agencies we salute. We have worked with them for many years. They are not always given their just due.

First-Ever Institute of Jewish Communal Tolerance

JERUSALEM - "In order to help combat divisiveness and promote tolerance among Israel's Jewish communities, the Jerusalem College of Technology will establish an Institute of Jewish Communal Tolerance," announced JCT President, Dr. Yosef Bodenheimer. "For many years we have had special programs and projects relating to tolerance and respect of one another, regardless of religious beliefs or practice." Given events of recent months JCT has announced its plans to formalize this program which will bring together its existing programs, and create an academic curriculum. In order to ensure the continual funding and of the program, JCT has initiated a \$10 million campaign to endow the Institute.

Dalai Lama to Visit Brandeis University

The 14th Dalai Lama, Tenzin Gyatso, is scheduled to spend two days at Brandeis this spring in what will be his only Boston-area appearance of the trip. The visit is part of a five-state tour of the United States.

Also planned is a "world development dialogue" between religious and economic development leaders, and a public address by the Dalai Lama, both on Saturday, May 9. Brandeis also will be hosting an audience with the Dalai Lama for Tibetans from around New England, prior to the public address on May 9. Leading up to the visit, the university will conduct a program of educational and cultural events titled "Seven Weeks on Tibet."

B'nai B'rith to Honor Bulgarian President

WASHINGTON, D.C. - Bulgaria occupies a special and unique place in the hearts of many Jews - during World War II it defied Nazi orders to round up Jews for transport to death camps thereby saving 50,000 people. To thank the Bulgarian people for their heroism, B'nai B'rith will present Bulgarian President Petar Stoyanov with its Award for Courage on February 11 when he is in Washington, D.C.

"We want to acknowledge Bulgaria's unique and heroic past and give them confidence in the future," said Tommy P. Baer, international president of B'nai B'rith, who will present the award to Stoyanov.

B'nai B'rith's first lodge in Bulgaria was established in 1909. Prior to World War II, there were nine lodges. Today, there is an active group in Sofia.

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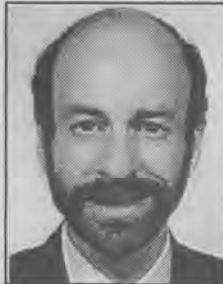
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NATIONAL • INTERNATIONAL

New Flu Vaccine Developed at Hebrew University

A new vaccine against various strains of influenza has been developed by researchers at The Hebrew University of Jerusalem. The vaccine is based on the use of liposomes (tiny, fatty, ball-like particles) to deliver a highly-effective, long-lasting, anti-virus compound into the body. Tests on laboratory mice showed that, as compared to vaccines currently in use, the new vaccine produces immunization two to three weeks earlier, antibody levels of the blood were 100 to 1,000 times higher, and the immune response to the vaccine lasted five times longer.

Because there is an urgent need for better anti-flu vaccines than are currently available, the researchers are hopeful that following further trials on laboratory animals, tests will be conducted on humans. Several international pharmaceutical firms have already expressed interest in the research.

Influenza viruses, which are particularly widespread in the winter, can cause serious illness and can be fatal for infants and the elderly, those with chronic illnesses, and patients undergoing anti-immune treatments or transplants. Vaccines currently found on the market include mainly killed viruses or proteins from the virus "envelope." Because of the constant multiplication of strains and sub-strains of influenza viruses and genetic changes which they undergo, there is a need for vaccinations against the particular strains that appear each year.

The current vaccines have severe disadvantages: a low level of effectiveness among high-risk groups (less than 50% protection), short period of immunity, inability to provide immunity against a wide variety of influenza strains, a low level of effectiveness in stimulating antibodies in the area in which the

viruses enter (the respiratory system), and an inability to activate killer cells in the immune system that eliminate virus-infected cells.

The new vaccine overcomes most of the shortcomings of the existing vaccines, say the researchers. It was prepared by entrapping within the liposomes two proteins from the "envelope" of the virus as well as immunity-enhancing substances. The latter are two proteins (cytokines) known as interleukin-2 and GM-CSF, which are produced in the lymphatic tissues in small quantities during immune reactions and whose task is to activate the immune system calls. These entrapped materials are then introduced into the body and are directed to the immune system calls, where the material is released slowly, thus providing a long-term immune reaction.

In tests conducted on laboratory

animals with the liposome compound, the researchers found that not only was there an earlier, more intensive and more long-lasting immune reaction than was possible until now, but that there was also production of protective antibodies in the lungs and a beneficial activation of killer cells.

The reaction was fully even in those animals which had been treated with chemotherapy. It also was found that the liposomal vaccine containing a flu virus of one type aroused an immune reaction even against other, related strains.

The vaccine can be administered by injection or via a nasal spray. One of the researchers on the team, Prof. Zichria-Rones, earlier had developed an anti-flu vaccine that is administered via nasal drops. That preparation, based on killed flu virus, has already proved its value. The researchers now believe that the vaccine developed

by Zakay-Rones used in combination with the cytokines entrapped in liposomes will improve the effectiveness of the nasal drops.

The research, conducted by Yechezkel Barenholz, Eli Kedar, Bernard L. and Mary T. Sachs, Professor of Cancer Studies; and Zichria Zakay-Rones, Ted and Frances Chanock, Professor of Virology; all of the H University-Hadassah Medical School, was funded partly by the Yeshaya Horowitz Association and Yissum Research Development Co. of the Hebrew University.

(Editor's Note: Israel's first university, the Hebrew University of Jerusalem, is today one of the world's leading centers of education and research. With an enrollment of 24,000 students and a faculty of 1,400, the University is non-denominational and attracts students and faculty from Israel and around the world.)

Memorial Foundation for Jewish Culture

Applications are now being accepted for Phase II of Mishpacha - Hebrew for family - a new pilot on-line introduction to Jewish culture and heritage on the Internet, sponsored by the Memorial Foundation for Jewish Culture.

More than 30 select families from the entire spectrum of Judaism participated in the three-month Mishpacha pilot program that has just been completed, according to Dr. Jerry Hochbaum, executive vice president of the Memorial Foundation.

Modeled after the Foundation's ongoing Jewish family outreach

programs being conducted globally, Mishpacha combined Web pages, message boards, and a chat room. Its aim, Dr. Hochbaum said, was "to create a virtual community of Jewish families while deepening their connection to Jewish life, which has, indeed, been accomplished."

The course, moderated by Dianne Esses, a prominent Jewish educator and Mishpacha's educational director, covered the Hebrew calendar and lifecycle events, while exploring basic areas of Jewish ethical behavior, social action imperatives and ritual practices.

Participants learned from each other, as well as from the moderator, questioning, challenging and critiquing as they explored Judaism at their own pace.

Discussions covered the gamut from questioning God's very existence, to requesting a cyber potluck board to post favorite recipes for Jewish delicacies. Among the topics explored in depth by the participants were: defining and achieving a Jewish identity for themselves and for their children; degrees of Sabbath and kashrut observance, and the role of women in Jewish tradition.

"To enable the pilot cyber-community to endure beyond the life of the program, course participants may continue to use the message boards," Larry Yudelson, Mishpacha technical director, said.

Interested students may now apply at <http://www.mishpacha.org> for the next course, which will begin on March 2.

Mishpacha is a project of the Memorial Foundation for Jewish Culture, which was founded in 1965 to rebuild Jewish life worldwide in the aftermath of the

Holocaust. Funded primarily through reparations from the former West German government, the Foundation has awarded grants totaling more than \$64 million in over 30 countries to support the documentation of the Holocaust; train rabbis, scholars and communal workers, and build new institutions of Jewish scholarship, education and culture. Through Mishpacha, the Memorial Foundation seeks to help families discover their Jewish roots so they can more intelligently choose the kind of Jewish lifestyle they wish to create.

Tents Used by Muslim Pilgrims Now For Israel Army

In a dramatic example of the changing business and political climate in the Middle East, the same tent-like structures being assembled

for housing Muslim pilgrims in Mecca, Saudi Arabia may soon be in use by the Israel Defense Forces (I.D.F.).

Koch Hightex, Ltd., a Germany company hired by the Saudi Arabian government to construct housing in Mecca for the millions

of Muslim pilgrims attending the annual Islamic Hajj (pilgrimage), is now discussing providing their unique semi-permanent tent-like

structures for possible evaluation by the Israeli army.

Samples of Koch's "pilgrim's tents," which are constructed from a proprietary fireproof material with an estimated 30-year lifespan, may soon be distributed to the I.D.F. for testing and evaluation by Hartuv, Ltd., an Israeli project management firm.

Hartuv believes that the unique tents could be used by the I.D.F. for applications including non-permanent base housing in the West Bank, and for field hospitals and kitchens. Hartuv plans to initially offer samples of Koch Hightex's tents to the I.D.F.'s Golan Brigade for testing at bases in the Golan Heights and Southern Lebanon.

Hartuv and Koch Hightex are also discussing the use of Koch's specialized materials in the construction of an atrium at a planned Jerusalem Research Complex, to be located in eastern Jerusalem, which is scheduled to begin construction during 1999.

Koch Hightex's construction membranes were recently used as part of a multi-million dollar construction project in southern Israel. That project was engineered by Tensys, Inc., a U.K based engineering firm.

United Israel Appeal - Analysis of Jewish Agency Support Released

NEW YORK, NY - Judaism's Conservative, Orthodox and Reform religious streams will receive \$5 million in direct grants from the Jewish Agency for Israel (JAFI) during 1998 for programs that promote religious diversity, tolerance and Jewish unity.

Shoshana S. Cardin, Chairman of United Israel Appeal, Inc. (UIA) provided details of the Jewish Agency's grants, announcing publication of a 28-page booklet, entitled *Tolerance, Diversity, Unity: JAFI's Support for the Religious Streams 1998*, during UIA's January Board of Directors and Board of Trustees meetings, held in Manhattan.

"In response to a resolution submitted last June to the Jewish Agency Assembly at the behest of federations through UIA," Mrs. Cardin announced, "the Jewish Agency doubled the amount of funding granted the previous year to programs sponsored by the religious streams in Israel. Thus, in 1998 JAFI will provide a minimum of \$5 million to the streams: \$2,081,000 to programs under Conservative sponsorship; \$836,000 to programs under Orthodox sponsorship, and \$2,083,000 under Reform sponsorship."

"By allocating, administering and supervising funds raised by UJA Federation campaigns for our

operating agent, the Jewish Agency for Israel," Mrs. Cardin added, "United Israel Appeal enables American Jews to fulfill our commitment to express our vision of a Jewish homeland that welcomes and accommodates all streams of Judaism."

The analysis notes that last year United Israel Appeal utilized its function as an allocations agent on behalf of the UJA Federation system to fund more than \$14,000,000 of the Jewish

Agency's expenditures of \$20,500,000 in support of programs in Israel devoted to tolerance, religious diversity and the unity of the Jewish people. UIA's

funding was apportioned between projects sponsored by the religious streams (\$8,100,000), and projects to promote Jewish unity by encouraging Jews to participate in Jewish educational experiences without regard to religious affiliation (\$5,900,000).

In 1998, UIA's increased allotments of federation campaign allocations to the Jewish Agency will enable JAFI to provide a projected total of \$21,000,000 to these endeavors: \$5,000,000 directly to programs sponsored by the religious streams, and \$16,000,000 through other JAFI budget lines for programs devoted to promoting Jewish unity and religious diversity.

EDITORIAL

Somewhere There is Home

In the continuing political struggle over religious pluralism and Halacha, has anyone stopped to notice the effects of the issue on human lives?

It brings to mind the idea of the King presiding over his kingdom ... only he doesn't even know the names of the people who bring him his daily food.

If people choose to identify themselves as Jews are we not morally obligated through tikkun olam to welcome them to us as our *mispocha*?

Interesting commentary then as to our manners of welcome. If the world Jewish community is concerned about the vitality and unity of our Jewishness, why are some working so hard to erect hostile borders?

The North American Jewish religious

practices differ greatly from Israeli Jewish religious practices as determined by the Israeli Chief Rabbinate. As Diaspora Jews, we are quite comfortable with the fact that we are not directed by the Chief Rabbinate. We pride ourselves on our independence from any such body and enjoy a myriad of rich religious and cultural traditions that vary synagogue to synagogue throughout our land.

Now our voices must be heard in Israel and the impact must be resounding.

As these debates are raging ... a voice is slowly being drowned. It is the voice of unity and the soul of Jewish heart (*yiddushkeit*). As Jews we have historically had to fight the outside world. When did the outside world creep in?

Voice Box

*Shine your light upon us
Release the captive spirit
Comfort those in need
Dream with us
Dance with us
Dwell in our heartsong forever.*

Shirat Miryam
Exodus 15:21

Please send in
your Passover
Greetings by
April 2 for the
April 10th issue.

Campaign Calendar

February 22, "Swiss Banks, Nazi Gold & European Jewry Program

February 23, ILTP Pro-gram (Intensive Leadership Training Program)

March 2, ILTP Program
March 3, UJA Hillel Event featuring Richard Joel

March 15, ILTP Program
March 19, ILTP Program
March 22-24, UJA Young Leadership Washington 11 Conference

March 29, Community Event - Israel 50 Celebration

April 26-May 5, Yom Ha'atzmaut Mission to Israel

Candle Lighting

FEBRUARY

27TH — 5:32 PM

MARCH

6TH — 5:40 PM

13TH — 5:47 PM

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for all articles, advertisements and news for The Jewish Voice

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MAR. 20	GARDEN/HOME	MAR. 12

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LETTERS TO THE EDITOR

THANKS FOR THE LETTERS - KEEP THEM COMING

Letter to the Editor:

It is most unfortunate when our community, which is already beset with partisan strife and disbelief about Judaism, its practices and mission, may also come to regard its leadership with suspicion. I refer to the recent letter regarding the "sacred mission of the UJA Federation Campaign."

Little is added to the very important community function of the annual campaign by calling it "sacred." At Sinai we learned the difference between what is truly sacred and what is profane. But that is an argument about language.

More important though is the grievous misunderstanding of Jewish history and the role of the Diaspora with regard to Israel in your letter. I refer here specifically to the disturbing rhetoric "let your voice join ours and thousands of American Jewish leaders who made our anger known to Prime Minister Netanyahu in Indianapolis two weeks ago."

For a Jewish leadership group to jeer the democratically elected Prime Minister of Israel is outrageous. Israel is not a client state of the American Jewish Community, nor has it relinquished its place as the central body of Jewish life. The enemies of Israel, and there are many as you well know, can only take comfort and strength from this massive breach of faith and political sanity.

Why may I ask was this account in your fund raising letter? I would hate to believe that Netanyahu bashing has become part of the pitch for raising UJA dollars. The writers of this letter might well follow their own injunction that, "This is not the time to abandon your family." They seem to have taken steps in the very direction they deplore.

Sincerely,
Irv Kaufman

Letter to the Editor:

Congratulations on your recent Women's Voice issue. My daughters and I thoroughly enjoyed it. To the detractors who complain about an all women's issue, please note, 32 pages are insignificant in the ratio of male/female written articles over the course of years.

Sincerely,
Barbara Salzman
Kerhonkson, NY

To the Editor:

It is unfortunate that my friend and colleague Irv Kaufman misinterpreted the thrust of the letter which he has criticized. I strongly believe that fundraising for UJA is a sacred mission and I have often described my work as "holy work." It is sacred because I know first hand that the funds we raise save lives. What could be more sacred than that? I know from my recent visit to Israel and Minsk that unless more dollars are raised and sent overseas, we will have to take responsibility for hundreds of thousands of elderly Jews in the Former Soviet Union who may starve to death this year.

While we didn't intend to bash Prime Minister Netanyahu in our letter, there is no question that the leadership of the North American Jewish Federations gave him a cool reception at the General Assembly last November because of his insensitivity to the non-Orthodox streams of Judaism and the question of recognition of Conservative and Reform conversions.

Our message in the letter was to separate politics from tzedakah. We were asking our Jewish community to support the life giving programs here, in Israel, and in 60 countries around the world regardless of political leanings. If we inadvertently were disrespectful to the Prime Minister, we apologize.

Judy Wortman,
Executive Vice President
Jewish Federation of Delaware

Letter to the Editor:

If attacked, should Israel fight back? Unlike during the Gulf War, when Israel was restrained from responding in kind to Iraq's rocketing attacks, this time if attacked, Israel should contribute to its own defense. Appropriate attacks should be launched against Iraq.

The lack of support to the United States plan to launch heavy air strikes on Hussein by the bulk of the Arab nations points up the reality of the Middle East. The U.S. has only one friend in that area and that is Israel. If Iraqi rockets again fall on Israel, she should stand side by side with the U.S. in responding with whatever force she can muster.

Murray Kaye
Claymont, DE

OPINION • EDITORIAL

Educational Vouchers and the Jewish Community

By **DAVID GREEN**

I have been asked to write an editorial on educational vouchers as part of a year-long examination of this issue by the Jewish community in Delaware. The following views are mine alone as a citizen, educator, and member of the Reconstructionist movement.

My belief is that legislative proposals for educational vouchers, in Delaware or in any other state, are fundamentally politically conservative in their means and ends. In our current system, parents are free to choose private or home schooling for their children, but this freedom has not been couched in exclusively conservative rhetoric. Educational choice without vouchers has meant that private schools, whether professing liberal or conservative goals, exist alongside public schools that rightly reflect a liberal public philosophy of equal opportunity, multiculturalism, and democratic values.

Voucher legislation offers "choice" embedded in a conservative ideological agenda. These proposals are most heavily supported by entrepreneurs of corporate-administered for-profit schools, the Catholic Church, most Christian fundamentalists, and Orthodox Jewry. Voucher proposals appeal to both the values and self-interest of these groups, none of them socially enlightened in my view.

Such proposals should be opposed by those members of the Jewish community for whom the basic progressive and egalitarian values of religious tolerance, cultural pluralism, economic equality, and participatory democracy ring true in both religious and political contexts. With a view to rejecting educational vouchers as a constructive tool for progressive educational reform, I will discuss such legislative proposals in terms of both the larger political culture and the Jewish community.

The American conservative political culture is currently rent by a basic contradiction between libertarian values in the economic arena that promote the privatization of government services and individual choice in the "free" marketplace, and Christian fundamentalist movements that promote moral authoritarianism through hierarchical institutions, from family to church to school to government. This contradiction is not easily solved at the practical political level, although it can be wished away at the ideological level.

However educational vouchers offer conservatives a unique opportunity to combine economic libertarianism and moral authoritarianism at a practical level. Vouchers are therefore supported by the Catholic Church in order to perpetuate a financially-strapped morally authoritarian community, and by the Edison Project for the purpose of establishing corporate-run schools in a consumer marketplace based on quantifiable academic results. Conservative politicians are enamored of vouchers partly because they appeal to these diverse conservative interest groups, and do not entail difficult

political choices between these groups.

If the contradictions of conservative principles are difficult to resolve in the real world of corporations, marketplaces, consumerism, and "family values," they are more easily solved — at least intellectually — in the curricular content of conservative private schools. Catholic schools can promote sexual abstinence while preparing students to successfully compete in an economic system that markets goods on the basis of their sexual appeal. Elite secular private schools can prepare students with the academic skills necessary for professional success, while socializing them into a corporate culture in which obedience to bureaucratic authority is presented as the highest moral virtue, if not the only one other than the bottom line.

Thus at least in the structure and curriculum of private schools, conservatives can have their cake and eat it too. But apart from the internal contradictions that educational vouchers solve for conservative politicians, it is clear that vouchers do not promote the liberal values of meaningful equality of educational opportunity, cultural tolerance and pluralism, democratic participation, and social and economic justice — values that are anathema to most conservatives.

The proponents of vouchers do not address the educational funding disparities between suburban and both inner city and rural children, children of wealthy and poor parents, white and minority children, or between newer schools and older schools in need of repair. They do not address how children from diverse religious, cultural, and economic backgrounds can tolerate, understand, and appreciate each other, as well as resolve their conflicts in a constructive manner. They do not grapple with presenting to students different religious points of view in a fair and objective manner. They do not claim that their "schools of choice" will teach students to expect that their identities and interests will be voiced in a democratic process. With the exception of Catholic leaders, they place little emphasis on teaching students to value basic human rights, both in America and around the world.

These values are inherent in a progressive ideal of public schooling, regardless to what degree or how successfully they are currently practiced in public schools strongly buffeted by corporate and conservative political forces. Such values are also inherent in a progressive ideal of private schooling, and indeed have been successfully practiced in Quaker schools and elsewhere. But these values are contradicted by the muddled conservative mantra of privatization: basic skills, moral virtue, punitive discipline for both students and teachers, dictatorial authority, managerial efficiency, accountability in quantifiable terms, survival of the fittest, testing, and tracking.

Increasing Jewish support for vouchers is rooted in the political

conservatism of many in the Jewish community. Jews may justify their support for vouchers in terms of economic self-interest and free-market ideology, but let's be clear and honest that these are not progressive and egalitarian values. They may also claim that vouchers will promote Jewish "unity" by means of Jewish day schools, but this is a unity on conservative terms that I utterly reject as a progressive Jew who is interested in more diversity in both the Jewish and larger communities, not less. Let those Jews who support vouchers for whatever reason at least be straightforward enough to say that they have abandoned the progressive ideal of public schooling in a

democratic society, or that they had little faith in such a vision at the outset.

(David Green lives in Bear, is a member of Temple Beth El in Newark, and has taught the History, Sociology, and Philosophy of Education at the University of Delaware and the University of Pennsylvania.)

These opinion columns are part of an on-going informational project concerning school vouchers. This project is being undertaken by the Public Education Task Force of the Jewish Community Relations Committee of Delaware as part of a year-long re-examination of this issue by the Jewish Council for

Public Affairs (JCPA), an umbrella group of local JCRC's and national Jewish organizations. The views expressed are those of the individual writers; they do not represent the position of the task force, the JCRC, or the JFD.

On Wednesday, March 4 at 7:30 p.m. the Public Education Task Force will hold a major community open policy forum on vouchers at the JCC on Garden of Eden Road. Speakers will include Nathan Diament of the Institute for Public Affairs of the Orthodox Union and Marc Stern of the American Jewish Congress among others. For more information about this voucher project or the community forum call 427-2100.

Educational Vouchers

By **DAVID J. MARGULES**

Special to The Jewish Voice

Plato compared our ability to perceive reality to the watching of shadows on a cave wall. The two dimensional images are pale representations of the pure forms casting the shadows. Nevertheless, we convince ourselves the reflection is the reality.

Much of the school voucher debate in the Jewish Community has the feel of shadow watching as a complex and subtle issue is reduced to competing slogans. Proponents cite "Jewish Continuity," arguing vouchers open day school and yeshiva doors to those who can't otherwise afford it. Opponents cite "Church and State," arguing vouchers are supported by Christian fundamentalists, Orthodox Jews and far-right militias. None of the slogans offers a compelling reason to support or oppose vouchers.

Thanks to the generosity of committed communities and individuals, Jewish schools offer extensive financial aid. While even modest tuition puts private school out of reach for some, the primary limitation on day school enrollment is the disinterest of many parents in a day school education for their children. Even if vouchers would yield higher day school enrollment, supporting religious instruction is a poor justification for spending public funds.

The "guilt by association" logic of opponents is even less satisfying. Defining a political agenda by opposing things supported by "Christian fundamentalists" requires opposition to, among other things, Israel's security. More than that, it is based on a paternalistic assumption that we need to protect parents against making poor choices about educating their children.

Too frequently the debate ignores the fundamental question of whether vouchers are likely to promote educational quality. Current trends suggest they will. Delaware, like many other states, has embraced competition among public schools. The cornerstone is school choice, a student's ability to select his or her school. School choice assumes parents and stu-

dents will make intelligent decisions about where to enroll. By voting with their feet, they impose a form of market discipline on administrators and teachers who will have to compete for funding and to justify their own continued employment.

Choice offers an important additional benefit. Studies consistently identify parental involvement as one of the primary determinants of a student's success. The ability to select a child's school can only increase the tie between teachers and parents.

If competition among public schools is beneficial, it is not clear why competition with private schools would be detrimental. The fear of competition is based on the concern that private schools are not subject to oversight by public school boards. Public oversight is not always beneficial. In any event, market discipline should have the same affect on school boards as on school principals.

If school boards do their jobs appropriately, public schools need not fear competition. To argue the contrary by claiming vouchers will encourage parents to select an inferior education for their children is inconsistent with the rational underpinnings of choice among public schools.

Certainly, some parents and students will make poor choices about where to enroll. Most likely, those parents have already opted out of the public school system explicitly by withdrawing their children, or implicitly by failing to support in their homes the value of education.

It is argued that public school fulfill a function beyond simply educating our children. A generation or two ago, it could be argued public schools provided a setting in which general civic values were inculcated, and students from different backgrounds were assimilated into the American mainstream.

It is not clear that schools continue to provide that function or that political support exists for them to do so. The whole notion that a mainstream American culture exists is under attack. Multiculturalism has replaced the idea of a unified civic culture. Situational ethics have replaced absolute morality. The result is to

magnify differences among us, rather than to try to eliminate them.

Arguably, focusing on differences can help students develop respect and tolerance for diversity. Thus, the metaphor of the melting pot is replaced by the tossed salad. It is not apparent, however, that public school students find unity through diversity. The immersion of immigrants into regular classes has given way to multi-lingual instruction. Achievement-based groupings are the norm. Socially, students continue to self-segregate along racial, ethnic and economic lines. Even in the best schools, the ideal of public schools as a great leveler is largely fiction.

The question of vouchers also embraces questions of fairness. Vouchers, particularly proposals targeting the program to lower-income families, open up opportunities for economically disadvantaged students to attend private schools.

There is something unsavory about the defense of public schools by parents who send their children to elite private schools. Public schools are good enough for your children, those advocates seem to say, but not for mine. Vouchers minimize the economic forces that deprive lower-income families of the same choices available to those with higher income.

My children attend Jewish day schools. My wife and I did not choose to send them there because of concern about the quality of our public schools. We did so because we are strongly committed to providing them with an education reflecting our values and beliefs, as well as one that prepares them for college and career. We believe our sons will be better citizens as a result of a strong Jewish education than they would be without one.

Vouchers would enable more families to consider the same choices. *(David Margules is an attorney with Wolf, Block, Schorr and Solis-Cohen LLP. He is also a former Chair of the Jewish Community Relations Committee of the Jewish Federation of Delaware.)*

RABBI WRITES

The Empty Mezuzah

By Rabbi
LEONARD B. GEWIRTZ
Rabbi Emeritus, AKSE
Congregation

Young couples have often invited me, as a rabbi of my congregation, to come and assist them in the ritual of affixing the *mezuzah* to the door-post of their home. Usually they were affixing a *mezuzah* only to their main entrance. Of course the *mezuzah* case was decorative - from Israel. When I would inquire about *mezuzot* for the other doors in the house the response would be, "Is that necessary?" I'd tell them, "yes, the Torah commands, 'you shall write them (the words) upon the doorposts (*mezuzot*) of your house and your gates' (Deut. 6:9). And for about 2,000 years, *Halakhah* and Jewish tradition was the *mitzvah* and practice ... every doorpost" (Y.D. 287:1).

On another occasion, the couple were prepared with hammer and nails, and beautiful *mezuzah* case from Israel. I looked inside and it was empty. "Where is the parchment?" I asked the couple. They looked at me in amazement, and asked, "What parchment?"

I explained that the cover is not the real thing. The content, a parchment with two paragraphs from the Torah and written by

hand with a quill pen is what counts. The first paragraph is from Deuteronomy 6:4-9 beginning with the *Sh'ma* and the second, Deuteronomy 11:13-21 beginning, "If you listen diligently to my commandments..." (Y.D. 288-1).

At another time, with another couple, I examined the inside of the *mezuzah* case and I found a paper Xerox copy of the two paragraphs. I explained that the paper Xerox copy is not a *Kosher mezuzah*. We need a hand written parchment like the *Torah* and the *T'filin* (Y.D. 288:5).

The archaeological digs at the Qumran Caves unearthed parchments of *mezuzot* and *t'filin*, indicating that their ritual were strictly observed by the Jewish people for at least 2,000 years.

Then I discussed my experiences with other rabbis and they, too, were familiar with the "Empty *Mezuzah*" syndrome.

I began to realize that Mordecai Kaplan is partially correct in his analysis that for many Jews, *Judaism* is merely a civilization, a form of culture, but not a religion, not *Hallahkah*. Non-religious or quasi-religious Jews, at our present moment in Jewish experience, seek a Jewish identity, but not a commitment to the Torah way of life. They like the idea of a lovely

mezuzah case, even empty, on their entrance door post. They are prepared to announce to their non-Jewish neighbors that their home, with what appears to be a *mezuzah*, is a Jewish home. It may not be a *Kosher* home, the family may rarely worship on *Shabbat*, and they may not belong to a Synagogue, but it is Jewish.

At Christmas - Hanukkah season, many Jews have a Christmas tree at home, but also display an electric Hanukkiyah in the window, with or without a blessing.

There are today many secular expressions of American Jewishness, or Kaplan's term, *Judaism as a Civilization*. There are 57 American-Jewish Museums in 24 states, all members of the Council of American Jewish Museums (C.A.J.M.) which display hundreds of exhibitions on the Jewish life cycle, the sacred symbols of the synagogue and home, the Bible, and Jewish History. Thousands of people visit these museums annually. There is a lot of Jewish expression, Jewish emotion, and Jewish money with Jewish volunteers in all these museums. We have the impressive, large Holocaust Museums in Washington, D.C., New York City, Chicago, Philadelphia, and Los Angeles visited by hundreds of

thousands of people annually.

We also have the Association of Jewish Studies composed of 1,000 academicians on close to 1,000 university campuses teaching Bible, Jewish History, Jewish Philosophy, Sociology of the Jewish community, Zionist Thought, Yiddish and Hebrew Literature, and Israel to thousands of Jewish and non-Jewish university students.

Then we have the thousands of Jewish Community Centers where Jewish youth can socialize, swim, and play basketball together.

All these worthwhile efforts are expressions of survival Jewishness, secular Jewish culture in action. Are these activities expressions of deep heartfelt Jewish experience, or efforts of "empty *mezuzot*" ethnicity? We are proud of our ancestry, but do we possess the willingness and commitment to transmit the religious way of life, portrayed in our museums and study courses to our children and grandchildren?

In the name of pluralism, we are respectful of all philosophies and life-styles, religious and secular. And we need not reject the empty *mezuzah* identity. At least these Jews without Torah, display the empty *mezuzah* box, and do pos-

sess some degree of Jewish identity, some form of Jewish culture. Nevertheless, as thinking and feeling Jews we need not deceive ourselves into believing that this level of Jewish behavior is a form of historical Judaism. We need to be honest with ourselves that such form of Jewish life is spiritually shallow and not worthy to be passed to future generations.

When the totality of Jewish living is *Klezmer* music and ethnic Jewish foods is this the form of "Judaism" that we seek to transmit to our grandchildren?

What is Judaism as a civilization? What is Jewish culture worthy of Jewish dignity and Jewish self-respect? What is the Jewish way of life without *Torah*, without G-d, without sanctity-*Kedushah*, without family morality, without Jewish practice - *Mitzvah*? A regional director of the United Synagogue of conservative Judaism in Michigan (*Sh'ma*, 1/9/98) asks the same question: "What does it mean to be a cultural Jew particularly if you have a secular understanding of Jewish culture? Until we have a satisfactory answer to that question ... Jewish culture as a way of being Jewish will remain an unfulfilled promise."



We're closer than ever

Over the years my daughter and I have shared many joys and a few sorrows. Since I've been widowed though, we seem to be closer than ever. She's helped me through some important decisions about the house and settling my husband's estate. And when I realized that I could use some extra help each day, we talked a long time about the best situation for me. Even though I knew she would welcome me into her home, it wasn't what I wanted.

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KIDS PAGE

By JENNIFER BANK and JULIE WEINER

The young children of Temple Beth El's Religious School are very busy. Mrs. Temko's kindergarten class is making Shabbat candles. Mrs. Schlecht's and Ms. Sarawesky's first grade classes are learning about Abraham and Sarah. They are making a tent in the classroom and are going to learn how Abraham and Sarah lived. Mrs. Kaplan's second grade class is making Challah covers.

By EZRA TEMKO and JOSH GOLDSTEIN

The Aleph class says the Shema every class period, sings Hebrew songs and is drawing pictures about the word Mishpocha, which means family. The Bet class is learning about the three kings and why Jews live in different lands. The Gimmel class is discussing the Israeli Government, and 2nd immigration to Israel, and Hebrew being the official language. The Dalet students are practicing for their Friday

night service being held on January 16th. The Hai class students are finishing up their prophet unit. It ends with a creative report on their Bar/Bat Mitzvah prophet.

By STEVE HERST, B.J. ROTH and BRENT SCHWARTZ

In a recent history lesson in Miss Levy's 7th grade class, we wrote poems and songs about the Golden Age of Spain. The Golden Age of Spain occurred during the time of Maimonides. It was a period of peace between the Jews and Muslims.

By JILL LEVINSON and STEPHANIE SCHWARTZ

Tzedakah is very important throughout Temple Beth El. Students bring in money each Sunday, and it is collected for shelters, war victims, and charities in Israel. Every class brings in money. Discovery Group through Confirmation. So far this year we have collected over \$700.00.

ALEPH CLASS
The Tu B'Shevat Seder was a lot

of fun for the whole school. We ate all kinds of fruits and nuts that trees bear in Israel. We drank four cups of wine, red and white, mixed together. We sang holiday songs, heard a Tu B'Shevat story and read "The Giving Tree" by Shel Silverstein in Hebrew and English. We received plants to take home and ate a felafel dinner. We can't wait until next year to celebrate again.

Jeremy Harris
Jeremy Dressler

3. Eric Rosen
4. Mark Bloom
5. Kyle Stoltz
6. Lillian Kessleman
7. Cyndi Caldwell
8. Michael Havazelet

We led all the services. After the service, we celebrated with cake and ice cream. It was the best night ever! It was a blast!

Article by: Robin J. Gevurtz, David Walter, Eric Rosen and Mark Bloom.

BET CLASS

Hi, I'm Robin Gevurtz - and I'm part of the Beth Shalom Synagogue. My teacher is Geveret Knepler. She's the best teacher in the world. We studied the Friday night service for 3 months. Finally on February 6, 1998 we had the shabbat service led by:

1. Robin Gevurtz
2. David Walter

GIMEL CLASS

The Gimel class had a great time baking challah to bring to Mrs. Davis's house for Shabbat Dinner. At Mrs. Davis's house, we ate the delicious challah that we made, and other wonderful foods that Mrs. Davis prepared for our Shabbat dinner. We also prayed, we read a story, and we played games.

By Stephanie Schreiber

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ISRAEL AT 50



Celebrating Delaware's Connection to the Holyland



Krinsky at Herzl's grave in Vienna, 1922, en route to Palestine.

By TONI YOUNG

Rabbi Simon R. Krinsky holds the distinction of being the only Delaware rabbi to serve all five congregations. He was also one of the few Delawareans to live in Eretz Yisrael before statehood. By a curious coincidence, Krinsky lived in Palestine in 1923, at the same time William Topkis established the American Information Bureau.

Born in Bialystok, Poland, Krinsky attended a traditional Hebrew school as well as a Russian school. When he was 17, he received a diploma from the Polish Teachers Seminary of Education, entitling him to teach the Polish language and literature and other modern languages. He then attended the renowned Slobodka Yeshiva in Lithuania for six years because his parents wanted him to be a rabbi. Upon graduation, Krinsky returned to Poland and opened a

school. However, when the Bolsheviks invaded Poland, Krinsky, a member of the He Halutz movement decided to go to Palestine. The quota for Polish Jews was filled, so Krinsky's wife Mollie and her parents could not accompany him.

When Krinsky arrived in Palestine at the beginning of the 1922 school year, the educational system in Palestine was just beginning, and there was a shortage of accredited teachers. Impressed by Krinsky's diploma from the Polish seminary in Bialystok, his knowledge of Talmud and his fine singing voice, officials made him principal of the Hebrew, public school in Poria, Taberias, near the sea of Galilee. The single largest problem at the school was the lack of good textbooks. Krinsky had to translate Russian and German textbooks into Hebrew. Given his language skills, he had no problem.

The kibbutz was the chief and main pride of Palestine at the time. Poria, an agricultural colony that grew fruit, was one of the most beautiful spots in all of Palestine in Krinsky's opinion. The only thing missing was water. Settlers had to go three quarters of a mile with a wagon to carry back water for the entire week. Several times a week, Krinsky would travel three and a half miles to Tiberias by horse in order to pick up the mail for the colonists. The trip

was dangerous, and he was armed with a gun for protection. In his free time, Krinsky would walk to the nearest colonies to attend lectures by popular writers and to play chess.

During vacations, Krinsky traveled through all of Palestine. "In 1922, Jerusalem was only the new Jerusalem," Krinsky explained. "To go to the wailing wall you had to go through a small, little path. The area was dirty and unkempt, a complete wilderness. The Arabs lived there."

One of Krinsky's outstanding experiences was his meeting with Rabbi Abraham Isaac Kook, the Ashkenazic chief Rabbi of Palestine. When Krinsky told Rav Kook he had graduated from the famed Slobodka Yeshiva, Rav Kook's eyes shone because the dean of Slobodka was well known as a great Talmudic scholar. First Rabbi Kook asked Krinsky to tell him something about Rav Epstein, the head of the Yeshiva. Pleased with Krinsky's answers, he kept Krinsky at his home for three days of questions about the halacha. He even ordered a butcher to bring in a slaughtered cow to get Krinsky's assessment about whether it had been koshered properly. Finding a tiny defect near the liver, Krinsky said that if the shochet had killed the steer for a very, very rich man, it was not kosher; however, if it were for a poor man who had a wife and family and

needed to make a living, it was kosher. Rav Kook nodded his head and said "such is the halacha." After more discussions about Talmud and folklore, Rabbi Kook gave Rabbi Krinsky his ordination. Rav Kook sent Krinsky to the American consulate to certify that the signature on his ordination was authentic because people often forged his signature.

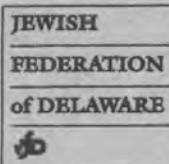
Krinsky considered Rav Kook "the most liberal, righteous man Israel ever knew." Many people criticized Kook because he was too friendly with the halutzim. "How can you be friendly with them?" people would argue, "They don't even lay tefilin." Rav Kook replied, "No, they don't lay tefilin, they lay bricks."

This liberal appreciation for Judaism in all its forms became a cornerstone of Rabbi Krinsky's life. While he remained Orthodox and kosher, he served whatever congregation needed him. In 1930, after living in Hudson, New York for some six years, Rabbi Krinsky came to Wilmington as principal of the school established by the Farband and Poalei Zion organizations. In 1931, Adas Kodesch took over the Farband school and Krinsky remained as principal of Adas Kodesch's Hebrew school for the next twelve years. In 1943, Adas Kodesch temporarily gave up its school to become part of the Associated Hebrew School, and

Rabbi Krinsky became the director of the Hebrew Department of Temple Beth Emeth. He served for twenty years, retiring in 1963. The following year Krinsky became rabbi of the fledgling Temple Beth El in Newark, Delaware. During World War II while Rabbi Kraft of Temple Beth Shalom was in the service, Rabbi Krinsky took over his bar mitzvah classes. Krinsky also conducted high holiday services in Dover. Rabbi Krinsky once estimated that he had prepared some 500 Delaware boys for bar mitzvah. In addition to his work as an educator, Rabbi Krinsky served as editor and business manager of the Jewish Voice from 1933-1943 and as owner and editor from 1943 until 1968 when the paper was purchased by the Jewish Federation of Delaware.

Throughout his life, Rabbi Krinsky's love of Israel remained constant. He visited Israel six times after the Declaration of Independence, and every year, he found a different country. He was particularly interested in the cultural developments of the state, and always found deep spiritual satisfaction in Israel.

(This article is based on information at the JHSD archives including interviews by Ralph Romases and Myron Lazarus and Harry Bluestone's book on Jewish education.)



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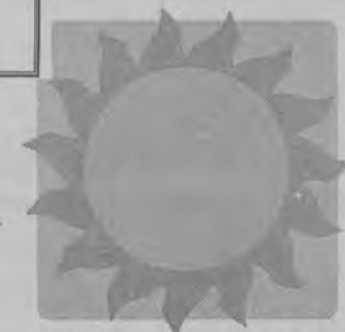
You are the best! You took the time to take with me and my parents to
find out what I liked to do (and what they wanted to spend!!!). But you did-
n't just send us brochures and videos: I felt like I had my own personal camp
and tour expert helping me decide. You were always honest and so nice.
Anyway, the program I went to this summer was **AWESOME!** Thanks
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Dana

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1998-5758

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Scott Bowers
Camp Maccabi Director

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(Ages 2 to 4)

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(Entering Kindergarten thru 2nd Grade)

Olim campers enjoy arts and crafts, swimming, drama, sports, Jewish enrichment and more! Programs emphasize individual needs and development.



CAMP YELADIM

(Entering 3rd thru 6th Grades)

Campers can choose from a sampling of all aspects of camp life ... sports, arts and crafts, swimming, drama, games, music, Jewish and Israeli culture and more!

SPECIALTY CAMPS

(Entering 2nd thru 6th Grade)

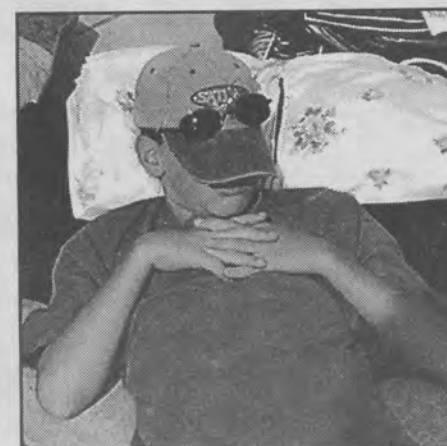
Computer Camp combines a half day of computers and a half day of traditional camp. Fine Arts Camp focuses on the art of pottery, graphic design and more. Performing Arts Camp brings drama, music, dancing and more to life!



CAMP MACCABI

(Entering 3rd thru 6th Grades)

Camp Maccabi offers a combination of one- and two-week camps which focus on skill development in team and individual sports, outdoor adventure and much more!



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(Entering 7th thru 9th Grades)

Ten weeks of great Travel Camp! Enjoy three five-day trips and more! Some trip destinations include New Hampshire, North Carolina, New York City, Assateague and the Great Smokey Mountains!

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(Entering 9th Grade in Fall '98)

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Yom Ha'atzmaut Mission



THE CELEBRATION CONTINUES! APRIL 26 - MAY 5, 1998

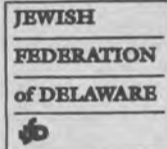
Join Governor Carper in Israel this Spring!
 Help plan your *own* itinerary for this exciting Israel adventure!
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☆ Feel the joy of Israel's 50th anniversary on Rothschild's Boulevard in Tel Aviv - a street fair with food, dancing & fun! Access only to UJA Mission participants!



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1998 Israel Summer Programs

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Summer 1998 is going to be the most spectacular time to experience Israel. After all, this is Israel's 50th birthday year. The 1998 B'BYO Israel summer programs have been thematically designed as a celebration of Jewish sovereignty. Special programs have been created exclusively for this occasion and our staff have prepared educational and adventure programs especially for the 1998 program year. If there was ever a time to visit Israel, this is it.

ISRAEL 50

- 34 Day Israel Outdoor Adventure
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Young Jewish Leadership Concepts

YJLC's primary focus is *Israel Encounter* an opportunity for young professionals to explore the wonders of Israel travel, deepen their Jewish heritage, and to show personal support for Israel, particularly through these challenging times.

Israel Encounter

National Young Professionals Tour
 May 21 - June 7 • June 25 - July 12 • August 13-30
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GRATZ COLLEGE

GRATZ COLLEGE, founded in 1895, is the oldest independent college of Jewish studies in the United States and is accredited by the Middle States Association of Colleges and Schools. The Jewish Community High School of Gratz College (JCHS) is a division of Gratz College, a constituent of the Jewish Federation of Greater Philadelphia. This is the 29th consecutive year of our Israel Teen Tour!

WHO IS ELIGIBLE... All Jewish youth ages 15-17 or in grades 10-12.

WHAT'S THE COST... The cost, including airfare, seafare, all activities, studies, touring, (includes pre-tour in Prague) room and board for the entire 39-day tour, is \$4,100.

ATTENTION HIGH SCHOOL SENIORS: College Credits may be granted by fulfilling Gratz College requirements.

FOR MORE INFORMATION AND/OR APPLICATION

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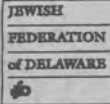


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PANIM EL PANIM

(Face to Face with JFD People)



Delaware Gratz Hebrew School

Thirty-three years ago, Delaware Gratz was formed by a group of parents with the financial support of the Jewish Federation of Delaware so that Delaware students would not have to travel all the way to North Philadelphia for a comparable Hebraic/Judaic education. Since that time, the enrollment has doubled to the current number of 87 students attending

today. Delaware Gratz provides them a close association with Jewish teenagers from all the synagogues in Wilmington.

These student select classes which interest them from a wide variety of subject matter. The course of study includes Bible, Hebrew Language and Literature, Jewish Ethics and Values, Contemporary Jewish Issues,

Jewish Life and Belief, History, and an Education class for future religious school teachers.

Teenagers of Delaware Gratz are also invited and encouraged to attend all the well-planned social activities provided by the Philadelphia JCHS including Shabbatonium, youth retreats, trips, conferences, and a summer tour of Israel.

This full range of courses and programs at Delaware Gratz reflect the school's view that Jewish education can be substantive, stimulating, creative and interesting. A caring, comfortable and respectful atmosphere takes into account each student's social, emotional, and intellectual needs and abilities.

The Delaware faculty, committed to providing the highest quality

of Jewish education for teenagers, consists of teachers and other specialists from a variety of disciplines who have both talent and experience relating to adolescents, and who possess knowledge and credentials in the various areas of study.

Population surveys have shown that extensive Jewish education beyond the Bar/Bat Mitzvah years is related to a greater ritual observance, greater likelihood of belonging to and attending synagogues, greater levels of volunteerism and greater chances of marrying a Jew.

To all of the above benefits, Gratz is certified to grant advanced placement college credits, and award religious school teacher certification.

Gratz also offers full and partial scholarship assistance to those students who qualify.

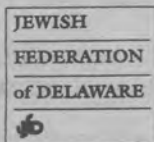
What more could you want for your Jewish teenager? How very fortunate you are to have a school of this caliber in your very own community! Call Elaine Friedberg, Principal, for further information at 478-5026 on Tuesday or Thursday evenings or Sunday mornings.

They say the debate is about religion.



Of course, they have the luxury to debate.

Going to bed hungry leaves little energy for debate among the 300,000 elderly Jews in the former Soviet Union in desperate need of food, medicine or home services. 14-year-old Gena Goldman delivers food packages to a few of the 70,000 who receive our support. The power to help the others, wherever they worship, is yours. Aid to the elderly is at the heart of the UJA Federation Campaign . . . at the heart of a sacred Jewish trust to build, strengthen and care for our community at home, in Israel and in 60 countries around the world. Keep that trust. Make your increased gift today.



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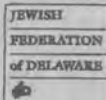
Photography by Debra Sarahar

Israel 50 Highlights

An updated listing of events in Israel in 1998, the nation's 50th Anniversary year, was published this week, says Arie Sommer, Israel Commissioner for Tourism, North America. Highlights include:

- A giant Purim Parade in Tel Aviv on March 12;
- The Jubilee Extravaganza in Jerusalem on April 27, April 30, and May 2;
- The Jubilee Naval Review on April 30, May 1 and May 29;
- The Mayor of Jerusalem's Reception for Tourists on April 30;
- A Re-Enactment of the Day Israel Declared Independence, on May 1;
- The Jubilee Jerusalem Day Parade on May 24;
- The 50th Jubilee Israel Festival, from May 24 to June 13;
- The Jubilee Exhibition from August 3 to 31;
- A International Opera Concert in Tel Aviv on August 27.

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



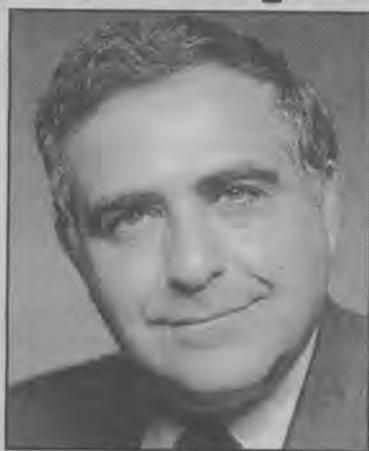
PANIM EL PANIM

(Face to Face with JFD People)



Richard Joel to Speak at Hillel

Richard M. Joel joined Hillel as its International Director in 1988, and became President of the Foundation for Jewish Campus Life upon its inception in 1993. Hillel afforded Mr. Joel the opportunity to merge his personal interest in reconnecting and engaging thousands of young Jews on campus in a positive and vibrant Jewish life, with his professional expertise as an educator, administrator and advocate.



Richard M. Joel

Under his guidance, Hillel has been restructured as a "centrally directed franchise" that maintains local "ownership" on campus, supported by a central infrastructure that provides quality assurance, training, program services and leadership support. Alliances have been formed with Federations, philanthropic organizations, B'nai B'rith, other Jewish organizations and foundations to secure independent funding for Hillel programming. These recent changes ensure that Hillel is positioned to meet the challenges of the next century and continue as the foundation of Jewish life on campus.

Prior to joining Hillel, Mr. Joel served as the Associate Dean and Professor of Law at the Benjamin Cardozo School of Law, Yeshiva University, where he taught legal ethics. He also served as Director of University Alumni Affairs at Yeshiva University, had extensive involvement in informal Jewish education, and was Assistant District Attorney and Deputy Chief of the Law Division in the Bronx, New York.

College is, perhaps, the single most common experience among American Jews; over 85 percent of us attend. These years are a pivotal time for young Jews who are exploring their self-identity, facing new challenges, exploring concepts and broadening their horizons; all while obtaining an education and making choices that will shape their adult lives. Hillel offers students a collective vision for the campus which is relevant to the entire Jewish community; a vision which calls for a paradigm shift in Jewish life — from remembrance to renewal, from Kiddish to kodesh, from resignation to renaissance.

Jews throughout the world are

ready to be galvanized by this positive mission. For years, our communal language has centered around the issues of continuity and identity. Although "continuity" is an aspiration for the older generation, it rings hollow as a rallying cry for the young. While "identity" raises important issues, it is too passive at its core. Although these remain important concepts, we need language that impels us forward, that suggests purposeful action. At Hillel, we have defined our new paradigm to be "renaissance."

Renaissance connotes an explosion of imaginative and purposeful activity, a world coming from darkness to light. Renaissance suggests cultural vitality, creativity, literacy, and learning. Renaissance celebrates ideas and re-creation. It urges us to embrace an action agenda, to build, to encourage creativity. Renaissance compels us set goals for Jewish celebration, learning, literacy, music, arts and culture, ideas, and ideals. Hillel, with the organized Jewish community, is sparking Jewish renaissance on the campus. In this context, we are no longer simply a club or the synagogue on campus, but rather the provoking foundation of the campus Jewish community.

Hillel offers social, cultural, and spiritual enlightenment through formal education and informal means. We offer Jewishness as a positive choice that provides "value added" to our lives. We are encouraging students to "Do Jewish" through a variety of innovative means. We are moving our programs out of our buildings and

onto the campus. Hillel is working with Jewish members of fraternities and sororities, social action and community service organizations, and political and social activists to engage and involve them in Jewish life on campus. Members of our Jewish Campus Service Corps (JCSC), a group of recent college graduates who are selected for a one-year paid fellowship on 60 campuses, are instrumental in creatively and successfully furthering Hillel's engagement efforts.

Hillel's operating premise is based on the notion of interdependent self-sufficiency. This is a structural concept where the whole is greater than the sum of its parts — if any one of us is diminished, we are all diminished. This is a profoundly Jewish statement, and a critical model for forging a new Jewish communal mind set for the next millennium. It requires trust, communication, and the assumption of rights and responsibilities. Interdependent self-sufficiency leads to win-win scenarios. Benefits are evident in our relationships with our regions, partner agencies, the federation community, Jewish philanthropic organizations, and lay leadership, all of whom recognize the importance of today's college students to the Jewish community's future and share our vision for Jewish renaissance.

Finally, we cannot chart a communal Jewish renaissance without personal Jewish celebration and commitment. (Hillel has the unique advantage — and the challenge — of celebrating our diversity while strengthening our common bond as Jews. It is our challenge to forge personal renaissance covenants, to invest in ourselves. This is a time of exciting opportunity for the Jewish people. We look to each other, students, lay leaders, and professionals, and together we resolve to grow.)

Share in both the future of Delaware and the American Jewish community on March 3rd, 7:30 p.m., as we hear the dynamic Richard Joel speak about Jewish college students as the future of our Jewish community.

(Hillel is one of the local agencies that is a beneficiary of Jewish Federation of Delaware.)

Jewish Fund for the Future; Planting the Seeds of Judaism for the Next Generation

By MARC L. SHANDLER, Esq.

Director Jewish Fund for the Future, the Jewish Community of Delaware's Endowment Fund

The roots of the Jewish people (pun intended) have always been in agriculture: our festivals and ceremonies are structured around planting and harvest times, we speak of the Torah as a "tree of life," and we even named the day that the fiscal year ended the New Year for trees ("Tu B'Shvat"). So, it is not surprising that the Board of Trustees of the Jewish Community of Delaware Endowment Fund

choose the tree as the logo for the fund and renamed it the JEWISH FUND FOR THE FUTURE. This endowment fund reflects the desire of the Jewish community of Delaware to come together to think seriously about the future of Judaism here in Delaware, in Israel and throughout the world. It reflects our concern about the continuity of Jewishness in our children and grandchildren, about nurturing this Jewish tree, strengthening its roots, helping it branch out to shelter those in need of shelter, supporting those who need the sturdiness of its limbs, protecting those who are in need of the shade

of its foliage, and providing sustenance for those who will drink of its sap. As we sing in the Torah service, "It is a Tree of Life to them that hold fast to it; all its supporters are happy." (Proverbs 3:18)

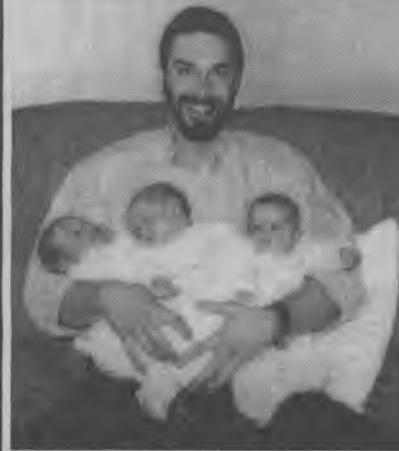
There are plenty of ways for you to involve yourself in planting the seeds for future generations. For immediate information please call Marc Shandler, Esq., Director of the Jewish Fund for the Future at 427-2100, ext. 19. The March 20th issue of *The Jewish Voice* will focus on establishing financial, charitable and estate plans for your family.

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SYNAGOGUE LIFE

Norman Freeman ... Temple Beth El

By Bonnie Falchuk

Before there was a temple in Newark, Delaware, there were hopes for one in the minds of Norman Freeman and his wife Rhoda. Their role in the founding of the Jewish community in Newark and Temple Beth El is such that without their efforts, there would quite possibly be no synagogue in Newark - or at least not one able to look back on 43 years of existence. Recognizing his contributions over the years, a grateful congregation presented a special plaque to Norman at last December's Boards Shabbat.

"We had one goal in those days," he says, speaking of a time over four and a half decades ago when the foundations of the Jewish community in Newark were being laid. "It was to gather up as many Jewish people as we could find - finding Jews and getting them involved."

A thumbnail sketch of the synagogue's history shows just how successfully this goal was reached: after meeting for the first time in 1954, the Newark-area Jews decided to call themselves the Newark Jewish Community, Inc. Years of coming together in churches, the YMCA, and each others' homes were followed by the purchase of a house in Chestnut Hill Estates in 1958, where services were then held. This lasted until 1963, when ground was broken on Amstel Avenue in Newark for the construction of a synagogue, which

one year later took the name Temple Beth El.

By 1979, with a membership of 122 families, plans were made for a larger synagogue, and in 1984 the plans bore fruit: the congregation moved to its present 9-acre site on Possum Park Road.

By working to create a community of Jews, Norman Freeman was instrumental in the founding of their temple. But you won't hear it that way when he and his wife discuss the efforts of the early years, since both of them continually give credit to many others whose contributions they value as much as their own.

They mention, for example, the work of Werner Cohen. He was a Zionist German Jew, Rhoda Freeman says, who had been called "a rabble-rouser ... a troublemaker," for going door-to-door in pre-war Germany, pleading with people to leave. "Even after Kristallnacht, they didn't listen," she says. Werner Cohen made it to the States, but few of his family survived.

In 1954, Werner Cohen found the strength to go to his fellow Jews again, this time doing the leg-work necessary for arranging the first meeting of Jews at the Brookside Community Center (a demographic study conducted that year by local Methodist churches included a list of the names of Jews living in the area). At this meeting, Norman Freeman was elected provisional chairman, the first of numerous offices he would hold

over the years.

They also mentioned Dr. Harriet Mantell, a pediatrician with three children whose husband worked for DuPont. Despite her busy life and the fact that she had almost no Jewish background, she became the community's first educational leader, taking care of and organizing the religious school. "She used to run to New York and Baltimore to get ideas," Rhoda says, adding that although Harriet filled this role for only "three years - tops - she left quite a mark."

Norman Freeman remembers the contributions of the New York-born mathematician David Stoll, who worked for Thiokol in Maryland. David taught Hebrew and "helped the bar mitzvah kids," he says. Ira Riddle was the first boy to become a Bar Mitzvah in Newark, an event which took place in January of 1960. The student rabbi who officiated that day was the son of the rabbi who had married Norman and Rhoda.

Then there was Herman Handloff, who donated much of the money needed for the Amstel Avenue site (it was fifty-five hundred dollars). And Rabbi Gewirtz of Adas Kodesch, who donated the first Torah to the congregation in 1959. Before that, someone (very often Norman Freeman and her husband Milt, according to Dottie Altshuler) had to drive to a congregation in West Philadelphia to borrow a Torah, wrapping it in a tallit in a makeshift Ark and driving it to wherever services were being held.

Another contribution requiring gasoline and sweat equity was made by Marty Inden and Joe Goldblatt and a few others who drove to an Orthodox synagogue somewhere in New Jersey to pick up some wooden pews for the Amstel Avenue synagogue. "They were only open at one end, in keeping with the separation of the man and the women, and none too comfortable," Rhoda Freeman laughs. The present sanctuary has upholstered seats; the wooden pews were given to a church when the Possum Park synagogue was built, except for a straight-backed remnant in the lobby.

The present sanctuary is dedicated to Milton and Mary Wolf, who have given so much support to Temple Beth El over the years. Milton Wolf became active in the Jewish community due to the efforts of someone who worked with him at the Kiddie World main office - Norman Freeman.

So who, then, is Norman Freeman? He is an Englishman from Liverpool (no trace of that city's sound in his gentle accent) who served for five years in the Royal Air Force, working with Spitfires and Mosquitoes. In coming to the States in 1948, he joined several members of his family who had gone on before, including one relative who was a World War One GI bride. Rhoda, who was reared in an Orthodox household, is from Philadelphia.

And what was his contribution? In addition to being elected provi-

sional chairman at that very first meeting and becoming the first president of Temple Beth El, he has served numerous other times as president and held every post except that of treasurer.

No job too small, either. Linda Oster, the current president of the temple - and who, like Rabbi David Kaplan, can't hide her warm regard for the Freemans - says that "he is always willing to help, with bingo, or whatever ... although I've never seen him in the kitchen."

Indeed, the organization and running of the kitchen was one of Rhoda's contributions - a task made much more difficult by the lack of kosher supplies at the time. "It wasn't like it is today," she says, noting that she really had to schlep around to find things like kosher grape juice. Her contribution was essential for keeping the community open to all Newark-area Jews, regardless of their level of observance - a major part of community-building.

Snapshots of the early days show Rhoda and Norm surrounded by friends at a New Year's Eve party, smiling and having what appears to be a great time.

Noting that many of the faces in the photos belong to people who contributed much to the Newark Jewish community in spite of living here for only a few years, she says that "it's as if God picked up these people and moved them here for a short time ... and they became family."

Kolot Zahav, Golden Voices at Beth Shalom

On Sunday evening, March 1, 1998, Wilmington's Congregation Beth Shalom will present a concert with five Cantors celebrating the rich tapestry and vast heritage of Jewish vocal music. The program will include selections from the liturgy as well as concert and operatic favorites. The five cantors will also present Yiddish and Hebrew selections, as well as musical theater gems. Joining **Beth Shalom's Cantor Judith Naimark**, and accompanist **Sylvia Kahan**, will be four Cantors from the Mid-Atlantic and the Northeast.

Cantor Robert Bloch, a native New Yorker, graduate of Yeshivat Eitz Chayim studied for the Cantorate at the School of Sacred Music of the Hebrew Union College-Jewish Institute of Religion. Cantor Bloch, a tenor, has served Congregations in New York, New Jersey, Florida, and Louisiana and has sung with the

Metropolitan Opera Studio.

Cantor Edward Cohen, a graduate of the Cantor's Institute of the Jewish Theological Seminary is a native of Buffalo, New York. Cantor Cohen, a baritone, has presented programs of Jewish and secular music, including *Hazzanut*, art song and folk song. Cantor Cohen is currently Cantor of Temple Beth-El, Richmond, Va.

Cantor Faith Steinsnyder-Gurney, born in Philadelphia and raised in Miami, was introduced to Jewish music by Cantor Jacob Mendleson. She studied music at Indiana University, Bloomington and received a degree in Sacred Music and Cantorial Investiture from Hebrew Union College-Jewish Institute of Religion, New York. Since 1978 she has officiated at several Reform and Conservative congregations. She was the first woman to officiate at the Liberal Joodse Gemeede in Amsterdam, the Netherlands and is

currently serving Congregation Keneseth Israel in Elkins Park.

Cantor Gurney, a soprano, was the first woman invited as an instructor of traditional hazzanut at Hebrew Union. She has enjoyed an active concert career singing both Jewish Music as well as Broadway and Operatic performances. She was named among the "Top Ten Jewish Vocalists of the 90's" by Moment Magazine for her first solo recording *Made in America - The Jewish Music of Michael Isaacson*.

Cantor David Lessner Perper, a tenor, embarked on his performing career at Montgomery (MD) Community College receiving an Associate Arts Degree and then The Catholic University of America where he received his Bachelor of Arts Degree. In 1996 Cantor Perper received a Master of Sacred Music Degree and Cantorial Investiture from the School of Sacred Music of Hebrew Union College.

He has officiated at a number of congregations throughout the country including Washington (D.C.) Hebrew Congregation, Keneseth Israel, Elkins Park and

Wilmington's Temple Beth Emeth.

Cantor Judith Naimark is a summa cum laude graduate of Queens College of the City of New York.

She entered the Hebrew Union College-Jewish Institute of Religion School of Sacred Music and received her Cantorial Investiture in 1993. Cantor Naimark, a mezzo-soprano, then accepted a post of Assistant Cantor at Park Avenue Synagogue, New York. She is featured in the documentary film, *From Fast to Fast*, and over the years has been a member of the Zamir Chorale of New York, participated in a musical tour of

Israel in 1975. 1996 Cantor Naimark has been Cantor of Beth Shalom.

KOLOT ZAHAV, GOLDEN VOICES, is made possible in part, by a grant from the Jacob Kraft Educational Foundation. A coffee/desert reception with the cantors will follow the concert. Tickets for this gala evening, which begins at 7:00 p.m., can be obtained by calling the synagogue office (302) 654-4462.

New Sefer Torah

Rhoda Dombchik, President of Congregation Beth Shalom announced that there will be a special brunch on February 22 at 10:00 a.m. at the synagogue. This brunch is in preparation for the dedication of a new Sefer Torah (*Siyyum*) that will take place on the weekend of April 24-26.

Attending the brunch will be a representative of Machon Ot, the organization that has arranged for the Israeli scribe to write the Sefer Torah. He will show a video on Torah writing, answer questions, demonstrate how a Torah is checked for its quality and value. He will also discuss how the *Siyyum* will operate on that Sunday.

The *Siyyum* chairs, Judy and Jeffery Lewis, Helen and Reggie Schmidt-Sutton are excited about the project. Jeffery Lewis noted, "This is a unique opportunity in the history of a synagogue. It is rare for a 'brand-new' Torah to be purchased. Everyone on our committee is very enthusiastic and we know it will be a very successful event." Helen Schmidt-Sutton added, "every member of the congregation, as well as members of the community who should so desire, will have the opportunity to help dedicate this new scroll. Join us at the brunch and learn how you can become involved."

The brunch is free. Reservations are required. For reservations or information, call 554-4462.

Temple Beth El Trip

Temple Beth El and the Jewish Federation of DE are sponsoring a Confirmation Class trip to Boro Park Brooklyn this year on Sunday, March 8. We will be seeing first-hand how the Hassidic Jews live along with the Sh'mura Matzah factory where matzah is made by hand for Passover. The cost is

\$22.00 per person which includes a deluxe coach bus and a tour guide for the day. All teens in the area are invited to join us as well as any interested community members. The bus will be leaving Beth El at 7:30 a.m. and return at 7:00 p.m. Call the Temple office at 366-8330 to reserve a spot.

SYNAGOGUE LIFE

Chabad Hosts "Family Purim Shindig"

Chabad will once again host the annual "Family Purim Shindig" now in its twelfth year to be held Thursday, March 12 in the J.C.C.

Auditorium, 5:45 p.m. The dinner will be preceded by a "last call" Megillah reading at 5:00 SHARP for those who were unable to hear

it during the day. The evening will include a full course dinner, a children's masquerade contest, live music, "L'chayims," singing, dancing and prizes and the unmistakable Chabad festive spirit. New York City's renowned Avremi Gee, will be back by popular demand and create the musical spirit he is so famous for.

"Chabad has earned the reputation as the place to celebrate Purim. For the past six years we have been sold out!" said Rabbi Chuni Vogel. "Purim is the time when we can create joyous Jewish memories that last a lifetime!"

Only pre-paid reservations are guaranteed due to yearly sellouts, and should be mailed to Chabad at 1306 Grinnell Rd., Wilm. 19803 and the cost is \$16 a person (children under 12, \$8).

Volunteers will once again be distributing hundreds of Shlach Manot to students, schools, hospitals, nursing homes, the Kutz Home and prisons, in order to bring the Purim spirit to all. "You can't be truly happy if you haven't shared the Yomtov with others," said Oryah Vogel, one of the co-ordinators. If you would like to volunteer in bringing the Purim spirit to nursing home residents, please call Oryah at the Chabad office, 478-4400.

(For those not able to make it to services on Thursday morning, Chabad will once again be holding a downtown Megillah reading at the law offices of Wolf Bloch, One Rodney Square, 3rd Floor at 12:30 p.m.)

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Sharon Fisher, M.S.S.

Wednesday, March 18, 1998 at 7:00 p.m.

COMMUNICATING AS MEN

This evening's presentation will encourage reflection about the nature of communication, support and connection amongst men. We will give special attention to what factors may inhibit us.

Donald Berman, M.Ed. and David Mandelbaum PH.D.

Sunday, March 22, 1998 at 7:00 p.m.

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RICHARD M. JOEL

President and International
Director, Hillel and the
Foundation for
Jewish Campus Life



Richard Joel has been the international director of Hillel since 1988, and the president of the Foundation for Jewish Campus Life since its inception in 1993. He came to Hillel because he saw in university campuses an opportunity to reconnect and engage thousands of Jews in a positive and vibrant Jewish life.

With the guidance of his professional, student and lay colleagues throughout North America, Joel has fashioned a new vision for Hillel, one of positive Jewish identity. He has redefined the Hillel movement as a centrally directed franchise, with both local ownership and a coordinated vision. Joel brought to Hillel a "two track" approach, one that meets students where they are Jewishly, socially, intellectually and personally. In addition to reworking the organization's strategy for reaching Jewish students, Joel has been instrumental in reshaping its structure and securing funding from new, independent sources.

TOPICS

- Toward a 21st Century Renewal
- Campus: A Laboratory for Jewish Identity
- On Leadership and Institutional Transformation
- Engaging the Silent Majority
- Toward a Jewish Future? Hope, Not Fear

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One Woman's View

Connecting with Neil Simon

By PAULA SHULAK

I have been connected with Neil Simon for a long time. In 1957, the year I graduated from college, Neil Simon wrote his first play. We began our creative journeys in the same year and our paths have crossed consistently ever since. My favorite show of all time on TV was Sid Caesar's YOUR SHOW OF SHOWS; Neil Simon cut his comedy eye teeth on that program. The struggling young wife of BAREFOOT IN THE PARK could have been me living in a tiny one room apartment in White House, N.J. on the second floor of an old farmhouse, sharing a bathroom with another family and their two kids. When I played Kate in BRIGHTON BEACH MEMOIRS shortly after moving to Dover in 1987, I was married to a wonderful actor named Carl and we liked it so much he became my real life husband shortly afterwards. I have been privileged to act in and direct five Neil Simon shows and am constantly amazed at his breadth of understanding of the human experience in general and the American Jewish experience in particular. Of course Neil Simon has absolutely no idea that we have this symbiotic

relationship, but please indulge me in my fantasy because I am once again enthralled by the man and his writing. In December, I went to New York to see PROPOSALS, his latest offering. Unfortunately it was totally panned by the critics (who seem to be impressed nowadays only by major extravaganzas like THE LION KING), but to me it was quintessential Simon — gentle, mixing comedy and tragedy in a completely acceptable way, coming to grips with social issues yet doing it in such a way that those issues are totally relevant to an ordinary life like mine. The show is not perfect, but few shows are. You could argue with the caricatures Simon creates in some of his characters (the Italian macho man and the bimbo girlfriend) but they are secondary to the completely believable figures in the main storyline who are victims of divorce, the rat race of life in the 20th Century and so many other ills that are completely understandable to us. PROPOSALS is good, old fashioned simple theater which is so hard to find nowadays. And his inclusion of an African American leading character, after all these years of concentrating on Jewish protagonists,

is a bit of genius in my opinion. Unfortunately, PROPOSALS has now closed on Broadway, but I am positive that it will shortly begin to make the rounds of the country on tour or if not, community theater groups will soon flock to present it. And when they do, my advice is don't miss it, no matter what the New York mavens said!

Until that time, however, we will have to revel in the Neil Simon masterpieces which have been around for awhile. And I am proud and fortunate to announce that the opportunity to see what many consider his finest play is yours right now. LOST IN YONKERS is Simon's most acclaimed work. Winner of four Tony Awards, including Best Play and the 1991 Pulitzer Prize, this funny and wrenching family drama is rich in the comedy for which the author is famous, but it also grapples with the most painful family scar — what happens to children in the absence of love. I am pleased to share with you the fact that from February 20 to March 8 LOST IN YONKERS will be appearing at Chapel Street Players in Newark. This is the sixth Neil Simon play that I have directed and it is by far

the most dynamic script that I have worked with. It never ceases to amaze me how Simon can blend humor and pathos so easily that one minute you are doubled up with laughter and the next minute you are wracked by sobs. I like to call his plays tragicomedies because they are, like real life, a combination of the best and the worst in each of us.

Grandma Kurnitz is the strong, stubborn grandparent so many of us remember from our youth. She owns a candy store in Yonkers and has raised her family of six by herself. Two of her children have died and the rest suffer from one or another affliction, most of which were brought on by her authoritarian manner. Imagine the situation when she is asked to care for her two grandsons, whom she hardly knows, for a year while their father goes off to sell scrap iron for the war effort (WWII). The boys are left with her, alone and "lost" in Yonkers, forced to deal with a dysfunctional family they hardly know. But Simon manages to make lemonade from the proverbial lemon and we all laugh and learn a lot about ourselves and the Kurnitz family. I am blessed with an excel-

lent cast including Marlene Hummel as Grandma, Josh Hartsoe and Seth Kirshner as the two boys, Chris Woerner as Uncle Louie the gangster, Nancy Storch as Aunt Gert who has trouble talking, Eddie who has trouble being a father and in the difficult role of Bella, the slightly retarded sister, Judy David, an actress with a deep understanding of her character. As we have worked on the show, we have all been reminded of experiences from our own lives which mirror in small or large ways the situations Simon depicts. Marlene thinks back to her own childhood when her parents owned a candy store in NY and she had to work as the boys do "helping out." Nancy thinks back to her Grandma who was "made of steel" and able to withstand all kinds of trouble. It's harder for Seth and Josh who are 90's kids to relate but we have turned them into mini replicas of the boys in BROOKLYN BRIDGE and they are getting a taste of the era. All in all it has been a rich and rewarding experience to produce LOST IN YONKERS. I invite you to join us for a performance. Tickets are available by calling 368-2248.

That's Funny, You Don't Look Buddhist

On being a faithful Jew and a passionate Buddhist

By YVETTE RUDNIT

Truly it delights me to be able to read a book that has the power to both enchant and teach. Sylvia Boorstein has with simple words and plain talk invited us into her life as a Kashrut observant, synagogue affiliated, prayerful Jew who also lives and teaches Buddhist meditation practice. In small anecdotal sketches Sylvia Boorstein reveals her self as a Jew and introduces us to some fundamental Dharma (Buddhist) concepts. In this book, the author speaks passionately but always with the voice of common sense and great openness about her dual love of Judaism and meditation. These anecdotal stories, and glimpses of conversations become the format for her to share her own experiences and feelings on much that matters to her and to us as Jews seeking greater community and enriched spirituality.

As a good teacher teaches with heart and clarity to help the student define the critical points, so too, this small book. Mindfulness meditation is her starting point. She believes that meditation like prayer is the way to gain focus and clarity of mind and a spacious, joyful compassionate heart. From such a place one can then feel and do acts of loving kindness (chesed) in daily life. Liturgy, prayer, she writes, "reminds her of mindfulness, as both mandate presence, offering formulas for acknowledging joy

and pain. Again and again being fluent in both religions (Buddhism and Judaism) and their ritual forms and expressions she is able to highlight where they are complementary and convergent. Do you want to know something about abound-

ing love? She can point you to the meditation practice of "metta" or to those Jewish prayers that bring the same intention into your life. Would you like to know what the Buddhists believe about suffering (what Jew wouldn't) and the end of

suffering? Or perhaps you would like to know how this thoughtful woman thinks and feels about the Holocaust? How do we, any one of us, come to live in the world with a loving, open heart so that we are gifts in ourselves, and gifts to the

world bringing increase quantities of love, caring and affiliation into existence? Then go and read this book ... then go and study. Go and pray with kavannah. Go know that such a small book could speak volumes to the ready mind.

Chaya Teldon Offers "Chicken Soup for the Soul"

Her props consisted only of a large boom box, but her storytelling style helped paint images of her grandmother's Shabbos table, a trip to an ancient Jewish mikveh in Safed and humorous adventures

of her busy home in Long Island. In a lecture entitled, "Chicken Soup for the Soul," storyteller, songwriter and humorist Chaya Teldon entertained 65 women from Delaware's Jewish community on Sunday, February 8 at Adas Kodesch Shel Emeth.

The program which included a buffet luncheon, was sponsored by Chabad-Lubavitch of Delaware in celebration of The Week of the Jewish Woman.

Mrs. Teldon, a Lubavitcher Rebbitzin (rabbi's wife) from Comack, New York, impressed her audience with an image of sophistication, femininity and unyielding dedication to Judaism. A wife, mother and soon to be published

author, Mrs. Teldon has been called a Jewish Erma Bombeck. She has earned a reputation as a dynamic speaker who captures the hearts of her audience and touches their lives with Torah insights and a common sense approach.

As a storyteller and humorist, Mrs. Teldon attempts to "celebrate our lineage as Jewish women." Comparing modern society's fascination with the British royal family, she pointed out that "we as Jewish women also come from royalty — Sarah, Rebecca, Rachel and Leah. Our Jewish culture also honors royalty."

Central in her hour-long lecture were the importance of three mitzvot assigned specifically to Jewish women: *Challah*, the taking of a dough portion when baking Shabbos bread, *Taharat HaMishpocha*, the Family Purity laws, and *Hadlakat Ner Shabbat* or the Lighting of Shabbos



Mrs. Chaya Teldon

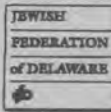
Candles. With sensitivity, humor and wit, Mrs. Teldon was able to explain how the simple act of baking challah for Shabbos can impact

on Kashrus in the home, the running of the Jewish home and even in the workday lives of our families.

Her humorous and personal story of her visit to an ancient mikveh in Israel, stressed the importance of the laws of family purity in the history of our people, individual spirituality and how this mitzvah fits into the cycle of life.

She eloquently urged women to learn the laws expected of them and to experience the love, joy and wonders of Judaism. "I challenge you to light candles and to experience the magic of Shabbos," she said.

Teldon believes that we have incredible Jewish women all around us — "including the 60 or so sitting in the AKSE social hall." She added, "that the ripple effect of random acts of kindness and mitzvot keeps us going and going. It is amazing how good we can make people feel and how much we can change things."



PANIM EL PANIM
(Face to Face with JFD People)



Don Parsons Report - Heart Travails

By DON PARSONS

It is a privilege for me to join with Judy Wortman, the Executive Director of the Jewish Federation of Delaware, in reporting to you on five action packed days we recently spent in Israel and in Minsk, a city in the former Soviet republic of Belarus.

Normally, I am fairly reserved and not prone to gushing with enthusiasm over things. This UJA Mission changed that. Because try as I have, I still have not been able to describe it to anyone without talking their ear off.

UJA arranged the mission for the executive directors and federation officers for communities throughout the United States and Canada. There were approximately 100 participants representing at least 40 different communities. Our purpose was to see first hand how the funds we send overseas each year from our federation campaigns are used and to understand a near desperate cry for help being made by the Jewish Agency for Israel or JAFI, which has been involved in rescuing Jews in need for almost 70 years.

Why go now, you might ask. One reason is the current strain in the relationship between Jews in the Diaspora, especially here in the United States, and the State of Israel. As you know, the strain

stems both from the frustration of many of us with the lack of progress in the peace process and from the divisive and inflammatory activities in some circles in Israel regarding the law of conversion.

A second reason relates to the financially strapped condition of JAFI itself, resulting in many respects from its tireless efforts to rescue and bring to Israel over 800,000 new olim in the last eight years. JAFI relied on Operation Exodus and related campaigns to fund those efforts, but the funds actually received from the Exodus drives fell approximately \$170 million short of what had been pledged. To meet the challenges posed by that shortfall, JAFI has gone through a major restructuring and has reduced the number of its employees from a high of about 5,000 to just under 900 today.

Thus, JAFI has reduced its expenditures significantly. But its troubles persist. Last year, federations across North America sent less money overseas than had been projected, resulting in a need to reduce the JAFI budget by another \$23 million. JAFI therefore has had to cut some of its core services, namely, those that relate to rescuing Jews in need in the former Soviet Union and elsewhere.

Frankly, I knew many of these facts when I agreed to go on this

mission, and they made me very nervous. I worried that I would not be able to make an objective assessment of the situation or that I might be so overwhelmed by the needs that I would be unable to generate the enthusiasm and dedication necessary to address them. But not to worry. The trip was fantastic! I was absolutely bowled over, and not by the speeches I heard, but by the vitality, determination and hope I observed in the new olim I met in Israel and in the resurrected Jewish community in Minsk.

In terms of highlights, I think of two special choirs. The first is a choir of olim children we heard at an absorption center in Arad, a city in the Negev. The 20 or so smiling kids epitomized the growing diversity in Israel. They came from India, Ethiopia, Spain, the FSU, Rumania, and elsewhere. We met the second choir at a Jewish Community Center in Minsk just after we attended a memorial service at a site in the former Jewish ghetto where the Nazi had murdered 5,000 women and children in 1942. The average age of this choir was at least seventy. To hear them singing Shalom Aleichem and other familiar songs so joyfully in 1998, after so many years of being silenced by the Communists, was extremely moving.

In Minsk we visited another com-

munity center in a dilapidated old building. Once inside, however, I felt the same positive energy and hope. I sat with several middle aged women in the first row of a Bet Ulpan class. They each started learning Hebrew within the last six months. Yet, they were already reading passages without vowels and, therefore, out of my league. The women applauded enthusiastically when Shimon Peres, who was traveling with the Mission, came into the room. When he invited their questions, however, the women immediately asked about the well-being of the children, like their own teenagers, who have already emigrated to Israel without their parents.

Lastly, I can report that we attended a panel discussion on Tel Aviv on the work of the Ne'eman Commission. The Commission has seven members: a reform rabbi; a conservative rabbi; and five orthodox rabbis. The panel consisted of one member from each stream. Rabbi Bandal of the conservative or Masorti movement and Rabbi Regev of the reform or progressive movement each spoke eloquently in support of their positions, but were not optimistic that the compromise the Ne'eman Commission appears to have worked out will be implemented by the powerful Chief Rabbinate in Israel. There is no formal representative of the Chief

Rabbinate on the Commission. No matter what happens in the coming months, however, both Rabbis Bandal and Regev stated that they believe changes for the better are imminent due to changes in the views of many ordinary Israelis, as well as many younger Orthodox rabbis.

A good example of these changes is the impressive success of Beit Daniel, the Progressive or Reform synagogue in Tel Aviv. Just over five years ago, the mayor of Tel Aviv opposed their efforts to build a reform synagogue. Today, he is a leading supporter of a new reform community center to be built soon in old Jaffa. Several important programs at Beit Daniels are funded by JAFI.

Finally, I cannot emphasize enough that everyone we spoke to, including both the reform and conservative rabbis, the rabbi at Beit Daniel and so on, uniformly stressed the importance of supporting JAFI. No matter how disaffected you are with Israeli politics or politicians, remember that the Jewish Agency for Israel is a different entity entirely. It is devoted to rescuing Jews in need wherever they are located. JAFI and UJA, which collects the funds to enable it to compete that important mission, deserve your support today, as much as ever.

One Person Can Truly Make a Difference

By FAYE J. HARRIS and BERNIE GREENBERG

Two hundred and fifty members of the Delaware Jewish community came together to celebrate Federation Shabbat while honoring the work of one man who helped to save thousands of Ethiopian Jews.

Held at Adas Kodesch Shel Emeth, the annual Federation

Shabbat featured Micha Feldman and his special guest, Shuanesh Miniwab - a strikingly beautiful 21-year-old Ethiopian student currently living in New York.

Micha was the Israeli Council in Addis Ababa, Ethiopia and the head of the Jewish Agency mission to the small, impoverished country. In May 1991, he was one of the chief planners and implementors of

Operation Solomon, during which 14,130 Ethiopian Jews were airlifted to Israel in 22 hours. Following that amazing event, he served in war-torn Rwanda assisting some 100,000 refugees.

In 1995, Feldman, who was born in Israel prior to the establishment of the state, was appointed Director of Ethiopian Immigration in the Israel Ministry of Absorption. He speaks Amharic fluently and knows virtually every family in the Ethiopian community. In Israel, he is known as "Abba Micha."

During Friday night Shabbat services, Micha shared his story of meeting Shuanesh while she ador-

ingly admitted that she "has two fathers, one black, one white." Shuanesh had written a letter to Micha detailing the hardships of getting her family to Israel - walking through the entire country of Sudan before they could safely board passengers to Tel Aviv. They had to leave behind some of her siblings.

Settling in their new home, Shuanesh's parents were fighting constantly about the loved ones they were forced to leave behind - she pleaded with Micha to help reunite her family.

As Micha warmly recounted the jubilant meeting of her sisters and

brothers, the audience was struck by the love between the two and the awesome ability of one person to change another person's life.

It was truly an inspirational gathering, and the two returned on Shabbat afternoon for a brief question and answer session during Seudah Shlishit. Again, both Micha Feldman and Shuanesh Miniwab moved their listeners with personal recollections of incredible backgrounds. They both expressed their respect for the Jewish Agency for Israel (JAFI), which has assisted thousands of Ethiopian Jews assimilate into Israeli society.

Consul General Dan Ashbel



Consul General of Israel Dan Ashbel, will be in Delaware to present substantive remarks as part of the Israel 50 Celebration Community Event. On Sunday, March 29, 1998, the Jewish Federation of Delaware and the Jewish Community Center jointly present a day to celebrate Israel at 50, the fiftieth anniversary of the Jewish State. Music will be performed by *Thread of Blue* and *Atzilut*. *Bim Bam Bom* - a family puppet show, Israeli food and more will be offered. This will be the first visit to Delaware by the current Israeli Consul General serving the region which includes Delaware. Tickets are \$8 for adults and \$5 for seniors or students. For more information call 427-2100.

Israel 50 Community Event Features Music, Food, and Fun

By DAN WEINTRAUB
JCRC Director

Sunday, March 29 will mark the major Delaware celebration of Israel's 50th Anniversary. The Jewish Federation of Delaware and the Jewish Community Center are working together to create a day for all. The Israeli Consul General's lecture and a family Puppet Show are among the day's highlights.

The exotic *Atzilut*, a Jewish group specializing in Jewish music from the Middle East and Northern African regions will provide a rhythmic, eastern celebratory performance. Local favorite *Thread*

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

Dan Ashbel, Consul General of Israel for the Mid-Atlantic Region of the United States, including Delaware, will be in Delaware for this major event. Ashbel will give an address during the afternoon and stay for the early evening performances.

An Israeli Puppet troupe, *Bim Bam Bom* will entertain children in another part of the JCC while the Consul General speaks. In addition, activities for children will also be available during the musical performance as an option for families.

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

TRAVEL TIPS

OBITUARIES

Ways To Trim Travel Stress

By THEDA KISSLER

•Don't be influenced by your peers in choosing a vacation spot ... go where YOU want to go...

•Learn to identify what causes stress for you. What do you get anxious or concerned about? Separation from family? Being absent from the office? Missing a plane? Forgetting your ticket? Losing your luggage? Arriving late? Failing to achieve the purpose of the trip?

•It helps to carry a notebook when you travel and to jot down the things you find yourself worrying about.

•For instance, there's not much you can do about luggage that is put on the wrong flight ... or not loaded at all because of weight problems that you know nothing about. However, you can make sure that the airlines pay for your discomfort by treating yourself to whatever you need til your baggage arrives and then submitting the bills to them for reimbursement. Just keep accurate records.

•Despite procedures at many airports to check baggage receipts against luggage tags before letting you out the door, not all airports do

this and some bags still get into the wrong hands.

•You can cut down the chances of someone else walking off with your bag by taping, drawing, or painting your initials on the suitcase's side. Attaching a distinctive tag or colored ribbon to the handle is also very effective.

•If possible take your luggage on board with you. Carry a small bag packed with essentials that will fit under your seat and a folding garment bag, with everything else in it.

•Finding alternatives to what worries you often will eliminate the worry. For example, what if the plane is delayed? Give yourself a cushion in your schedule. Or arrive the night before. Nothing builds up stress better or faster than being late for a scheduled meeting, cruise sailing, party, wedding, etc., etc. Leave room for weather delays, air traffic congestion and ground tie-ups.

•Learning to relax is essential in reducing stress.

(Editor's note: Special to The Jewish Voice from Theda's Practical Travel Tips)

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LEO BRENNER

Leo Brenner, 76, of Cragmere Woods, Bellevue, died Thursday in Thomas Jefferson University Hospital, Philadelphia. Mr. Brenner owned Jov Cleaners in Wilmington for 22 years, retiring in 1988. He was a member of Adas Kodesch Shel Emeth ongregation and the Montefiore Mutual Benefit Society.

Survivors are his wife, Marion T.; son, Ira of Pennsylvania; daughters, Joy Davis of Wilmington and Gail Brenner of Philadelphia; six grandchildren.

Contributions may be made to charity.

NATHAN CUTLER

Nathan Cutler, who together with partners owned seven Shop

Rite Supermarkets in New Jersey and Delaware died. He was 83 years old and resided in North Miami Beach, FL, formerly of Philadelphia.

Mr. Cutler was Past President of B'nai B'rith Chapter and very active in B'nai B'rith's Anti Defamation League. He was also very active for many Israeli causes and spearheaded Israeli Bond Drives.

He is survived by his wife, Bertha; two sons, Leonard and Ronald, a sister, Bertha Wolinsky; and three grandchildren.

FRANCES GLENN

Frances Glenn, 84, Marsh Road, Forwood Manor, Brandywine Hundred, formerly of Oaklane Manor, Fairfax and Paladin

Club, Wilmington, died Monday at home. Mrs. Glenn was a homemaker. Her husband, Eric Glenn, died in 1972. She was a member of Congregation Beth Emeth and its sisterhood Hadassah. She was a member of the National Council of Jewish Women and the Jewish Federation of Delaware, where she was named Woman of the Year in 1996.

There are no survivors.

Contributions may be made to Congregation Beth Emeth.

ELYCE ROBIN ANTINOPH MARSH

Elyce Robin Antinoph Marsh, 45, died February 5 at home. Mrs. Marsh was a Credit Analyst at Beneficial Bank in Wilmington for 5 years previously at AT&T for more than 10 years.

Mrs. Marsh attended University of Delaware and was a member of Temple Beth Emeth in Wilmington.

Survivors include: husband, Joseph D., parents Joel E. and Janice B. Himmel Antinoph of Wilmington, previously of Springfield, Delaware County; brother, Richard R. Antinoph of Wilmington.

Please send contributions to CHILD, Inc., 507 Philadelphia Pike, Wilmington, DE 19809.

Where Our \$\$\$\$ Go

Jewish Federation of Delaware 1997/98 Board Approved Allocations

INCOME	
Campaign Achievement	\$1,608,605
Unspent Allocations	25,905
	\$1,634,510

LOCAL ALLOCATIONS	
Moving Expenses	\$6,000
JCC (includes Resettlement costs)	103,694
JFS (includes Resettlement costs)	63,054
Jewish Historical Society	1,500
Jewish Fund for the Future	18,844
Milton & Hattie Kutz Home	42,000
Albert Einstein Academy	63,543
Gratz Hebrew High School	26,000
Hillel at U of D	40,000
Newark Community Programs	9,150
Southern Delaware Programs	7,500
Rabbinical Association of DE	200
UJA/Federation Campaign Expenses	191,842
Federation Admin. & Services	150,073
Computer Upgrade and Website	15,141
JCC Complex Capital Costs	216,913
JCRC	44,224
Jewish Law Student Programs	500
Jewish Voice	9,000
Israel Teen Scholarships	14,000
Community Initiatives	27,500
Shrinkage	25,000
TOTAL LOCAL ALLOCATIONS	\$1,075,478

UJA	504,301
National Dues & Allocations	55,001
TOTAL ALLOCATIONS	\$1,634,510

Special Fund for Outreach to Newark/Hockessin Area & Southern Delaware \$49,250

Contributions were gifts from Jewish Fund for the Future, Milton & Hattie Kutz Foundation & Friends

Sholem Aleichem Monument In Kiev

MOSCOW - A monument to one of the most famous Yiddish writers has been unveiled in Kiev.

The 10-foot monument to Sholem Aleichem was erected in the downtown section of the city - next to the house in which the writer lived during the turn of the century. Renovations have begun on the house, which is slated to become a Sholem Aleichem museum.

A dedication ceremony for the monument was attended by Jewish and Ukrainian dignitaries, including the city's mayor.

Sholem Aleichem spent much of his life in the Ukrainian capital, which he called by the fictitious name of "Yehupetz" in his writings.

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CALENDAR OF EVENTS

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

FEBRUARY Friday 20

Congregation Beth Shalom Family Shabbat Service, 7:30 p.m.

Candlelighting, 5:26 p.m. Oneg Bolasny, Kaplan Freedman, Shabbat Service, 7:30 p.m. Congregation Beth Shalom.

AKSE Gimel Class participates in service followed by Shabbat dinner, 6 p.m.

University of Delaware Hillel Shabbat Services and dinner, 5:30 p.m. 453-0479.

Saturday 21

Senior Shabbat is being held at Congregation Beth Emeth. It is sponsored by Beth Emeth's Sisterhood and by the Jewish Family Service. The Shabbat morning service will be at 11 a.m. followed by a luncheon at 12:30 a.m. RSVP by February 14th to Adele Kessel at 478-0776. The Chairperson is Verna Schenker.

Young Jewish Singles of Delaware 20's & 30's. Middle Eastern Dinner with Belly Dancers, male and female. Come enjoy dinner and a show with old friends and meet new ones, vegetarian food available, 6:30 p.m. Cost: Pay as you go, about \$30, Casablanca Middle Eastern Restaurant, Rt. 13 in Delaware just 30 minutes from Philadelphia. To R.S.V.P., get directions, receive more info or receive our Schmooze letter, call Phil (302) 652-6688. Must R.S.V.P. by Feb. 19.

Shabbat Services, 9:30 a.m. Torah Portion Shabbat Shekaum-Mishpatim, Congregation Beth Shalom.

AKSE Sisterhood "Let's Dance-Israeli Dance", 7 p.m.

Sunday 22

Family Breakfast, 9:00 a.m. Jewish Farm Settlement in Delaware by Chazz Salkin. Congregation Beth Shalom of Dover. A small fee will be charged for breakfast. Contact Dawn at 734-5578 for further information.

Teen Trip to Phantoms Game. The Jewish Community Center is offering a trip for 6th, 7th, and 8th graders to see the Philadelphia Phantoms take on the Springfield Falcons. The bus will depart from the JCC at 3:30 p.m. and cost is \$20.00 per person, which includes round-trip transportation. Limited seating is available. Registration is required at the JCC Front Desk by Feb. 16. For more information, call Michelle Ellis or Lauren Nassau at (302) 478-5660.

AKSE Hamantaschen Baking, 9 a.m.-noon.

Congregation Beth Shalom, Wilmington, 10 a.m. Siyyum Special Brunch.

University of Delaware Hillel, membership bagel brunch at noon. Call 453-0479.

Wilmington Montessori School celebrates Montessori Education Week with an open house from 1:00 to 4:00 p.m. and a series of enrollment coffees Monday, Feb. 23 through Thursday, Feb. 26 from 9:15 to 11:00. It's the perfect time to learn more about the school's Montessori curriculum and year round child care for children ages one through twelve. For more information call 302-475-0555.

Monday 23

"Remembrance and Reconciliation: German Jewish Relations - Futility, Possibility, or Necessity" will be the subject of a lecture by Hans H. von Stackelberg, Consul Germany of Germany to New York. Consul von Stackelberg will speak at the University of Delaware, Clayton Hall, at 7:30 p.m.

Tuesday 24

AKSE Board Meeting, open to all, 7:30 p.m.

University of Delaware Hillel Torah Discussion Group, 7 p.m. Call 453-0479.

Congregation Beth Shalom executive board meeting.

Wednesday 25

University of Delaware Hillel Board Meeting at 7 p.m., closed meeting. Call 453-0479.

Thursday 26

University of Delaware Hillel, Must See TV at Hillel, 8-11 p.m., snacks will be served. Call 453-0479.

Sol Toumarkine Family Education Series. "The Hurried Child" will be held at The Jewish Community Center, 12:30 to 1:30. The discussion will look at the impact on the child who is pushed to do too much and will allow participants to explore their expectations and establish priorities for themselves and their children. The cost is \$5.00 for JCC members and \$8.00 for non-members. Myrna Ryder, M.Ed., CFLE, will serve as the instructor for this program. Registration can be made at the JCC Front Desk. For more information, contact Sonja Hildebrand at 302-478-5660.

Congregation Beth Shalom Rosh Hodesh.

Near Death Experience and Judaism. Chabad Lubavitch announces the upcoming community lecture featuring internationally acclaimed author and scholar, Dr. Irving Block, Ph.D. The lecture will examine the validity of this phenomenon and how it is viewed in the Kabbalah. The lecture will take place at the JCC at 7:30 p.m. For more information call Chabad at 478-4400.

Friday 27

Candlelighting 5:34 p.m. Oneg Jackerson Shabbat Service, 7:30 p.m. Congregation Beth Shalom.

University of Delaware Hillel Shabbat services and dinner, 5:30 p.m. Call 453-0479.

Congregation Beth Shalom, Rosh Hodesh.

Saturday 28

Mid-Winter Kids' Circle. A program with art and music, for kids who have been touched by cancer. The Wellness Community-Delaware has announced that its winter Kids' Circle, sponsored by PNC Bank, will run for three consecutive Saturdays, through March 14, from 10:00 a.m. until 12:00 noon. The Kids' Circle program provides a free forum for children ages 5-13, who have been touched by cancer in a parent, grandparent, sibling or loved one. Meetings are held at The Wellness Community, in the Community Service Building, Suite 1107, 100 West 10th St., Wilmington, and free parking is available. For more information contact Program Director Sean Hebbel, LCSW, at (302) 656-8410.

Shabbat Services, 9:30 a.m. Torah Portion Terumah Couch Potato Night, Congregation Beth Shalom.

Kids Night Out, specially designed for children in Kindergarten through 2nd grade, will be held from 5:00 to 7:00 p.m. and will include dinner, arts-n-crafts and kickball. The cost is \$10.00 for members or \$25.00 for non-members. Advance registration is required by Thursday, Feb. 26. For more information, contact Shay Rosen at 302-478-5660.

Club Night created for children in grades 3 through 6, will be held from 7:00 to 10:00 p.m. and will include dinner, swimming and gym activities. The cost is \$10.00 for members or \$25.00 for non-members. Free transportation is available from Temple Beth El by calling the JCC. Advance registration is required by Thursday, Feb. 26. For more information, contact Shay Rosen at 302-478-5660.

MARCH Wednesday 18

Adult Education Seminar. The experience of separation and divorce is one of the most stressful life events. We will explore the multi-faceted emotional process of the loss, the impact on children and share techniques that will help you cope and create a cordial relationship with your former spouse. Presented by Sharon Fisher, M.S.S., 7 p.m. Congregation Beth Emeth, 300 Lea Boulevard, Wilmington. Free and open to the public. Call Lauren Pokras at Jewish Family Service for details, 478-9411.

Principal, Delaware Gratz Hebrew High School Director Jewish Learning, JCC of Delaware

Full-time shared position responsible for all aspects of community Hebrew High School program and coordination and development of Jewish programming at JCC. Applicant should have a Master's degree in Jewish Education or related field and three or more year of experience.

Send resume to:

Jeffrey S. Metz, Executive Director, JCC
101 Garden of Eden Road, Wilmington, DE 19803

Friday 20

Adult Education Seminar. Psychotherapy - What Heals? Most therapists would agree that their applied techniques change symptoms. But it is the relationship between the therapist and the client that heals injuries or psychic wounds. If therapists and clients can both face their fears, strengths and vulnerabilities as humans, the door opens to the healing process. Dr. Dan Gottlieb is a clinical psychologist, columnist for the *Philadelphia Inquirer* and the renowned host of WHYY FM (PBS) National Radio Show "Voices in the Family." 8:30 a.m. to 12:00 p.m., beginning with Continental Breakfast at the JCC Auditorium, 101 Garden of Eden Road, Wilmington. Cost is \$10.00. 2.5 Social Work Continuing Education Credits are available for attendees. Space is limited. Advance registration is required. Sign up now by calling Jewish Family Service of Delaware, 478-9411. Sponsored by Jewish Family Service, Children's Advocacy Center and Delawareans United to Prevent Child Abuse.

Saturday 21

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

Sunday 22

Adult Education Seminar. This evening's presentation will encourage reflection about the nature of communication, support and connection amongst men. We will give special attention to what factors may inhibit us. Presented by

Donald Berman, M.Ed., and David Mandelbaum, Ph.D., 7 p.m. Congregation Beth Emeth, 300 Lea Boulevard, Wilmington. Free and open to the public. Call Lauren Pokras at Jewish Family Service for details, 478-9411.

Ongoing

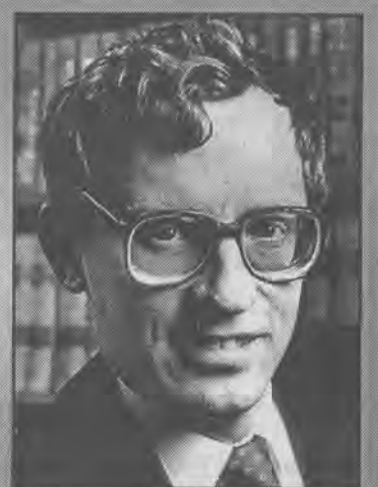
Jewish Family Service of Delaware is offering the Family Court mandated education course for parents who are separating or divorcing. The Divorcing and Separating Parents Education Program offers parents the opportunity to increase their understanding of the impact of divorce on their children, and to help them to co-parent more effectively and make decisions that are in the best interest of their child(ren). By developing awareness and strategies that help parents and children cope, each parent can continue to play a vital role in their children's lives. The class is offered monthly at the Jewish Community Center in North Wilmington. The fee is based on a sliding scale. Anyone is welcome to attend. Advance registration is required. Upcoming dates: Sunday, March 15, 9:30 a.m.-5 p.m.; Wednesdays, April 8 and 15, 6:30-10 p.m.; Wednesdays, May 13 and 20, 6:30-10 p.m. Contact Lauren Pokras for more information and registration, 302-478-9411.

Jewish Heritage Video Collection. The Jewish Community Center invites you to explore modern Jewish life through the Jewish Heritage Video Collection. Video tapes may be rented for two days for the cost of \$2. The video library is open Sunday, 9 a.m. to 5 p.m., Monday-Thursday, 8:30 a.m. to 10 a.m. and Friday, 8:30 a.m. to 5 p.m. The collection is being housed in the lobby of the JCC. For more information, call Ella Zukoff at (302) 478-5660.

School Vouchers Debated at JCRC's Open Forum

Marc Stern of American Jewish Congress and Nathan Diament of the Union of Orthodox Jewish Congregations of America will join local former President of the Delaware State Board of Educational Paul Fine and Delaware Representative Phil Cloutier to debate school vouchers. This free program on Wednesday, March 4 begins at 7:30 p.m. at the JCC and is sponsored by the Public Education Task Force of the Jewish Community Relations Committee of the Jewish Federation of Delaware.

For more information call 427-2100.



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