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The Power Of Light



CHANUKAH



1999-5760

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EDITORIAL

The Power Of Light

It's the time of year when many of us feel like moles. We begin and end each winter work-day in cold and darkness. We long for the light-filled summer season when sunshine warms our very souls.

Tonight our psyches will thaw out as we begin the eight-day celebration of a light that refused to be extinguished. Chanukah-a festival that enables us to dispel the darkness by bringing the light of Judaism into our lives.

As we kindle the lights of the Menorah, we are inspired by the story of a small band of Maccabees who emerged victorious from

combat with their Syrian oppressors. Their quest-to reclaim their synagogue and rededicate it to their G-d-empowers us to believe that, with faith, anything is possible.

We can be G-d's *shamash* by illuminating the lives of others one candle at a time. This Chanukah, share a seasonal song or story with those who must spend the holiday in hospitals or nursing homes.

Light has the power to transform lives. Let us use this power wisely.
Happy Chanukah!

Attention Voice Readers

Help us mark a century of achievement by Jewish individuals who have made a difference in our society. Please fax or Email your suggestions of men and women worthy of inclusion in our 20th Century Chai Club. Those "chai-lighted" will include Delawareans as well as Jews from across the United States and around the world. Nominations should include a brief biography and must be received by Friday, December 17 for publication in our January 7th edition.

Please Email to Jewishvoic@aol.com or Fax to (302) 427-2438.



The JEWISH VOICE

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Parsha Place

Week of December 4, 1999

Vayeshev

Genesis 37:1-40:23

OUR WORDS AND OUR DEEDS

By Erik L.F. Contzius

Joseph is allotted more text than any other person in the Bible, except for Moses. Yet immediately after he is introduced, we learn an unpleasant fact about him: "At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father." (Genesis 37:2) While it is clearly stated here that Joseph is a gossip, an illusion to Joseph's less-than-admirable quality of being a talebearer is made even earlier in Genesis: "While Israel stayed in that land, Reuben went and lay with Bilhah, his father's concubine; and Israel found out." (Genesis 35:22) Who else but Joseph was so close to Jacob (Israel) that he would dare to reveal such intimate information to him?

As the story of Joseph progresses, we learn that his brothers hate him. Yet the text clearly states that their antipathy is not a result of Joseph's talebearing. The conflict in the relationship between Joseph and his brothers is created not by the verbal but by the highly tangible gift given by the father to only one son: "Now Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him an ornamented tunic. And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him." (Genesis 37:3-4)

Joseph's brothers may already have been upset with him, but when they saw the concrete gift that clearly symbolized Jacob's greater love for Joseph than for them, their feelings toward Joseph changed from jealousy to hatred.

We, too, at times act the way Joseph's brothers did. When we are hurt by what others say, we tend to think of such statements as being less hurtful than if we had been struck physically. But it is not so much the tangible action that we find so hurtful. Rather, the tangible leads us to focus on an already-present anger and frustration. Joseph's brothers may have already felt hurt by Joseph's verbal actions, but they were finally set off by the tangible nature of their father's actions. Just as we are sensitive to how we may hurt others physically, we should be even more sensitive to how our speech may hurt others. But how many of us think before we speak? We must remember that our words can indeed affect how our actions are perceived.

As Rabbi Nahman of Bratzlav said: "How can you ever say it was only talk so no harm was done? Were this true, then your prayers and your words of kindness would also be just a waste of breath."

Cantor Erik L.F. Contzius serves Reform congregation Keneseth Israel of Elkins Park, PA.

TO THE EDITOR

A Joyful Chorus

On Wednesday, November 17, we had the wonderful opportunity of hearing Cantors Judith Naimark, Michael Mandel and Daniel Leeman perform at the conclusion of the Adult Institute of Jewish Studies at the Jewish Community Center.

It was a delightful experience! It was truly inspirational that all three cantors, representing the various facets of Judaism, blended so beautifully in a concert that we will

long remember. As remarked by Cantor Leeman, "If this can be accomplished in music, our prayers should be for peace for all Jews."

The Cantors performed as "Acres of Diamonds in Own Backyard" and we wish that they could have been heard by the entire community. Perhaps another time.

Sincerely,

Charlotte J. Harris

Israel Values Delawareans

Coming back to the Big Apple, it is a commitment of honor for me to thank you so much for your great contribution in bringing the members of your Federation to Israel for Mission 2000. It is very clear that the State of Delaware and especially its Jewish community is so important to us. I'm looking

forward to meeting with your community soon and thank you again for your support.

Yours very truly,
Yehuda Shen

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for North America

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for all articles,
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FEDERATION FOCUS

Wortman Receives Professional Of Excellence Award

Judy Wortman, executive vice president of the Jewish Federation of Delaware, will be one of three individuals to be honored during the Tri-State Institute for Jewish Communal Professionals of Excellence Breakfast on Wednesday, December 8th. The program, run in affiliation with the University of Pennsylvania School of Social Work and Gratz College, will be held at the National Museum of American Jewish History, from 8-10 a.m. Advance registration is required.

The Professionals of Excellence Award was designed to pay tribute

to individuals who, in their professional practice, advance the principles of the Tri-State Institute. The Institute is committed to enhancing inter-agency and regional communication and cooperation; integrating management competencies with Jewish knowledge and values and applying those values to communal issues; encouraging agency professionals to continue their Jewish study, growth and professional development and recognizing those professionals for whom Judaism has both a personal and professional meaning.

Wortman exemplifies these ideals. She has served as executive

vice president of the JFD since 1993. Prior to this, she was associate executive vice president of the Jewish Federation of Southern New Jersey. She began her career in Jewish communal service at the Neighborhood Center (now the Neuman Center of the Jewish Community Centers of Philadelphia) in 1968 and has worked for Hillels, JCCs, Jewish camps, JCRCs and Jewish Federations in Maryland, Detroit, New York, Montreal and Philadelphia before coming to Cherry Hill in 1987.

She received her BA and MSW from Temple University and has a certificate in Non-Profit Manage-

ment from the University of Delaware. Wortman is married to Rabbi David Wortman and is the mother of Rabbi Mira Wasserman and Dr. Steven Weitzman, Ari Wasserman, Noah Wortman and Shoshana Wortman and is the grandmother of Yosef Weitzman.

Ernest Kahn, former executive with the Jewish Federation of Greater Philadelphia and Gratz College and Joel Kaber, associate executive vice president of the Jewish Federation of Southern New Jersey are the other award recipients.

For additional information call 215-832-0550.



Judy Wortman

TRANSFORMING THE JEWISH COMMUNITY

General Assembly Is UJC's Inaugural Event

By Julia Goldman, JTA

North American Jewish community federations decided years ago that it was time to change the way they relate to one another and the rest of the Jewish world.

Last week in Atlanta, the formal transformation began to take shape.

But its real effects may take years to reverberate throughout the United Jewish Communities, which represents nearly 200 federations and some 400 independent communities.

People generally "have a feeling" that a change is afoot, but "they don't know what it is," Richard November, the president of the Jewish Community Federation of Richmond, said at the end of the UJC's inaugural event here.

The UJC, formed through the merger of the Council of Jewish Federations and the United Jewish Appeal, became legal Nov. 17, according to papers filed with New York State.

The event capped off more than six years of deliberations over how to promote efficiency and give communities a greater say in the way the funds they raise are allocated for Jewish needs at home and abroad.

As more than 5,200 delegates from North America and Israel converged on the southern capital, the UJC's governing bodies met for the first time, beginning the business of reorganizing a social-service and fund-raising system that raised \$790 million in the 1999 annual campaign.

But for all of the structure now in place, much of the groundwork for beginning the new organization still lies ahead.

The key to the merger is federation "ownership" of the system, with federations making up the majority of representatives on the UJC's governing boards and committees.

Even among the federations' volunteer and professional leaders, however, no clear consensus exists on what the UJC should aspire to do.

Moreover, the federations have yet to define what ownership entails, actively and financially.

To shape the UJC's future course, a two-day retreat for representatives from all member federations is being planned for next spring. Discussions of what is being termed "critical governance issues" — such as dues, responsibility for supporting overseas needs, decision-making and defining UJC's aims and scope of activity — will provide the basis for the UJC's future bylaws.

The retreat idea grew out of interviews conducted among 130 federation presidents and executives over the past month by McKinsey & Company, a New York-based management-consulting firm.

The McKinsey report, made public at the General Assembly here, found that "clearly articulated priorities and a vision of what UJC will be and accomplish have not been embraced by the system."

As one interviewee, quoted in the report, put it, "You can't start

using a road map if you haven't decided where you are going."

Federations agreed that "a national system is needed to enhance the effectiveness of local federations," but differed on its role, McKinsey found.

Some of the people interviewed envision the UJC as a kind of "trade organization" for federations, providing a way for communities to work together on common issues.

Others believe the organization should take the initiative in setting a continental Jewish agenda.

The interviews also revealed a tension between overseas relief and local needs, an issue that was one of the driving forces behind the merger of the UJC's predecessor organizations.

But Charles Bronfman, the philanthropist who serves as the UJC's first chairman, told the first meeting of the 123-member Board of Trustees that "this is not simply a merger. This is a new institution."

Joel Tauber of Detroit, the chairman of the executive committee, counseled patience. Noting that 1,000 board and committee appointments have already been made, he said at a news conference that the definition of ownership "was left aside because it is so controversial."

Bronfman said that even though questions remain, the high attendance level at the UJC's kickoff event was "an indication of the tremendous groundswell of interest and the desire to be part of it."

Indeed, the G.A., as the gathering is known, had the feel of a communal celebration, and Bronfman marked its opening plenary by leading the delegates who filled Atlanta's Civic Center in the Shehecheyanu, a Hebrew prayer traditionally said to mark beginnings and happy occasions.

High points of the event included appearances by Vice President Al Gore, who decided to speak only days before the G.A., and Israeli Prime Minister Ehud Barak, who delivered his address to the closing plenary by video after his plane was damaged while refueling in England en route to Atlanta

from a conference in Turkey.

Addressing the delegates, Gore told the delegates they "are forging a unifying coalition for social justice here at home and abroad."

Israel's Prime Minister Ehud Barak thanked delegates "for all you give and have given to the dream of Zion" and asked for their continued partnership, both financially and philosophically, in build-

ing a secure Israel.

"We need your ideas," he said. In his address to the G.A.,

Rabbi Michael Melchior, Israel's minister for Israeli society and world Jewish communities, raised the issue of religious pluralism, an explosive issue at past G.A.'s that was largely absent from formal

Continued on page 7

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Our community's needs are many. Please consider increasing and/or endowing your gift.

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-Barbara Schoenberg,
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-Manny Panar,
President of Hillel
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INSIDE DELAWARE

Fall Was Fun At University of Delaware Hillel

**By Renee Shatz,
Executive Director**

University of Delaware Hillel had one of its best fall semesters in recent memory. Students and community leaders are excited to take advantage of Hillel's innovative programming.

A surge of new students and a comprehensive outreach program have limitless potential to reach out to Jewish students. Our Community Board provides steadfast support and advice while bringing fundraising to a new level.

Activities got off to a flying start in Newark with more than 110 students attending Hillel's opening barbecue. Despite a steady rain, ten more students participated this year, enjoying a taste of what the organization is all about.

Just one week later, Rabbi Sharon Brouse, a third year rabbinic student at the Jewish Theological Seminary in New York, led services for the High Holidays. More students attended Yom Kippur services than in many years and Rosh Hashanah services

were also well received, despite the fact that they were held on a weekend when many students return home.

Hillel also provided meals for both holidays, serving 40 for Rosh Hashanah and more than 100 for Yom Kippur.

During Pizza in the Hut, students chewed down while building a Sukkah outside Hillel on West Delaware Avenue. proudly and, openly proclaiming their Jewish heritage. Later in the week, stu-

dents mixed and mingled with the Young Jewish Adults of Delaware, a group of singles and young professionals affiliated with the Jewish Community Center of Delaware during a Sunday brunch.

Hillel's weekly Shabbat services, dinners and brunches continue to draw a steady crowd. Reform services have recently been added to the mix and have grown to the point where students now worship in a lecture hall in another building. The equally popular Conservative

services may soon follow suit.

However, Hillel is more than just religion-It's where Jewish life pulsates on campus. Hillel now boasts a Tae Bo and racquetball clubs, yoga and may soon offer a Jewish healing service.

Hillel means making friends and having fun. Successful outings this semester have included a comedy club (where the audience loved being picked on), a hayride followed by havdalah around a bon-

Continued on page 26

The Tri-State Institute for Jewish Communal Leadership



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and pay tribute to:

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Gerry McShane has 25 years of experience in the financial services industry. He studied finance and accounting at Widener University and attended the Cannon Trust School. He has several years of experience in investment management services. He is a member of the Delaware Estate Planning Council and Wilmington Tax Group.



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Gerard J. McShane
Vice President

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What's So Funny About Caryn Bark?

Comic and writer Caryn Bark, cited in USA Today as Chicago's top female comic, will be the featured performer at the Generation to Generation Chai Dinner set for Sunday, January 9 at the Delaware Art Museum. Her wildly successful one-woman show "Diary Of A

Skokie Girl" about growing up Jewish in America has played to sold-out audiences in Chicago, Phoenix, Kansas City, Little Rock and Canada. She is a contributor to the Public Radio International show — The Savvy Traveler (hear and/or read her travel stories on

their web site <http://savvytraveler.com/>) and for National Public Radio affiliate WBEZ in Chicago.

Bark writes a syndicated monthly parenting column. She is a humor contributor for North Shore Magazine. Caryn can also be seen on Lifetime Television's "Girl's Night Out." The Chicago Tribune has called her "one of the funniest women in Chicago...and...a keen observer of modern times."

Co-Chairpersons Connie Kreshtool, Dan & Susan Kreshtool, Doris & Stan Budner and Lisa & Henry Weiner are enthusiastic about the dinner. They encourage the entire community to make their reservations early. "It's a great way to support the 2000 Federation Annual Campaign while enjoying an outstanding performance by a popular comic," said Rhonda Falk, Campaign Director.

The Generation to Generation Chai Dinner welcomes and honors households contributing a minimum of \$2,018 or individuals contributing \$1,018 to the 2000 Annual Campaign. Couples (ages 22-30) may attend by contributing a minimum of \$1,018 to the Campaign. For more information and/or to make your pledge to the Campaign, please contact Falk, at 427-2100.



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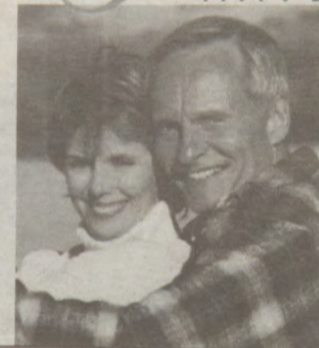
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Transformation—

and conceptual blueprints for the UJC.

Continued from page 4

programming at this year's event. The delegates applauded heartily when Melchior invited them to "consider my office" in Barak's Cabinet "as your representative around the table of the Israeli government."

The G.A. included dozens of sessions. Jewish authors read from their works, and religious scholars — including Israeli feminist Alice Shalvi and Rabbi Donniel Hartman, associate director of the Shalom Hartman Institute in Jerusalem — led lunchtime study sessions.

But most of the G.A. revolved around developing the technical

There were sessions devoted to outlining issues around the four areas of focus, or pillars. "Pillar elaboration sessions" featured roundtable discussions on subjects such as building partnerships with synagogues, new realities in Israel, fund raising, spiritual connections to Judaism, and challenges in American Jewish life, from domestic violence and children with special needs to the system's two main overseas partners, the Jewish Agency for Israel and the American Jewish Joint Distribution Committee.

The only fireworks to flare publicly at the G.A. crackled as the Delegate Assembly began to vote on a slate of resolutions that covered issues such as long-term care for the elderly, domestic violence, security at Jewish institutions, the

status of Jews in the former Soviet Union and the Middle East peace process.

Objecting to resolutions that he said "call for the enlargement of the federal government in our lives," John Uhlmann, the immediate past president of the Jewish special needs to sheer affordability.

During the G.A., the UJC's 25-member Executive Committee, the Board of Trustees and the 550-member Delegate Assembly convened for the first time. Appointments to the pillar committees, which will begin to meet in the coming weeks, were announced as well.

A separate committee responsible for assessing overseas needs and the distribution of funds raised to support them, known by the acronym ONAD, also met in Atlanta to hear presentations from

Federation of Kansas City, requested that resolutions include a minority opinion to "give a voice to those in the Jewish community" who do not espouse liberal politics.

His request was denied, the chairman of the Resolution Committee said, because the positions were unanimously believed to be non-partisan and necessary.

A minority opinion, the chair-

man, Michael Newmark of St. Louis, said, "would only dilute" their impact.

In an interview with JTA, Uhlmann questioned the need to "speak as one on issues that are not central to rescue and relief."

"We care about pluralism in Israel, but the Resolutions Committee doesn't care about a minority voice," he said.

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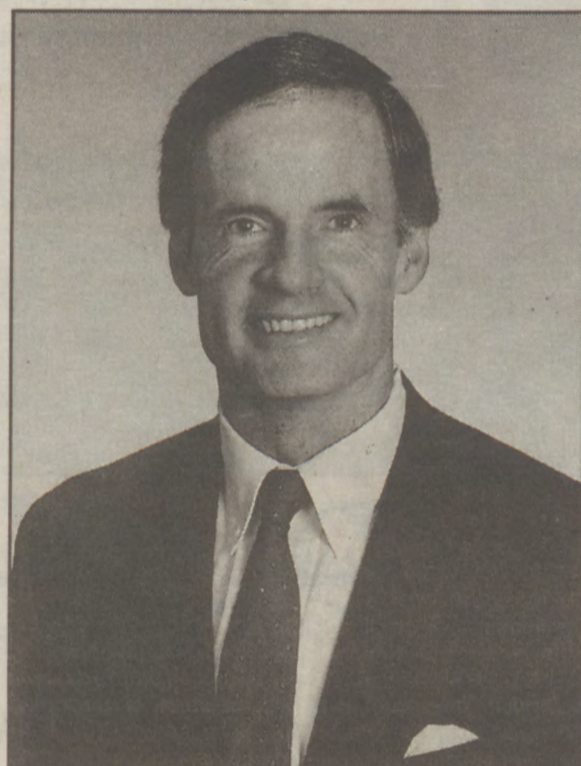
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Continued on page 13

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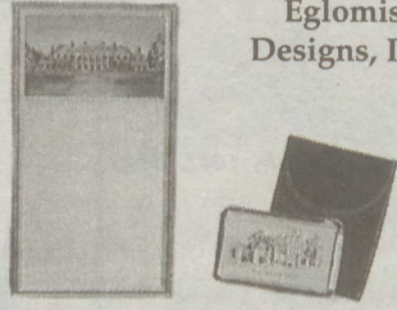
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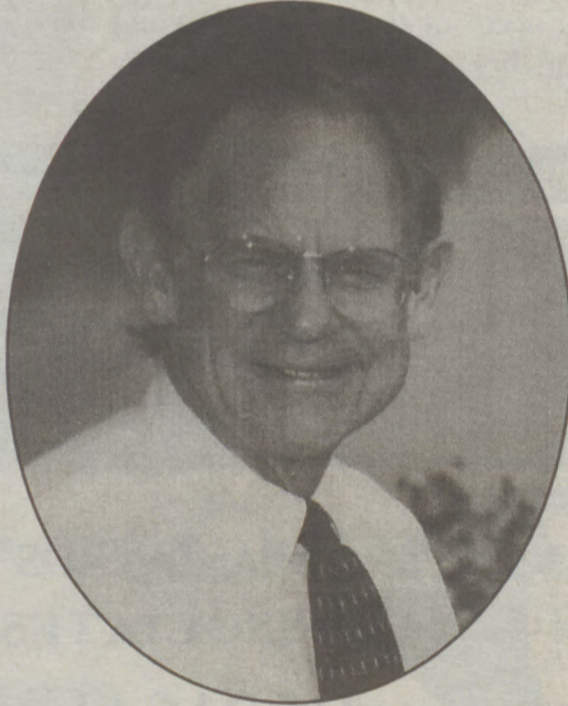
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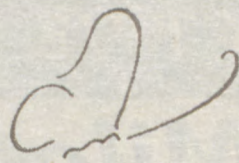

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JEWISH PERSPECTIVE

Marking Multiple Milestones

By Abby Cohn

Like most moms planning a bar mitzvah that is just a few weeks away, Denise Sherer Jacobson is a busy woman.

And like most bar mitzvahs, "it's going to be a big moment," she says, when her son, David, steps up on the bimah at Temple Sinai in Oakland. But this particular moment on Dec. 18 may be a bit bigger than many.

Jacobson and her husband, Neil, have cerebral palsy, use wheelchairs and have adopted their son. As an infant, David mistakenly was thought to have mild cerebral palsy himself. Jacobson chronicled the story of David's adoption and their lives together in her recently published book, "The

Question of David: A Disabled Mother's Journey Through Adoption, Family, and Life."

"He's going to read the same Torah portion as his father did for his bar mitzvah, because they're born on the same day," said Jacobson, 49, in a recent interview in the family's Oakland home.

Besides that coincidental sharing of birthdays on Dec. 19, Jacobson writes how she knew from the start that the trio was meant to be a family.

She describes how she made an instant connection with David when she traveled to St. Louis in February, 1987 to see him for the first time. "Tears streamed down my cheeks. 'My baby, my baby,' I blubbered and pulled him close to

me. A buzz of voices murmured above us. I didn't look up. I just held onto my precious David."

With humor and pathos, Jacobson writes about the family's daily routine, significant moments and the initial resistance to the adoption by some relatives. Fearful that the adoption wouldn't be approved, Jacobson tells how that anxiety disappeared when the family-court judge readily signed the papers and asked to pose with the family for pictures afterward.

The new parents ran through a series of caregivers, but also found many supportive friends. Jacobson describes how changing David's diapers sometimes took up to 40 minutes because of her physical disability. "Intermittently, I'd stop my labor and talk to him," she writes. "He'd smile and blabber back. His patience made my effort possible."

Later, Jacobson recounts how she was practically ignored by paramedics when David, at 4, cut his finger badly in the belt of her wheelchair. The paramedics were prepared to take David off to the hospital without her. However, Jacobson was adamant about staying with her son. Eventually, medics placed the two on a stretcher and put Jacobson's wheelchair in the front seat of the ambulance.

When one of the paramedics later noted how hard it must be to have a child, Jacobson replied, "The hardest thing is having other people assume that I'm not capable of being a parent."

In the interview, Jacobson said she didn't write her book with any message in mind. "I wanted to tell a good story," she said. "I wanted people to be able to identify with other feelings that I went through as a woman, as a mother, as a disabled person."

The book ends when David is almost 6. Today, he's a seventh-grade student who plays the guitar and steel drums and likes art and karate. As for early concerns about his development, David has just a mild problem with auditory processing, she says.

Asked about her son's Torah study, Jacobson replies: "He's being a typical 13-year-old."

The family has a busy schedule. Jacobson works part time as an oral historian at the Bancroft Library at U.C. Berkeley. She's involved in a project documenting the independent living movement in Berkeley. Neil Jacobson is a senior vice president in charge of computer operations at Wells Fargo Bank.

The couple has tried to help David feel comfortable about his

parents' disabilities. The lessons apparently have paid off.

Jacobson described how people sometimes approach her and her son when they go out together and tell David, "You're such a good boy. You take good care of your mother."

With a response far older than his years, David replies, "No, she takes good care of me."

"The Question of David: A Disabled Mother's Journey Through Adoption, Family, and Life" by Denise Sherer Jacobson (213 pages, Creative Arts Book Company, \$14.95).

Editor's Note: Abby Cohn is a reporter for the Jewish Bulletin of Northern California.

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JEWISH GALLOPING GOURMET

by Paula Shulak

This column begins a new era in Jewish Voice history. Welcome to the Jewish galloping gourmet—an occasional series of reviews of area restaurants.

While I have dined in Delaware restaurants for many years and enjoyed the amazingly wide variety of menus available even in our

small state, this is the first time I have ever actually attempted to thoroughly evaluate the calibre of the food, service and ambience in a dining establishment. It was a great experience, one which I am looking forward to repeating in coming issues of this newspaper.

My first venture into restaurant reviews was very successful. My

husband and I dined recently at the Fox Point Grill and enjoyed ourselves tremendously. Not only was the service impeccable (which was interesting because as we sat down the hostess confided that she hoped we would not mind if we became the very first patrons to be served by Dorothy, a bus girl who wanted to try her hand at actual waitressing), but the atmosphere and the food were very high quality. We could not have been more pleased with Dorothy's attention to our comfort and the details of her service; if this is the norm for the Fox Point, they rate a gold star. The atmosphere in the restaurant was enhanced by the delightful background music which was playing, by the fresh flowers on the table and by the refined yet interesting fox hunt decor. This is not a typical "fancy" restaurant but you do know you are in for some upscale dining pleasure when you enter. The one problem I encountered was that it was a bit too cool but perhaps that was because it was early and the room had not yet filled up with patrons. Another thing that bothered me was the fact that while we had a linen tablecloth it was covered with glass and although this may be fine for cleaning, it was a bit tacky for a Saturday evening dinner.

Our dinners, however, could not have been more delicious. I began with butternut and acorn squash

bisque which had a wonderfully gentle nutmeg flavoring and was thick and rich, a tiny bit on the sweet side but nonetheless delicious. My husband ordered onion soup which he declared was delicate and seasoned perfectly. The waitress delivered homemade tomato basil bread which had a thin crust and was warm and chewy inside. The basil added just the right touch of tartness. When our entrees arrived, we were struck by the magnificent presentation. My herb scented salmon was garnished with a sprig of rosemary and laid over a bed of white truffle amaranth (which we were told is a mushroom flavored rice like delicacy from India), accompanied by a colorful vegetable medley of squash, shoestring carrots, green beans and spinach. My husband's Peppercorn Duckling arrived in a blueberry walnut sauce along with a sweet potato maple puree and accompanying vegetable medley.

His was garnished with fresh thyme. The subtle hint of garlic in the medley added just the right zest and that, coupled with the tangy, slightly wild taste of the amaranth and the rosemary balsamic reduction in which my crusty salmon was served, made for a delicious meal.

My one disappointment of the evening was the fact that the dessert I preferred, Campari poached

pear, was not available although it was listed on the menu. But I was pleasantly surprised by my second choice. It was described as a steaming pumpkin bread pudding but I soon discovered I had actually ordered a delicious variation on the traditional pumpkin pie. It had a thicker consistency than normal and was presented with a beautifully designed "drizzle" of chocolate, raspberry and peach sauces. My husband's Double Chocolate Torte was a chocoholic's dream, a delicate mingling of brownie and chocolate custard, not cloyingly sweet but just right; it too had its unique drizzle design. Our coffee arrived in large mugs which pleased my husband no end since he detests small handled coffee cups, but I must admit I was once again bothered by the fact that there was no saucer in which to rest my spoon and I had to put it down on the glass topped table. I guess that is better than putting it on a linen tablecloth but I did wish that it were a little more elegant. The coffee was the only disappointing part of the meal since it was quite weak. All in all, though,

this was a fine meal and I can highly recommend the Fox Point Grill as a place to dine. Fox Point is located on Lea Blvd. between Governor Printz and Philadelphia Pike. It is a bit out of the way but well worth the effort to find.

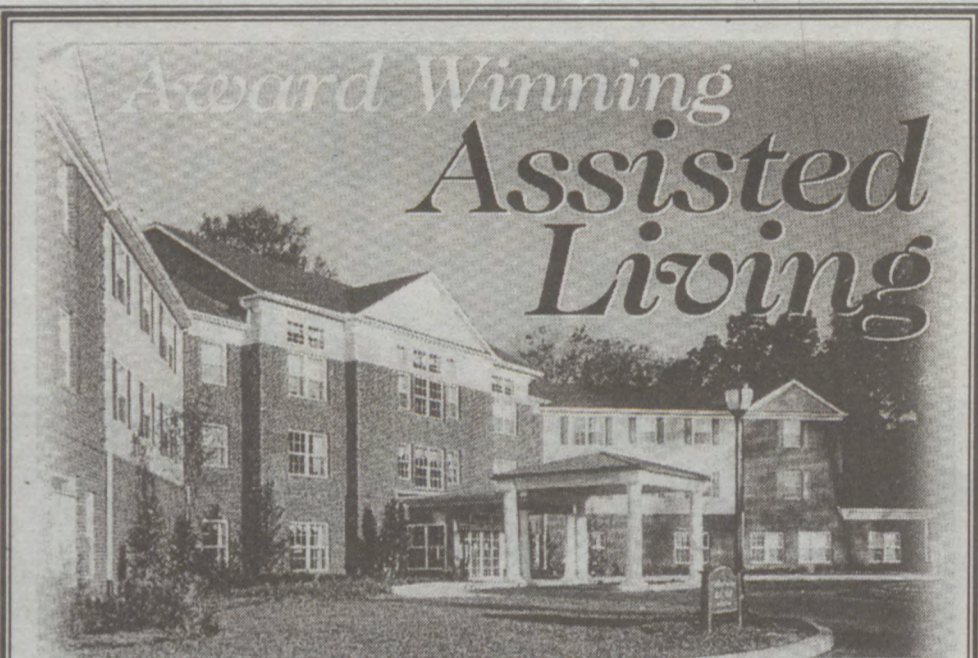


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A TASTE OF CHANUKAH

by Joni Schockett

Hanukkah is a time for miracles. There is the miracle of the rag tag band of Maccabees that overpowered the huge army. And we all know the story of the tiny amount of oil that lasted for eight nights. I love to watch the eyes of the chil-

dren as they watch the Hanukkah candles burning. I see a miracle there too...Food is always fun at Hanukkah. The children look forward to the latkes, chocolate gelt (coins) and soofganiyot (donuts), and, frankly, so do I. Soofganiyot are very popular Hanukkah treats

here and in Israel that are eaten during Hanukkah to commemorate the rededication of the temple. Soofganiyot are often jelly filled

and always rolled in sugar or cinnamon and sugar. They are NOT plain, fast food type donuts and, though not on the list of foods best

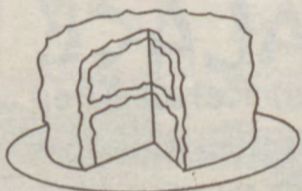
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Continued on page 21

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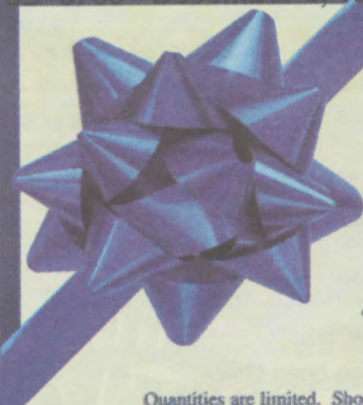
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A TASTE OF CHANUKAH

Continued from page 15

ganiyot treats and have a joyous Hanukkah.

Soofganiyot I (Dairy)

Preparation Time: 40 minutes
Cooling Time: 30 minutes
Rising Time: 1 hour 45 minutes
Frying Time: 20 minutes

Ingredients:

- 2-1/2 cups flour
- 2 cups hot milk
- 2 pkgs. dry yeast
- 1/4 cup lukewarm milk
- 6 egg yolks
- 2/3 cup sugar
- 1 tsp. vanilla
- rind of 1 lemon or orange
- 1/2 cup butter
- jam for filling (seedless raspberry is nice)

oil for frying
powdered or granulated sugar for coating

Heat the milk until it steams but doesn't boil. Sift one cup of the flour into the hot milk. Beat until smooth. Allow the mixture to cool about 15 minutes. Dissolve the yeast into the lukewarm milk. Add to the flour mixture, stir and set aside for about 30 minutes.

Mix the egg yolks and sugar with the vanilla and orange or lemon rind. Add this to the dough mixture.

Add the remaining flour and butter, and knead the dough until smooth and elastic; about 10 minutes. Turn the dough into a clean oiled bowl and let rise about 45 minutes. Punch the dough down.

Roll out on a floured board to about 1/2 inch thick. Cut into rounds with a glass or plastic cup. (Kids love to do this part.)

Place a generous teaspoon of jelly in the center of the round and cover with another round of dough. Pinch the edges together completely and allow to rise in a warm place for about 20 minutes.

Heat a pan until very hot and add about 1 inch of oil. Carefully, with a spatula and fork, add the soofganiyot to the hot oil. Cook until golden and then carefully turn to cook the other side. Drain on paper bags or paper towels. Cool and dust with powdered or granulated sugar.

Soofganiyot II (Pareve or Dairy)

Preparation Time: 30 minutes
Rising Time: 1 hour
Frying Time: 20 minutes

Ingredients:

- 3/4 cup orange juice
- 2 tsp. lemon juice
- 1/2 cup butter or pareve margarine
- 6 tbsp. Sugar
- 2 pkgs. dry yeast
- 4 cups flour
- 2 eggs beaten
- 1 tbsp. Vanilla (use a good quality, pure extract)

Sugar, cinnamon and sugar or confectioner's sugar for coating

VARIATIONS: Add chopped pecans, chopped raisins, currants, mini-chocolate chips, walnuts, etc. to the dough before rising.

Heat orange juice, butter or margarine and sugar in a small saucepan over medium heat until the butter is melted. Mix well and transfer to a large bowl. Set aside to cool for about 5 minutes. Add the yeast and mix to dissolve. Add the flour, eggs, and vanilla and mix with a wooden spoon. When all ingredients are incorporated, turn the dough out onto a floured surface and knead for about 10 minutes. Add more flour if dough is too sticky. Place in a greased bowl and set in a warm, draft free place to rise for about 30 minutes.

Punch down dough and knead for about 5 minutes. Cover and let rise in a warm place for another 30 minutes.

Roll out the dough on a floured surface to about 1 inch thick. Break off donut hole sized pieces or follow the directions above for jelly filled treats.

Heat a pan until hot. Add about 1 inch of oil and heat until a cube of soft bread browns in about 30 seconds. Fry the small soofganiyot

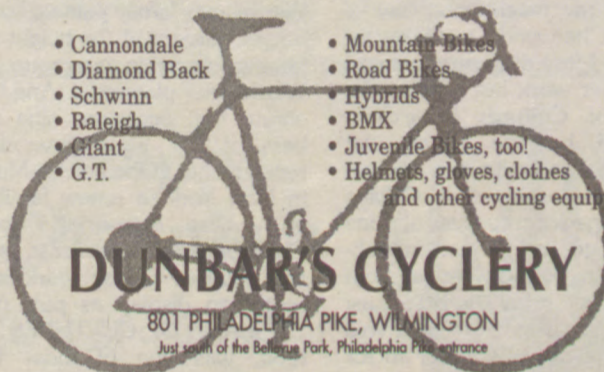
until golden. If making the larger ones, allow more frying time. Remove the donuts to brown paper or paper towels and drain.

Place sugar, cinnamon and sugar, or confectioner's sugar in a

zipper type plastic bag. Add several soofganiyot, close the bag carefully, and let the children gently shake until all the soofganiyot are coated. Store in the same plastic bag once they are all coated.

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ARTS & ENTERTAINMENT

Connections And Coincidence

By Paula Shulak

It is surprising how life is often full of coincidence! Seemingly disparate events have an eerie way of connecting and providing us with fulfilling experiences. Such is the case with my recent interview of Yolanda Chetwynd, a Delaware artist who I first discovered when I admired her work last year at the Collage of Cultures IV exhibit sponsored by the Dover Art League. Phyllis Levitt, the creative genius who conceived of Collage was a college sorority sister of mine 40 years ago and we had reestablished our friendship when we both lived in Dover in the late 80's. Last year I retired, decided to fill a void in my life by learning about art for the first time and volunteered as a Docent at the Delaware Art Museum. On one of our trips to Washington, we saw an exhibit by John Singer Sargent which highlighted his magnificent portraits. At that time I noted one painting of a dapper looking businessman named Asher Wertheimer which commanded the room and thought to myself, "Isn't it interesting that this famous artist would choose a Jewish man as a subject?" Last month I was in New York and picked up flyers from several places, one of which was the Jewish Museum announcing a special exhibit of Sargent paintings. I tucked the flyer away in my To Do file. Then I received a call from Phyllis Levitt who said that the great-great granddaughter of Asher Wertheimer had attended the opening of the Jewish Museum exhibit and that she lived about a mile away from me in Newark. Would I be interested in interviewing her? Of course, it was none other than the same Yolanda Chetwynd whose paintings I had admired so recently in Dover. So I visited this charming lady and

heard some fascinating stories which I am pleased to share with you now. Life is definitely stranger than fiction.

For the first time in 70 years, the twelve portraits of the Asher Wertheimer family painted by John Singer Sargent at the height of his fame are hanging as a group just as Wertheimer planned it. And to celebrate that occasion, nine members of the Wertheimer family recently met at the Jewish Museum in New York to renew family ties and share memories. Yolanda Chetwynd, Delaware artist, teacher and mother, whose work is currently on display as part of the COLLAGE OF CULTURES V exhibit, was one of those family members. Her great-grandmother Ena is not only the subject of several portraits but was a confidante of Sargent for most of her life. Like her talented great-grandmother, Yolanda is an independent woman who states her opinions and follows her muse. As she chatted with me about her work, her philosophy, and her extended family, I was particularly impressed by the intensity of her conversation.

Yolanda comes from Jewish ancestry but was raised as a Catholic by her mother and says that her father practices Zen Buddhism. She spent several years in India (which is the subject of many of her paintings including the two on display in COLLAGE V which will be in our area during the months of January and February at Bellevue State Park) and she subsequently married a man from that country who is Hindu. Her children are being lovingly raised with much knowledge of their diverse backgrounds. Yolanda's mother Helene was named for Ena but she is obviously most enamored of her grandmother, the Baroness Diana de Bosmelet about whom she talked a

great deal. Diana was an agnostic and did not ever talk about being born Jewish but was nevertheless forced to flee from the Nazis during WW II. Like her great-grandmother Ena, Yolanda attended Slade Art School in England, but unlike Ena, Yolanda has followed her heart and paints in a small studio she has had built in the backyard of her Newark home. Ena was born before her time and had to content herself with what her husband, Robert Mathias, allowed her to do, but she was not without spunk. In a letter, Diana De Bosmelet tells this story about her mother and the portrait Sargent painted of her known as "A Vele Gonfie" (In full sail): "Mother loved painting and was inspired by the costumes for the Russian ballet (Diaghilev was a constant habitue of Montagu Square) to open a children's clothes shop...so she decided to sell the Sargent portrait. Mother negotiated all this while Father was away. There is an amazing copy done by Reginald Eves, who it is said sat by Sargent's side and copied every stroke...Mother hung Eves' copy in the original place in the dining room... and it was only six months later that Dad, on showing the portrait to a friend could not find Sargent's signature! My father was furious with mother, as was Sargent, who from that day on never came back to visit mother or the family."

It is interesting to note that Sargent obviously enjoyed stressing the Jewishness of his Wertheimer subjects. Asher is the quintessential stereotype of the flashy rich Jew and in his depiction of one daughter, Almina, Sargent puts her in Oriental dress (which is quite reminiscent of the portrait of Rebecca Gratz wearing a turban painted much earlier by Sully which hangs in our own Delaware Art Museum.)

When Asher Wertheimer originally had the 12 family portraits painted by Sargent at the turn of the century, it was his desire to have them hung in the National Portrait Gallery in London, a veritable bastion of English aristocracy. This was more than the British could handle and they were rankled by the social climbing "chutzpah" of this Jewish merchant. One member of Parliament deemed the paintings "clever, but extremely repulsive" and as Yolanda explained they denounced things like the use of a cigar, the wet lips and obvious sensuality of the daughters and a dog's panting tongue hanging out as vulgar. So most of the paintings were sent to the Tate Gallery and were stored for many years. Now, however, they are beautifully displayed at the Jewish Museum in New York (Fifth Ave and 92nd St.) where they can be seen until Feb. 6.

Yolanda also commented that in her own paintings she tries to be

totally true to life and to be kind, which has always been a watchword of her family. Her grandmother used to say that kindness is the only thing that matters in life. And Yolanda conjectured that she thinks Sargent believed that too. "You can see it in his approach to humanity and in his paintings," she stated. Perhaps that is why he was such a good friend of her great-grandmother and why this exhibition is such a highlight in her life. Yolanda Chetwynd paints what she loves and knows, the India of her family. And she adds, "The texture and color in my paintings add a richness that taps the other four

senses, smell, touch, taste and sound. I intend that the paintings flex the viewers' imagination and feed the soul." There is no doubt that a rich artistic heritage exists in this family and that they have fed souls for the past century. Hopefully, that tradition will continue for many years to come.

A Shayna Performance

By Paula Shulak

While it was difficult not to laugh during scenes of *Life Is Beautiful*, a film about the Holocaust, it was absolutely impossible not to cry during a performance of *A SHAYNA MAIDEL*.

While this is not actually a play about the Holocaust, it is a tale of the effects of that event and the repercussions it had even on those Jews safe in the haven of the United States. Interestingly, the recent performance of *A SHAYNA MAIDEL*, written by Barbara Lebow, which I attended was performed at West Chester University with a cast of all non Jewish college students. I must be honest and admit that I was not too sure how such a group would be able to interpret this very difficult and dark play. But I was amazed and surprised by their depth of understanding and, in particular by the young girl who played Lusya, the concentration camp survivor who was finally reunited with her sister and father. Both family members had emigrated before the war to

the U.S. and thus escaped the torment which the rest of their relatives endured. Joanne Cunningham and her fellow actors went with Director Jay Berkowitz to the Holocaust Museum in Washington, D.C., studied with several history professors and dialect coaches and generally learned all they could about this tragic period of history in order to fully comprehend the horror which befell their characters. And Joanne's performance in particular bore fruit because of this.

This is an extremely intense script which asks the question why did Mordechai Weiss not rescue his wife and second daughter before the Nazi hammer fell. As he says, "What? I knew was coming the depression? I knew the doors would be closed here (meaning America)? I had a crystal ball showed ten years ahead to Hitler?" The action of the play swings back and forth from the 1946 reunion of the two sisters who have not seen each other in 17 years via flashbacks to the memories which Lusya has of her mother, husband and childhood friend. It is not an

easy play to produce and Berkowitz has done a masterful job of staging these flashbacks. Mary Beth Rim as the Mother was also very convincing and Kate Hoskins, although she got off to a slow start, delivered some amazingly emotional scenes especially where she "tattooed" a number on her arm to emulate the one her sister wore, partially in penance for having escaped the horror Lusya had to bear. Robert Ventre as the father was adequate but a bit slow and of course his youth worked against a totally believable characterization.

The costuming, set design and lighting were all excellent. All in all this was definitely a show worth seeing. If this is the caliber of work which West Chester University usually displays, it would be well worth the trip to Pennsylvania to see some of their future performances, especially *The Elephant Man* which is planned for the spring. *A SHAYNA MAIDEL* continues through December 4 and tickets may be purchased by calling West Chester University Theater at 610-436-3463.



ARTS & ENTERTAINMENT

Ragtime At The Wilma

By Paula Shulak

Conjure up the nostalgia of the current Broadway hit, RAGTIME; add to that the creativity of PICASSO AT THE LAPIN AGILE where two artists meet in an imaginary encounter; mix in the marvelous music of both Irving Berlin and Ragtime King Scott Joplin – and you have the recipe for what I predict will someday be a Broadway blockbuster! Now playing at the Wilma Theater in Philadelphia is a fantastic new show entitled TIN PAN ALLEY RAG written by Mark Saltzman, a newcomer to the stage but a veteran of Sesame Street, Disney screenplays and an Emmy Award winner. Mr. Saltzman has written what he calls a musical play, not a straight play and not a musical comedy but a wonderful combination of the elements of both. It was comedy, yes (with some very funny punch lines). It has drama brought about mainly by the mythical meeting of Joplin and Berlin, two giants of American music who spend most of the show discussing the merits of writing for profit versus writing for greatness. They also brilliantly portray the very early deaths of both their first wives which had such a tragic effect on each of their lives. And wow, does it have music! With the exception of an opening medley written specifically for this show, all of the music is authentic Joplin

such as the "Maple Leaf Rag" and "Entertainer" or Berlin such as "I Love a Piano," "Play a Simple Melody," "You'd Be Surprised," "Everybody's Doing It," and of course, "Alexander's Ragtime Band."

The cast is interracial and quite talented, although the only real Broadway veteran is Joel Blum who plays Berlin's song publisher partner. He is a real triple threat with his acting, singing, and dancing. The dancing chorus is very good especially when you consider that there are only 12 actors covering a multitude of parts. Blum alone plays three. Rick Wasserman as Berlin does an excellent job of acting but his musical abilities need a little honing. He is young, however and will probably mature. Johnnie Hobbs Jr. as Joplin is very convincing and shows he has learned a lot from his many years at Freedom Theater in Philadelphia.

It is the script, however, that is the star of this show. And as directed by the talented Jiri Zizka, it is a thoughtful, penetrating commentary on the pursuit of the American Dream as well as an entertaining, toe-tapping evening. The very versatile set is a beauty, encompassing wonderful slide projections, an orchestra hidden high in the air behind a scrim curtain through which we also see flashbacks as the

two composers tell about their past and their hopes for the future. We are afforded a nostalgic look back at the days of song pluggers who popularized sheet music all across America without the benefit of radio or TV. We watch as Joplin, dying slowly of syphilis, tries in vain to have his dream opera, Tremonisha, published and produced. We learn the inside story about two outsiders, an African-American and a Jew, who between them changed the mainstream of American music forever. As Scott Joplin's character says in the play, "Ragtime freed the nation from Europe's waltzes and marches...it was a declaration of independence for American music." We discover that Izzy Baline (Irving Berlin) could not read a note of music and never had a lesson but as Joplin tells him "with proper cultivation you can blossom into an American genius." Berlin has up to now worked just to make money and become famous but ultimately, like Joplin, he realizes that there is more to art and life. Scott Joplin describes ragtime as "...a pianist with a white left hand keeping the steady beat and a black right hand syncopating a little off the beat and when she plays both hands together, you get

America!" He is the voice of the visionary, the idealist who did not live to fulfill his dream. But what a story as we watch him pursue that dream! And hopefully you will find

an opportunity to watch this marvelous show yourself. It will be at the Wilma for the month of December. Tickets may be purchased by calling 1-215-546-7824.

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LEADERSHIP PROFILES

You And I Can Change The World



By Barry Kayne, D.D.S.
Vice Chair
Group Donor Development
How I became involved in our Jewish community?

I moved to Delaware in 1985. Shortly after we completed our unpacking, I received a phone call from Dr. George Zurkow who was hosting a federation dinner event at his home. He told me that his wife Libby had a reputation for preparing unquestionably the best filet in Delaware. He went on to describe the rest of the menu and that I could make a pledge to the Jewish Federation of Delaware before the end of the evening.

An Israel experience that has changed my life?...

During my teenage years, a

generous leader in our synagogue provided a summer study opportunity in Israel for those youngsters who were involved in community leadership. The memories of that summer are still vivid. One could see the old city from a distance with binoculars. To visit "The Wall" was but a dream. We worked in the cornfields, studied at the Universities, and stayed in youth hostels. The State of Israel was very young. One heard first hand of the horrors of the concentration camps, of the activities of the Haggana and Irgun, and the 1948 War of Independence. One can never forget those stories and the passion of our brothers and sisters in nurturing and building a new country.

What Jewish values have I integrated into my personal and professional life?

Our lives would be meaningless and empty if we did not recall daily the love, commitment, and sacrifices which have been made by those who have preceded us. We have an obligation to those generations to continue their Jewish values in our homes, in our community, and in our places of work. We must speak out against social injustice and we must not be indifferent. We must consciously share these values with those with whom we

work, serve, and love.

What Jewish books do you enjoy?

My favorite Jewish authors are Isaac Singer, Philip Roth, and the comedienne and teacher Sam Levinson. The Jewish scholar who has most influenced me is my uncle Rabbi David Greenberg formerly of West Chester, New York.

Why is it important for Jews to take leadership roles?

We all are leaders and we all are teachers every day of our lives. We provide care for our children, our spouses, our parents, and our communities. It is important for each of us to acknowledge the good things which we do as Jews in creating a life which is rich Jewishly. It is hoped that in the millennium that we will see a Jewish renaissance throughout the nations of the world. The Jewish people will study, the arts will flourish, and those who are in need will be cared for. To fulfill this dream for ourselves and our children, all Jews must take a leadership role.

People would be surprised to know that...

When I am not working my first love is to spend time with my family. After that, I very much enjoy working in my garden and watching everything grow. Hopefully,

someday I will be able to eat a piece of fruit from my trees before the animals get to them.



Caryl Marcus-Stape
Co-Chair
Community Donor Development

What would you like to accomplish as Co-Chair of Community Donor Development?

I would feel I had done my job if I could just share one message with everyone in our community - 100% participation! I'd like to encourage every Jewish person in the State of Delaware to contribute to the Jewish Federation's Annual Campaign. I hope that if you had a good year you will increase your donation. For those who have

never made a commitment, I encourage you to make this your year - to contribute at any giving level. Let's work together to get our Campaign to 100% participation.

You have been involved in many committees, agency boards and projects. Please share some current highlights.

I am an Executive Board member of the Jewish Federation of Delaware and also enjoy being a participant in the Doris and Irving Morris Leadership Seminar series. I am on the Albert Einstein Academy Board in addition to being Homeroom Mom for Mark's class! I am on the Board of the JCC and serve as their Board liaison for the Newark Jewish Community Network Committee. I have enjoyed taking an active role in many community and agency special events and especially enjoyed Co-Chairing Super Sunday '98 and '99. Soon, I will be co-chairing an upcoming fundraiser with Toni Young for Beth Shalom.

What makes you especially proud of the Jewish community here in Delaware?

How we treat one another as human beings! I have never in my life been in a community where

Continued on page 25

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everyone is there for each other; no question asked; more importantly, nothing is expected in return. This is the true meaning of "community."

If I could send one message in the world to our youth...

Be sensitive to all. Before placing any judgment, put yourself in their place. Remember, none of us are perfect. Love each other for who you are; and most importantly, love yourself!

You and your family have recently celebrated a simcha - Pamela's Bat Mitzvah. Share

some of your reflections on that special ceremony.

It was important to me that Pamela is the first female in our family to graduate from a Hebrew Day School and be able to continue her day school education. I treasure that she was the first female in our family to read Torah. And to know that she was really reading (not just memorizing) the words and trope was incredible! But more than just the knowledge of Hebrew, was the feeling of her identity as a young Jewish woman. From the way she led services Friday and Saturday to her ease as she gave her D'var Torah when she

Jewish Voice

claimed her Jewish identity as a responsible member of our community; it was unlike anything I could ever imagine! I know as parents we all want our children to be healthy, happy and successful but what a world this would be if all of our children could grow up with the moral, ethical and social values that Judaism teaches.

Jewish philanthropy is...

...like water. You need it to survive. Just as water sustains us, so does "giving back" in order that others may experience our good fortune. As far as I am concerned, it's not a choice; it's a part of Jewish life!



Beth Moskow-Schnoll
Co-Chair
Mission to Israel

Page 25 What prompted your involvement in Jewish communal activities?

My involvement in the Jewish community began with Beth Shalom after Barry and I had our first child and a friend told us about the Tot Shabbat program. We started attending at a time when only about five or six families at most would participate. Those families are now our closest friends. Now 100 people routinely attend with their children. Karolin Lipman had started the program and turned the mantle over to me. Once I started running that, I was asked to be on the Board.

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INSIDE DELAWARE

JCC Holds Family Program On December 25

The Jewish Community Center will hold a special event for families on Saturday, December 25 beginning at 6:00 p.m. The evening will commence with a Havdallah service, followed by a Chinese dinner and a performance by musician David Paskin.

Paskin is a Rabbinic student and spiritual leader at Temple Beth

Abraham in Canton, Massachusetts. He also serves as a Judaic consultant to the Rashi School, Greater Boston's Reform Jewish Day School, when he is not on tour.

His nine years of experience as a professional performer, song leader and educator has taken him from coast to coast performing for synagogues, JCCs, Hillels, youth

groups, day schools and Jewish camps.

The cost for members is \$12 for adults, \$10 for seniors and \$6 for children. The cost for non-members is \$18 for adults, \$15 for seniors and \$9 for children. Advance registration is required. For more information, please call Ivy Harlev at 302-478-5660.

AEA Announces Kick-Off Of Its Investors In Education

Albert Einstein Academy (AEA) is pleased to announce the kick-off of its Investors in Education Annual Campaign. AEA, the Hebrew day school of the Brandywine Valley, has an enrollment of nearly 120 children and has witnessed tremendous growth in recent years. The school serves children and their families from pre-kindergarten through sixth grade. Albert Einstein Academy is proud to be celebrating its 30th anniversary this year.

Barbara and Neal Cohn and Rachel and Todd Harad serve as

Co-chairs of the Annual Campaign. Vice-chairs include: Laura and Irving Becker, Sam Blumberg, Jean and Jack Blumenfeld, Yetta Chaiken, Elaine and Ralph Friedberg, Debbie and Charlie Goodman, Cheryl and Ralph Jacobs, Ricki Kaplan, Nancy and Bob Kauffman, Michelle and David Margules, Jonathan Neipris and Myrna Ryder, Jacob Reidel and Kathlyn and Todd Rowen. A Campaign closing event will be held on Sunday, February 13, 2000 at the home of Caryl Marcus-Stape and Jeff Stape. All donors of

\$250 and over will be welcome to attend this special event.

Rabbi Ellen Bernhardt serves as the Head of School and Sam Blumberg, Ph.D. is the President of the Board of Trustees. Seth Bloom, a Board Vice-President is the Chair of Operation Fundraising.

For more information about Albert Einstein Academy or to make a contribution to the annual campaign, please contact Debbie Nachlis, Director of Community Relations at 478-5026.

Albert Einstein Slates Open Houses

Albert Einstein Academy, the Jewish Day School serving children in New Castle County and Southeastern Pennsylvania, has scheduled open houses for prospective students. The school, which is accredited by the Middle States Association of Colleges and Schools to serve students from Pre K through sixth grade, is a constituent of the Jewish Federation of Delaware.

AEA is located on the family campus of the Jewish Community

Center, just off Concord Pike in North Wilmington. The curriculum includes Mathematics, Science, Reading, Writing, Social Studies, Hebrew and Jewish Studies, Art, Music, Health and Physical Education. The modern facility includes a state of the art computer lab, library and science lab. Extracurricular activities include swimming.

Transportation is available from West Chester, Newark and Hockessin. Tuition aid is available for qualified applicants.

Open Houses are slated for Wednesday, December 15, from 1:30 to 2:30 p.m.; Tuesday, January 11, from 9:30 to 10:30 a.m.; Thursday, January 27, from 12 to 1 p.m., Monday, February 7, 10:15 to 11:15 a.m. and Wednesday, February 23, 1:30 p.m. to 2:30 p.m.

For additional information, contact Lorri Finkel or Lorraine Falkinburg, admissions staff, at 302-478-5026.

Fall Was Fun

Continued from page 5

fire and a tree-planting campaign. During Romance Shabbat, 40 students who had never before attended a Hillel program filled out a form to be matched up with a mystery date.

First Year Students of Hillel (affectionately known as FYSH) is booming with some 20 to 40 freshmen attending each event. The group has its own leadership and plans its own programs including dinner and bowling, a billiards night and a trip to New York. Future programs may include paintball and camping.

Hillel's recent semi-formal was eagerly anticipated. Celebrations began with a pre-party at Hillel followed by a night of dancing at Cavanaugh's.

Excitement about Hillel pro-

gramming has resulted in a surge of interest in being placed on the snail mail and new email list. About 900 students receive Hillel emails regularly, alerting them to upcoming activities.

While much of that list was developed with the assistance of the University, 170 freshmen have also contributed their time, talents and energies. This figure is up by 30 students over last year.

Hillel also is teaming up with Hillel organizations from other campuses and with some traditionally Jewish fraternities and sororities-reflecting the fact that a significant percentage of Jewish students at UD are involved in Greek life.

As the organization grows, so has its Hillel Student Board. The Religious Chair position has been

split in two-one for Reform and one for Conservative. A vice president has been added, dividing responsibility for social affairs and religious issues, including kitchen supervision. A new Community Programming Chair is now in charge of fostering the growth of new clubs under Hillel's aegis. A total of 13 officers will now run the show.

At the same time, Hillel students and staff are redesigning the organization's posters, flyers and calendars. Their goal is to garner more attention and make Hillel stand out among the myriad of organizations on campus.

Maintaining a vibrant and dynamic Hillel is a demanding job, but staff and community leaders are up to the challenge.

Shabbat Service For Sussex County

On Friday, December 17, 1999, Temple Bat Yam of Berlin, MD (a Reform Jewish congregation) will sponsor an 8:00 p.m. Shabbat service at Aspen Meadows Community Room, Rehoboth, DE. Rabbi Richard Sternberger will conduct the outreach service open to the entire Jewish community and all interfaith families. For directions or more information, call Annette Anenberg (302-645-7909) or Myra Sachs (302-644-0212).

Akiba Hebrew Academy Open House

Akiba Hebrew Academy is having an Open House on Sunday, December 12, 1999 beginning at 9:45 a.m. Parents will have the opportunity to hear from Rabbi Philip D. Field, Head of School, parents, students and other members of the administrative team. There will be an in-depth discussion of the program.

Akiba is a community Jewish Day School serving middle school and high school students. The

school is located at 223 N. Highland Ave. in Merion, Pennsylvania.

The student body of 380 come to Akiba from Pennsylvania, New Jersey and Delaware. Its flexible Hebrew and Judaic Studies program allows for students to enter without previous Day School education.

Please call the Admissions Office at 610-667-4070 ext. 144 to make your reservation.

You And I Can Change The World

Continued from page 25

Today, I am also on the Board of Jewish Federation of Delaware and am a member of the Editorial Committee of the Jewish Voice as well as a member of the Super Sunday Committee. I am secretary of the Rabbi Jacob Kraft Educational Foundation. But even before I came to Wilmington in 1990, I had always been involved in Jewish communal activities. As a teenager, I was active in USY and Masada, a Zionist youth organization sponsored by ZOA.

Describe your overall experience on the recent Israel Mission.

Magical. How else can you explain a busload of 39 people getting along so well and enjoying themselves as much as we did?

I first traveled to Israel as a teenager and had such a rewarding, intensely emotional experience. Even though I had visited there before, it still made me cry to pray on the steps to the Temple. It made me overwhelmingly proud to be a part of a people who had survived the destruction of the Temple and untold horrors and persecution in the Diaspora (culminating in the Holocaust), only to return to reclaim their homeland. And what a homeland! It was barely recognizable as the same country I had been in in 1976. As we looked at the skyline of Jerusalem, we joked that the crane should be the new national symbol.

Something I learned in Israel was...

...to see things differently. This was absolutely due to Itai's (the tour guide's) insistence that we view things not just from the Jewish per-

spective but also from the perspective of those who were displaced by our reclamation of Israel. Our guide shared a story on Ammunition Hill about an Israeli soldier who was asked by a woman to tell what happened there. After he told her, he asked her why she wanted to know and she said that her husband had died there. It turned out that her husband was a Jordanian. Sometimes we forget that the Arabs are people too. Don't get me wrong; there are some things that are non-negotiable like Jerusalem. But I do believe that we should pursue the peace process in good faith.

You've spoken to two groups of children upon your return. What were they most interested in?

I spoke to my son's class at the JCC preschool and my daughter's first grade class at Einstein. My son's class of four years old most liked the photo of Barry floating in the Dead Sea. They loved the idea that you could not sink. My daughter's class loved the dreidel that I was given as a gift for serving as Mission Co-Chair. They thought that it was wonderful that it had a *peh* instead of a *shin*. But isn't that the whole point? That that's where it all happened.

My most memorable part of the Mission...

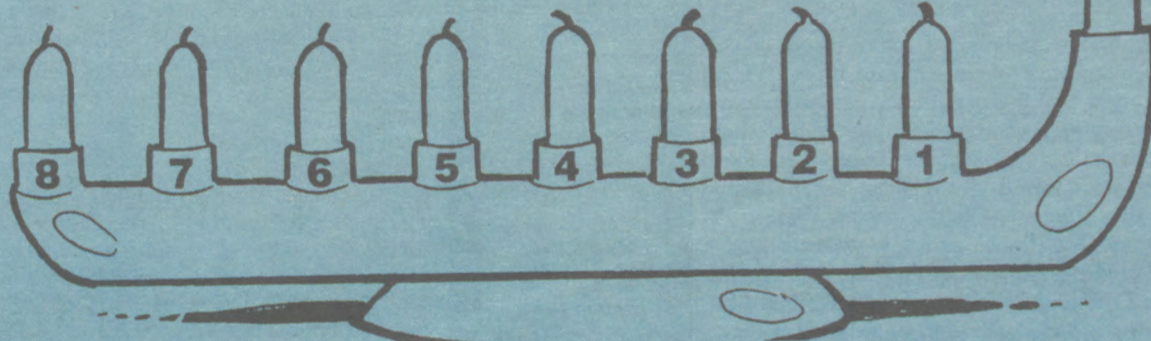
...was at Yad Vashem when Barry turned to me and said, "Now I get it." You see, I had always gotten it and it was very important to me that he understood what Israel means and why it is so vital to Jews around the world. Second, not only was I enriched by my experience in Israel but it revitalized my commitment to our Jewish community.

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	WE EAT FOODS FRIED IN OIL TO REMIND US OF THE MIRACLE OF THE OIL BURNING FOR EIGHT DAYS IN THE TEMPLE. (light candle #5)	JUDAH MACCABEE LED THE BATTLE AGAINST THE SYRIANS AND DEFEATED THEM! LIGHT CANDLE #8 YOU WIN!!! 		YOU SIT ON A JELLY DOUGHNUT! SORRY, LOSE A TURN! (but light candle #7 if it isn't lit yet)	SORRY, YOU LOSE A TURN!
LIGHT CANDLE #1 (if not lit yet)	WHEN THE 4 LETTERS ON THE DREIDEL ARE TRANSLATED IT MEANS A GREAT MIRACLE HAPPENED HERE! LIGHT CANDLE #6	OH NO! YOU LOSE A TURN! (but still light candle #6 if not lit yet)	GRANDMA BRINGS YOU A DOZEN JELLY DOUGHNUTS! MOVE AHEAD 3 SPACES! (light candle #6 if not lit yet)	WHEN SHABBAT COINCIDES WITH CHANUKAH, THE SHABBAT CANDLES ARE LIT AFTER THE CHANUKAH CANDLES! LIGHT CANDLE #7	44 CANDLES ARE NEEDED FOR 8 DAYS OF CHANUKAH! MOVE AHEAD 2 SPACES! LIGHT CANDLE #3 (if not lit yet)
THE SHAMAS CANDLE IS SOMETIMES CALLED THE HELPER CANDLE. LIGHT CANDLE #1 (if not lit yet)	YOU RECEIVE CHOCOLATE CHANUKAH GELT! MOVE AHEAD 3 SPACES AND LIGHT CANDLE #2	LIGHT CANDLE #2 (if not lit yet)	YOU GET CHOCOLATE CHANUKAH GELT ON YOUR CLOTHES! MOVE BACK 3 SPACES! (light candle #2)	WAIT FOR NEXT TURN!	GREAT DREIDEL SPINNING! LIGHT CANDLE #3 (if not lit yet)
WAIT FOR NEXT TURN!	YOU RECEIVE CHOCOLATE CHANUKAH GELT! MOVE AHEAD 3 SPACES AND LIGHT CANDLE #2	LIGHT CANDLE #2 (if not lit yet)	YOU GET CHOCOLATE CHANUKAH GELT ON YOUR CLOTHES! MOVE BACK 3 SPACES! (light candle #2)	WAIT FOR NEXT TURN!	GREAT DREIDEL SPINNING! LIGHT CANDLE #3 (if not lit yet)



CUT FLAMES OUT AND PLACE ON TOP MENORAH WHEN INSTRUCTED.



Memories of Mission 2000!

As has been said by many participants, this mission changed lives and brought about new understandings of what being Jewish means. While I have been to Israel about a dozen times, half of those on UJA missions, I agree that this experience reached into my soul and stirred up new meaning. As I walked through Yad Vashem looking at the photographs depicting Resistance, I saw a face that I had never before noticed. This was a photo of an illegal Talmud class being taught in the Warsaw Ghetto shortly before its liquidation. Standing behind the Rabbi and his students was a woman who was probably the Rabbi's wife. As I peered into her eyes, I saw that they were mine, as was her nose, her mouth, her cheeks. While I believed that I had lost no family in the Holocaust, I learned that part of me died in the ghetto. Thank G-d, the rest of me lived so that I could participate in the task of building the Jewish people, and thank G-d, our mission *chevra* was there to share this experience with me.

-Judy Wortman

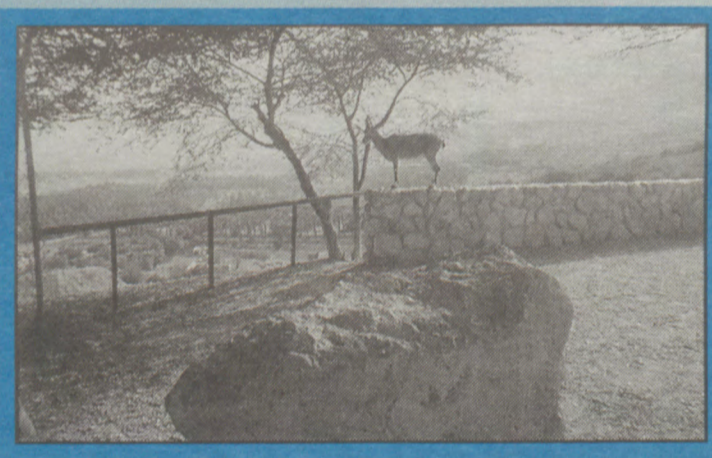
Ellen and I love going to Israel. It is about history, people and Jewishness, and when they are all wrapped up into one package, what could be bad? My mother's family came from Russia near Kiev as did many of our ancestors. Many came to America, but not all. When Ellen and I went to Israel with the President's Mission and Project Exodus was so important, we had an experience that we will never forget. We went to Ben Gurion Airport to meet a plane of Olim at 2 AM! As the people came down the stairs, there was one very elderly man with his grandchildren and a great-grandchild. He wore a fur coat and hat, and was probably at least 85 - 90 years old. The interpreter asked him to comment on his arrival here and he said " I am so happy to be in Israel, I have wanted to come here all of my life." This was in a dialect that the interpreter had a difficult time grasping. Then, at Marvin Lender's suggestion we all said the *Schechiyanu*. We saw the old gentleman's lips moving and when the mike was held up, he was saying it as well!! We couldn't believe it. How many years was he not allowed to use Hebrew or pray in the synagogue? It was a very moving moment. Another time we met a family that had arrived about 6 months earlier from one of the Eastern countries of the former USSR. A pediatrician, her daughter and son-in-law, who were both dentists and their son, who was 10 years old. He spoke Hebrew, Russian and English and was the center of the family. As we enjoyed homemade honey cake and a drink, we asked the immigrants why they had left? Had they experienced anti-Semitism? They answered no, they had a relatively good life, but they were afraid for the child - for his future! They all had to learn Hebrew before they could begin to practice their professions, and live together in a small apartment. All for the child - a common motivation for us all.

-Garth Koniver

The top three factors which made this trip such a success were (1) the people, (2) the people and (3) the people. The group from Delaware was terrific. In a short week, we truly began to feel like family. The folks we met in Israel welcomed us with open arms. It was wonderful to visit our partnership community of Arad and get a taste of what life at an Absorption Center is like. Of course, our guide, Itai, helped pull all of this together supplying us with endless stories about Israel and its history.

In terms of actual experiences, the highlights were numerous. Our visit to Masada was fascinating, particularly given Itai's contemporary rendition of its history. A tour of Yad Vashem ended with a moving memorial service and certainly touched all of us. Rabin Square had an eerie sense the day that a memorial service was being prepared. A Shabbat service at the Wall was probably one of the greatest highlights of this trip. It was a thrill to hear 400 or so people singing *Aleinu* as the sun slowly set beside us. With each of these events, I felt a deeper sense of being there in Israel and appreciating the fact that we could all be there. We are fortunate that Israel is there for all us...that surely makes us the luckiest people in the world!

Suzanne B. Grant



Nature preserve at Ein Gedi.



Ellen Koniver enjoys meeting the children at a day care center dedication in Tamar.

Memories of Mission 2000!



Chihuly glass exhibit outside the Tower of David.

We arrived in Jerusalem as the sun was setting to watch the walls of the Old City turn golden as the last rays of the sun shone on them. The next morning we went to the Western Wall and to the tunnel that runs along the Wall. Well, even if the fact that you are standing at one of the retaining walls from the original Temple Mount doesn't affect you emotionally, the fact that these walls are about 2,000 years old, having been built in King Herod's time, is bound to impact you. To watch person after person come to the Wall, touch it reverently, offer a silent prayer and stuff a note in its cracks is a wondrous experience. It made me feel so very lucky that I could be there because it is only since 1967 that a Jew could visit the Wall and also feel so very lucky that I was a Jew living now in a time of relative peace and prosperity.

But it wasn't enough for me that I was so moved by Israel. I wanted my husband, Barry to understand too. He had been raised with very little emphasis placed on Zionism or Israel. He was amazed by the history and archaeology of the country, but even after our arrival in Jerusalem, he didn't really feel the ties to that country the way that I wanted him to.

The next day, we went to Yad Vashem, Israel's Holocaust Museum and explored room after room filled with photographs and writings depicting the build up of anti-Semitism in Europe and then the Holocaust itself. We left that building and went to the children's memorial where you walk through a dark room filled with mirrors and tiny light bulbs as a voice reads the names of the children killed in the Holocaust.

Upon exiting that memorial, we went into a large room and held a Yizkor service that ended with the singing of Hatikvah. Then, and only then, Barry turned to me and said, "I get it now." And I believe that everyone got it then, whether they were religious or not; they understood that Israel is the one place where we are always welcome.

-Beth Moskow-Schnoll

Although Stu and I have made many trips to Israel, we found this trip to be unique. It's special quality came from the people. Our Delaware bus was fantastic!! The people in Arad-Tamar were super friendly and hospitable as usual. The open-air dinner and show at Ein Gedi was so incredible on so many levels. It truly was a very personal and moving experience. We are very lucky to have such energetic and dynamic partners in the Partnership 2000 project. Stu and I also had the opportunity to continue our trip to Jordan, after most of the mission left to go back home. Twenty-five mission participants boarded a new bus to tour Jordan and to relax in Eilat. We were very impressed by what we saw in Jordan. The people in the tourist industry there are very eager to please and want tourists to have a great worry-free visit.

I would recommend this two or three-day tour of famous sites, especially to Petra, the "lost city". It is ancient, yet surprisingly technologically advanced. It truly is beautiful-both in the natural formations but also in the man-made structures.

Finally, the Jordan bus also bonded immediately as a newly formed branch of the larger mission. We came to the conclusion that the entire mission attracted a very special and dedicated group of people who were ready and "open" to a peak experience in their lives. You have heard that we came back as "mishpocha"-family. It is true.

-Lelaine Nemser

My trip to Israel began 5 days ahead of Mission 2000. I was accompanied by Barb Schoenberg, Leslie Newman, Scott Feinman, and his mom, Judy. We rented a van when we got to Tel Aviv, and with Scott at the wheel and Leslie holding the map, we made our way North to Safed, passing through Caesarea. There, we spent a night in a wonderful hotel in the midst of many art galleries. From there, we went further North (to make a stop at the Naot factory), back on the interstate towards the Dead Sea. We passed through many cities, including Tiberias where we stopped for lunch. These first days were filled with adventure, laughter, and many shopping opportunities. At the Dead Sea, we indulged ourselves with mud wraps, massages, facials and the healing powers of the Dead Sea water.

When the Mission group arrived in Israel, another adventure began. Bus #4 was filled with 39 Delawareans, many of whom were complete strangers before this trip. It is hard to explain what happened during this wonderful week. We traveled through Israel's Arad-Tamar region, Jerusalem and Tel Aviv. We saw many sites that benefit from funds that are given by our campaign efforts. We experienced so much history and so much hope together that we became a "family". Every person on bus #4 felt this bond and has returned to Delaware with a special feeling for Israel and for each other.

A highlight for me was spending time with my son. Daniel is spending a year studying at a Yeshiva in Jerusalem. I do not know where this year will bring Daniel, but I do know that his enthusiasm and excitement is contagious to all who meet him. As a mom, I try to understand his need to remain in Israel, and as someone who has been there myself, I do understand his love of this country. So our trip ends with so many memories, so much laughter, so much bonding and our share of crying. This is a Mission that we will never forget and we hope that more of our Delaware friends will have the opportunity to experience Israel in this very special way.

-Debbie Cohen



A view of the Hurva Synagogue, Jewish Quarter in Jerusalem.

מכל... אל-נא תשכחו אותם!

כי טנבאום-תמרוץ, מכתבים מגטו ביאליסטוק

WITH THESE LINES I WANTED TO RAISE A MODEST MEMORIAL STONE TO THOSE WHO ARE GONE AND ARE NO LONGER LIVING, WHO WERE MOST PRECIOUS TO ME ...

PLEASE NEVER FORGET THEM.

MORDYCAI TENENBAUM-TAMAROFF, LETTERS FROM THE BIALYSTOK GHETTO

...at Yad Vashem



Garth Koniver, Joel Tenenbaum, Lelaine Nemser, Stuart Nemser and Leslie Newman enjoying a moment's rest following a jeep ride in the Negev!

CHANUKAH

Creating Family Hanukkah Memories

By Rabbi Cherie Koller-Fox

When our children were small, they would look forward to Hanukkah each year. They loved the candles and latkes and, of course, the presents. Soon, they were rushing through the candles to get to the presents and had no patience to sing songs or even play dreidle. The present orgy got

quickly out of control with three children and eight days, not to mention grandparents, gift exchanges and the like.

What inevitably happened was that the evening, which started out with great excitement and anticipation, often ended badly. A toy would break or someone got something that someone else had want-

ed, and the tears would begin to flow. It simply wasn't fun or in the spirit of the holiday. We decided we'd had enough!

Some years ago, we sat down with the children before the holiday and made a list with them of how we wanted to celebrate each night. We didn't completely get rid of presents, but we did feel better about

what we are teaching our children. Over the past decade we have had wonderful Hanukkah celebrations and have created traditions that are now part of our family rituals—and no more tears! Here are eight of our favorite Hanukkah happenings!

1. Friends and Fire Night

We build a big fire in the fireplace and invite friends over whose children are our children's friends. Then we plan a fun activity. One year, our children each got to make and eat a pie of their own design. Another year, we covered the tables and had Art Night, where the children painted murals and made figures out of clay. Now that they are teens, our kids get together and made a dinner for their friends.

2. Music Night

We invite friends over who play instruments and who like to sing. Then we spend the evening singing, playing dreidle games and eating latkes.

3. Tzedakah (Charity) Night

On this night we do something for others. When the children were small, we bought gifts to donate to a Christmas toy campaign or sent money to the Jerusalem Post Toy Fund. Now that they are older, we can serve dinner at a shelter or work at a food bank. These outings might be combined with another favorite, Movie Night, when the whole family goes to the movies together.

4. Big Present Night

We give each child one big present.

5. Book Night

When they were younger, we would buy each child a storybook and spend the evening reading the books out loud and telling Hanukkah stories. Now, we buy the family a video we've all been wanting or a piece of software.

6. Tickets Night

We pick a cultural event such as a concert or a play that we would like to attend as a family then we purchase the tickets.

7. Grandparents Night

We give the children the presents that came in the mail and get on the phone and talk to their grandparents and their cousins scattered around the country. If your family is closer, you could have a family party.

8. Homemade Presents Night

This is definitely our favorite night and has been consistently on our list from the beginning. We draw lots to decide who will make a present for which family member. These presents are always treasured—no matter how simple or elaborate. My husband still keeps the bills in a box that our son decorated for that purpose when he was five. The year our daughter became a Bat Mitzvah, her older brother created a plaque with her invitation and pictures on it. My son designed a menorah in the shape of a cat for his cousin who loves cats. My husband made comedy/tragedy masks out of paper maché for our son, the thespian.

Lately, we have enjoyed creating elaborate Hanukkah decorations for our home, both inside and out, in order to get back to a basic Hanukkah mitzvah, which is to publicize the miracle. The point is that long after store-bought presents have been broken or forgotten, our memories of family time at Hanukkah remain.

Cherie Koller-Fox is the rabbi of Congregation Eitz Chayim in Cambridge, MA. She is a founder of the Coalition for the Advancement of Jewish Education and its past National Chairperson. Rabbi Koller-Fox wrote this article for Jewish Family & Life!—www.jewishfamily.com.

A New Take On Latkes

By Linda Morel, JTA

For Jews of Eastern European descent, latkes call for potatoes the way blintzes cry for cheese. But recently, creative cooks have been welcoming new ingredients, changing the taste of tradition.

A couple of years ago, Martha Stewart Living magazine featured mushroom latkes as a side dish. Along with the recipe came a glossy photo of sauteed mushrooms resting between layers of fried matzah. Fired up by the concept, I began searching for latke recipes calling for anything but potatoes.

I tried corn pancakes prepared with chili, cumin and cilantro. Inspired by Asian cuisine, I developed carrot noodle latkes. Frying noodles to a birds' nest crunch, I infused them with ginger and scallions, flavors from the Far East. But is it right to take latkes so far from their roots?

Actually the word "latke" is Yiddish for "pancake." By definition, there is no link to potatoes. Even though Ashkenazi Jews claim potato latkes as Chanukah's signature dish, these crisp pancakes are a relatively recent addition to our cuisine.

Originating in South America, potatoes were unknown in Europe until the 16th century, when explorers brought back tuber shoots. Because this crop flourished in Eastern Europe, potatoes became a staple of the diet. It didn't take long for Jews to prepare pancakes from this inexpensive ingredient, which they often browned in chicken schmaltz—except at Chanukah, when goose fat prevailed.

Yet centuries before the potato's debut in Europe, it is likely that Chanukah pancakes were made from cheese in honor of the beautiful widow Judith. An unsung heroine, Judith was a contemporary of the Maccabees. According to legend, she invited an enemy general to dinner, knowing he intended to destroy her town. During the meal, she served great quantities of cheese to cause thirst in order to ply him with wine. When the general fell into a drunken sleep, she beheaded him, averting disaster for her town.

Better known is the story of how Judah the Maccabee and his followers launched a revolt against Emperor Antiochus IV and his Syrian-Greek troops, refusing to let foreigners forcibly hellenize Judea by outlawing Jewish practices.

Three years later, when they

chased the oppressors from Jerusalem, the Temple lay in ruin. Although priests found only one vial of untainted oil, enough to burn for 24 hours, miraculously the flame lasted eight days.

Drawing from the two stories, both dairy products and oil have influenced Chanukah cuisine. Think of potato latkes served with sour cream. Less renowned are ricotta pancakes, a delicately sweetened crepe. Tasting like little cheesecakes, they are a surprising addition to brunch.

For at least a century, competing ingredients have been encroaching on potato territory. In Jewish cookbooks, numerous examples of potato latke recipes have also called for shredded parsnips, beets or carrots. For incremental, but richly rewarding flavor, add one of these vegetables to the batter of your favorite potato latke recipe.

In her International Jewish Cookbook, Faye Levy touts the versatility of latkes.

"A selection of several types of pancakes of different colors makes great Chanukah party fare," she wrote, offering several recipes. Her vegetable pancakes call for mushrooms, celery, carrots—and peas!

Aware that any produce can be mixed with eggs and flour and fried to a crackling crunch, a creative friend concocted her own vegetable latkes from leftovers. With golden shortening sizzling around her current batch of vegetable batter, she has one piece of advice: "Hold the potatoes. Oil is the heart of Chanukah latkes."

VEGETABLE LATKES
(Yield: 8-10 latkes)

- 1 small onion, peeled and diced fine
- 12 small mushrooms, sliced thin
- Vegetable oil for frying
- Salt & pepper to taste
- 2 medium carrots
- 1 small parsnip
- 1 cup frozen peas, at room temperature
- 2 eggs, slightly beaten
- 4 Tbsp. flour
- 1. On a medium flame, saute onion and mushrooms in oil in a large, non-stick skillet, until wilted. Sprinkle with salt and pepper and stir.
- 2. Peel and grate carrots and parsnips, adding them to the skillet with peas. Stir one minute. Let cool.
- 3. Move vegetables to a large bowl. Add eggs and flour, mixing well with a spoon. If batter is loose, gradually add flour until a moist

batter forms.

4. Place 1/4 inch of oil in skillet, heating on medium flame. Drop heaping tablespoons of batter into skillet, flattening with back of a spoon. Add more oil as needed.

5. Don't turn until bottom side browns. Keep turning until both sides are crisp, and centers are done. Don't burn.

6. Drain on two layers of paper towels. Serve with sour cream.

CARROT-NOODLE LATKES
(Yield: 12-14 pancakes)

- 8 ounces fine noodles
- 5 carrots, peeled and grated
- 1 bunch scallions, sliced thin
- 2 eggs, beaten
- 1/2 tsp. ground ginger
- Salt & white pepper to taste
- 4 Tbsp. flour
- Sesame oil for frying

1. Prepare noodles according to package instructions. Drain and place in a large bowl.

2. Add remaining ingredients, mixing well with a spoon. If batter is loose, gradually add more flour until a moistbatter forms.

3. Pour 1/4 inch of oil into a large, non-stick skillet, heating on medium flame.

4. Drop heaping tablespoons of batter into skillet, flattening with back of a spoon. Add more oil as needed.

5. Don't turn pancakes until bottom browns. (A few noodles may break off when turning the first time.) Turn until both sides are crisp, not burnt.

6. Drain on two layers of paper towels. Serve with soy sauce.

RICOTTA PANCAKES
(Yield: 16-18 pancakes)

- 1 cup part-skim ricotta cheese
- 2 eggs
- 3 Tbsp. flour
- 1 Tbsp. vegetable oil, plus oil for frying
- 1 Tbsp. sugar
- 1 tsp. vanilla extract
- 1/4 cup pignoli nuts (or blanched slivered almonds)

1. Place all ingredients, except nuts, in a food processor using a steel blade. Process until lumps disappear and mixture swells to a creamy batter.

2. Scrape sides of bowl with a spatula. Add nuts and process briefly until well blended.

3. Pour 1/4 inch of oil into a large, non-stick skillet over a medium flame. Drop heaping tablespoons of batter into skillet. Add oil as needed. When pancakes bubble and bottom sides brown, gently turn and brown the other side.

4. Sprinkle confectioner's sugar on top. Serve with sour cream.

Facing The December Dilemma

Becoming a Jewish Parent: How to Explore Spirituality and Tradition with Your Children by Rabbi Daniel Gordis. Harmony Books. 336pp. \$24.00
By Elizabeth Applebaum

For Rabbi Daniel Gordis and his family, Hanukkah is not simply a "cute holiday." Cuteness, he explains, implies haste and thoughtlessness. During Hanukkah a family must do more than light candles and open presents. The Gordis family supplements candle lighting and present opening with songs, latkes or potato pancakes and serious discussions about the holiday. During those conversations they consider Hanukkah's many messages which include, "the power of the weak, good overcoming evil, Jewish survival and miracles." Doing this, Rabbi Gordis says, makes the holiday a spiritual time.

In his new book, *Becoming a*

Jewish Parent, Rabbi Gordis offers both inspiration and practical instructions for Jewish parents that include dealing with the infamous "December Dilemma" as well as celebrating Jewish holidays in a meaningful way. In a recent interview, Rabbi Gordon said that he wrote this latest book, to encourage parents "to consider how we communicate our love of Judaism to our children, [without] a 'take-it-or-leave-it-attitude.'"

Ordained at the Conservative Jewish Theological Seminary, Rabbi Gordis says that parents whose lives are fully "immersed" in Judaism—its traditions, literature and religious rituals—don't feel uneasy during Christmas (or any other non-Jewish holiday) because their children understand that the issue is not about exclusion, but about "standing for something."

Continued on page 32

CHANUKAH

My Auschwitz Spoon Chanukah

By I.I. Cohen

One of the items I smuggled out of Auschwitz, when the Nazis moved me into "Camp Number Eight" - a quarantine camp, for those suspected of carrying typhus - was my spoon. It wasn't much, but it was mine - and it would come to play an important role in my Jewish life and in those of some of the 500 or so other prisoners there.

There were no labor details in this new camp, but we inmates were ordered to help in its construction, which was still underway. Having had some experience in the Lodz ghetto as a mechanic, I helped the electrical technician install the camp's lighting.

With my new access to tools, I brought my spoon to work and filed down its handle, making it into a sharp knife. Now I could use it both to eat my soup and to cut my bread. This was useful because we would often receive one chunk of bread to divide among two or three people, and without a knife it was difficult to apportion the bread fairly. Now I was regularly called upon to use my spoon-knife to help avoid disputes and maintain relative peace among the prisoners.

When winter came, though, my spoon became involved in an additional mitzvah. By then, we had been transferred to "Camp Number Four" in Kaufering, a camp more similar to Auschwitz in its daily ordeals. Despite the horrendous hardships we suffered daily, however, we tried whenever possible to remember to do a mitzvah and to maintain a self-image as G-d-fearing Jews, despite all the dangers that involved.

Having always kept mental track of the calendar, I knew when Chanukah had arrived. During a few minutes' rest break, a group of inmates and I began to reminisce about how, back home before the war, our fathers would light their menorahs with such fervor and joy. We remembered how we could never seem to get our fill of watching the flames sparkling like stars, how we basked in their warm, special glow, how they seemed to imbue us with a special sanctity.

And then we got to thinking about the origins of Chanukah, about the war of the Hasmoneans against their Seleucid Greek tormentors, who were intent on erasing Judaism from Jewish hearts. We recalled the great heroism of the Jews at the time who risked

their lives in order to keep the Sabbath, practice circumcision and study Torah. And we remembered how G-d helped them resist and route their enemy, enabling Jews to freely observe the Torah and mitvot once again.

And then we looked around ourselves. Here we were, in a camp where our lives were constantly in danger, where we were considered sub-human and where it was virtually impossible to observe the most basic practices of Judaism. How happy we would be, we mused, if only we could light Chanukah candles.

While we talked and dreamed, we were all suddenly struck, as if at once, by the same resolution: We simply must discover a way of doing the seasonal mitzvah. One fellow offered a small bit of margarine he had saved from his daily ration. That could serve as our oil. And wicks? We began to unravel threads from our uniforms...

What, though, could be our menorah? I took out my spoon, and within moments, we were lighting the Chanukah "candle", reciting the blessings of "Lehadlik ner", "She'oso nissim" and "Shehecheyonu". We all stood around entranced, transfixed, each

immersed in his own thoughts...of Chanukahs gone by...of latkes, of dreidels, of Chanukah gelt we had received as children.

And our unusual Chanukah menorah kindled in us a glimmer of hope. As we recited the blessing about the miracles G-d had performed for our forefathers "in those days", but also "at this time", we well understood that the only thing that could save us would be a miracle. A "nes gadol" - "great miracle" - like the one hinted at on the dreidel's acrostic.

Even non-religious Jews stood near us watching the flame of the Chanukah candle. I am certain that none of us who survived will ever be able to forget that luminous moment in the darkness of our concentration camp lives.

The celebrated Viennese psychiatrist Dr. Viktor Frankl, who was himself, incidentally, an inmate of Kaufering, asserted in his book "Man's Search for Meaning" that, to survive the concentration camps, a person had to have something larger to live for. Those with goals had a better chance to remain alive. We religious Jews in the camps were certainly good examples of that phenomenon, living for our Sabbaths, our Jewish holidays and our daily recognition

that there is an Almighty, whether or not we could ever fathom His ways. And I often felt that our convictions helped us cling to life when others sank to the depths of despair.

And today, I am overwhelmed at times with gratitude to G-d for my personal miracle, my survival, especially when I am surrounded by the children and grandchildren He has granted me, all of whom are committed to the observance and study of the Torah. And the gratitude comes rushing in as well every winter, when I light my menorah - a real one today - and, as always I do, I remember my Auschwitz spoon Chanukah.

Editor's Note: I.I. Cohen, a Polish-born survivor of three concentration camps, lives in Toronto, where he is writing a book about his wartime experiences, from which the above is excerpted. This article was provided to the Jewish Voice by Am Echad Resources.

"100 percent participation means the survival of Judaism."

-Alan Schoenberg
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CHANGE THE WORLD!

HAPPY HANUKKAH

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ON THE SMALL SCREEN

Jack Lemmon Returns To The Small Screen

By Debra L. Wallace, JTA

Some people leave an indelible mark on the world: You never forget them or the lessons they teach you. Such is the case with veteran actor Jack Lemmon and his most recent television film character, Morrie Schwartz.

Lemmon says he was deeply moved by the best-selling book "Tuesdays With Morrie," about a Jewish college professor who taught the world how to live and die with grace.

"I read the novel and I loved the character of Morrie," Lemmon, 74, said during a recent interview from his office in Los Angeles. "I was quite taken with Morrie's philosophies, but I frankly didn't think of myself playing the role in the television film. I never thought I would be asked. But when they did ask me, I jumped like a turkey."

Now Lemmon and Hank Azaria, who plays writer Mitch Albom, are bringing this remarkable story to an even wider audience on ABC-TV on Dec. 5. The movie is produced by Oprah Winfrey, who also spotlighted the book on her hit talk show.

In the TV film "Tuesdays With Morrie," Albom, then 35, an accomplished, overworked sports-writer, reconnects with his old college sociology professor and mentor, Morrie, who is suffering from ALS - also known as Lou Gehrig's disease - a disease that the older man says physically "melts you like a candle." Still, he keeps his mind and intellect razor sharp.

An initial visit at the West

Newton, Mass., home of the man he once called "coach" turned into weekly sessions in which the older man challenges the younger one to re-evaluate his values and priorities.

Their rekindled relationship - 16 years after Albom's graduation from Brandeis University - becomes a Tuesday afternoon habit during 14 consecutive sessions where the men discuss the meaning of life. The formal lessons ended Nov. 4, 1995, when Morrie died at age 78.

But Albom believes Morrie's words will live on as long as he and others are alive to teach them.

Albom said in a recent interview that while the film is not an exact replica of the book, it's a lovely and sweet film that captures a lot of the essence, dignity and love that went on between me and Morrie."

Lemmon - who has won two Academy Awards and an Emmy and has left his mark with numerous films, including "Some Like It Hot," "The Apartment," and "The Odd Couple" - says that it was easy to learn from Morrie during the month-long filming because the actor embraces Morrie's philosophy about the beauty of life and the healing effect of love.

Morrie also had an insatiable appetite for the simple pleasures in life: twirling around a dance floor and a nice meal with close friends.

"I'm sure that I do live my life a bit differently after playing Morrie," Lemmon said. "You can't help but be affected by him and his words in a positive way but it's not some-

thing I'm always aware of happening."

The professor is wise enough to know that many of us are so afraid of loss, we don't allow ourselves to fully love someone else. Morrie teaches about the importance of forgiveness and how vital it is to make time for the people who are closest to your heart.

"Morrie felt that love always wins and it may sound like a platitude of some kind but he's right," Lemmon said. "He was a really unusual man, and I could see why he had such a profound effect on his students. I, too, couldn't help but be affected by him in a positive way," Lemmon says.

"There is an overall feeling, an honesty and a directness of what he felt. And a lack of ego. It wasn't ego that kept him going despite his failing health it was the determination of a born teacher to get his point across to the very end."

The book and movie also have Jewish sensibilities. Albom is Jewish and Morrie, who was also Jewish, had vivid memories of playing stick ball on the Lower East Side of New York near where his mother ran a candy store.

In the film, we hear Morrie's beloved mother uttering Yiddish words to her young son she called Moishe.

Since his father was not a religious man, Morrie often found himself in synagogue alone among the men in long black coats. There he prayed to God to take care of his dead mother and polio-stricken brother.

Although Morrie became an agnostic when he was a teen-ager, later in life he drew on several religions for his life philosophy. He said he still felt at home, culturally, in Judaism, and Kaddish was respectfully recited at his funeral.

Albom says that Morrie's humanistic approach to life was very Jewish. "One of the aspects of Judaism I have always loved is that it accepts that there are other people in the world and sees the value in being a human being," the author said. "Morrie put people first before dogma and belief."

Morrie's lessons are inspiring. He believed that if each of us cared less about material possessions and more about gaining spirituality - and not taking our loving relationships for granted - we would be happier.

In fact, several rabbis have used Morrie's words to teach their congregants that the sum total of our lives is not our actions during our last few days, but the way we lived and what we gave to others.

"Dying is just one thing to be sad about," Morrie teaches us, "living unhappily is another. I am a lucky man to still have time to learn, to say goodbye to the people I love and time to teach to my final course not about dying about living."

At the end of the film, when Mitch and Morrie are saying their goodbyes, Morrie helps the young man understand how much he has been touched by Mitch's love.

He explains that death ends a life, not a relationship, which

Albom believes most people can understand.

"What Morrie says is pretty simple and true. And I think that everyone has lost or will lose someone in their life who matters. So trying to cheat death a little bit by investing in one another while you are here rings true so many people."

This is one reason why the book has been translated into 22 languages.

On several occasions during the filming, Lemmon said he felt himself becoming teary-eyed at a time when Morrie would not have - a combination of feeling sorry for Morrie plus realizing the overall loss he was facing. "I had to try to keep the emotion in control," he said.

Lemmon said Morrie truly had a gift of unconditional love that he shared with Albom, his other students and those who read the book and watch the film.

"I equate it with my love for acting, which I become more enamored with the more I do it. It is a noble profession, as Shakespeare said, and I realized somewhere along the line that the key is not to only entertain people but to enlighten them," Lemmon said.

"You can make them stop and think. All good works of art do that from a painting to a novel or a poem, you can change or add to someone's life. That's a very rare privilege that most people don't have."

December Dilemma

Continued from page 30

Furthermore, if their lives are fully enriched by Judaism, children will not feel they're missing out during the Christmas season. There are, after all, numerous Jewish holidays that are just as festive.

Though he hesitates to choose a favorite holiday ("It's like asking a parent, 'Who's your favorite child?' says this father of three"), Rabbi Gordis admits to a particular fondness for Pesach or Passover and Sukkot the festival of booths. He describes how his family gets ready for Sukkot: "Actually, preparation begins long before the holiday starts, when we buy the lulav - a branch made of four species including myrtle and palm and etrog a citrus fruit. This year, my daughter, Talia, got her first etrog box, which made [observing the holiday] all the more exciting and special for her. Then comes the actual preparation of the sukkah or booth, which begins right after Yom Kippur, and there's schlepping the tables into the sukkah and figuring out who we're going to invite and where we'll be invited." The holiday celebration itself is "incredibly filled with family, relatives, friends. At night, we sleep in the sukkah. We push the tables to the side and sleep on sleeping bags on the grass in the backyard. I remember when

we used to do this at JTS [the Jewish Theological Seminary] and it was freezing. But my children adore [camping out in the sukkah], and for me it's unbelievably wonderful to see my kids who usually like their own space and want their own rooms - all too happy to sleep together under the stars."

How does Rabbi Gordis guide parents to observe Hanukkah? "Educate yourselves so you can speak meaningfully about Hanukkah, otherwise the word that children will most commonly associate with it will be Christmas and that will be a sad commentary on the Jewish lives we're providing them." To that end Rabbi Gordis provides a complete history of the holiday in his book, along with explanations of Hanukkah traditions such as eating jelly-filled doughnuts and foods fried in oil. He encourages parents to make Hanukkah fun by using an oil menorah rather than one with candles, or having children make the latkes or pancakes.

Parents should also engage children in age-appropriate discussions about the holiday. For instance, older children might consider whether or not the real focus of Hanukkah is the Maccabee victory, or the miracle of the burning oil? Rabbi Gordis advises parents to bear in mind the larger ramifica-

tions of answers to those questions. He points out that the Talmud says that the true hero of the holiday is not Judah Maccabee, but God. "The subtle implication is clear: Jews ought to wait for God to bring about their salvation and should not presume to bring that redemption about themselves. After all, the rabbis remind us, Jewish revolts against Rome and other occupying powers usually resulted in utter and devastating disaster."

Hanukkah is also an ideal time to teach children about ritual. They can, for example, reflect on the real purpose of lighting one candle the first night and eight on the last night. Rabbi Gordis says that adults and children alike should consider what Hanukkah implies about our responsibility as Jews to those who are oppressed as we were in ancient Greece. And while he encourages parents to discuss the "December Dilemma" with children, he advises not "to make this the central concern of your existence - that should be reserved for living in such a way that your children see how fulfilling, rich and fun a Jewish life really is."

EDITOR'S NOTE: Jewish Family & Life! www.jewishfamily.com has contributed the following holiday feature as a service to our newspaper.

Chabad's Challah Baking Demo

On Friday Nov 19th, Fred Loeb, baking star of the PBS show Jewish Cooking in America conducted a Challah baking demonstration in the Trabant Student Center at the University of Delaware. Over 100 students par-

ticipated in a hands on exhibit of the difficult six braid technique.

"Real authentic bakers are a dying breed in America, said Loeb. This is a vanishing art form. There are a lot of Kosher Bakeries but 'they have a great difficulty finding skilled help. I am so happy to be able to share my knowledge with the next generation of Jews.' I can't believe it, this is awesome, said freshman Rachel Zahn, a local Wilmingtonian. That's Challah! in Trabant, it was certainly a sight that will not soon be forgotten. Flour thrown down right on a Kiosk in Trabant.

Hadassah And JCC Sponsor Joint Chanukah Program

Do you want to explore the history of Chanukah or learn how to prepare Chanukah treats? Then join Hadassah and the JCC for a December 6th celebration of stories, songs and cooking demonstrations. This community-wide celebration begins at 7:30 p.m. in the JCC Youth Lounge. After the program, perform a mitzvah by delivering Chanukah treats to the homebound elderly.

"I am proud to be part of this Jewish community and goal for 100% participation. Let's make it happen and have another "Small Wonder" in Delaware!"

--Joan Spiegelman,
Member JCRC and
Holocaust Education
Committee
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NATIONAL • INTERNATIONAL

Kosovo's Jews Battle For Survival

By Michael J. Jordan, JTA

"Ah, the ironies of life," says Votim Demiri. His mother escaped from the train that carried her family to death at Bergen-Belsen. Later, she became renowned for fighting with the Yugoslav partisans against the Nazis.

Fast forward to this spring. A Serb offensive in Kosovo forced Demiri, the president of Prizren's Jews, and close to 1 million Albanian refugees to flee their homes. Demiri, his wife and three children returned and hid until three months of NATO air strikes persuaded Serb forces to withdraw.

So, today in Prizren, whose troops are keeping the peace? The Germans.

"I wonder what my mother would say if she were here to see it," says Demiri, 52. His mother died in 1994.

The fact is, German troops are among the most highly respected in postwar Kosovo, further enhancing a reputation they earned in Macedonia by building what relief workers called the "Club Med" of Albanian refugee camps.

One of the primary tasks for Germans today, however, is to protect their erstwhile enemies, the

Serbs. Serbs and other non-Albanian minorities have been targets of reprisals by the returning Albanian refugees.

The Albanian-speaking Jews of Prizren, though, have nothing to fear from the refugees. They are so assimilated, the Serbs of Kosovo view them as Albanians.

These Jews share the fate of their oppressed Albanian neighbors — a situation that contrasts starkly with the 40 Serb-speaking Jews in Pristina, Kosovo's capital.

When Serbian nationalist Slobodan Milosevic rose to power in Yugoslavia in 1989, among his first steps was to revoke the autonomy of Kosovo, Yugoslavia's southern province.

An apartheid-like system was installed, whereby the Serbian minority — some 10 percent of Kosovo's population — assumed the dominant position in public life. The Serbian-speaking Jews here, also deeply assimilated, were among the new elite.

So they, too, have felt the wrath of the returning refugees.

It's not that these Jews were particularly active or visible in the regime; but Albanians view every Serb-speaker as having been complicit.

Indeed, most Jews seem to have been infected by anti-Albanian prejudice and propaganda. During the forced removal of ethnic Albanians, it was rare to hear a Serb — or a Serbian Jew — express sympathy or outrage on their behalf.

Anywhere from 5,000 to 10,000 Albanians were killed; 3,000 to 7,000 are still reported missing.

Like many Serbs, Pristina's Jews either left in advance of the returning Albanians or were expelled from their homes. Their community in Kosovo is no more, with most of them now in Belgrade, the Yugoslav capital. They are trying to get to either Israel or to the United States.

Meanwhile, the Prizren Jews are battling for survival. Kosovo, legally still a part of Yugoslavia, is wracked with violent crime, lawlessness and revenge killings, plagued with daily power and water outages, and saddled with 70 percent unemployment. A tour around the province reveals a landscape scarred with mass graves and land mines, and littered with burned-out homes and businesses.

Kosovo is now a U.N. protectorate, with its massive administration and hundreds of relief agencies on the ground responsible for rebuilding the province. But if this exercise in colony-building founders, the Prizren Jews may use their connections abroad to head for greener pastures.

One family of four has already emigrated to Israel, aided by the American Jewish Joint Distribution Committee, and a second family is seriously considering it, Demiri says.

Prizren, a city of roughly 150,000, is a historic trade center

in the Balkans. It is also Kosovo's most charming city, with its centuries-old stone bridges, mosques and wooden homes framed by a range of densely forested mountains.

Jews are said to have lived here for centuries. There is no synagogue in town, though a Star of David adorns the minaret of one of the town's old stone mosques.

"I have no idea where it comes from," concedes Demiri.

However, deep roots may not be enough to keep the Prizren Jews here. They also need jobs.

Today, the community is basically comprised of two large, extended families. Mixed marriages are common: Demiri's father, for example, is Albanian, and his wife is "something between Albanian and Turkish."

Yet Demiri's Jewish identity is sufficiently strong that his 22-year-old son would like to visit Israel to learn Hebrew. And concern for the welfare of others during the crisis has bound the community even more tightly together.

Most Jews and their Albanian neighbors today eke out a living, accepting food staples like flour and cooking oil from humanitarian groups.

As a result of the crisis, however, living is cheap: the collapse of public services means that no one pays taxes, or for gas, electricity and water.

Only one-quarter of the community's 27 adults has found work, ranging from shop clerk to hospital

worker. But their average salary is \$78 per month.

With much of Kosovo's industry and business destroyed or dormant, the black market is thriving. But Demiri says no one in his community is drawn to the hustle of the streets.

"We don't have a talent for this kind of work," he says with a smile. "It's impossible for me to go to Turkey, fill up bags with cheap clothes, then come back here and sell them."

Actually, admits Demiri, his family is getting along fine: he's been reinstated as the director of a local textile factory, a job he lost when Milosevic and his lieutenants purged all "Albanians" from leadership positions in 1989 and 1990.

A factory that once boasted 2,600 workers now has only 500 — all of them unpaid for now. What his people need, Demiri says, are not handouts, but machines to start up small businesses, like a hair salon.

But he is one of the few optimists.

"We don't want to live from humanitarian aid forever; people in Kosovo know how to work hard to make a living," he says.

"But I want to make it clear: we'll need plenty of time. No system in the world could have anticipated or handled this type of situation."

Israel May End 51-Year-Old State of Emergency

By Naomi Segal, JTA

Israel may soon cancel the state of emergency that has been in effect since the state's founding.

"Today the government approved the request to extend" the order "by only six months, a move it has never asked the Knesset to do. It generally asks that the order be extended by a year," Justice Minister Yossi Beilin told Israel Radio last Sunday.

"The significance is that in another half year, we will inform the Knesset we do not intend to extend the order — and there will be no more state of emergency in Israel," he added after the Cabinet discussed the order during its weekly meeting.

Beilin has previously described the nation's legal state of emergency as a "preposterous" situation.

Other critics have said the emergency order gives the government far-reaching powers and enables the passage of legislation that violates civil rights.

Perhaps the most controversial aspect of the order is that it allows for administrative detentions, under which individuals suspected of terrorism or subversion can be jailed without formal charges being brought against them.

Under the order, the government can also prevent essential public sector workers from striking.

Rome On Guard For Anti-Semitic Attacks

By Ruth E. Gruber, JTA

Rome authorities have stepped up surveillance at possible targets of anti-Semitic attack following two bombing incidents linked to neo-Nazis.

Security was also increased Sunday at soccer stadiums, where extremist fans often wave banners with anti-Semitic slogans.

Last Tuesday night, a rudimentary bomb damaged the entrance to Rome's Liberation Museum, which is dedicated to the World War II Resistance.

Three days later, police defused a similar homemade bomb planted at the entrance of a Rome movie theater just around the corner from Parliament, which had presented a special screening of a documentary on Adolf Eichmann, one of the architects of the Holocaust.

Anonymous callers saying they represent a group called the Anti-Zionist Movement claimed responsibility for both bombs. Police said they had not known of the group before.

No one was injured in either incident, but the two events rang alarm bells among political and Jewish community leaders alike and focused attention on neo-Nazi skinhead and other right-wing extremist groups, including soccer hooligans.

"This does not only concern us Jews, but all civil and democratic forces in the country," said Amos

Luzzatto, president of the Italian Jewish community. He urged that authorities halt play in soccer games where fans are seen displaying racist or anti-Semitic banners.

Politicians from all parts of the political spectrum condemned the attacks and warned of possible further incidents.

Even before police discovered the bomb at the Nuovo Olimpia movie theater, Interior Minister Rosa Russo Jervolino said, "The government does not consider the bomb" at the museum "as an isolated event, but considers it to be part of a neo-Nazi, anti-Semitic strategy."

The cinema had hosted a gala preview screening Tuesday night of the film "A Specialist Portrait of a Modern Criminal," about the 1961 Eichmann trial in Jerusalem, by Israeli director Eyal Sivan. Rome Chief Rabbi Elio Toaff and other dignitaries had attended.

Police over the weekend interrogated dozens of youths known to belong to skinhead and other extremist groups, including militant soccer fan clubs.

Maurizio Boccacci, Rome's most notorious right-wing extremist leader, denied involvement in the bombings but said he supported the actions.

"I am a fascist, racist, anti-Semite," he told Corriere della Sera newspaper. "I am against immigration. But if I do something,

I do it openly. I would have devastated that cinema, I would have occupied it. But bomb it, no. Bombs belong to a sad past."

Reports said the homemade bombs resembled explosive devices set off in the stands by militant soccer fans during matches.

"The racist tension in the stadiums, as it is tolerated, has created an incubator for the bombs which some people still prefer to call 'firecrackers,'" said Claudio Fano, former president of the Rome Jewish community. "The soccer world is an accomplice in all this."

Jewish leaders for years have been trying to get soccer authorities to crack down on racist and anti-Semitic slogans used by militant fans, to little avail.

As in other countries, hard-line fans often use anti-Semitic slogans

to direct abuse against rival teams.

In a recent match, for example, fans of Rome's Lazio team displayed a huge banner directed against a rival team that read "Auschwitz Is Your Homeland; the Ovens Are Your Homes."

Last Sunday, two days before the bomb attack on the Liberation Museum, police in Rome checking fans entering the stadium before a match between Lazio and its hometown arch-rival Roma confiscated 69 anti-Semitic and other "offensive and vulgar" banners.

A Green Party member of Parliament at the match said that despite the tight police work, he spotted one banner in the stands emblazoned with a swastika and would bring the matter before the Interior Ministry.



MYRIAM'S WELL



Rabbi Myriam Klotz

Rabbi Myriam Klotz, The Kimmel-Spiller Jewish Healing Center, Jewish Family Service

Over the past few months I have had occasion to meet with a good number of Delawareans through various KSJHC programming. In most gatherings I have attended, at least one, if not many, people have asked, do I have to be really sick to partake of the KSJHC's offerings? Just what is Jewish healing, anyway? Is it only when you are ill? To which I always reply emphatically, no!

Healing is about wellness - on a

continuum. Jewish healing involves developing and cultivating the inner resources to aid us when we are physically healthy, as well as when we are facing any degree of illness or trauma. Jewish healing involves utilizing the resources available to us from the Jewish tradition to help us enhance our sense of the spiritual, contemplative dimensions of life. As these faculties are strengthened, we are able to live each day with ever-greater presence, perspective, and awareness. So that, as we are blessed with good health, we are able to

savor the existence we have, and let that fulfillment permeate everything we do. We thereby become vessels for healing as we touch the lives of others and serve as quiet inspiration. If it is our lot to fall ill or experience trauma or loss, the inner resources we will have developed can be drawn upon to aid us in our struggles. It is a little bit like putting away money in the savings account for a rainy day, only different in that the interest gained moment by moment can be withdrawn and shared not only without penalty, but rather, with pleasure

and much mutual gain.

Another frequent query I have received from participants in KSJHC programming is enthusiastic interest in and hunger for experience with Jewish meditation. Why this interest? Even if the physical body is healthy, the inner body may be calling out for healing, for connection and attention. Through meditation, one can experience a tremendous reduction in the stress with which many of us live our lives. This stress reduction occurs as we turn our attention within ourselves, sending through relaxed, sustained focus our presence, to our deepest interior strata. From this connection to our deeper levels of self, meditators often experience a connection to that which expands beyond the self. In this way, a prayer and meditation practice can influence one's sense of ethics and social action, cultivating compassion and awareness of the larger weaves of life of which we are a part. And in turn, this evolution can enhance and reinforce personal self-esteem and well being. In short, such practices can create and enhance true *refuah shleymah*, complete healing and wellness, regardless of the actual state of one's physical health.

This week the Jewish calendar turns to Chanukah, the festival of lights. It is a season of rededication. It celebrates the historical victory in which the Macabbees triumphed over the Greek forces that wanted to destroy the religious culture of the Jews. But Chanukah celebrates more than a historical victory; it affords a victory in this present moment as well.

Chanukah provides an opportunity to rededicate ourselves to our sense of well being and complete

healing through reflection and meditation. The lights of the menorah are intended to be looked at, contemplated, rather than as a backdrop for our working selves to continue our busy activities. In the glow of the Chanukah flames, we are to Be, not to Do. I myself struggle ongoingly with the conflicting demands of doing and being. There is always so much wonderful - work to be done. But the triumph of Chanukah on this eve of the new millennium is perhaps that our ever-increasingly fast-paced lifestyles will not utterly consume us. In taking time to reflect on the lights we kindle, we take time to meditate upon the *ner neshama*, the light of our soul, which sustains and permits the well-being and healing which so many of us, healthy or otherwise, seek.

Rabbi Myriam Klotz staffs the Kimmel-Spiller Jewish Healing Center of Jewish Family Service of Delaware. The KSJHC offers regular Jewish Healing Services, support and study groups, additional programming and pastoral care support. Classes in Yoga and Meditation for Wellness and Jewish Healing are continuing at The Relationship Center in Newark. For more information call Jewish Family Service at (302) 478-9411.

MILESTONES

In Memoriam

COHEN

Hailey Emma Cohen was stillborn on November 13 in Pembroke Pines, Florida. She is survived by her parents, David and Robin Cohen; brother, Zachary; paternal grandparents, Allan and Barbara Cohen of Wilmington; maternal grandparents, Jerry and Judy Campbell of VA; great grandmothers, Lucille Belfer of FL and Rosalee Lewis of VA. Memorial contributions are suggested to the Make A Wish Foundation of Southern Florida, c/o The Hailey Emma Cohen Memorial Fund, P.O. Box 17377, Ft. Lauderdale, FL 33318.

KATTLER

Hyman Kattler, 92, died November 27. He is survived by his wife of 71 years, Anna; son Dr. Howard Kattler; five grandchildren and eight great grandchildren. He

is predeceased by his daughter, Mildred. In lieu of flowers, the family suggests contributions to either Kutz Home, 704 River Road, Wilmington, DE 19809 or to a charity of the donor's choice.

LEVEN

Sarah A. Leven, 82, died November 27. Graveside services were held at the Jewish Community Cemetery on Foulk Road.

TEDER

Isadore Teder, 84, died November 24. He had operated dry cleaning stores in Wilmington. He was an active member of Adas Kodesch Shel Emeth Congregation, Brandywine Lodge #33 AF & AM, Delaware Consistory, Nur Temple Shrine and Deborah Heart and Lung Foundation. He is survived by sons, Joel and Eric; four grandchildren and a great grand-

son. In lieu of flowers, the family suggests that contributions in his memory be made to either Deborah Heart and Lung Foundation, c/o Mary Weinstein, 8602 Society Drive, Claymont, Delaware 19703 or Adas Kodesch Shel Emeth Congregation, Washington Blvd. and Torah Drive, Wilmington, DE 19802

WOLF

Jacob E. Wolf, 67, died November 25. Mr. Wolf had worked for Sears in their furniture department for thirty years. He was a member of B'nai Chaim in Philadelphia and Unity Lodge AF & AM. He is survived by his son, Aaron M. Wolf; daughter, Caryn Rambo and four grandchildren. In lieu of flowers, the family suggests contributions in his memory to the Diabetes Assn.

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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.

DECEMBER

Saturday 11
Join the Young Jewish Singles of Delaware for Latkapalooza II, a Chanukah dance party at the JCC in North Wilmington. The action begins at 8 p.m. and continues until midnight. Advance admission is \$13 and \$15 at the door (if there are still openings). Last year's event was a sell-out so register early by calling Phil at 302-652-6688.

Thursday 23
Attention folk dance fans! The Israeli Consulate, The University of Pennsylvania Hillel and Rak-Dan Israeli Dancing will sponsor an Israeli Dance Camp, December 23-26 at International House, 3701 Chestnut Street in Philadelphia. Learn the newest dances from Israel's top instructors. The camp features workshops during the day, dance parties at night, vegetarian meals, plus Kabbalat Shabbat and Havdalah services. Participants stay at the University City Sheraton Hotel. For additional information, call Israel Siegler at 610-664-2435.

Saturday 25
Israeli recording artist Arik Sinai will perform in concert,

7:30 p.m. at International House, 3701 Chestnut Street. Tickets are \$20 in advance and \$25 at the door. Student discount with ID. For additional information, call 610-664-2435.

Don't feel isolated or alone on Christmas. Enjoy a Havdallah service followed by a Chinese dinner and a performance by musician David Paskin. The fun begins at 6 p.m. The cost for JCC members is \$12 for adults, \$10 for seniors and \$6 for children. The cost for non-members is \$18 for adults, \$15 for seniors and \$9 for children. Advance registration is required. For more information, call Ivy Harlev at 302-478-5660.

ONGOING WORKSHOPS: Jewish Family Service of Delaware serving all denominations has ongoing workshops for individuals interested in women's issues, healing services, support groups for caregivers of children with special needs, family court mandated divorce workshop, cancer support groups, widow's support group, and a men's support group. To learn about these programs, call JFS at 478-9411.

JEWISH FAMILY SERVICE hosts auditions for "Stories from the Other Millennium." We are seeking seniors over 60 years old to perform in an original play about true stories from

real life. No experience is necessary. Auditions: Monday, December 13 at 7:00 p.m. and Monday, December 20 at 2:00 p.m. at the JCC. Performances will be in the Spring of 2000. Please contact Lauren Pokras at Jewish Family Service to find out more - (302) 478-9411.

VOLLEYBALL ANYONE? Young Jewish Singles of Delaware sponsors a weekly volleyball game and dinner outing for adults in their 20s and 30s. Non competitive play every Wednesday at 6 p.m., dinner at 8 p.m. Call Phil at 652-6688 for more information.

ISRAEL AND JEWISH STUDIES

The WUJS Institute offers scholarships of \$200 during the year 2000 to all young adults in the Delaware/NJ Partnership 2000 Region. The scholarship brings the cost of the seven-month Institute to \$2000 and includes Hebrew Ulpans, Jewish-Israel Studies, camping trips, seminars and a wide range of social and cultural activities over seven months. Also included in the cost are accommodations, one cooked meal a day and employment assistance. For additional information, call the Jewish Federation of Delaware at 427-2100.

MONTEFIORE MUTUAL BENEFIT SOCIETY announces new rules relating to

restoration of membership benefits which lapsed due to divorce. Under these rules divorced spouses of Montefiore members can become members for a reduced fee. Written requests for this type of membership must be sent to Montefiore Mutual Benefit Society, P.O. Box 7186, Wilmington, Delaware 19803-0186 before the latest of either March 1, 2000, or the end of the third month following date of divorce.

THE KIMMEL-SPILLER Jewish Healing Center of Jewish Family Service offers Jewish

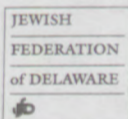
healing services on the second Monday of every month from 7-8 p.m. Led by Rabbi Myriam Klotz, the service will include prayer, songs, meditation and reflection. For additional information, please call Rabbi Klotz at 302-478-9411.


ISRAEL ENCOUNTER-NATIONAL YOUNG PROFESSIONALS TOUR has a few openings remaining on its December 16 tour of Israel. The two-week adventure includes excursions to Jerusalem, Tel Aviv, the Golan, the Galilee and Eilat. For further information call 1-800-223-YJLCA.



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<p>Sunday, January 9 Generation to Generation Chai Dinner Caryn Bark, Comedian</p> <p>Friday, February 4 Saturday, February 5 Federation Shabbat with Danny Siegel, author, lecturer and poet</p> <p>Sunday, February 6 Super Sunday Phonathon</p> <p>Tuesday, February 22 Wednesday, February 23 Thursday, February 24 Super Tues., Wed., Thurs. Phonathons!</p>	<p>Tuesday, March 14 Federation Mission to Washington, D.C.</p> <p>April 10* Concert featuring Arad String Youth Orchestra</p> <p>Please call 427-2100 to learn more about these programs and ways in which your commitment to tzedakah can benefit our Jewish community.</p> <p>* Date To be confirmed</p>
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YES! I'm Going to Help on **SUPER SUNDAY** -February 6, 2000-

Have My Coffee & Bagel Ready!!

Name: _____

Address: _____ Zip: _____

Phone Number: () _____ () _____

HOME WORK

PLEASE CIRCLE YOUR CHOICE OF SHIFT:
 9:15AM-NOON 11:15AM-2:00PM 1:15-4:00PM 3:15-6:00PM

Debbie Cohen, Chairperson

Jewish Federation of Delaware
 100W. 10th Street, Suite 301, Wilmington, Delaware 19801
 or Fax to: 302-427-2438

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Our Family & Staff wish everyone a Happy Hanukkah