# The EWISH WOLGE

Jewish Historical Society De 505 Market Street Wilmington DE 19801

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Apples and honey are eaten on Rosh Hashanah for a sweet year. The shofar (the ram's horn) is sounded on Rosh Hashanah to herald the beginning of the ten Days of Awe and is a reminder of the binding of Isaac. The dove is a symbol of peace.

Cover Art by Mickie Caspi www.caspicards.com

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## Delaware Focus

## Daring To Resist: An Exclusive Wilmington Screening

SEPTEMBER 26TH SPECIAL RECEPTION - DON'T MISS OUT

In wartime, is "resistance" always a matter of guns and explosives? Or can it be practiced with photography, ballet, forgery and wits? What is it that leads a person to choose defiance, rather than submission, when her whole world is collapsing around her? **Daring** to **Resist** looks at these questions

in a gripping, hour-long documentary. Three Jewish women reflect on their lives in Holland, Hungary, and Poland during World War II, when they refused to remain passive in the face of Nazi genocide.

William J. Marrazzo, President and CEO and the Board of Directors of WHYY and The Jewish Federation of Delaware invite interested community members to attend a reception and screening of the acclaimed film: *Daring to Resist*. The reception begins at 5:30 PM (dietary laws observed), screening will start at 6:15 PM, with questions and answers at the conclusion of the

film with the production team and the women featured in *Daring to Resist*. The evening program will conclude with a dessert reception.

The program will be held on Tuesday, September 26, 2000 at the Delaware Museum of Natural History, 4840 Kennett Pike, Wilmington. The reception is

made possible, in part by Mr. B Food Services, of Wilmington, Delaware.

A limited number of seats are available, and RSVP by Monday, September 26, noon, the latest to Sue Shaffer, JCRC Director at (302)427-2100, ext.17 or by email Sue.Shaffer@Shalomdel.org.

The Jewish Voice and the Jewish Community Relations Committee of the Jewish Federation of Delaware invite you to meet and greet our very own Israeli columnist, Nechemia Meyers. Nechemia will share his experiences gleaned from 50 years in the Jewish homeland on Monday, October 16th, 5:00 p.m. at the Community Services Building, 100 W. 10th Street, Wilmington, DE Admission is free.

Please RSVP to Lynn Edelman, Editor, at 302-427-2100, ext. 11 or email: lynn.edelman@shalomdel.org



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#### EDITORIAL

## **New Year's Resolutions**

world will congregate for Selichot services. Through the stained glass windows of the synagogue, moonlight will dance upon the flame of the Havdallah candleadding a fitting touch of drama to a most mystical Elul evening. The shofar sounds, calling congregants to ready their spiritual houses for the coming Days of Awe. As the Rabbi and Cantor drape themselves and the Torahs in the white vestments symbolic of a dawning new year, we take time to reflect upon our lives during 5760 and determine how we can be better Jews and, in the process, better people during 5761. Below are my resolutions for the brand new year that lies ahead.

I invite you to share yours with the Delaware Jewish community during the coming week. Please email them to: Lynn.edelman@shalomdel.org by Friday, September 29th and I will publish them in

On Saturday night, Jews around the the October 6th edition of The Jewish Voice.

I RESOLVE TO:

listen more and speak less. be more conscious of the potential of words to both hurt and heal.

uplift those I care about with a smile or

focus on people's talents more than their shortcomings

make more time for my family take more time to reflect and renew educate myself Jewishly grow professionally and personally advocate on behalf of causes I believe

exercise my right to vote May G-d look favorably upon our efforts to recreate ourselves in his image.

> La Shana Tovah! Lynn Edelman

ROSH HASHANA 5761 / SEPTEMBER 2000 MESSAGE FROM PRIME MINISTER EHUD BARAK

Dear Friends,

As we welcome the New Year, 5761, I reach out to the family of Jews around the world with a continued commitment to seek true and lasting peace for our people. Our common prayer is for a strong and secure Israel at peace that will provide the foundation for a safe and prosperous future for our children.

May the New Year strengthen the bonds of our peoplehood so that together we can assure the continuity of Jewish heritage and culture, deepen our ties to the land of Israel and the Hebrew language, and celebrate our diversity and richness of perspective.

As partners in this great Zionist enterprise, let us reaffirm the moral and ethical values so deeply rooted in our holy land and ancient tradition, and ensure that human dignity, respect for the other, and a spirit of unity come forth from our people, from Yerushalayim.

Nava and I wish you, Am Yisrael and Medinat Yisrael, a New Year that brings the sweetness of peace, promise and prosperity.

Sincerely, Ehud Barak

עד כאן.

מחלקת מידע - אגף תקשורת בספטמבר 2000



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#### THURSDAY NOON LICATION 12 GHT DEADLINE HURSDAY for all articles, advertisements and news for The Jewish Voice SEPT. 29 FOCUS OCT. 6 -MONEY MANAGEMENT, BANKS, NOON DAYS BEF PUBLICATIO COMPUTERS AND FINANCE All submissions in person for The Jewish Voice due at JFD offices 12 IGHT or mail: The Jewish Voice 100 W. 10th St., Suite 301 Wilmington, DE 19801-1628 e-mail: jewishvoic@aol.com



PARSHA PLACE

Week of September 23, 2000 Parsha Nitzavim/Vayelech Deuteronomy 29:9-31:30 Standing Still So We Can Go Into The New Year

Joseph Edelheit On Shabbat morning before the night of the Selichot service, before Rosh Hashanah,

we read a Torah portion that uniquely prepares us for the Days of Awe. Parashat Nitzavim-Vayelech (Deut. 29:9-31:30) is quite dramatic, including as it does Moses' final oration and his preparation for death. Reform Jews will hear sections of Nitzavim again on Yom Kippur morning, including the oft quoted expression uvacharta bachayim—"and therefore choose

We learn a great deal from just the two words Nitzavim-Vayelech as they are used in their respective opening verses of this *mechubar* ("connected") portion. Although the word *nitzavim* is usually translated as "standing there," it describes a stance taken by the entire people of Israel assembled to hear Moses. A form of the verb nitzav is used several times to refer both to the people and to Moses as they present themselves for God's revelation. (Exod. 19:17, Exod. 34:2, Exod. 34:5) The verb implies something very different than omed, which also means "to stand." Nitzav suggests an act of will, a physical statement of hineni-"here I am, prepared to respond to Your call." In Deuteronomy 29:9, the entire people "stand" prepared to enter the Land of Israel and actively engage in meeting the demands of the covenant.

In these final days of Elul we, too, "stand" ready-to move into a new Jewish year. We, too, once again "stand" as an entire people prepared to reaffirm our covenantal relationship with God and each other. We must not merely "stand around" waiting but rather use this sacred time to "take a stand" on the religious fundamentals that have always defined our destiny, and to heed the warning that when we turn away from our identity we choose

the curse over the blessing.

It is hard to "stand still"; we become distracted and look around, shifting back and forth on our feet. We find it uncomfortable to so restrict ourselves. I very much identify with this struggle because, as a rabbi who is addicted to work, "standing still" has always seemed to be "doing nothing." It requires a strong act of will to overcome this inability and stop moving long enough to allow oneself to be in the presence of God. If we accomplish nothing else before the Days of Awe than learning to "stand still," we will yet have established the spiritual foundation for making our ultimate choices. We must find the strength and wisdom to "stand still" in a world that moves faster and faster.

That Vayelech comes right after Nitzavim teaches us that it is only after we have learned how to stand still that we can "go forth." According to tradition, this passage tells us about the day Moses was to die, when he "went out" among the people, going from tribe to tribe and tent to tent to console them and prepare them for their future. The Zohar teaches us that only the most holy and righteous are so sensitive to spirituality that they are aware of when their soul is about to return to its Maker. Thus, on the very day he was to die, Moses "went out" once again to teach and touch the people with his presence. It reminds us that it was Moses' first going out to be among the people and experience their oppression (Exod. 2:11) that eventually led him into the desert and his experience at the burning bush. As a teacher, Moses was distinguished by his ability to go into the community and reach out

Moses' actions that day should serve us as a model for our own on Yom Kippur, a day which tradition likens to our preparing ourselves for death. If we use Yom Kippur as the day on which each of us must go out into our own lives, families, and communities as if we were preparing to die, then how would we want to be remembered? We can "go forth," if we have learned to "stand still" in the presence of God. Yom Kippur can be a true day of reckoning, if Rosh Hashanah is a day of presenting ourselves before God.

Joseph Edelheit is senior rabbi at Temple Israel, Minneapolis, Minnesota.

**SHABBAT Candle Lighting** SEPTEMBER 29TH - EREV ROSH HASHANAH - 6:30 PM 30TH - ROSH HASHANAH - 7:32 PM OCTOBER 6TH - 6:19 PM

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## FEDERATION FOCUS

## Yom Kippur Conflict Avoided

By: Susan Shaffer, JCRC Director

Thanks to quick action by Delaware Jewish teachers, with support from JCRC, statewide assessment tests for 4th and 6th graders, originally scheduled for Monday, October 9, were changed in order to avoid a conflict with Yom Kippur. Wendy Roberts, Acting Director of Assessment and Analysis, State Department of Education, was very sensitive to the Jewish community's concern for this apparent scheduling error. Readers of The Voice are encouraged to carefully review school district calendars and report any conflicts with major Jewish holidays to JCRC at (302)427-2100, ext. 17 or via e-mail to Sue.Shaffer@Shalom del.org

HATE CRIMES LEGISLATION PASSES HOUSE VOTE

The motion to instruct the Department of Defense conferees to retain the Local Law Enforcement Enhancement Act (the hate crimes amendment) in the final version of the bill PASSED the House of Representatives on September 13 by a vote of 232-192 with 190 Democrats and 41 Republicans in favor. JCRC is very pleased to report that Congressman Mike Castle, Delaware's (Republican) Representative to U.S. Congress, crossed party lines to vote in support of this Hate Crime legislation. The Senate (with Senators Biden (D) and Roth (R) voting "yes") had passed in June; we are pleased, too, that Sen. Roth crossed party lines to vote in support of the bill. Although this motion is not binding, it does make a strong public statement that the

House supports the legislation.

The hate crimes amendment will allow federal prosecution of hate crimes directed against a person's race, religion, color, national origin, gender, sexual orientation, and disability. While states should continue to play the primary role in the prosecution of hate crimes violence, a federal law is needed to compliment state statutes and be applied when a state is unwilling or unable to act.

The next step in the process is that the Conference Committee, made up of members of the House and Senate, try to hammer out a compromise version, which then goes back to both Houses for approval. After approval, it goes on the President for signature or veto.

Thanks to members of our community who voiced their encouragement to our Senators and Representative.

## Hillel Offers Fun, Free Israel Trip

Jewish college students ages 18-26 once again have the opportunity to visit Israel for free during winter break, courtesy of birthright israel and Hillel: The Foundation for Jewish Campus Life. Students may sign up through Hillel's Web site, www.hillel.org.

'This will be the experience of a lifetime," says Hillel President and International Director Richard M.

This is the second year that Hillel is organizing the well-received trips. During the 1999-2000 school year. 4,000 students participated in Hillel's birthright israel trips during winter and spring breaks. The ten-day itinerary includes visits to major historical sites, outdoor activities such as jeep tours of national parks, and free time for students to explore the country on their own.

"I felt like I was in an IMAX theater. It was completely surreal," said Cathy Heller, a student at Florida

State University.

"It was an amazing experience, one that offered only a sample of what the country possesses," said Karina loffee of University of California Santa Cruz. "We felt lucky to be there. Every once in a while, people would come up to each other and excitedly say, 'Hey, guess what? We're in Israel!' And it was hard to imagine.

In order to qualify for the trip, students ust attend a participating school, identify as a member of the Jewish people, and may have never toured Israel with an organized peer group. Students will be responsible for a \$250 refundable deposit, travel to the school's designated El Al gateway city, some meals, as well as gratuities for guides and drivers Registration ends October 5.

The 2000-2001 program will be Hillel's most ambitious, with more than 130 campuses participating twice the number of last year's winter trip. "This program has been so popular that we wanted to offer the birthright israel gift to as many students as possible," explains Hillel President Joel.

Initiated by philanthropists Charles R. Bronfman and Michael H. Steinhardt, birthright israel is the most extensive philanthropic Jewish outreach program ever to target Jewish young adults. birthright israel's mission is to present lifelong Jewish values to Jewish young adults worldwide through a first educational peer group trip to Israel. The birthright israel gift is made possible through a \$210 million partnership from a group of prominent philanthropists, local Jewish Federations. the citizens of Israel through their government, Keren Hayesod and The Jewish Agency for Israel.

The largest Jewish campus organization in the world, Hillel: The Foundation for Jewish Campus Life, is committed to creatively empowering and engaging Jewish students through its network of over 500 regional centers, campus Foundations and affiliates. Its longstanding dedication to building Jewish identify, while nurturing intellectual and spiritual growth in a pluralistic community, positions Hillel as a leader in building a stronger Jewish people and stronger Jewish future.

For more information, call Renee Shatz at 453-0479.

#### Journey To Ellis Island

The Jewish Federation of Delaware Lion of Judah program on behalf of the 2001 Annual Campaign will feature a visit to the Ellis Island Immigration Museum on Tuesday, October 17.

Couvert of \$50 includes lunch, ferry ride, visit to Ellis Island Museum and round-trip transportation to and from New York . Luxury bus will leave from the JCC at 8:00 a.m. and return at approximately 6:00 p.m.

The Lion of Judah event welcomes and hon-

ors women contributing a minimum of \$5000 to the Jewish Federation of Delaware 2001 Annual Campaign.

Please consider increasing and/or endowing your gift.

For more information, please call 427-2100,

Lion of Judah Chair Barbara H. Schoenberg

## **ENDOWING THE FUTURE**



encouraged.

Throughout the month of Elul, the month preceding Rosh Hashanah, the shofar is sounded each day

(except on Shabbat) during the morning prayers. The shofar sounds to awaken us to the opportunities and the promise of the New Year.

Rosh Hashanah is a time for renewal and reevaluation. As we celebrate the New Year we also celebrate the opportunity that each of us has to change. We have the opportunity to change our outlook, to renew our commitments and to start over again with colleagues,

family, friends and our community. Traditionally, this is also a time of year when Jews throughout the world think about Tzedakah and how each person can fulfill, in some way, the mitzvah of Tikkun O'lam, repairing the world. Rosh Hashanah is the perfect time to think about your estate plan and how you can use it to help repair the world. At the Jewish Fund for The Future we hope you will join us this New Year and renew your commitment to the Jewish community by establishing an endowTikkun O'lam is in the area of edu-cation or food aide, helping the to come, sounding out your homeless or battling ant-semitism, strengthening your synagogue or establishing a new program to help our community, you can do it through the Jewish Fund for the Future. Your gift, of any amount, makes a difference. With your gift you make the connection to Jewish values, Jewish people and Jewish community, at home and all over the world. With your gift you can provide comfort to those in need and make dreams come

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On October 2, 2000, 3 Tishrei 5761, immediately after Rosh Hashanah, start the year on a bright note and call me, Rachel Gross, at 427-2100 ext. 19, to discuss how you might be able to do your part to repair our world and make a difference in somebody's life.

On a personal note, let me take this opportunity to apologize to anyone whom I may have offended or wronged over the course of the



Rachel A. Gross, Esq.

last year. Please forgive me. Let me also take the opportunity to wish each of you and your families a sweet and happy New Year. L'Shana Tovah Tikatavu.

#### THE RABBI WRITES

## The Power Of Ceremony

By Rabbi Daniel J. Satlow Congregation Beth Shalom

Have you ever seen the Changing of the Guard at Buckingham Palace in London? What a dramatic picture: police meticulously clear the avenue in front of the palace, crowding people onto the sidewalks that line the palace gates. A parade of beefeaters in their bright red coats and instantly recognizable oversized black hats march in perfect unison into the courtyard seen through the fence. Their movements are precise and scripted, duplicated day upon day for so long that they seem to have been born in another century. They seem full of purpose and conviction, unswerving from their given path. No wonder this ritual draws thousands of clamoring spectators every day. We are drawn to the pageantry, the sense of history, the nobility and virtue of

Those same forces draw Jews back to the synagogue for our greatest days of ceremony: the High Holy Days. How dramatic to see the Torahs in all of their finery.

symbolizing the continuity of the Jewish people back through more centuries than we can comprehend. The ancient Hebrew words with their melody born in the deepest recesses of our collective mem-

ory; the curved ram's horn that hearkens back to the distant lands of our ancestors; the sight of reverent souls prostrate before the holy ark - all of these touch us in a way that goes beyond our intellects. We come into profound contact with something larger than ourselves, and we feel it in our very core.

The similarities between

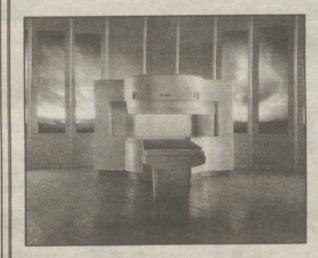
the rituals of the High Holy

Days and the Changing of the Guard are striking. Nevertheless, it is in the differences that the profound lessons lie. At the house of the Queen, the spectators remain behind the fences and watch; in the house of God, you become part of the guard of honor as soon as you enter. At Buckingham Palace, the guards work to select of nobility; Judaism teaches protect the Queen from outside contact; in our sanctuaries, the King of Kings beckons us into intimate relationship. London's great palace is reserved for the most

us to build a palace out of that which is noble in us all.

Ritual plays a crucial role in all great cultures, be they religious or secular. They convey deep messages about who we are and what we hold dear. May the ceremony of this High Holy Day season lift you up and inspire you; may it be the first step in a good and healthy

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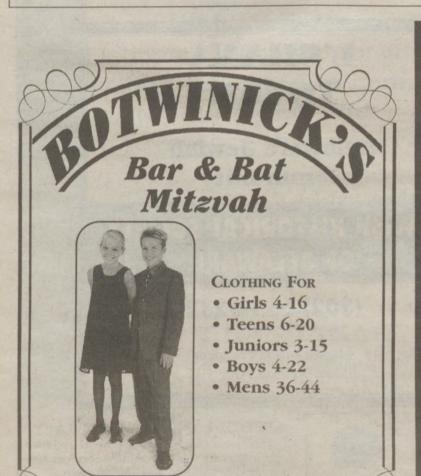
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The Jewish Community Center will be holding a Retirement Celebration honoring Ella Zukoff for her 12 years of dedicated service to the Jewish Community Center of Delaware

> Thursday Evening, October 12, 2000 at the Jewish Community Center

A kosher buffet dinner will be catered by Cherry Street Vegetarian Restaurant. Wine/beer will be served.

If you would like to attend the Retirement Celebration, please call Susan Parcels at (302) 478-5660 to receive an invitation.



Please consider making a contribution to the JCC Combined Scholarship Fund in honor of Ella's Retirement.

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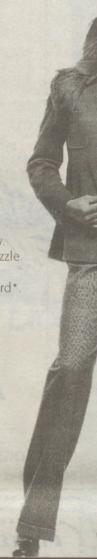
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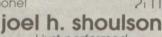
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During the course of the festive meal on the eve of Rosh Hashanah, before the slices of apple dipped in honey are distributed to the participants, the following is read:

As we celebrate Rosh Hashanah we are especially aware of the precious heritage which is ours. We pray that the New Year may be sweet for ourselves, our loved ones and all the Jewish peo-

We are witnessing the ongoing ingathering of Jews from all corners of the world to the Land of Israel, and we are thankful for our role in this effort.

In spite of many challenges, Israelis are trying to build a better future—at peace with their neighbors and with greater understanding among themselves.

The New Year is also a time for our own spiritual renewal, as we recognize a resurgence of Jewish observance and study, here and abroad.

We are grateful for the commandment to care for those in need, as our people have reached out to help the stranger and those

May this Rosh Hashanah bring all Jews together in respect and mutual tolerance, in charity and empathy-for all Israel is responsible for one another.

Kol Yis-ra-el ah-ray-vim zeh ba-

As we dip our apples in honey, we pray for an additional measure of sweetness. May we continue to grow in our commitment to our faith, our people and our community. May all Jews experience blessings in the year ahead, and may the world become a better place for all God's children.

Ye-hi ra-tzon mil-fa-ne-ha, Ahdo-noy Eh-lo-hay-nu vay-lo-hay ah-vo-tay-nu, she-te-ha-desh ahlay-nu sha-nah to-vah u-me-tu-

May it be Your will, Adonai, our God and God of our ancestors, to renew for us a good and sweet year.

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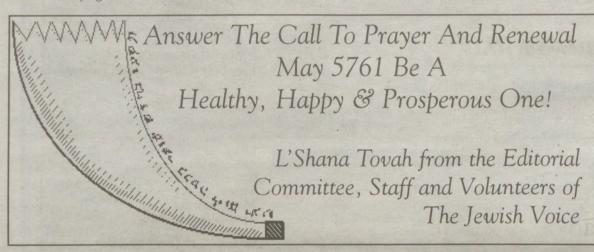
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Start the new year on a high note. Call Rachel Gross, our Endowment Director at 427-2100. This is one opportunity you can't afford to blow.



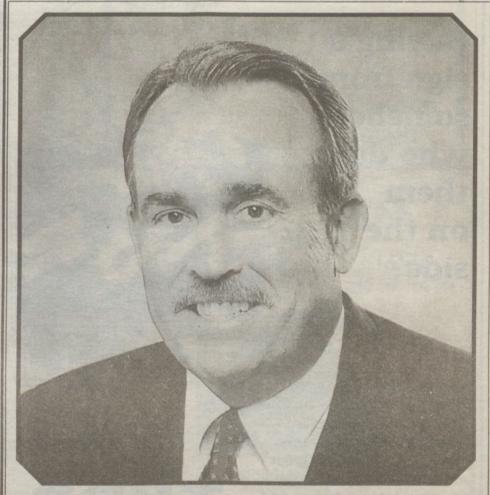
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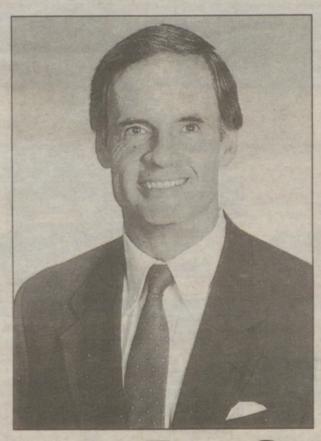
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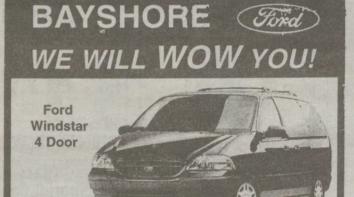
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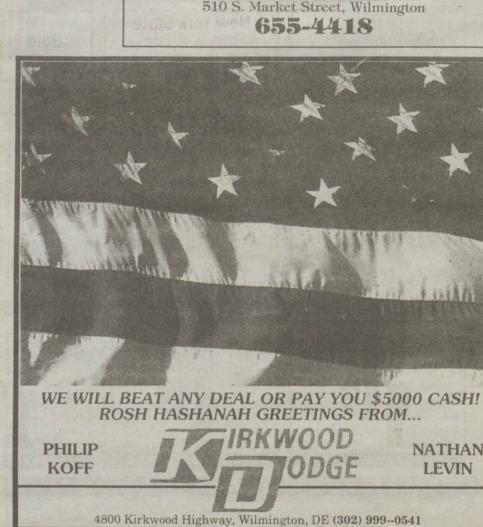
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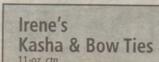
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Development Issue Current Income Bond 4.00% annual interest rate. \$500 and increments of \$500. Matures 15 years from issue date.

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## COMMUNITY FOCUS

## Candidates Forum A Success!



JCRC AND HADASSAH LEADERSHIP HELPED MAKE THE CANDI-DATES FORUM A SUCCESS: (Front row, from left), Eva Weissman, president, Wilmington Chapter of Hadassah and Sue Shaffer, JCRC staff director, share smiles with JCRC Committee members Lelaine Nemser and Mark Delmerico.

Jewish Community Relations Committee of the Jewish Federation of Delaware and the Wilmington Chapter of Hadassah Miller (D) offered their views as candid it again! About 450 people attended the Candidates Forum on September 11th. Held at the Jewish Community Center, Gov. Tom Carper (D) and Sen. Bill Roth

(R) had their first face-to-face encounter of this election season. Rep. Mike Castle (R) and Mike didates for U.S. Congress, Lt. Gov. Ruth Ann Minner (D) and John Burris were the gubernatorial candidates, John Carney, Jr.(D) and Dennis Rochford (R) spoke as Lt.



JCRC Co-Chairperson, Susan Coonin made opening remarks.

#### Photos by Morris Ariff

Governor hopefuls, as did Karen Weldin Stewart (D) and Donna Lee Willams (R) running for Insurance Commissioner. On a personal note, it is interesting to note that Sen. Roth left floor votes in DC early in order to catch the 6:00 pm Metroliner so that he could arrive at the Forum on time, Karen Weldin



Susan Cobrin (foreground) served as moderator for the Forum. Top row, (from left ) Jeff Metz, executive director of the Jewish Community Center, hosted the program at the facility, which is a constituent of the Jewish Federation of Delaware. Also hard at work were: Judy B. Wortman, JFD executive vice president; Hadassah president Eva Weissman and past president, Dina Lipschultz.

Stewart caught an earlier flight from Dallas to promptly attend, and Donna Lee Willams changed her previous plans to attend the National Insurance Commissioners meeting in order to have her

opportunity to speak at the Forum. Major issues of concern were raised via questions from the audience; questions were screened by a nonpartisan panel of representatives from JCRC and Hadassah.

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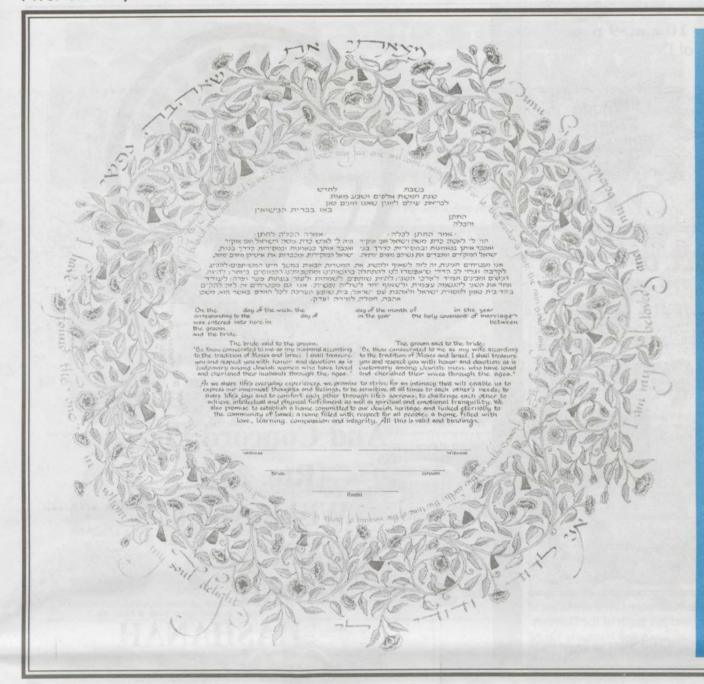
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## THE ROSH HASHANAH GOURMET

## Fish: It Isn't Just For Pesach Anymore

By Linda Morel, JTA

"Fish at Rosh Hashanah?" asked a friend when I suggested bringing poached striped bass to her house for a New Year's celebration. "Isn't fish for Passover?

Until marrying into a family from Trieste, Italy, I believed the same thing. But my husband soon introduced me to a lemony bass, a traditional appetizer enjoyed in Italy during both Passover and Rosh Hashanah.

While every holiday should begin with lighting candles, blessings over bread and wine and partaking in fish, says culinary ethnographer Eve Jochnowitz, today many American families skip the fish.

Perhaps it's because Lower East Side bubbes became the brunt of too many jokes for keeping live carp in bathtubs. Perhaps it's because the pale flavor of bottled gefilte fish simply can't compare to the poached patties they prepared with love. Perhaps we've simply lost the knack for tackling fresh fish.

Both Ashkenazi and Sephardi Jews customarily ate fish on Shabbat and other holidays because it is a good omen to fulfill the Lord's commandment to Abraham "to be fruitful and multiply" like the fish in the

"In the ancient world, fish symbolized fertility, abundance, and prosperity," says Jochnowitz, who teaches a class called "Historical Approaches to Jewish Food" at the New School in Manhattan. "It was therefore auspicious to delight in fish during Sabbath meals.

Rosh Hashanah in particular is concerned with fertility and prosperity in the coming year. For this reason, fish and foods bearing seeds are excellent choices on menus.

Because it symbolizes fertility, fish reminds us of the creation of life. At the same time, it intimates the messianic age to be ushered in by the Meal of the Righteous, at which the Leviathan, a large fish, plays a prominent part. In this way, fish connects both to creation and the end of days. There is a mystical dimension to Jewish rituals, which often transcends time.

The ancient custom is to displaying the head of a fish on the Rosh Hashanah table. It was a sign for the coming year to be rosh, meaning head, to progress or move ahead.

The Talmud mentions fish as a Sabbath food at all three meals," he says. It also indicates that separating

sidered work, which explains in part the popularity of gefilte fish among Ashkenazi Jews and the array of recipes calling for chopped fish or fillets in Sephardi cuisine

In many countries, fish is a staple item at Rosh Hashanah celebrations. Alsatian Jews dine on sweet and sour carp, German Jews savor a similar dish flavored with gingersnaps. Indian Jews flavor fish with curry or wrap fillets in lettuce leaves. Turkish and Greek Jews simmer their holiday fish in sauces made from tomatoes, greengage plums, or

"Among Egyptian Jews, bellahat," or ground fish balls with tomato and cumin, "is known as a Rosh Hashanah dish," says food writer Jayne Cohen, author of "The Gefilte Variations" (Simon and Schuster, 2000). Requiring no poaching in broth, these fish balls are so easily prepared that her 15-year-old daughter often makes them. Given the recipe by Corinne Rossabi, an excellent home cook raised in Egypt, Cohen calls it a spicy alternative to

Yet if you are short on time or too squeamish to sink your hands into ground fillets, fish can still grace your Rosh Hashanah table.

"I'll tell you how to doctor store bought gefilte fish," says a travel agent from Highland Park, N.J. Her secret: Simmering the contents of a jar with fresh fillets, carrots, celery and onion. "Believe me, my gefilte fish smells and tastes like homemade." As good as bubbe's? Well,

#### EGYPTIAN GROUND FISH BALLS WITH TOMATO AND CUMIN

Adapted from "The Gefilte Variations" by Jayne Cohen

1-1/2 lb. skinned and filleted

flounder, haddock, cod, scrod, sole, hake, sea bass, snapper or grouper 1/2 cup matzah meal

2 large eggs

1 Tbsp. minced fresh garlic

1 tsp. kosher salt

1/2 tsp. ground cumin 1/4 tsp. cayenne

olive oil for frying

2 cups canned whole tomatoes with their juice, seeded and chopped

2 Tbsp. olive oil Juice of 1 large lemon

Salt and pepper

For garnishing: soft-leafed let-

the flesh of fish from its bones is contuce; chopped parsley or cilantro; and lemon quarters

1. Cut the fish into 1-inch pieces. In a food processor, puree them with matzah meal, eggs, garlic, salt, cumin and cayenne until mixture is smooth. Transfer the puree to a large bowl and refrigerate it covered for one hour. With moistened hands, shape the mixture into 16 slightly flattened logs, using a scant 1/4 cup for each. Transfer them as they are formed to a sheet of wax paper. Heat 1/4 inch of oil over high heat in a large, heavy skillet until it is hot but not smoking. Add the fish balls in batches and fry, turning them once until pale golden. Transfer balls to paper towels.

2. Wipe out the skillet. Add the tomatoes and their juice, olive oil, lemon juice and salt and pepper to taste. Cook over high heat for 8 to

10 minutes, stirring occasionally, until the tomatoes break up and the sauce is thickened. Add the fish balls and simmer the mixture over low heat, covered for 15 minutes, turning fish balls once or twice. Remove the skillet from the heat and allow fish to cool in sauce.

3. Line a platter lettuce. Arrange fish balls on them, and spoon sauce over fish. Sprinkle with parsley or cilantro,



and accompany with lemon wedges. Serve the fish chilled or at room tem-

Yield: About 8 servings.

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B

Carole, Barry, Sean & Bradley Bakst To all of our family and friends, L' Shana Tova.

Bernard & Helen Balick L'Shana Tova.

Joan, Steve, Laura, Alan, Cindy & Matthew Balick A happy and healthy New Year to everyone.

Sid Balick
L'Shana Tova.

Benjamin & Wendy Berger Best wishes for a healthy and happy New Year!

Martin & Elsa Berger Happy and Healthy New Year.

Dr. & Mrs. O.R. Bergmann
Happy New Year to all JCC Members!

Ann & Jay Berkman & Family
A healthy and peaceful year to our family,
our friends and their loved ones.

Alene & Jerry Berkowitz L'Shana Tova.

Jodi, David, Samuel & Joshua Bernstein L'Shana Tova to all.

Seth, Kathy, Adam & Rachel Bloom Wishing all our friends and family a healthy, happy New Year. L' Shanah Tovah!

JoAnne Boffa L'Shana Tova to my beautiful family.

Marsha & Howard Borin Happy and Healthy New Year! C

Candy By Sandy (Sandy & Steve Schwartz)
Thank you for a successful year. L'Shana Tova.

Rona & Elana Caplan Good Health, Joy & Prosperity for our family and friends.

Carol A. Casner L'Shana Tova!

MAAAP Chambers Happy New Year. L' Shana Tova.

Adele & Mark Cohen L' Shana Tova.

Fran & Bob Cohen
Wish friends and family a happy and healthy
New Year.

Eileen Conner Happy and Healthy New Year.

Steve, Linda, Danny & Peter Cook L'Shana Tovah.

The Crain Family
Wishes everyone a healthy and happy
New Year.

D

Terry & Ernie Danneman Wishing family and friends a Happy and Healthy New Year.

Arlene & Robert Davis
L' Shana Tova Tikatevu V'Tekatemu.

Jeanne & Ed Davis
L' Shana Tova to all our friends.

Steve & Rhoda Dombchik L' Shanah Tovah.

Dr. & Mrs. Marvin H. Dorph L'Shana Tova.

Jill & Ralph Downard & Family L'Shana Tova!

E

Steven, Miriam, Erica, Dana & Jane Edell L'Shana Tova.

Micki, Lanny, Andrew & Robert Edelsohn Happy New Year.

Alice & Bennett Epstein L'Shana Tovah.

F

June Goldfein Feinsilber, Rondee & David Preston, Rabbi & Mrs. Ephriam Goldfein Wishes a healthy and happy New Year to family and friends.

Regina & Ed Feldman
A healthy New Year to all.

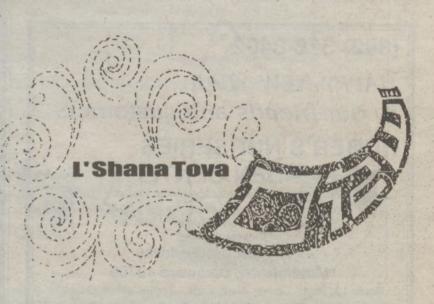
Paul & Gloria Fine & Family Health and happiness to our family and friends in the New Year.

Phyllis, Alan, Gregg & Matthew Fink A happy and healthy New Year.

Hinda & Jack Fink Happy New Year.

Jodi, Marty & Randy Frank
Thanks to everyone for all of your kindness and
support this past year. L'Shana Tova.

Allen, Karen, Andrew & Tracey Friedman Best wishes for a Happy New Year.



## **Happy New Year From Our Patrons**

G

Dr. & Mrs. Andrew Gelman L'Shanah Tovah.

Muriel Gilman & Family Happy New Year - May this be a year of peace for all mankind.

Joe & Phyllis Glick
L' Shana Tova. Happy New Year.

Steve, Jane, Wendy & Andy Goldberg L'Shana Tova to our family and friends.

Steve Gonzer

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Stuart, Suzanne, Niki, Jake & Sam Grant L' Shana Tova from our family to the entire Jewish family.

Irwin G. Greenfield L'Shana Tova.

Lolly & Kevin Gross & Family Best wishes for a happy, healthy New Year.

Phil, Sidney & Ron Gross
L' Shana Tova from the Gross Family and Gross
Lighting

Rod & Sonya Gross Wish all of their family and friends a healthy, prosperous New Year.

Jerry, Debbie, Hannah & Marni Grossman L'Shana Tova.

Suzy & Rabbi Peter Grumbacher Health, Peace and a little Fun in 5761!



H

Irv & Sara Hockstein L'Shana Tova.

Clara & Ben Hollander & Family Wishing our friends a healthy year of joy and contentment.

-

Alice & Milton Isaacs L'Shana Tova.

Francia & Lawrence Isakoff L'Shana Tova.

K

Deane & Howard Kattler L'Shana Tova.

Elliott & Audrey Katz, Marc & Russell L'Shana Tova.

Eva & Robert Katz & Family L'Shana Tova to the entire JCC Family.

Marcia & Morton Kimmel & Family Best wishes for a Healthy & Happy New Year!

Shirley & Barry Klassman A Happy and Healthy New Year.

Steven, Frances, David & Anna Klein L'Shana Tova.

Bob Krinsky & Family Happy New Year.

Dan & Kathy Kristol L' Shana Tova.

Nancy & Gerry Kronfeld L' Shana Tova.

Milton & Hattie Kutz Home L'Shana Tova from our Residents, Staff and Board Members.

.

Joseph Labovsky Shanah Tova to family and friends.

The Labowitz Family L'Shana Tova.

Dr. Andrew Langsam For My Father.

Penelope, Harry & Aleia Lebowitz A Happy & Healthy New Year.

L

Marty, Lisa, Sabrina, Zack & Jodi Lessner Happy New Year to our family and friends.

Marilyn, Richard, Staci & Jill Levin Best wishes for a happy and healthy New Year.

Amy, Michael, Sara, Jillian, Joshua, Allison & Jacob Leviton *L' Shana Tova*.

Hildy, Mark & Halle Levitt L'Shana Tova.

Judy, Allan & Andrea Levy Happy New Year to all our friends.

Nan Lipstein L' Shana Tova - A healthy and peaceful New Year.

Barbara & Richard Longwill Family and friends - L' Shana Tova Tikatevu. Sweet, peaceful, blessed year.

Sandy, Marty, Beth & Rick Lubaroff Best wishes for a healthy, happy and prosperous New Year.

M

Vivian, Elias, Ariane, Elana, Anika & Briana Mamberg L'Shana Tova.

Marty, Shelly, Greg, Mike & Brian Mand A happy and healthy New Year to all our friends.

Gene & Roberta Marcus
A happy and healthy New Year to all our family
and friends.

The Margules Family
Best wishes for a Happy and Healthy Year.

Judy & David Mellen L'Shana Tova.

Jeff & Cindi Metz & Family
Happy New Year to the entire community.
L' Shana Tova.

Barbara & Andrew Miller L'Shana Tova.

Sharon & Ralph Milner
We wish our friends and the community a
happy and healthy New Year.

Doris & Irving Morris L'Shana Tova.

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N

Lawrence & Pagona Narun L'Shana Tova!

Leslie, Jim, Michael & Craig Newman A happy and healthy New Year.

0

Dr. & Mrs. Eric J. Oliet L'Shana Tova.

P

Susan Parcels
Happy New Year.

Ellen, Stephen, David, Rachel & Arielle Pearlman A happy and healthy New Year.

Bob, Kate, Matt, Jenny, Joshua & Eric Pincus Best wishes for a happy, healthy New Year!

Drs. David & Ethel Platt L'Shana Toya to all.

R

Greg Rappaport
In honor of Aunt Carole, whose inspiration
and guidance have brought me here.
L'Shanah Tovah!

Joe, Barb, Jeff & Danny Rhoades Happy, healthy New Year to all our family and friends.

The Rigrodsky Family L' Shana Tova to all our friends and family.

Michael, Becky, Molly & Zach Rosen A happy and healthy New Year to all our friends and relatives.

Leonard & Margaret Rosenbaum Happy New Year to all.

Joan & Joseph Rosenthal L'Shana Tova.

Adele & Stan Ross & Family
Happy and Healthy New Year to our family and
friends.

Steven, Carole, Jeff, Debra & Peter Rothschild & Elana Mamberg

L' Shana Tova to the entire community.

S

Helen & Norman Schutzman

Happy New Year to our family and friends.

Barton & Eileen Schwartz Happy and healthy New Year to all our friends.

Max & Judy Schwartz & Family Happy and Healthy New Year.

Michael, Pam-Sue, Alex & Dara Schwartz Wishing family and friends a Happy, Healthy New Year.

Bob, Rachel, Matthew & Jeffrey Shanfeldt Best wishes for the New Year.

Ruth & Bernard Siegel L'Shana Tova.

Bonnie & Brian Silbermann & Sons Best wishes for a Happy and Healthy New Year.

Sandy, Alan & Andrea Simkins
Wishing all a healthy and happy New Year.

Dick & Arlene Sklut Wish all their friends and family a happy and healthy New Year.

Dorothy Sloan, Son, Bob & Daughter, Marsha Send "Joyous" wishes to all.

Brian & Barbara Spiller
L' Shana Tova. Happy New Year.

Jeff Stape & Caryl Marcus-Stape,
Pam MacDonald & Mark Stape
May our family and friends be inscribed for
another year of health, harmony and happiness.
L' Shana Tovah.

Albert Stiftel \*

Jewish Community - Good luck, good health
and best wishes.

Mr. & Mrs. Randy Stoltz L'Shana Tova.

The Sugarman Family L'Shana Tova to all.

T

Paul & Felicia Tannenbaum L' Shana Tova.

Sadie C. Toumarkine
A happy and healthy New Year.

U

Ceci & Hal Ufberg, Children & Grandchildren Happy New Year!

W

Joan Wachstein L'Shana Tova.

George J. & Gladys Weiner
L' Shana Tova to our family and friends.

Robert & Cindy Weiner Happy New Year.

Selma & Lou Weiner
L' Shana Tova to all our friends and family.

Jan, Michael, Rachel & Sara Weiss Best wishes for a happy and healthy New Year.

Dr. & Mrs. Bertram Widder & Family A Happy and Healthy New Year to our family and friends.

Harriet & Herbert Wolfson L'Shana Tova.

Z

Lin & Lance Ziering L'Shana Tovah - Best wishes from our family to yours.

Ella, Martin & Ed Zukoff
Best wishes for a healthy, happy New Year!

Gladys & Harry David Zutz Extend best wishes to friends and family for the New Year.



\*Of blessed memory

## **Happy New Year From Our Greeters**

#### A

Mr. & Mrs. J. Bernard Ableman Sam August Sarah, Brian, Sam & Ethan Andrus Dr. & Mrs. Mart J. Amick

#### B

Marvin & Barbara Balick Ruth & Dave Balick Sara Berman Jinx Blum Arlene & Warren Bowman Lena Bronstein Ruth Bucholtz

#### C

Ahuva & Michael Chambers
Betty & Leon Chambers
Honey & Irv Chernekoff
Joel Chodos, Melinda Randell, Noah & Jenna
Benjamin & Jodi Cohen
Fay & Jack Coonin

#### D

Rosalyn Balick Decktor Alex & Anne Drucker Ira Dunoff Leonard & Ellin Dwares

#### F

Sig & Betty Ettinger Freda Evans

#### F

Louis & Dorothy Finger
Mrs. & Mrs. Jesse Finkelstein
Nan & Irv Finkle
Ms. Shirley Fisch
Rischa & Harry Fishman
Debbie Flad
Bernard & Lynda Freimark
Ray & Morris Freschman
Elaine & Ralph Friedberg
Carolyn, Marvin & Julie Friedman

#### G

Pat & Al Gelb
Malchie Glazier & Family
Vivian, Alan & Allison Goldberg
Ruth & Bob Golder
Dr. & Mrs. Maurice Goleburn
Barbara & Myron Golin
Robert & Janice Goodman
Helen & Mendel Gordon
Mr. & Mrs. Stanley Gottlieb
Joan & Allen Greenberg
Sylvia & Bernard Greenhouse
Douglas & Lisa Grier
Stephen & Shelly Gunzenhauser

#### H

Mrs. Samuel Handelman
Ivy, Donna & Lea Harlev
Mrs. Barbara Heimann
Johanna Heimann
Otto & Lolo Heitlinger
Beatrice Hirshout
Mrs. & Mrs. Charles Honig & Family
Susan & Larry Hoover & Family
Eric & Debbie Hutz & Family

#### -

Jack & Marion Jacobs
Dr. Lawrence & Anne Jacobs

#### K

Jon, Alice, Ross & Abby Kamen Cheryl & Ken Kamm Shirley Karfunkle Min & Nachman Kataczinsky Dr. & Mrs. Jerome Kay Paul Kelner Judge & Mrs. Charles K. Keil Adele Kessel Jo & Al Kessler Dr. & Mrs. Charles Klein Drs. Joel & Shirley Klein Syd & Arnold Kneitel Sue & Jeff Komins Mr. & Mrs. Philip Korn Paula & Bob Kralovec Connie Kreshtool Donald & Carolyn Kreston Harriet Kruger Arthur & Patricia Krawitz & Family

#### L

Wilma M. Lang
Myra Lebovitz
Joan & Jerry Lehrfeld
David Lerner
Carol Levin & Rob Lipson
Aleta & Norman Levine
Elva Levine
Robert & Sally Levine
Gail S. Levinson
Teddy & Milt Levinson
Barbara Levy
Jeffrey, Judith & Liza Lewis
Mark, Karolin, Danielle & Jillian Lipman

#### M

Cantor Michel M. Mandel Richard & Marcy Margolin Ted & Clara Mattes Rhoda & Al Meizell Judy Melman

#### 0

Isaak & Yanina Okun

#### P

Mr. George M. Paris Dr. & Mrs. Rudolph Pariser Esther S. Pilnick Jean & Leaman Podolsky Henrietta Pogach

#### R

Harold & Ethel Reisman Mr. & Mrs. Alfred Remsen Nina Roffman & Family Mr. & Mrs. Hans Rosenberg The Russell Family

#### S

Nancy & Lionel Sandell & Daughters Karen Elaine Sayers Selma Schenkman Phyllis & Art Scherer Mr. & Mrs. Sam Seidel Dr. & Mrs. Lawrence I. Silverman Elaine & Leo Sherman Phil & Wendy Shlossman & Family Ben & Dini Silber Russ, Michelle, Jared & Todd Silberglied Ruth I. Sklut Edie & Milt Slovin Bruce & Karen Sokoloff Helen & Dave Sophrin Millie & Lewis Stat Frances & Morris Stein Sylvia G. Stern The Sternberg Family Cantor Norman & Naomi Swerling

#### T

Bert Tanzer
Roe Temple
Mr. & Mrs. Paul Timmeney
Ralph & Bernice Tomases
Arthur & Judith Travis
Gloria Treco

#### MA

Toby & Gene Weiner Judi & Ed Weinstein Ted & Joan White

#### Z

Gerry & Joe Zelson Elaine Zenker Anne & Marc Zubrow

## 5760 ~ YEAR IN REVIEW

## National And International News In Review

by Brian Seidman, JTA September 1999

JERUSALEM — The Yad Vashem Holocaust Memorial breaks ground for a Hall of Names that will house millions of pages of testimony about Shoah victims.

October 1999

ORLANDO, Fla. — The Israel exhibit at Walt Disney World's Millennium Village opens, making no explicit mention of Jerusalem as Israel's capital after protests by Arab and Muslim groups.

WASHINGTON — The U.S. Supreme Court sidesteps several church-state issues by upholding Maine's school voucher program, leaving intact a ruling striking down New York's attempt to create a special school district for a community of Chasidic Jews, and refusing to let Pennsylvania exempt religious publications and Bibles from sales taxes.

JERUSALEM — Former South African President Nelson Mandela visits Israel for the first time. Mandela had canceled previously scheduled visits to the Jewish state because of his criticism of Israeli

JERUSALEM — An Israeli court gives a 24-year prison sentence to Samuel Sheinbein, a Maryland teen-ager who fled to Israel after a 1997 murder.

JERUSALEM — Israel opens a safe-passage route for Palestinians between the Gaza Strip and the West Bank.

VIENNA — The New York-based Ronald S. Lauder Foundation opens Jewish schools in Berlin, Vienna, and Warsaw as part of its efforts to promote Jewish education and support the Jewish revival in Central and Eastern Europe.

for Israel, a quasi-governmental agency responsible for aliyah, or immigration to Israel. Cuban dictator Fidel Castro apparently gave his blessing to the exodus, codenamed "Operation Cigar."

November 1999

WASHINGTON — The U.S. House of Representatives passes a bill to fund a special aid package to help implement last year's Wye agreement between Israel and the Palestinians.

VATICAN CITY — The Vatican shelves plans to beatify Pope Pius XII, instead beatifying Pope John XXII. Some Jewish groups had protested Pius XII's proposed beatification because of his silence during the Holocaust. Newly discovered documents reveal that Pius XII told the United States in 1942 that hie believed reports of German atrocities against Jews were exaggerated and did not think the Allies would win the war.

JERUSALEM — Visiting U.S. first lady Hillary Rodham Clinton fails to respond immediately to allegations made by Suha Arafat, wife of the Palestinian Authority president, that Israel poisoned the Palestinian population's water supply. Clinton later said she did not receive a proper translation of Arafat's remarks.

ATLANTA — U.S. Vice President Al Gore speaks at the opening of the General Assembly of the United Jewish Communities.

BUDAPEST — Hungarian police confiscate copies of "The Protocols of the Elders of Zion," a century-old anti-Semitic treatise, from bookstores in three Hungarian towns.

MOSCOW — The Russian branch of the Chabad-Lubavitch movement launches an umbrella



Senator Joe Lieberman becomes the first Jewish vice presidential nominee.

Jewish communities across Russia, establishes as its goal the representation of Jews from "all walks of life in Russia in all matters."

December 1999

WASHINGTON — Israel and Syria sit down for high-level peace talks, but Israeli Prime Minister Ehud Barak and Syrian Foreign Minister Farouk al-Sharaa do not shake hands for the cameras. The talks later collapse after the two sides become deadlocked.

MOSCOW — The Russian government returns 10 Torah scrolls, looted by the Nazis or confiscated by the state during the Soviet era, to the Congress of Jewish Religious Communities and Organizations of Russia. The government originally promised to return 61 scrolls, but lowered the number after arguments within the Russian Jewish community.

NEW YORK — The Reform movement announces the creation of a new prayer book, to be published in 2005.

JERUSALEM — Israeli courts sentence travel agent Shlomo Nour to 16 years in prison for raping the former Miss Israel, Linor Abargil, last year in Italy, seven weeks before Abargil was crowned Miss World.

WASHINGTON — A number of countries reach agreements or issue reports concerning the compensation of Holocaust survivors and their families, including France, Germany, and Switzerland.

January 2000

JERUSALEM — Israeli Sigal
Gilboa gives birth to twins born in
different millennia. Dr. Yinon
Gilboa, an obstetrician, assists in
his wife's Caesarean section as she
gives birth New Year's Eve to a
daughter two minutes before midnight and a son born just after midnight.

JERUSALEM — Leading fervently Orthodox rabbis issue a religious ruling banning their followers from using the Internet out of concern it could lead to "sin" and "destruction" and lead the young astray.

STOCKHOLM — Sweden's prime minister, Goran Persson, admits that his country acted wrongly during World War II, dropping the defense that Sweden was

MIAMI — Attorney Spencer Eig, an Orthodox Jew, heads the 10-member team of lawyers representing 6-year old Cuban boy Elian Gonzales.

a neutral nation during the war.

Palestinian declarations that the talks have reached a crisis.

LOS ANGELES — Federal prosecutors say they will seek the death penalty against Buford Furrow Jr., the white supremacist accused of killing a Filipino American mail carrier after wounding five people at a Jewish community center last August.

JERUSALEM — Israel's interior minister Natan Sharansky says his ministry will recognize civil marriages performed in foreign consulates based in Israel.

March 2000

JERUSALEM — Pope John Paul II arrives in Israel, the first papal visit in 36 years.

NEW YORK — The Reform movement passes a resolution affirming the right of its movement's rabbis to officiate at gay and lesbian commitment ceremonies.

JERUSALEM — The Knesset passes a law granting equal rights to women, including equality in the workplace and the military, the right of women over their bodies and protection from violence and sexual exploitation.

NEW YORK — The Birthright Israel program announces plans to send 2,000 Jews to Israel this coming summer after sending 6,000 students during the winter. The program, sponsored by Jewish philanthropists, the Israeli government and Jewish communities worldwide, had more would-be travelers than space available just weeks after it began accepting applica-



Delaware hosts talented young musicians from Arad, Israel – Delaware's Partnership 2000 community.

February 2000

VIENNA — Austria's far-right Freedom Party, led by Jorg Haider, forges an agreement to join the country's government, in a pact with conservative People's Party leader Wolfgang Schuessel, despite the United States' threats to join the European Union in isolating Austria. Haider, whose anti-immigrant platform and past praise for Nazi employment policies worry many, later steps down as official leader of the party.

JERUSALEM — Months of meetings involving Israeli Prime Minister Ehud Barak, Palestinian Authority President Yasser Arafat and their negotiators end amid tions toward the end of 1999.

VATICAN CITY — Pope John Paul II beatifies Sister Mary Elisabeth Hesselblad, a Swedish nun who helped save Jews during World War II.

NEW YORK — Two on-line booksellers, Amazon.com and barnesandnoble.com, post disclaimers about a 19th-century anti-Semitic book, "The Protocols of the Elders of Zion," while online civil liberties groups call the move an infringement on free speech. Earlier in the year, the Internet portal Yahoo! vowed to remove racist and anti-Semitic clubs that it was hosting online, and eBay banned the sale of hate material on its online auc-



Israel withdraws its forces from Southern Lebanon.

JERUSALEM — News emerges that since 1995, some 400 Jews have arrived from Cuba with the assistance of the Jewish Agency

organization, the Federation of Jewish Communities of Russia. The federation, founded by some 200 delegates from several dozen

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This year, has had many emotional ups and downs in the quest for Middle East peace.

tion site after pressure from groups including the Simon Wiesenthal

PRAGUE — A compromise is reached involving the Prague Jewish community, the government, and the country's biggest insurance company that will allow for the construction of an office complex above one of Europe's oldest Jewish burial sites. But Orthodox Jews from abroad continue to protest the planned build-

April 2000

NEW YORK — Right-leaning "Forward" editor Seth Lipsky is forced to resign from the Jewish newspaper after ideological differences with the newspaper's board. He is later replaced by a more liberal editor, J.J. Goldberg. NEW YORK — Holocaust

denier David Irving loses his tibel lawsuit against American academic Deborah Lipstadt and publisher Penguin Books.

NEW YORK - After the United States Justice Department contends that alleged Nazi war criminal Aleksandras Lileikis, 92, was faking illness to avoid trial, Lithuania plans to restart the previously adjourned trial. The nation's laws are changed to let the elderly defendant monitor proceedings from outside the court.

WASHINGTON - Receiving the Most Valuable Player award at the 27th Annual Reebok Classic basketball game, Orthodox Jewish high school student Tamir Goodman is slated to play for Towson University in Maryland in the fall, after earlier turning down the University of Maryland's offer. in part because of friction over his refusal to play basketball on Shabbat.

JERUSALEM — In a reversal of an earlier decision allowing women to serve in combat units, the Israeli army announces it will not open its air force rescue unit to women until it can be determined whether women can meet the unit's physical demands.

PITTSBURGH — Richard Scott Baumhammers goes on a shooting spree, killing five minorities, including one Jewish woman.

May 2000

JERUSALEM — The Jewish Agency for Israel flies 100 Falash Mura — Ethiopians whose ancestors converted from Judaism to Christianity - from Ethiopia to Israel. The group is the first to arrive since Interior Minister Natan Sharansky visited Ethiopia a month before to assess the situation of the thousands of Falash Mura who have amassed in transit camps hoping to emigrate to Israel.

NEW YORK — Jews mourn the death of New York's Cardinal John O'Connor, heralded for helping to improve Catholic-Jewish relations.

WASHINGTON — Members of synagogues, Jewish organizations and Jewish mothers from across the United States join the Million Mom March in Washington to press for gun control legislation.

JERUSALEM — Israel's High Court of Justice rules that women can pray at the Western Wall while wearing prayer shawls, marking a victory in an 11-year effort by the group Women of the Wall.

JERUSALEM — After formally notifying the United Nations of its intention to withdraw its forces from southern Lebanon by July, Israel accelerates its withdrawal from southern Lebanon when it becomes evident that its ally in the region, the South Lebanon Army. has collapsed. More than 5,000 South Lebanon Army members and their families are granted asylum in Israel.

NEW YORK — Israel accepts an invitation to join the United Nations' Western Europe and Others Group, giving the country a stronger voice in U.N. affairs. Israeli leaders and their backers say they are concerned about some of the membership conditions — that Israel can only participate in WEOG activities coming out of the U.N.'s New York headquarters and that Israeli representatives will be barred for two years from running for positions on U.N. councils.

June 2000 JERUSALEM - A Tel Aviv court sentences four of five defendants to up to 21 months in jail for their role in the bridge collapse at the 1997 Maccabiah Games, which killed four Australian ath-

CAIRO - Syrian President Hafez Assad dies at age 69. His son, Bashar Assad, succeeds him, and vows to pursue his father's policies toward Israel, including a hard line on a return of the Golan

MOSCOW — Authorities arrest Vladimir Goussinsky, a media tycoon who also serves as the president of the Russian Jewish Congress. He is later released, saying that pressure from the international Jewish community helped secure his freedom.

NEW YORK - Hadassah, the Women's Zionist Organization of America, pulls out of the American Zionist Movement, saying that the group "no longer serves the best interests of Hadassah's Zionist goals or the future of American

WASHINGTON — The U.S. Supreme Court rules that students cannot lead prayers at high school

football games, prompted by a lawsuit from Mormon and Catholic students in Santa Fe, Texas. Earlier in the year, the U.S. House of Representatives passed a nonbinding resolution backing school prayer at school sporting events. WASHINGTON - The U.S.

Senate passes an amendment that could lead to hate crimes legislation, covering victims targeted for their sexual orientation, gender or

NEW YORK — The Orthodox Union creates an independent commission to investigate how the organization handled complaints that high-ranking professional Rabbi Baruch Lanner sexually harassed and molested teen-agers in the O.U.'s youth group.

NEW YORK - New Jersey Rabbi Fred Neulander could face the death penalty after a grand jury indictment accuses him of having contracted to murder his wife, Carol, who died in November 1994. The charges come after two men pleaded guilty in the alleged murder-for-hire case earlier this

MOSCOW Twenty-six Lubavitch rabbis elect Rabbi Berel Lazar the chief rabbi of Russia. The election comes just a week after Russia's chief rabbi for the past decade, Adolph Shayevich, accused the Russian government of seeking his ouster. Russia now has two chief rabbis.

July 2000

IRAN — Ten Iranian Jews held in Iran since the beginning of 1999 are convicted of spying for Israel and sentenced to prison terms of four to 13 years. Three others are

JERUSALEM — Israel cancels plans to sell military technology to China in a move seen as an effort to placate the United States before Middle East peace talks at Camp

JERUSALEM - President Clinton and Palestinian Authority President Yasser Arafat meet at Camp David for a new round of Middle East peace talks with Israeli Prime Minister Ehud Barak. The talks break down after two weeks

without an agreement.

August 2000

JERUSALEM — The Knesset elects Moshe Katsav Israel's eighth president in a surprise victory over former Prime Minister Shimon Peres. The victory by the Sephardi politician is seen as a rebuke to Prime Minister Ehud Barak.

LOS ANGELES — Democratic presidential candidate Al Gore names Joseph Lieberman as his running mate, making the Connecticut senator the first Jew to run on a major party ticket in the United States. Lieberman, an observant Jew, makes religion a central part of his campaign.

JERUSALEM —Three Israeli soldiers are killed and another wounded by "friendly fire" in the West Bank. The troops were on a mission to capture Mahmoud Abu Hanoud, an alleged Hamas terrorist who is later captured and sentenced by the Palestinians to 12 years in prison.

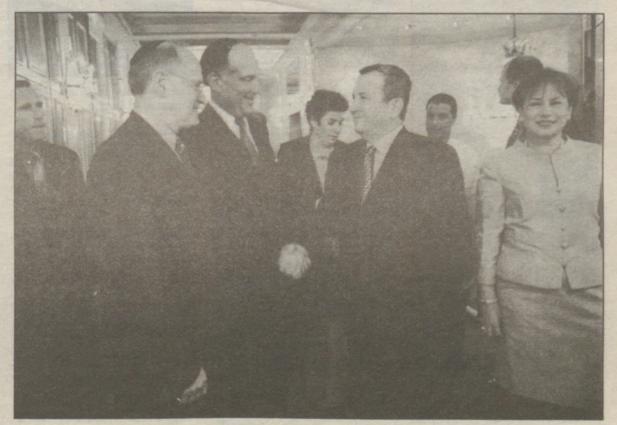
NEW YORK — The Anti-Defamation League sends a letter to Sen. Joseph Lieberman calling on the U.S. Democratic vice presidential candidate to keep religion out of the presidential campaign. The Connecticut senator says, respect the ADL, but I respectfully disagree," adding that he thinks faith can play a "constructive role" in the United States.

September 2000

NEW YORK — A panel of three Iranian judges delays their decision on the appeals of 10 Iranian Jews convicted on charges they spied for Israel. Meanwhile. Jewish and Iranian exile groups protest Iranian President Mohammad Khatami as he arrived in New York for the U.N. Millennium Summit.

ROME — Pope John Paul II beatifies the 19th-century Pope Pius IX, who ordered the kidnapping of a Jewish boy, despite widespread Jewish protests. The 20thcentury Pope John XXIII, admired by Jews and Catholics, was also beatified.

GAZA STRIP - The mini-Parliament of the PLO postponed a declaration of statehood until at least Nov. 15.



Israeli Prime Minister Ehud Barak seeks the support of American Jewish leaders.

## JEWISH TRAVEL

## Chailights Of Dublin And Normandy

By Ellen S. Meyer

Finding a synagogue in Dublin is like playing detective. I had initially consulted the Hadassah list in its article on Dublin Jewry. However, none of the synagogues were listed in the Dublin phone book. (One of our tour guides had told me in answer to my question on Jewish people in Dublin, that the Jewish population had greatly diminished in the past 25 years. Did any Jewish synagogues still exist?)

There was no "Synagogue" listing in the yellow pages and no synagogues listed under Even "Religious "Churches" Organizations" yielded no Jewish entries. I also tried "Hebrew" and "Jewish" in the white pages. (I had already decided that if this hunt yielded nothing, I would just try some Jewish last names and start phoning people I didn't even know. ) Lo and behold, "Jewish" had a "Jewish Home of Ireland" entry [with six separate telephone numbers, no less and a website address]). Another entry was "Jewish Community Offices, Office of the Chief Rabbi." On Thursday I called the rabbi's office (and got a recording) so left our hotel's fax number as I knew I would be out all day. Next, I tried the administrative number for the Jewish Home and through this source, I was given information on the Jewish Museum. I tried that number and got a charming man - a real person! - who told me that there was only one Friday night service - at a Reform congregation about a 1/2 hour's drive from our hotel — the Dublin Progressive Jewish Congregation. (Although that had been one of

synagogues listed by Hadassah, there was no phone book listing.) I tried the number given me by the museum and got a woman who I assumed was the synagogue secretary, who gave me the address and

An example of a Jewish star tombstone in the American cemetery in Normandy.

time of the service. When I asked when the service would end so that I could arrange for a taxi pick-up, she told me 9:00 p.m., but added that I should plan to stay for refreshments and to mingle with the congregants as they loved meeting American visitors.

Friday afternoon, as I was arranging for a taxi at our hotel front desk, I was handed a fax from Michael Coleman, secretary to the chief rabbi, with information I needed about services, which provided information on both the Reform service held on Friday evening and the Orthodox service on Saturday morning. Two members of our tour group joined me — Jack Eisner, a retired school principal from Yonkers and Sandy Miller, a retired librarian from Cleveland. My husband, Bob a non-synagogue goer if ever there was one - opted for the theater. Jack, Sandy and I left in a downpour for our synagogue

I had been told that there would be no visible marking, but to look for a fence with the initials "DPJC". The building could not be seen from the street.

We had no trouble finding the synagogue and arrived in plenty of time. The building was small and plain. About 25 people were in attendance. The service had ample Hebrew and was led by a father and his teen-aged daughter. There was no sermon (one reason for the brevity of the service) although the service leader made sure to welcome "our American visitors". We learned that membership was 40 families, and the congregation had no rabbi or cantor or staff. Congregants took turns leading the service. The Reform synagogue was only a few decades old and had close ties with the Masorti movement in Great Britain. The "secretary" with whom I had spoken, was actually the wife of the president of the congregation. She had all calls to the synagogue forwarded

I learned that there were no synagogue listings in the phone book because Dublin synagogues had received bomb threats in the past.

The congregants were very friendly. Most Irish Jews have Lithuanian, Polish or Russian ancestry — although there are no recent Russian Jewish immigrants. I began a conversation with one woman who told me she came from Queens. "And how long have you lived in Dublin?" I asked. "Oh, I still live in Queens," she replied. "We're just touring Ireland." She then confessed that she had also thought I was a member of the congregation.

A charming young man named Morris (who, we learned, was a convert) offered to drive us back to our hotel in the pouring rain. The three of us had no idea how to get there. Saintly Morris became soaked when he had to leave his car to ask directions of a bystander, endured a frustrating traffic jam due to a rock concert and still got us home safely — all without losing his cheerful demeanor.

The following Sunday morning
— with a few hours to spare
before having to get to the airport
to catch our plane to Normandy
— Bob and I visited the Irish
Jewish Museum on Walworth
Road.

The museum is on the site of a former Orthodox synagogue, which had closed because its congregants had relocated to the Dublin suburbs. Although the synagogue closed in the mid-1970s, it was ten years before the museum was opened on June 20, 1985 by Dr. Chaim Herzog, former President of Israel, who had been born in Dublin and was the son of the Chief Rabbi of Ireland.

In the year 2000, the Jewish community in Ireland numbers approximately 1,000 people out of a general population of 4 1/2 million. There were some 5,000 Jews in Ireland in the 1950s. As our tour guide had suggested, we learned from our museum visit that many young Irish Jews had migrated to Great Britain, the United States and Israel, where there were many more young Jewish people.

Jews first arrived in Ireland in the 12th century when five Jews, who appeared to have intended to settle in Ireland, came bearing



Plaque outside Irish Jewish Museum in Dublin.

gifts for one of the Irish kings. The gifts were graciously accepted and then the Jews were promptly sent back to Rouen in Normandy where they lived. Some Jews arrived from Spain and Portugal during the Inquisition. The first Jewish Mayor in Ireland was a Mr. William Annyas of the town of Youghal in County Cork in 1555. Sir Otto Yaffe was Lord Mayor of Belfast in 1899, and as many of us recall, Robert Briscoe was Lord Mayor of Dublin in 1956 and 1961. His son Ben was Lord Mayor in 1988, and Gerald Goldberg was Lord Mayor of Cork in 1977. Currently, there are two Jewish members of the Irish parliament - Ben Briscoe and Alan Shatter - one less Jewish member than a few years ago.

The earliest record of a synagogue in Ireland was in 1660,



Ellen and Bob Meyer in sanctuary of former Orthodox, synagogue, preserved in Irish Jewish Museum in Dublin.

with the establishment of a Jewish prayer room near Dublin Castle. The oldest Jewish cemetery dates from the early 1700s. There was some Jewish migration from Central Europe following the Napoleonic Wars, but the main influx occurred at the turn of the 20th century when approximately 2,000 Jews arrived from Eastern Europe and settled in Belfast, Cork, Derry, Drogheda, Dublin, Limerick, Lurgan and Waterford The Jews in those towns were very active in the professions and in manufacturing. A mere handful of Jews reached Ireland during the Nazi era.

In addition to the Jewish Home for the Aged, there is a kosher meat market and restaurant at Erlech's, 35 Lr. Clanbrassel Street in Dulin.

The first floor of the Jewish Museum displays artifacts and the shamrock-decorated kippah worn by Robert Briscoe. The second floor is the synagogue sanctuary, kept as it was when the synagogue was in use. The caretaker of the museum is a gregarious gentleman with bright red hair and a twinkle in his blue eyes; he looks like an Irish leprechaun although he is an Irish Jew. When told him he looked Irish, not Jewish, he replied in his wonderful brogue, "Ya' can be both, y'know!'

Bob and I next traveled to Normandy to attend the wedding of Meredith, the daughter of a college classmate of mine. Meredith had been a French major in college and was bi-lingual. She worked for a French bank in New York where she had met Olivier, the Frenchman whom she was marrying in a small Normandy town, where his mother, the deputy mayor, was performing the civil ceremony. My friend had been a Quaker, who converted to Judaism when she married her Jewish husband. Their three children were Jewish. Olivier was a French Catholic. However, Meredith's parents discovered

when they came to France a few days before the wedding that Olivier's paternal grandparents were Jewish. His grandfather was actually born in Jerusalem, although Olivier's father was raised in Egypt. Olivier's mother was Catholic. (I have heard of several instances where non-Jews marrying Jews have Jewish ancestry. I wonder if it's a subconscious desire to return to one's roots or whether a sublimated need to entice other Jews "to the other side", so to speak. Or maybe it's neither - merely happenstance...)

We visited the chillingly serene American cemetery, where U.S. soldiers killed while liberating France are buried. Among the sea of white crosses was a sprinkling of Jewish stars. I placed a stone on all the Jewish stars I could find. Our last 2 days in Normandy

were spent in the charming medieval city of Rouen. Shortly after arriving in town, we learned from the tourist office that there was a Saturday tour of the old Jewish quarter, currently buried beneath the imposing Palais de Justice. Trying to sign up, we were told that you had to sign up two days beforehand. It was a Friday. Since no one had signed up, there was no tour. (Of course, you didn't find out about the Thursday sign-up requirement until you went to sign up, and there like us who weren't going to be in Rouen more than two days - or who weren't there on a Saturday. Needless to say, the tour rarely happened.) We had to content ourselves with roaming the ancient Rue aux Juifs (where a Jewish quarter had existed from the 11th to the 13th centuries). Our visit in Rouen brought our Irish Jewish experience full circle because, as previously noted. the first Jews to attempt to settle in Ireland had arrived from Rouen in the 12th century and had undoubtedly come from that very ghetto area we so leisurely strolled nine centuries later.

### DELAWARE FOCUS

## **CAJE Conference Draws Thousands**

By Paula S. Shulak

The 25th Annual Conference on Alternatives in Jewish Education, held at Hofstra University in Hempstead, New York, from August 13-17, was the largest gathering of Jewish educators to date. Some 2,350 Jewish educators and their children (including 641 who participated for Shabbat) gathered from 47 states and ten countries to celebrate, study, discuss issues, shop and sing. It was both a festive 25th "birthday party" and a stimulating learning and interchange experience.

Nineteen Jewish educators from the State of Delaware participated in the Conference, thanks to funding from the Jewish Federation of Delaware. Joining me were Ann Herman, Phyllis Seidel, Barry Seidel, Myrna Pollack, Rabbi Eliezar Sneiderman, Marion Hamermesh, Marlene Milunsky, Cantor Michael Mandel, Sandy McBride, Faith Brown, Lou Brown, Lynn Lew, Vicki Simon, Gail Weinberg, Karen Moss, Arlene Davis, Dina Lipshultz and Sylvia

Wagner.
The Conference opened on a Silver celebratory note with a Silver Anniversary Gala, at which participants danced to klezmer music, watched a retrospective of the past 25 years, paid tribute to the organization's founders, Cherie Koller-Fox and Jerry Benjamin, and other early leaders, and honored Edith and Henry Everett for their support and participation . Sylvia Abrams, the outgoing Chair of the Coalition for Advancement in Jewish Education, challenged the attendees to "use this occasion to study and reflect on the challenges and opportunities in Jewish education. John Ruskay, the Executive Vice President of the UJA-Federation of Greater New York, also spoke of the opportunities and challenges of living "in the most accepting and generous society in which Jews have ever lived." The have ever lived." Conference was planned by a volunteer committee of more than 40 members. It was led by Conference Chair Fran Pearlman of West Bloomfield, Michigan, and Co-Chair Kyla Epstein Schneider of Shaker Heights, Ohio. They worked for eighteen months to plan an elaborate program of over 600 sessions including workshops, kiyumin (major areas of study), havayot ( educational field trips and experiences), a beit midrash for text study, and evening entertainment and film

A special feature of the Conference was the culmination of the year-long visioning process known as Hanukat CAJE. On Monday afternoon, Conference participants attended symposia and engaged in dialogue about the "meta-issues" in Jewish education, such as recruitment and retention of staff, inclusion of all types of learners, what should be taught and who should decide, and creation of a climate conducive to innovation. After these discussions, attendees were asked to vote on which issues they felt were most important for CAJE to address. The issues which received the largest number of votes were recruitment, retention, money issues, and life-long learning. These issues were then brought before a leadership caucus on Wednesday evening, where the priority of the issues and their possible solutions were discussed. A vote was taken recommending which issue should be addressed by CAJE, and the issue of recruitment received the highest number of votes. Carl Mandell advocated for the adoption of this challenge stating that "The personnel issue is truly the foundation of all others, because we can't do lifelong learning without good teachers."

On Tuesday, many Conference attendees climbed onto buses and traveled to various parts of New York City for havayot, Jewish edu-cational experiences. Some visited Ellis Island and the Lower East Side to learn about the Jewish immigrant experience; others visited intensely Jewish neighborhoods such as Boro Park, Flatbush, and the Upper West Side of Manhattan; others toured the Jewish Museum and the Museum of Jewish Heritage; and some went to the United Nations, where they heard from representatives from the United States and Israeli delegations. A group of visiting Israeli educators got a "bird's-eye tour" of Jewish New York from the Lower East Side to the Upper West Side. For those who remained on campus there were opportunities to study in an all-day beit midrash, to encounter Jewish artists, to take a virtual field trip on the Internet, and to have a "mind/body makeover."
That evening, Zemer Lach

That evening, Zemer Lach 2000, the finals of the American Zionist Movement's Song Competition, was held before an audience of CAJE-goers. The contest, sponsored by the American Zionist Movement and El Al Israel Airlines, sought original songs and lyrics on a Zionist theme. The top five songs were performed by



19 teachers from Delaware at CAJE Conference August 2000.

Jewish recording artists Sam Glaser, Lisa Levine, Shelley Orbach, Sunny Schnitzer, and Paul and Elaine Suchow. The first place winner was "Song of the Promised Land" with music by Shelley Orbach and lyrics by Orbach and Zafi Ben Yosef. The runner-up was "A New Heart" by Paul and Elaine Suchow, with lyrics by Suchow and Gerald Skolnick.

Every evening, Conference attendees enjoyed a rich variety of cultural offerings, from klezmer music to modem American Jewish nusach, from stand-up comedy to a British one-man show about Solomon, with a Shakespearean accent. The closing program on Wednesday evening featured a Cantor's Choir and the CAJE Chorale led by Debbie Friedman.

The educational program included addresses on "Curriculum Integration for the Day School" by Peter Geffen, "The Importance of Integrating Modem Hebrew" by Vardit Ringvald, "Building a Jewish Home in the Age of Technology,"

by Meir Fachler, and "Making Jewish Education and Community Building One"by John Ruskay. Conference sessions covered varied facets of Jewish educational practice from "Davening with the Good Dr.: Bringing Dr. Seuss into-Your Tefillot" to "Lost in the Middle: The Jewish College Student." Thursday, the conference ended on a high note with addresses from noted Jewish educators and scholars including Burt Visotzky, Arthur Waskow, Tikva Frymer-Kensky, Neil Gillman, Larry Kushner, and Jonathan Woocher. During the conference, two courses were video-conferenced with presenters in other parts of the country.

On Wednesday evening at the closing program, CAJE Chairperson Sylvia Abrams passed the gavel of leadership on to Alan Wiener, who became the ninth Chair of CAJE. In his acceptance remarks, Wiener stated that he wanted to make the integration of various programs and functions of CAJE a hallmark of his tenure, so

"when people see the CAJE label they will know what it means."

The conference opened on Tisha B ' Av, with services and a panel discussion on the meaning of Hurban (destruction) today. Over 600 people participated in the Pre-Conference and a beautiful, spiritual Shabbat with six different prayer services, lively singing and scholarsin-residence Jan Katzew, Judith Hauptman, Rivka Haut, Jacob Staub and Joseph Telushkin. During the Pre-Conference, 28 Israeli and American Jewish educators dialogued and found ties of common interest that will continue long after the Conference. The forty college students of the CAJE Schusterman College Program learned about career options in Jewish education and communal service. Fifty-five young people participating in the Teen Experience had a spirited introduction to the field of Jewish teaching. And 16 members of the Leadership Kallah learned about the inner workings of CAJE as an organization.

## Who Are We Jews?

By Viv Klaff, PhD

The interview phase of National Jewish Population Survey (NJPS 2000), sponsored by the United Jewish Communities has recently begun. Over the next five months, some 5000 Jewish households will be contacted at random around the country to obtain information about the socio-demographic, behavioral and attitudinal characteristics of the American Jewish population. Dr Vivian Klaff, Director of the Center for Jewish Studies at the University of Delaware is one of the co-chairs of the national Technical Committee that designed the project and has played a key role in all stages of the project. The new study will update and expand on the national study conducted in 1990.

This is the first in a series of sketches on a number of topics based on the analysis of the 1990 study and subsequent findings. The Jewish Voice will run these vignettes to describe the current and estimated socio-demographic characteristics of the Jewish population. The data presented is based on the estimated 5.5 million "core" persons who subjectively identified themselves as being connected by religion, heritage or conversion to

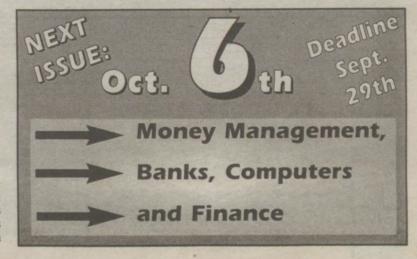
the Jewish population.
FERTILITY LEVELS
AND TRENDS

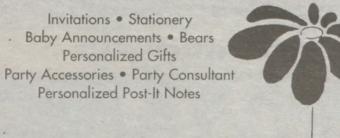
Chana Shapiro had just returned from the hospital, knocked on her neighbor's door and excitedly informed her "it's a boy." The child had been born a few hours earlier to Jennifer, her 36 year old daughter. Jennifer had completed her Masters degree in Marketing 6 years earlier and had married 2 years later. Now, after another 2 years she had given birth to her first child. Chana Shapiro had often noted that by age 36 she had born 4 children and that she herself was one of 7 children, five of them born in Lithuania prior to her parents having emigrated to

A meaningful measure of the fertility pattern of a population is the "total fertility rate" (TFR) defined as the average number of children born to a woman as she moves through her childbearing years, generally from age 15 to 45. The TFR of American women in 1990 was estimated at about 2 children per women and the estimate for Jewish women was about 1.7 children. There are differences in the TFR for different sub-groups within the population, based on

education, age at marriage, denominational affiliation and other factors. For example, comparing denominations, 60 percent of orthodox married women aged 35-44 had 3 or more children as compared to 24 percent of conservative women and 13 percent of reform women. Nevertheless the average of 1.7 is below the replacement level of a population and a continuation of a birth rate this low will result in a decline in the natural growth rate of the Jewish population. Determinants of a rate this low for Jewish women

include increased levels of education; increased participation in the labor force; delay in marriage and remaining single for a longer period of time; high level of contraceptive use and increased mobility patterns of young families. What this finding suggests is that if current demographic conditions for the core Jewish group persist into the future, with an aging population and limited immigration potential, we would expect that in the not to distant future this trend will lead to a negative rate of natural growth and a declining population.





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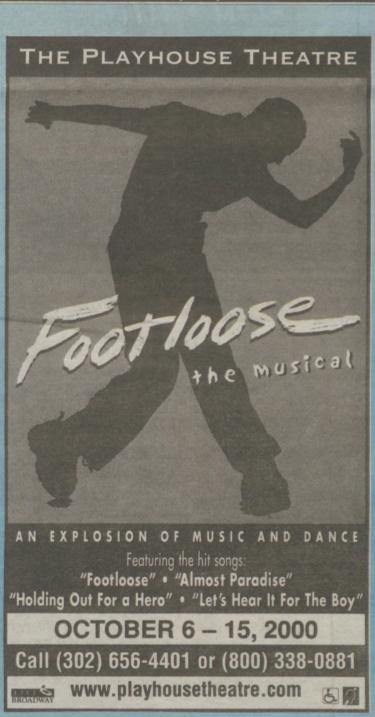
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L'Shana Tovah







# ISRAEL FOCUS

# Delaware/New Jersey Counselors Bring Summer Camp Fun To Arad-Tamar Youngsters

By Simon Griver, Arad Correspondent

Matthew Blackstone, sophomore at the University of Delaware and Wilmingtonians Michael Newman and Joshua Schoenberg were among the 114 young men and women from all across the United States who volunteered their time this summer to work as Kefiada camp counselors with Israeli children.

Blackstone, of Cherry Hill, N.J., Newman, the son of Leslie and Jim Newman and Schoenberg, the son of Barbara and Alan Schoenberg, spent their summer break from college in Arad-Tamar, Delaware's Partnership 2000 community. There, they brought the spirit of "kefiada"-the Hebrew word for fun-to 120 regional children.

fun-to 120 regional children.

"Last year we had 100 children from second through sixth grade," said Rakefet Hess-Nissim, director of the Arad-Tamar kefiada, while this year we increased the number to 120. She explained that "thanks to a donation from Partnership 2000, 20 children were able to come here for free."

These summer day camps are a joint effort of United Jewish Communities, Keren Hayesod and the Jewish Agency for Israel. They strive to give Israeli children, many of whom are from disadvantaged

backgrounds, fun while also offering them a meaningful educational experience, with a principle emphasis on teaching them English.

In addition Israel's Ministry of the Environment paid for ten of the children to attend the kefiada because of the camp's focus on protecting the region's fragile desert environment and ecology.

The American counselors worked alongside Israeli counterparts who were able to communicate with them in fluent English.

"This is the third year that I've worked in the kefiada," explained Shani Handeli, 17 from Arad, "and it's marvelous for my English. But I've also learned a lot about U.S. Jewry and the richness of Jewish community life over there."

And most importantly the chil-

dren at the kefiada were given an unforgettable experience. Nine year old Shai Amar enjoyed the camp because he loves any chance to try out his English, while eight year old Tali Gangor recalled that last summer she had nothing to do and spent most of her vacation in front of the TV. Ravit Shoychat, 8, who immigrated to Israel from Russia several years ago was participating in her second consecutive kefiada. "I'll be happy to be back again next year I've had such



Mike Newman shares his skills with Arad campers.

The U.S. counselors were housed at the World Union of Jewish Students Institute in Arad and spent their shabbatot hosted by local Arad families. They could

have earned significant sums of money working as counselors at similar camps in the U.S. However, while the volunteers may have missed out on a lucrative summer

income, they enjoyed an experience which enhanced their Jewish identity and gave them a unique opportunity to meet Israelis from all walks of life.

# Campers - Israeli vs. American

By Josh Schoenberg

I have been involved in Jewish summer camps for most of my life. I was a camper at the JCC for many years. I then made the big move to overnight camp for six years at Camp Airy in Thurmont, MD.

In high school, I became involved in the B'nai B'rith Youth Organization. For two years, I went to BBYO camp.

At this point in my life, I decided that it was time to get serious. For a couple of summers, I had pursued internships and other opportunities.

Yet, after my first year of college, I knew that I needed to go back to camp. I became a counselor at Camp Airy for 5th and 6th graders. I had a blast that summer. The experience rekindled all my wonderful camp memories.

This summer, I was offered the opportunity to be a counselor in Israel. All I knew about the program is that it was called "Kefiada" and that I would be teaching English to Israeli kids. Friends had warned me about the differences between Israeli and American children, but I didn't believe them.

Boy was I amazed at the energy level of the Israelis. Last summer, I was an overnight counselor for eight weeks while this summer, I worked for only five weeks in a day camp setting. I was much more tired this year than last.

American kids are wild for sports. They play hard and then

they need a rest. Israelis, on the other hand, never seem to tire. They could play all day and into the night, and still be fresh to begin again the next morning!

I feel that the energy inside the youth of Israel is a great testament to the strength of the Israeli people. They refuse to give up on what they truly want. Their tenac-

ity is a credit to the sacrifices that Israel has made in creating its State. Israelis know they must work harder and longer than others to achieve their goals.

I enjoyed having the opportunity to see and work with the future of Israel first hand. I can honestly say there is definitely not any lack of enthusiasm and energy there.

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Newman and Schoenberg share their personal experiences as Kefiada volunteers.

## ISRAEL FOCUS

# Something About Israel

By Michael Newman

In the comedy Something About Mary, everybody who met Mary found himself or herself inexorably drawn to her. Mary had it all. She was smart, funny, beautiful and kind. Besides those great traits, there was just "something" about Mary that made everyone who met her fall in love. She had a magnetism that drew people to her. Some people may scoff at the idea of a person or place possessing an inner charm that captivates everyone, but I do not. I believe that, just like Mary, a place can possess a certain

"something" that makes it impossible to resist or forget. For me and countless others, Israel is such a

For five weeks this summer, I was lucky enough to participate in a program called Kefiada. through the Partnership 2000 program, I and ten other college students from the Delaware and lower New Jersey region traveled to Israel and became counselors at an Israeli day camp in Arad, our sister community in the southern region of

As opposed to the teen tour pro-

grams that take high school students to Israel every summer, the purpose of Kefiada was not to travel around the country. Rather, by living in Arad for the majority of the trip, we joined the community and had a chance to develop relationships with Israelis. These relationships came in many forms. Although I did not live with them, I was given an adopted family that I met with several times a week. They immediately accepted me into their family and I now count them as dear friends. I also made friends at the camp in which I worked, with both my cocounselors and campers. It was by making these relationships that I finally put my finger on what makes Israel so extraordinary to so many people.

Israel is a special place. It is a country of remarkable beauty and amazing innovations. However, the "thing" that makes Israel so irresistible is its people. Life in Israel is not as easy as it is in the United States. Life is not desperate or pitiable, but Israelis just have to work little bit harder for everything Americans take for granted; peace, food, water. As a result, Israelis have

a full appreciation for how sweet life really is. Apathy and indifference to life does not exist in Israel like it sometimes does here. That is what makes Israel so special. When someone visits there, the vitality of the country rubs off on him or her and they feel more alive than they had before the trip. There's an old song called Israel the land of milk and honey. The fact is, milk and honey exists everywhere, Israelis just have a better-developed sense of taste.

Michael Newman is the son of Leslie and Jim Newman of

#### Changing Experience - A Life

By Marna Lew 1999 Kefiada volunteer

Each morning during my stay in Arad, Israel, I would awaken to the sounds of trucks and cars on Yoshiyahu Street, seven stories below. It would continue throughout the day, unless it was Shabbat. I would leave each morning, tripping over the loose dirt on my way to the Community Center or "Matnas" of

I served as a camp counselor for about 15 six-and seven-year-old Israelis. I both struggled and laughed with my campers and 16-year-old Adaya Ben Moshe, my Israeli coun-

selor. I tried to explain what life was like for a six-year-old in America. I connected with my campers in a way that I thought was impossiblewith my ability to speak English.

At the age of six or seven years, Israeli children do not speak any English. The Kefiada program worked both ways I learned Hebrew as my campers learned English. It was amazing because many of my campers were beginning their third language; Russian being their first, and Hebrew their second. We sang songs in English and along with vocabulary words, I was asked how to say different

words in English. Many could write their names and a few words in English. After about two weeks, my campers knew me and I knew them.

Each child that I taught at the Matnas had their own distinct personality that came through as I spoke with them. Yakir was impatient, his favorite word in English was, "no." Although a small girl named Yaela had a terrible time imitating my English with her thick Hebrew accent, I would speak to her in English and she would just seem to understand. A boy by the name of Yotam would sit on my lap whenever we were together as a group. From him I earned the titles of "madricha" (counselor) and of "Ema shtieem" (Mommy number two). A blonde Dennis the Menace ("Donni Shovavani" in Hebrew) tied my back pack to the wall so that I couldn't leave the room with the group. He lived in the Immigration Center with me, and sometimes we played Frisbee together in the court-

Something magical happened in Arad last summer. It let me know what I was destined to do with my life. I was doing laundry in the basement of the Immigration Center along with a young woman who could only speak Russian and a little bit of Hebrew. I could only speak English and a bit of Hebrew as well. I told her as much as I could about why I had come to Arad and asked her why she was in Israel. That was the moment that I realized that I needed to return to Israel. I wanted to assist with immigration.

I want to thank everyone involved with Kefiada for changing my life for the better.

Marna Lew, daughter of Jeffrey and Lynne Lew of Wilmington, is a sophomore at the University of Delaware Honors

#### Kefiada: Expanding **Dur World**

By Matthew Blackstone

It's 7:30 a.m. The sun tells me to get up. Today I will be a teacher; today I will be a mentor; today I will be a hero.

Along with ten other groggy, feet shuffling American counselors I walk down the street to a local elementary school. "Another day," I tell myself as I reach my destination. It's tiring, and if someone tells you its not - they're lying through their teeth.

I greet my five Israeli co-counselors and plan the day's activities games, English vocabulary, lunch, relays, English vocabulary, and finally - camp presentations.

Fatigue will suck the air straight

from your lungs and taunt you, while your eyes and head become bloated - slow and heavy, like after a big meal. I've been a counselor for eight years, but this is different - these kids are Israeli.

"I've got a job to do," I say to myself, trying to psyche myself up. And then, it happened.

"Will you be here next week?" I hear in a high-pitched tone. "Good old Nadav, I wish he understood," I mull over while "slapping him five." I shake my head at him for only a second, and then he asks again for the fiftieth time: "What's it like in Ammerrrreeeeeekkkka?'

And finally it clicked -Far too often, we get caught in

our own sheltered universe - study, play, socialize, study, sleep, socialize - failing to appreciate the lives of those a mere plane ride away

The world is larger than any vocabulary I can possibly teach to this young boy. My English will not change this kid's life, but caring can go a long way - a long way. Kids are smarter than you think and they can read people's personalities a mile away. Children keenly look right through their counselors and decipher whether he/she truly cares about them. Superman's xray vision combined with a canine's keen senses - they know - believe me, they know.

But aside from being children, these 100 or so campers are Israeli citizens. And while most American teenagers toast beers toward college, Israelis are thrown into adulthood - serving their country in the army. No complaints, no parties, just goodbyes. Whether or not they become doctors, lawyers, or teachers, they owe three years of their life to a desert army base. Some will be expertly trained in combat, others will be utilized in iintelligence," and others will medically tend to the wounded. But no medical treatment can make one invincible to suffering.

For while I owed my time and effort to the Jewish Agency who

sent me here (to Arad, 20 miles from the Dead Sea - the lowest point in the universe), I wholeheartedly owed it to the kids to do what could as a counselor. And I enjoyed every moment of it. We shared smiles, screams, water fights (the average temp was over 100 degrees daily), piggybacks, songs, skits, and religious culture. My energy level has consequently dropped more than a few notches, but if that's what it took to show foreign kids I care - I wouldn't trade it for the world.

Because when a small child looks up at you in envy and anticipation, something happens - you become a hero.

#### Israel Will Be Home To Most Jews In 2080

By Gayle Horwitz, JTA

Migration to Israel is expected to almost double the country's Jewish population to 10 million by 2080.

Meanwhile, the number of Jews living in the United States is expected to drop by a third - to just 3.8 million. Worldwide, the number of Jews is estimated to rise slightly during the next 80 years - eventually hitting 15 million.

These projections are at the core of a new demographic study of world Jewish population trends that was published this week in the American Jewish Yearbook 2000, produced by the American Jewish Committee.

The article, "Prospecting the Population Jewish Future: Projections, 2000-2080," predicts future Jewish population trends in the United States and Israel, as well as in the former Soviet Union, Europe, Latin America and other

Jewish population centers throughout the world.

Based on existing data from studies commissioned independently by world Jewish communities, the report was authored by a trio of leading demographers from Hebrew University in Jerusalem: Sergio DellaPergola, Uzi Rebhun and Mark

The study portrays change over the next 80 years, as the composition of world Jewry surges in Israel and dwindles elsewhere in the world. As early as 2010, Israel and the United States - which currently is home to the largest number of Jews — are expected to be equal.

By the middle of the century, Israel will be home to the majority of the world's Jews, particularly Jewish youth. An estimated 77 to 86 percent of all Jews under the age of 15 will live in Israel by the year 2080.

Meanwhile, the percentage of

continue to increase, especially as baby boomers hit 65 during the next 20 years.

By 2080, more than 40 percent of all Diaspora Jews will be 65 and over. This trend, coupled with low fertility rates, will likely extinct communities such as those in the former Soviet Union.

According to the study, the decline in numbers of Jews in North America is expected to accelerate after the 2030s.

North America Jewry will make up an even larger share of the Diaspora Jewish population than it does today, as Jewish populations around The world outside of Israel will decrease

Longer life expectancy, low fertility rates and diminished Jewish identification will likely be the chief causes of the plunge.

"The future demographic devel-

elderly Jews in the Diaspora will opment of North American Jewry will depend on the present generation's ability to transmit a Jewish identity to the next," concluded the demographers in the study. "This will depend on ongoing patterns of marriage and child-rearing.

As the number of Israeli Jews grow, the country will have to provide for its own economic well-being with less help from the Diaspora.

Israel will also take the lead in fostering Jewish educational and cultural continuity worldwide, as Diaspora Jews put their increasingly limited finances toward caring for their local communities.

Among the study's other projec-

\*Jewish population worldwide is expected to grow from 13.1 million in 2000 to 15 million in 2080;

\*Israel's Jewish population is expected to double over the next 80 years, increasing to more than 10

\*Diaspora Jewry will drop from 8.3 million in 2000 to 5.3 million in 2080:

\*In the United States, the Jewish population will fall from 5.7 million in 2000 to 3.8 million in 2080; and

\*The percentage of children under 15 is expected to range between 21 and 26 percent of the Jewish population in Israel - and between 11 and 16 percent of all Diaspora communities — 2020. The elderly population aged 65 and over will range between 14 and 16 percent in Israel and between 24 and 27 percent in the Diaspora.

\*In the former Soviet Union, assuming current fertility and emigration rates continue, the Jewish population will continue to plummet to between 2,000 and 3,000 in 2050 and virtually none by

# ROSH HASHANAH REFLECTIONS

Myriam's Well -

# Dying To The Old, Healing Into The New



Rabbi Myriam Klotz

Several years ago I met a woman I shall never forget. I think of "Jody" especially as the High Holidays approach, as I feel the rustlings of a chill of the air, and see the squirrels on the lawns gathering their nuts for the winter. I met Jody a few short weeks before she entered a residential hospice in Philadelphia. Jody had lived her life taking many risks, engaging in drug and alcohol abuse, and a variety of dangerous relationships. In her fifties, Jody's body bore the scars of a life of pain and running. She had AIDS. She had hepatitis C. She was dying. At the same time, there was another way in which Jody was in fact birthing herself. This may sound strange. How can someone who is dying be gestating new life? Yet Jody was. In the sense of refuat ha nefesh, healing of the soul, Jody's inner life was in fact transforming and healing at

the root, even as her physical self was weakening steadily.

On a rainy afternoon the week after Yom Kippur, Jody lay in her hospice bed. She had been riddled with regret for her past, filled with shame and self-judgment about the actions that had led to the decline of her life and the strain on personal relationships. At the same time, however, Jody was growing a subtle, gentle grace in her heart as well. She would get quiet, look out the window, and the sharp creases in her brow would soften, the pursed lips would curl into the hint of a smile. Jody was finding a pathway towards forgiveness. She would turn to face me, and, just for a moment, say something like, "Myriam, maybe it hasn't been all that bad." Or, "I think God is waiting for me, even ME!"

Jody's budding compassion blossomed on this afternoon as she sat with her sister, "Marlene". They had had a close but tumultuous and tenuous relationship throughout their lives. Jody drew Marlene close beside her, held. Marlene's hand, and said, "You know, Marlene, for the first time in my life I feel beautiful. Beautiful! I know I am loved. I am okay. Whatever went before, it's gone, and what's left is that, I love you! YOU, too, are beautiful. I am loveable, Marlene!" Marlene was crying, joyfully, quietly. Jody was smiling, her face aglow in a soft radiance and peace. I too cried gentle tears of gratitude for the privilege of witnessing this moment of profound healing. Jody's physical life had been one of difficulty, pain, and illness. Yet in the completing of her life, Jody allowed—entered into—an expanse of peace and grace which transformed her suffering into a deeper wisdom. This wisdom permeated her last days and offered her family the legacy of healing and love which, to this day, feeds these relatives with comfort and a smile.

As the month of Elul unfolds and marches the Jewish world closer towards the New Year, we blow the shofar daily (except for Shabbat, the day of rest). The sound of the shofar inclines our hearts to turn, to stir, to awaken to the awareness of the dying of the old and the birthing of the new year before us. I marvel at the wisdom of this tradition. It begs us to participate not only through our personal life cycles, but in a collective yearly cycle, in a ritual of letting go of the old, making peace, and moving towards the new. The season of renewal stirs us collectively towards the hope of healing and completion, of creativity and strengthened relationships.

You may have watched or heard the Bill Moyers series "On our Own Terms", which aired mid-September on public television and radio. This courageous series dealt with the often taboo topic of dying. Moyers made it clear that, if we are to experience dying well, we must be willing to, as best we can, confront the dying process honestly, to talk about our feelings, to prepare for the inevitable with humor, candor, and honesty. To make peace with our loved ones – to forgive the past – to make space to move into

the unknown future – to move, as one commentator suggested, from "curing" (when such is no longer possible physically), to "caring" (for ourselves and others, and for the process of dying itself).

I welcome in Rosh HaShanah and Yom Kippur as a Season of Awe in which I am invited to participate in a life review much the same way as someone nearing the end of her or his life. What in my life this past year do I need to fix, to apologize for, to complete, in order to move into the grace of the new with compassion, clarity and healing? Now is the time to do this review. NOW is the time to begin to make right what I know in my heart must be healed. I need not only wait until the ending of my life to do this work, I can turn towards the spiritual cycle of endings and beginnings which the Jewish tradition offers for this profound work.

You may be thinking that it might take an awful lot of hard work to review relationships, transactions, habits and thoughts of this past year. It's so much, how can you possibly find the time to do that, and then to make that phone call, to send that card, to offer that apology...what's really the point, anyway? There's life to be lived on this day. The kids off to school; the grocery trip; the deal to be closed at work...and besides, there is so much. If I really begin, you may be thinking, I'd be shocked at all I'd find. Better to just keep that cupboard closed!

Yet, recall the grace of Jody's life as she neared the end. Jody gestated within her a deeper

peace, a richer capacity to love, than she had known her entire life. She had believed that she was utterly beyond hope. She had simply failed at life, she thought, and that was that. But Jody learned that this was not true. Jody realized her worth and strength at the end, as her days were very numbered.

I would like to make Jody's legacy count for something beautiful today, this day. Jody's example impels me to pray that we may open our hearts, today, to the wisdom that comes from dying to what keeps us hurting, judging, blaming, stammering in opposition to love. That we may move into a New Year more deeply filled with compassion, and the joy and quiet pleasure that comes from living in touch with the source of loving within ourselves. This world could surely use us, healed, loving, strongly grounded in our compassion and our forgiveness, in 5761 Why wait until the end? As Rosh HaShanah powerfully reminds us, we are just at the beginning. The eternal beginning. Why wait?

Rabbi Myriam Klotz staffs the Kimmel-Spiller Jewish Healing Center of Jewish Family Service of Delaware. Fall programming includes a community-wide Bereavement Support group sponsored by Congregation Beth Emeth: "It Takes a Village": The Jewish Volunteer Network, volunteer support for the Delaware Jewish community; monthly Healing Services; Spiritual Support Groups; educational forums; and pastoral counseling. Contact Rabbi Klotz at 478-9411 for more information.

# Celebrating The Sanctity Of The Season

by Rabbi Doniel Z. Kramer, Director, UJC Rabbinic Cabinet

The new Hebrew year of 5761 is a special one. It is a Shemitah year, a year of rest for the land of Israel, which occurs once every seven years, as ordained in the Bible.

Even as God commanded the observance of the Sabbath as a day of rest once every seven days to recall the period of Creation, so too was the earth of Israel to lie fallow once every seven years. One rabbinic commentator explains that the Israelites thusly demonstrated that the physical world in which they now reside is but preparation for the ultimate world to come...that time when human beings will stop striving for material gain in favor of spiritual growth.

Shemitah, then, climactically serves as a reminder of the importance and sacredness of our work throughout the prior six years of labor. It is so easy to become involved in the day-to-day monotony and drudgery of ongoing work and activities that we sometimes lose sight of the value, even sanctity, of our accomplishments. All too often, our noses are so attached to the grindstone that we are unable to smell the roses! Like the High Holy Day period, the Shemitah year is a time for us to reflect upon the inherent holiness that should infuse all of

our activities and make them meaningfully productive.

The produce that grows in the unguarded fields during Shemitah is considered "hefker" – ownerless. Its availability to all demonstrates the joy that a Jew should experience when one's fields and produce provide food and sustenance to any hungry soul.

For Jews in the Diaspora, whose fields may be worked as usual, this Shemitah year still should offer us the opportunity to strengthen our resolve to share our resources with others. How fortunate is American Jewry that the United Jewish Communities' UJA Federation Annual Campaign enables us to share our largess and help Jewish communities around the world that are in need. If we can accomplish this on a yearly basis, how much more committed we should be this Shemitah year!

There is one aspect of Shemitah that is not limited to Jews living in Israel, and that is Shemitat Kesalimathe cancellation of certain loans due from fellow Jews. This law emphasizes the need for equality among people. Ultimately, we trust that the tzedakah contributions of American Jewry will touch a spiritual chord and that a bond amongst Jews will be developed which is not based upon a "donor-recipient" or a "lender-borrower" relationship but

rather upon equal parties strengthening one another — and we have much to learn from the faith, courage and conviction which have infused the lives of Jews who are

spiritually rich, even while they may

be materially lacking.

In this new year, may we, the entire House of Israel and all of humanity be blessed with a good, healthy, and meaningful life. May we be privileged to witness the contin-

ued redemption and ingathering of Israel and the spreading of the Tabernacle of Peace over Jerusalem and the entire world. Amen.

L'Shanah Tovah Tikatayvu Vetaychataymu.



An Israeli youth demonstrates the art of blowing the shofar. (JTA photo)

### JEWISH ARTS AND CULTURE

#### Museum of Jewish Heritage

# A Nice Respite From Liebermania

By Joel F. Glazier

An end of summer visit to New York City exposed one to a plethora of sounds, sights and thoughts. "Chutzpah" screamed the TIME cover of Lieberman Magazine from the newstands. "Oy Vey" headlined the NY POST and beneath the headlines one could read that Joe Lieberman is either "the court Jew" (Village Voice); "a wrong kind of Jew - too politically conservative" (TIKKUN Magazine's editor) or simply the phrases Orthodox; observant, or simply sexist due to separate seating at Lieberman's places of worship.

For Jewish citizens it has been a

season of joy, surprise, hesitancy, paranoia and pride-feelings that are common most of the year anyway. With pundits of all persuasions babbling on about Jewish Americans (or is it American Jews?) and pronouncing Hadassah more or less correctly, it was nice to find relief in the new Museum of Jewish Heritage located near Battery Park, in the shadow of The Statue of Liberty.

A visit to this unusually shaped museum can teach all people many facets of Jewish life. For Jewish visitors it can reinforce and remind us of those traditions, tragedies and our common quest for human dignity during the past several hun-

dred years. This museum has been called a living memorial to The Holocaust and its three floors are divided into displays about Jewish Life a Century Ago; The War Against The Jews; and Jewish Renewal. Two dozen short films are part of the displays along with artifacts, objects and stories about Jewish life around the world.

As an introduction to Jewish heritage a tour of the exhibits provides more depth than scores of Joe Lieberman biographies. For those who may have some hesitancy about an unfamiliar religion, Judaism, this museum should leave such visitors with a sense of respect, admiration and even familiarity with some terms, items, and even celebrities that now are part of the American fabric. These museum displays speak for themselves, and no political analysis or editorial ponderings are needed.

While The United States Holocaust Memorial Museum is unique in its focus, the top floor of the Jewish Heritage Museum wonderfully shows the vibrancy of Jewish life around the world, since the end of WW II. Israel and America are specially highlighted and always there is attention around the continually showing film, "Jewish Culture On the World Stage. To end the tour, on the top floor is a Kosher café adorned with

large windows. The sight lines go straight to The Statue of Liberty and nearby Ellis Island.

While the Joe Lieberman ancestors passed by this welcoming symbol, the achievements of millions of other Jewish Americans also make up the displays in this unique museum in New York City

(The Museum of Jewish Heritage Museum is open every day except Saturdays and Jewish Holidays. The Museum Gift Shop is also worth visiting -- excellent quality items (not the usual tchotchkes) at all price ranges are available. Museum contact is (212)-509-6130; www. Mjhnyc.

#### East Side, West Side - Shuls Abound In N.Y.C.

By Joel F. Glazier

New York's Lower East Side has been the setting for Hollywood Movies, Documentaries, Broadway Musicals, scores of novels and biographies. It has also been the destination for thousands of tourists who wander, browse, and purchase sour pickles, bialys, and an array of kosher food, baked goods and Jewish religious items. The old Eldridge Street Synagogue and several other turn of the century shuls have remained and some have regular minyans and Shabbat Services. The Upper West Side has also

been the setting for films, TV shows (Seinfeld included), the late Isaac Singer sightings and also the home to a burgeoning Jewish population including thousands of young marrieds, singles and newly religious Jewish Americans. Saturday morning finds hundreds of well-dressed people walking to Shabbat services, passing by the dozens of bagel shops and bakeries to overcrowded shuls.

Geographically opposite, the Upper West Side and the Lower East Side are not the areas where most visitors stay. Midtown is where most hotels are found and

while all parts of NYC are just a bus or subway ride away, weekends find all sites crowded. Saturday morning in Manhattan can be spent at Shabbos services and in midtown a hidden gem of a congregation carries on services regularly even if populations have been pushed uptown and downtown.

The West Side Jewish Center on West 34th Street, near 8th Avenue. is one block from the Amtrak Station and two blocks from the huge Javits Center, where trade shows and conventions are held. The small shul, complete with balcony and raised seating areas for

women, welcomes visitors to their Orthodox services. Newcomers are made to feel welcomed instantly and for those familiar with Traditional or Orthodox services, there will be that sense of familiarity that is always awesome to feel in any such shul.

However, a special treat is the charm, enthusiasm and sermons by Rabbi Richard Weiss.

Many always claim New York has the best of everything (baked goods and pickles come to mind). Perhaps it is not unexpected that just blocks from Broadway, Rabbi Weiss's services rival the thought provoking lines, scenes and soliloquies of the best dramatic stage performances. And this young rabbi is also a licensed medical doctor during the week (what an "only in New York" story). Imagine a nice Saturday experience and no waiting in a half-price ticket line or any type of tourist line required, in the heart of New York City.

Such services can be found all over not just New York but in often unexpected sites in America and around the world. Future articles in The Voice will describe some of the unexpectedly memorable shul visits that I have experienced.

### COMMUNITY SPOTLIGHT

### Join The Jewish Volunteer Network

The Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service of Delaware, has developed a Jewish Volunteer Network. This new initiative is designed to give members of the Delaware Jewish Community an opportunity to support their friends and neighbors in need.

"Last year, 14 volunteers representing over 700 members of synagogues, agencies, schools, and communal volunteer organizations met at Jewish Family Service to organize this vital effort," said JFS

Hadassah Dispels The Myths

**About Organ Donation** 

Executive Director Dory Zatuchni. She added that "All of us must be involved if we are to meet the needs of our community.

Volunteers may devote as much time as their schedules allow for projects including Bikkur Holim, visiting someone who is ill in the hospital, at home or at a nursing home; running errands for a new mother; providing transportation where needed, reading a book to a blind person or becoming a friendly visitor to a shut-in:

Morissa Sher, MSW, will serve

as Volunteer Network Director. She has a broad background in Jewish outreach and education including service as a volunteer in Israel teaching English to Ethiopian émigrés; directing Operation Understanding, a cross-cultural exchange program for AfricanAmerican and Jewish high school seniors; and working as a group leader for Jewish Family and Children's Service of Philadelphia's Youth Mitzvah Corps, where she teaches bar and bat mitzvah candidates about volunteering in a Jewish context.

Bikkur Holim training will be offered on Thursday, October 26, from 7:00 p.m. to 8:00 p.m. at Jewish Family Service, 101 Garden of Eden Road, Wilmington. For additional information, please call Morissa Sher at 478-9411,

#### **AEA Alumnus Spend Semester In Israel** Rebecca Neipris and Elana

Romirowsky, both 1996 graduates of the Albert Einstein Academy in North Wilmington, will attend the Alexander Muss Hebrew High School in Israel this fall. The young women are part of a delegation of 48 Akiba Hebrew Academy students who will enjoy a full high school curriculum plus the handson adventures of life in the Jewish

They will stay in Israel from September to January. A special grant from the Jewish Federation of Delaware helped to fund the

The students will stay at the Alexander Muss Campus in Hod HaSharon, living and learning with 300 boarding Israeli students and students from England, Europe and the United States whose families are in the process of making Aliyah. Also on campus are local high school students who are aca-



cca Neipris (left) and Elana Romirowsky, 1996 AEA grads.

demically gifted.

Akiba Hebrew Academy is the only Jewish day school in the country that offers this opportunity during the first semester of 11th grade. Many graduates of Albert Einstein Academy, the Brandywine Valley's only Jewish day school, further their Jewish education at Akiba, which is located in Merion,

Rebecca Niepris is the daughter of Jonathan Neipris and Myrna Ryder. Elana Romirowsky is the daughter of Rabbi Ellen Bernhardt, head of school, at Albert Einstein Academy and Dr. Romirowsky.



p.m. at Congregation Beth Emeth hosted by Hadassah's Wilmington Chapter to learn your real options about transplantation and organ

Through organ donations, Jews fulfill the mitzvah of Pikuah Nefeshsaving a life. Jewish tradition values human life above almost everything

ly believe that they are prohibited from becoming an organ donor. Hear Rabbi Daniel J. Satlow of Congregation Beth Shalom

else. And yet, most Jews mistaken-

Attend a panel discussion on explore the true Jewish perspective Monday, October 30th at 8:00 on organ transplantation. Let Esther Katzman tell you how organ transplantation has changed her life. And become more informed on the medical aspects of transplantation from Dr. Stephen Dunn, Director of the Division of Solid Organ Transplantation at the Alfred I. duPont Institute.

Come and learn how you can help make a difference, and perform a life-saving mitzvah. Remember, "Whoever saves one life, it is as if he saved an entire universe," Sanhedrin 37a.

# ROSH HASHANAH REFLECTIONS

# Delaware High Holiday Services 5761-2000

Worship with us this High Holiday Season. The Delaware Jewish Community Supports synagogues representing all streams of Judaism. Become a part of one of the congregational families listed below:

ADAS KODESCH SHEL EMETH CONGREGATION (Traditional)

Rabbi Sanford Dresin Washington Blvd. and Torah Way Wilmington, DE 19802 (302) 762-2705

Saturday, September 23 10:30 p.m.-Rabbi's Pre-Selichot Dialogue

11:00 p.m.-Refreshments 11:30 p.m.-Selichot Services **Sunday, September 24** 10:00 a.m.-Memorial Service

10:00 a.m.-Memorial Services-AKSE Section, Jewish Community Cemetery

Friday, September 29 6:45 p.m.-Mincha Service, Erev Rosh Hashana

7:00 p.m.-Ma'ariv Services (Light Candles at 6:29 p.m.) Saturday, September 30 8:00 a.m.-Birchot Hashachar,

1st day Rosh Hashana 8:30 a.m.-Shacharit, 1st day

Rosh Hashana 9:30 a.m.-Torah Service, 1st

day Rosh Hashana 11:00 a.m.-Greeting and Sermon

11:30 a.m.-Musaf Service 11:30 a.m.-Youth Services Sunday, October 1

8:00 a.m.-Birchot Hashachar, 2nd day Rosh Hashana 8:30 a.m.-Shacharit, 2nd day

8:30 a.m.-Shacharit, 2nd day Rosh Hashana 9:30 a.m.-Torah Service

9:30 a.m.-Torah Service 10:45 a.m.-Sounding of the Shofar

11:10 a.m.-Sermon

11:30 a.m.-Musaf Service 11:30 a.m.-Youth Services

5:30 p.m.-Mincha 6:00 p.m.-Tashlich 7:15 p.m.-Ma'ariv

Sunday, October 8
6:00 p.m. Promptly- Kol Nidre
Services (Light Candles before
6:15 p.m.)

Monday, October 9 8:00 a.m. Birchot Hashachar, Yom Kippur

8:30 a.m. Shacharit 10:00 a.m. Torah Service 11:00 a.m. Sermon

11:00 a.m. Sermon 11:30 a.m. Youth Services

11:45 a.m. Yizkor Memorial 12:15 p.m. Musaf

3:00 p.m. Rabbi's Teach-In 5:00 p.m. Mincha Service

6:15 p.m. Remarks 6:30 p.m. Ne'ilah

7:20 p.m. Sounding of the Shofar
7:25 p.m. Ma'ariv Service

7:25 p.m. Ma ariv Service 7:30 p.m. Break the Fast Please call the synagogue office for ticket arrangements

CONGREGATION BETH SHALOM (Conservative)

Selichot: Saturday evening, Sept. 23, Program Social: 8:30 p.m.; Social: 11:00 p.m.

Cemetery Memorial Service: Sunday afternoon, Sept. 24, 1:30 p.m.

Erev Rosh Hashanah: Friday evening, Sept. 29, 8:00 p.m.

Rosh Hashanah Services: Saturday morning, Sept. 30, Day 1, 8:30 a.m. Junior Congregation Service, Balick Auditorium (9-12 yr. olds), 11:00 a.m.

Children's Service, Aleph Class Room (5-8 yr. olds), 11:00 a.m. Teen/College Service, Leibowitz Auditorium, 11:00 a.m. Saturday afternoon, Sept. 30 Mincha/Ma'ariv Services, 6:30

Sunday morning, Oct. 1, Day

Family Service, Leibowitz Auditorium, 11:30 a.m. Taschlich Service, 1:00 p.m.

(No Tot Shabbat)
Friday evening, Oct. 6, 8:00 p.m.

SHABBAT SHUVAH

Saturday morning, Oct. 7, 9:30 a.m.

YOM KIPPUR

Kol Nidre, Sunday evening, Oct. 8, 6:00 p.m. Monday morning, Oct. 9, 9:00

Yizkor, approx. 12:15 p.m.
Junior Congregation Service,
Balick Auditorium (9-12 yr. olds)

11:00 a.m.
Children's Service, Library (5-8 yr. olds) 11:00 a.m.

Teen/College Service, Leibowitz Auditorium, 11:00 a.m.

Monday afternoon, Oct. 8

Monday afternoon, Oct. 8
Mincha Service, 4:30 p.m.
Ne'ilah Service, 6:00 p.m.
(Special light ceremony for children), 7:15 p.m.

(All those who have a shofar will be invited to the Bimah.)

CONGREGATION BETH SHOLOM (Conservative) Rabbi Moshe Goldblum

Queen and Clara Sts. Dover, DE 19901 (302) 734-5578

September 29th-6:30 p.m. Erev Rosh Hashana Service September 30th-8:30 a.m.

Rosh Hashana Service (First Day)
September 30th-7:00 p.m.
Rosh Hashana Evening Service
October 1st - 8:30 a.m. Rosh

Hashana Service (Second Day)
October 1st - 6:30 p.m. Rosh
Hashana Evening Service
October 8th - 5:30 p.m. Erev

Yom Kippur Service - Kol Nidre
October 9th - 9:00 a.m. Yom
Kippur Service - Yiskor

October 9th - 5:30 p.m. Yom Kippur -Minha & Neilah Services

CHABAD-LUBAVITCH OF DELAWARE

Rabbi Chuni Vogel 1811 Silverside Road Wilmington, DE 19810 (302) 529-9900

September 29th-6:30 p.m. Erev Rosh Hashana September 30th-10:00 a.m. Rosh Hashana (First Day)

September 30th-7:30 p.m. Rosh Hashana Evening Service October 1st-10:00 a.m. Rosh

Hashana (Second Day)
October 1st- 12:15 p.m.
Shofar Blowing:

October 8th-6:30 p.m. Kol Nidre October 9th-10:00 a.m. Yom

Kippur morning
October 9th-12:30 p.m Yiskor
October 9th-4:30 p.m. Mincha
October 9th-6:00 p.m. Neilah
\*Tashlich Service will follow

Kiddush after services

\*\*Break the fast Kiddush to following sounding of shofar at 7:15 p.m.

All services are free and open to the entire community.

TEMPLE BETH EL (Reconstructionist)

Rabbi David Kaplan 301 Possum Park Road Newark, DE 19810 (302) 366-8330

Sunday, September 24th-7:00 p.m. Selichot

Friday, September 29th, 7:30 p.m. Erev Rosh Hashana Saturday, September 30th, 9:30

a.m. Rosh Hashana (First Day) Saturday, September 30th, 9:30 a.m. Alternative Service

Saturday, September 30th, 11:00 a.m. Children's Service Saturday, September 30th-7:30

p.m. Evening Service
Sunday, October 1st- 9:30 a.m.

Rosh Hashana (Second Day) Sunday, October 1st-4:30 p.m. Tashlich Service at private home Sunday, October 8th-7:00 p.m.

Kol Nidre Monday, October 9th-9:30 a.m. Yom Kippur

Monday, October 9th-9:30 a.m. Yom Kippur Alternative Service Monday, October 9th- (approx 12:00 Noon) Yiskor

Monday, October 9th -11:00a.m. Children's Services Monday, October 9th-5:00 p.m.

Yom Kippur Afternoon Service
Please call the synagogue office
for ticket information. All community members are welcome to
attend the 2nd day services for
Rosh Hashana as guests of the

congregation.

CONGREGATION BETH
EMETH (Reform)

Rabbi Peter Grumbacher 300 West Lea Blvd. Wilmington, DE 19802 (302) 764-2393

Friday, September 29th 7:00 p.m. (early) Erev Rosh Hashana

9:15 p.m. (late)
Saturday, September 30th
8:30 a.m. (early) Rosh Hashana
11:30 a.m. (late)
4:00 p.m. Youth Service

Sunday, October 8th 7:00 p.m. (early) Kol Nidre 9:15 p.m. (late) Monday, October 9th 10:00 a.m. Yom Kippur (Adult Morning)

-1:30 p.m. Youth Service 3:00 p.m. Adult Service (Afternoon)

Yizkor and Neilah to Follow Please call the synagogue to make ticket arrangements.

> SEASIDE JEWISH COMMUNITY

The Seaside Jewish Community will hold Yom Kippur Services at All Saints Church, 11 Olive Avenue, Rehoboth Beach. Kol Nidre services will be held on Sunday, October 8th.

Yom Kippur morning services begin at 10:00 a.m., Yizkor Services at Noon, Ne'ilah Services will begin at 7:00 p.m.

Join congregants for a Break the Fast at Kupchicks Restaurant on the Bay in Lewes following Ne'ilah.

For reservations and prices please call Sam at (302) 227-6169, Cheryl at (302) 227-7273 or Sylvia at (303) 227-2157.

# Chabad Center In Newark Slates High Holiday Services

This year, the Chabad Center for Jewish Life at the University of Delaware, 262 South College Avenue, Newark, is inviting any community member to join Rabbi Eliezer Sneiderman for traditional High Holiday Services. Josh Hoexter, a U of D alumnus, will be

the Chazzan. For Rosh Hashanah, there will be a meal following services. For Yom Kippur, there will be a meal before and a break the fast after. To come for meals, please make reservations at 455-1800. While donations are appreciated, all religious services are

free of charge. Rosh Hashanah services, 7 p.m., Friday, September 29th, 10 a.m. and 7 p.m. Shabbos, September 30th, 10 a.m. October 1st. Yom Kippur services will be Kol Nidre, October 8th, 6:30 p.m. and October 9th at 10:00 a.m.

#### Two To Be Honored On Rosh Hoshanah

Adas Kodesch Shel Emeth Congregation will recognize Mollie Epstein-Makar and Mark Wagman with special "endowed" honors at High Holiday services. The endowed honor program, now in its tenth consecutive year, honors "pillars" of the congregation who have worked tirelessly for the benefit of the Shul. Mark and Mollie's efforts have ensured that the religious needs of not only the congregation but also the entire community continue to be met. Mollie will be honored at services on the first day of Rosh Hoshanah; Mark, on the second

Mollie has served as VP of Reli-

gious Affairs and President of Sisterhood. She co-chaired the AKSE kitchen renovation and developed and initiated the Shalach Manot (Purim Basket) fundraiser. She served as curriculum coordinator for the 5760 Bikkurim class, and continues as the religious advisor to the Chaverot (teenage girls tefillah group). Mollie's community activities include Chair of the Va'ad Hakashruth.

Mark has been VP of Religious Affairs and has chaired the Ritual Committee, the Va'ad Hakashruth, the Cantor Search Committee, and the High Holiday Committee. He has played a key role in the care of AKSE's Torah scrolls, including the repair of five scrolls and the project to have a new one scribed. Mark has also been active in the community, serving as VP of Community Affairs at AKSE and as an active member of the Jewish Community Relations Committee. He is a member of the AKSE Dance Group and the High Holiday Choir. Mark brought the endowed honor program to AKSE nine years ago and continues to administer it (but he does not select the honorees).

For further information about the endowed honors program, please contact the AKSE office at 762-2705

# Happy New Year Greetings From THE MONTEFIORE MUTUAL BENEFIT SOCIETY

Delaware's Oldest Jewish Organization

President, Bill Weissman
Secretary, Ed Simon Financial Secretary, Joe Kaufman
Treasurer, Lee Cohen Cemetery Co-ordinator, Jeffrey Lew

# 5761 - A LOOK AHEAD

# **New Year's Resolutions**

By Robin Treistman

'I hereby resolve to do better in school. I hereby resolve to be nicer to my kid brother (at least some of the time). I hereby resolve to lose 25 pounds by March. Well, no. Maybe 20 pounds. Hmm. That's a bit steep. How about 15? Forget that. Better idea. I resolve to cut down on my binge-eating. I hereby resolve to remember to place things into the proper recycling bins. I hereby resolve

How many of us recognize this annual internal dialogue? That's right. It's New Year's Resolutions, that infamous institution which repeats itself year after year somewhere around December 31st. And don't get me wrong - it is indeed a dialogue, a two-way conversation between those two irrepressible voices in everyone's head. There's the Good Guy (you know - the little one dressed in white with a circle dangling over his head) who tells you Where you should be and What you should be doing. Then, there's the Bad Guy (probably dressed in red, complete with a pitchfork) who tries to talk you back into reality by saying that such lofty goals aren't suitable for you. Why should you do well in school when you could be having FUN instead??? Sound familiar?

So after intense negotiations, you have it: Your list of New Year's Resolutions, complete with reasons why they will not or should not be fulfilled, but also backed by a powerful motivation to improve your-

Now let's discuss Rosh Hashana, the Jewish New Year. As members of the Jewish People, we have yet ANOTHER annual go at this resolution thing! How about that? In the case of the Jewish New Year, Resolutions have a special, inclusive name all their own: Teshuva.

What do Teshuva and Resolutions have to do with each other? To answer that, we need to delve into the concept of Teshuva. I hate the standard translation of the word, namely, "Repentance." It makes me think of some patronizing male figure standing at a pulpit speaking about how to avoid Hellish fires (see what the movie industry has done to me?). The more accurate translation of Teshuva is the act of "returning" returning to the desirable path.

What is the desirable path? Most likely, it is very closely related to the way in which your internal Good Guy is trying to steer you. It is that inner voice which tells you that you should be the best person possible - to others and to yourself. It doesn't take much to find this voice buried under the rationalizations of the Bad Guy. We all have it somewhere. We just have to let it be heard as Rosh Hashana approaches.

So how does one do this Teshuva thing? Do I write my resolutions down on a piece of paper? Do I confess my evils to someone sitting in a box? Do I lock myself away on a deserted island where I can't possibly do harm to anyone? The answers respectively are, if you want, no, and only if you're

Believe it or not, throughout

Jewish literature, there are "User's Guides" to doing Teshuva. One of the most famous is that of the RaMBaM, (Maimonides), but an overall perusal of the literature will provide the penitent with the following user-friendly instructions:

Forsaking, Abandoning, or Abdicating the Sin

(see WordPerfect Thesaurus for even more words): In short, this means making a firm decision ON PRINCIPLE not to behave in the negative way in which one has behaved until now. By making this internal resolution, one is led away from a negative direction (remember that Bad Guy and all the things he tells you to do). What is important about this step is that you do not have to write it down or announce it to anyone. It is your own personal decision made in your own mind and heart.

Regretting the Sin-Bolieve it or not, this is really meant to be what it sounds like. Say I decide around this Rosh Hashana to stop smoking. The following should not be first and foremost thought in my mind: "Boy, it was GREAT smoking those 2 packs a day. How relaxing and not fattening, and how much fun it was making my lungs black! What am I ever going to do now?"

Rather, you can think that, but with the following additional thought: "Smoking really was a great thing. But, it probably would have been better for my soul and body had I never put a cigarette near my mouth. I did it; It's overwith (hopefully); I don't feel guilty, but I regret having done it.

Regret is not guilt. It is a distinct mechanism designed to help you see your past as less desirable so you will always want to improve in the future. Again, this step is imperative in the successful reinforcement of step 1: if you bring yourself to regret having done a misdeed in the past, you are less ikely to repeat it in the future

Oral Confession
Like step 2, this step is meant to support the decision made in step 1. This step is not how it sounds. You are not meant to go to another human being and spill out your guts. You are meant to orally confess your sin to YOUR OWN ears. Incidentally, this is traditionally done on Yom Kippur. What happens then is that each person says aloud to himself/herself all of the possible bummers that he/she could have done in the past year.

You may think, why bother - I already regret the past sins and decided I won't do them again. It seems quite backwards to confess the sins as a last step. In answer, thoughts are very fluid. They tend to jump, flow, and mingle. However, you can only hear one thing out of your own mouth at one time. When you yourself hear the verbalization of what you have done wrong rather than just think it, you pay attention, and it tends to make you feel just a little more stupid, silly and small. When you have no choice but to hear yourself, you realize just how unhealthy it was to do those misdeeds; again, it reinforces your decision not to repeat them and sends you running

to take positive action.

There you have it. No you don't. We are not finished yet. We're not? No.

There are two basic types of misdeeds that one can do. A misdeed against God, and a misdeed against a fellow Man. God makes life easy for us by giving us the above three steps to walk away from our past and start over on a clean slate. Even if the misdeed is against ourselves (such as getting into a bad relationship, or smoking, or not fulfilling our potential in any way), the above three steps of Teshuva will do.

When you do a misdeed against another human being, the going is not as simple. There is an additional step which should come BEFORE the aforementioned three. You are required to approach the person who was offended by your misdeed and request his/her forgiveness.

If you miss this step, you can do all the three steps of Teshuva, stand on your head, chew gum and wiggle your toes at the same time and you will not be able to come away totally clean.

Sure, you can decide not to do it again, but if you want your past misdeed to be erased, you have to obtain forgiveness from your fellow human being. God figures, why should He forgive me when it's someone else that I hurt? However,

once I do obtain the forgiveness of the offended, God will chime in and forgive also.

Even forgetting about the God thing, this step has a very powerful impact on a person's path to selfimprovement. Think about it when you force yourself to ask forgiveness from another person, it is a very belittling act, one that you will remember next time before you offend someone else in a similar manner.

Now there you have it. Doesn't sound all that simple? When you think about it, it's not so bad - just three easy steps and you can lower the volume of the Bad Guy! Admittedly, the fourth step of asking forgiveness from a fellow human being is the most difficult. In any case, know that you are well on your way to major self-improvement when you follow the above Teshuva instructions which seem to be more intense than your average New Year's Resolutions.

Hopefully, the Teshuva we do at Rosh Hashana time will have a powerful enough effect so that when January 1 rolls around, we won't have to go and make resolutions again!

Robin Treistman is a member of the Hagshama Department of the World Zionist Organization. For more information about WZO, visit their website at http://www.wzo.org.

#### HIGH HOLIDAY SERVICES AT HILLEL

SCHEDULE

Rosh Hashanah

Fri., Sept. 29 at 7 PM Sat., Sept. 30 at 9:30 AM Sun., Oct. 1 at 9:30 AM

Yom Kippur

Kol Nidre - Sun., Oct. 8at 7 PM Mon., Oct. 9 at 9:30 AM afternoon services will begin at 4:30 PM



While the goal for Hillel at the University of Delaware is to have all Jewish Students as members, Hillel encourages all students to attend services and therefore will make them available to all students wishing to attend. Hillel also encourages unaffiliated faculty and community to share the high holidays with the students. We also recognize that affiliated faculty and community members may wish to share the services with the students and therefore, Hillel welcomes all those who are affiliated at no charge if they have a valid ticket from their home synagogue

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## Federation Looks To The Future

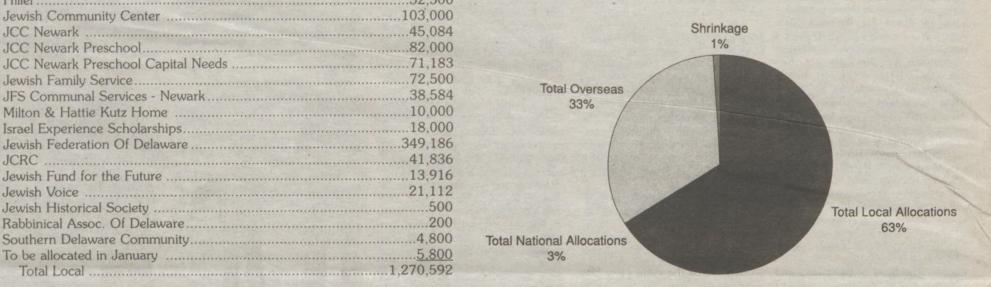
# Projected Allocations for the Fiscal Year 2000-2001

Income	
Campaign*	1,660,000
Overseas Emergency Fund Campaign	29,473
Unspent Allocations (est.)	35,009
Jewish Fund for the Future	77,905
Family Campus Fund	59,446
Kutz Foundation	
	1,921,833
Expense	
LOCAL	
Albert Einstein Academy	
Gratz Hebrew High School	30,150
CAJE Conference	
Capital Maintenance/Debt Service	177,289
Community Teen Program	36,500
Hillel	
Jewish Community Center	103,000
JCC Newark	45,084
JCC Newark Preschool	82,000
JCC Newark Preschool Capital Needs	
	72,500
JFS Communal Services - Newark	
Milton & Hattie Kutz Home	
Israel Experience Scholarships	
Jewish Federation Of Delaware	
JCRC	

DUES & NATIONAL AGENCIES  Birthright Israel	49,994
OVERSEAS	
Partnership 2000	
United Jewish Communities**	
JDC/JAFI - Overseas Emergency Fund Total Overseas	<u>29,473</u> 569,973
Campaign Shrinkage	25,000
Total Expenses	1,921,833

\* Projected Results. Campaign ends 12/31/2000

\*\* \$40,163 designated for JDC/JAFI Hunger and Overseas Emergency Funds; \$40,163 designated for Partnership 2000



## L' SHANA TOVAH

#### **Tekiah Gedola**

#### By Judith Bolton-Fasman

These are Days of Awe-the ten days between Rosh Hashanah and Yom Kippur. Suddenly I am trying to reflect on a year's worth of living in less than two weeks, as if I am cramming for an exam. This is also a time when God opens the Book of Life, revising everyone's fate non-stop, pulling all-nighters. God-unseen and unheardinvented the omniscient narrative. And within that classic narrative the question of who shall live and who shall die gives way to more relative quandaries like: Who shall be present and who shall be absent? Who shall be included and who shall be excluded? Who shall be fulfilled and who shall be disap-

This is a strange time of year made more intense by reading the story in the bible of the binding of Isaac. God asks Abraham to prove his faith by sacrificing Isaac his only child, the miracle child of his old age. Abraham, famous for challenging God, is oddly silent about the request. Perhaps he is the first to discover that silence is the language with which we most often communicate with God. But as Everett Fox points out there are several conundrums in the text with which to grapple. Why is there no record of sleepless nights for Abraham, or even a suggestion that the father wishes to change

places with the son? It's impossible to comprehend as a parent. Abraham seems to be living life on automatic pilot. Maybe he is shocked by what God asks of him. Maybe that is what newfound faith is, the shock of belief being reconciled with the clarity of trust.

Isaac himself does not say much. "Here are the fire and the wood, but where is the lamb for the offering-up?" There are no descriptions of struggle or fear from Isaac. Again, everyone operates in shock until a messenger from God breaks the spell. "Do not stretch out your hand against the lad, do not do anything to him! For now I know that you are in awe of God." We have all been like Abraham, given power that seems beyond our capabilities to handle. We have been Isaac, helpless in the face of our own destiny. We can empathize with Sarah who has been cut out of the loop altogether.

For the moment my siblings and I are like Abraham. Making decisions for my parents transforms my father into an Isaac on the altar and my mother into a Sarah who feels powerless among her three children. Shall he stay in his own house or shall he go to a nursing home? The answer depends upon whether or not we think that we can detect if he, suffering from advanced Parkinson's disease, will notice any difference in his environment. This

is the humiliation of his illness. This is the humiliation of living a life in absentia. I pray that a messenger from God is on the way.

The binding of Isaac is the story of an archetypal family. It puts a human face on the potential savagery of domestic life. It also shows how contradiction can be one of the languages of faith. In the end Isaac is exchanged for a ram caught in a nearby thicket whose horn becomes a seminal Jewish symbol, one primarily associated with Rosh Hashanah and Yom Kippur. Perhaps the blasts of the ram's horn or shofar are the cries

that we never hear from Isaac, from our ancestors. The blasts are the cries that we ourselves never dare to express. Ultimately, the impact of the shofar implores us to repent. The noise of the ram's horn is the almost unbearable sound of our sins detonating.

The Baal Shem Tov, a mystic who lived in the eighteenth century, says that the sheer force of the shofar enables one to repent from the very depths of the soul. "There are many halls in the king's palace," says the Baal Shem Tov, "and intricate keys to all the doors, but the ax is stronger than all of

these, the master key to God's house is the broken heart." That is the real sound of the shofar – the breaking of the heart. It's what God heard from Abraham as the latter prepared to sacrifice Isaac. It's what God hears from me, from my father and my mother. The shofar makes audible the silent language of our heartache. It clears space for the still small voice of awe escaping from the tekiah gedola.

Judith Bolton-Fasman is the associate editor for the on-line magazine Jewish Family and Life. Http://www.jewishfamily.com

#### AKSE Women's Simchat Torah Service Welcomes All

Adas Kodesch Shel Emeth Congregation will hold its eighteenth annual Simchat Torah Women's Service on Sunday morning, October 22. The reading will begin in the Berlin Chapel at approximately 10:00 a.m., after the sixth hakafah in the main sanctuary is completed. All women and girls are invited to attend and participate. Everyone who so chooses will be honored with an aliyah.

Babysitting will be available at the synagogue by advance reservation. For babysitting arrangements, contact Elaine Schmerling at 475-3708 by October 10.

Adas Kodesch Shel Emeth Congregation is located on Washington Street Extension and Torah Drive in Wilmington.

For further information, contact Wendy Schlossman, 479-5599, or Anne Breikss, 234-9375.



# L' SHANA TOVAH

# Beyond Apples and Honey: The Meanings Of Rosh Hashanah Traditions

By Robin Mordfin

Every year, amidst the cooking and the planning and the cleaning, we prepare for the many traditions associated with Rosh Hashanah. Each autumn we eat round challot, listen to the shofar and serve apples-but when was the last time we stopped to think about why we were doing these things?

Some of these practices have fairly obvious meanings, like apples dipped in honey to represent the hope of a sweet new year, and round challot to symbolize wholeness and continuity. But some meanings are slightly more

Take the eating of pomegranates. True, some thinkers believe we eat them for the new year because their many seeds represent fertility. But others say it is because the pomegranate has exactly 613 seeds-which neatly corresponds the number of mitzvot that Jews as a society must perform each year. And what better time to be reminded of them than at the beginning of the new year?

In fact, many Rosh Hashanah eastoms are associated with food. Some families eat fish on the Jewish New Year as a sign of fertility and prosperity. Fish are also a sign of knowledge, because their eyes are always open and they see everything. In fact, in some homes, the head of a fish is placed before the head of the family and he or she recites, on behalf of everyone at the table, "May it be your will that we be like the head (or leaders) and like the tail (or followers)."

According to Rabbi Michael Azose of the Sephardic Congregation of Evanston, IL, some Sephardi families would also put the head of a ram on the table for Rosh Hashanah. In fact, there is a story of a shidduch, a match, that was made between an Ashkenazi

boy and a Sephardi girl, but it came to an end when the groom-to-be arrived at the girl's home for the New Year and saw the ram's head on the table.

"Apparently, it was too much for him," Azose explained. "It's a sad story, isn't it?"

Azose added that Sephardim place great emphasis on the talmudic dictum that omens and symbols bode for the future. Consequently, they take certain foods and play on their names to create good omens. This is done in Hebrew or in other languages. For example, a gourd can be served and a recitation of an omen can be presented that discusses how a gourd represents a fullness of blessings, how our enemies gird us, and how G-d guards us.

Of course, many customs associated with the holiday extend beyond food. The giving of charity is also an important mitzvah associated with Rosh Hashanah. But in Eastern Europe, the giving of tzedakah for the New Year was practiced a bit differently. Just before sunset, a messenger would go from house to house with a sack. Those who could afford to give put coins in the sack. On the other hand, those who needed assistance would take coins out.

No one knew who gave and who took, and no one was embarrassed by need. The blowing of the shofar is one of the most familiar traditions of the High Holy Days, but opinions vary widely about why it is blown. Shefarim are made from the horn of any kosher animal except a cow, and today ram's horns and antelope horns are very popular.

According to Maimonidies, we blow the shofar to wake up those who are asleep-both physically and spiritually. The sound should help listeners remember G-d and remember that all their daily activities are nothing compared with

making themselves better people.

Rabbi Saadia Gaon (882-942 CE) agreed with Maimonides that the shofar should remind us of Gd's redemption, but added that it should also remind us of the ram that Abraham sacrificed in place of his son Isaac. He also wrote that when the Israelites received the Ten Commandments, they heard the sound of the shofar, and that its sound should always remind us that G-d has given us laws to obey and traditions to remember.

Robin Mordfin originally wrote this article for the JUF News in Chicago, IL





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# Rosh Hashanah: Family Fun

Why not make a special round challah cover with your children.

What you need: A dark piece of tissue paper; a ten-inch round doily; colorful wrapping or construction paper; glue and a rag; pencil and felt pens; a lid from a pot; and scissors.

Instructions: Use a 12" pot cover to draw a circle on the tissue paper. Cut out the circle. Glue the doily in the center of the circle. When dry, write the word challah, or Rosh Hashanah in the center of the doily with pens. Cut small holiday symbols out of the colored paper and glue them on the doily.

Decorating your holiday table can involve the whole family. Here's an idea for a heautiful apple center piece.

What you need: Apples, any color; white Shabbat candles; evergreen leaves, or leaves made out of paper; aluminum foil; flowers, nuts, small pine cones, doily.

Instructions: Wrap the bottom of the candles in about one-half-inch of foil. With an apple corer, make a hole in each apple. Insert candle. Arrange apples on a pretty platter or plate. It can be silver, wicker, china or pottery. Place leaves in between and around apples. You may also add flowers or pine cones or nuts to the arrangement.

Don't be left out in the synagogue. Bring your own homemade shofar. Here's how it's done.

What you need: Gold and silver paper; scissors; pencil and a dark felt pen; glue and a rag.

Instructions:Draw a large shofar on the outside of a card. Cut the gold and silver paper into small tiles shapes, such as squares, rectangles and trapezoids. Start a mosaic pattern by gluing the tiles on the inside of the shofar. When the tiles are dry, outline the shapes with a dark felt pen: Write different holiday greetings on your shofar.

It's always fun to send your own personal New Year greeting cards.

What you need: Blank cards; papers of any kind such as tissue, metallic, sand or rice paper; wallpaper; hebrew newspaper, magazine pictures; scissors; glue and a rag.

Instructions: 1. Make cut outs of one or several shofarim and paste them on the front of your card. Write in the center of the card, Happy New Year or Shanah Tovah. Decorate the card with crayons or magic markers, or use glue and glitter. Take a family or individual photograph and tape that on the inside or outside of your card.

#### MILESTONES

#### Crockin

Evelyn Hockessin, died September 11. Surviving are his sons, Donnie and Harris; a daughter, Amy White and three grandchildren.

#### Levinson

Stanley Levinson, 75, of Chalfonte, died September 12. He was the owner of the Matsun Run News Center.

Mr. Levinson is survived by his wife, Jane; his son, Larry; daughter, Anda; brother, Marvin and three grandchildren.

Contributions in his memory may be made to a charity of the donor's choice.

#### Pollak

Otakar J. Pollak, MD, Ph.D., died September 11 at The Plaza, 1303 Delaware Avenue. He was 94. Dr. Pollak served as a pathologist for Wilmington General Hospital. He is survived by his wife, Perry, a son, Tim, a daughter, Eve Steinberg, five grandchildren and seven great grandchildren.

Contributions in his memory may be made to Hadassah or to a charitable organization of the donor's choice.

ALAN GOLD

1603 Jessup St. Wilm, DE 19802

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Albert J. Stiftel, retired Presiding Judge of the Superior Court of the State of Delaware, died September 9 at the age of 82. He devoted more

than 32 years of his life to Superior Court until his retirement in 1990. A native of Wilmington, he was the son of Austrian immigrants. He graduated from the University of Delaware and studied law at the University of Virginia until World War II put his academic career on temporary hold.

Judge Stiftel entered the Army during the war and served there as a law officer. He went on to complete his law studies, earning a law degree from the University of Virginia and starting a private practice in Wilmington.

He spent three years as an attorney for the Legal Aid Society and served briefly as attorney for the state House of Representatives. Prior to being named a Superior Court Judge in 1958, he served as deputy attorney general. In 1966, he was named president judge and was later reappointed.

His friends and colleagues in the Delaware legal community remember him as a man of honor and integrity who enjoyed using his considerable wit and humor to add a welcome touch of levity to sometimes tense legal proceedings.

He is survived by a sister, Marian Yaffee of Wilmington and a niece, Barbara Smolin of New Jersey. Burial services were private. A memorial service will be scheduled at

1869 Cottman Ave. Philadelphia, PA 19111

(215) 725-2200

**BOB GOLD** 

#### Zallea

Rose Frank Zallea, 91, of Boca Raton, Florida, passed away on September 4, 2000

Mrs. Zallea, who formerly resided in Wilmington, Delaware for forty years with her late husband, James, was a member of Congregation Beth Shalom, Congregation Wilmington.

The Zalleas owned and operated manufacturing plant, Zallea Brothers, at Taylor and Locust Sts. in Wilmington for more than 30 years. They relocated to South Florida in 1979.

Her involvement in Jewish organizations began with Young Judea in Philadelphia. During her time in Wilmington, she devoted herself to many organizations including Hadassah, where she was a life member. She served as first president and organizer of the Women's Auxiliary of the Kutz Home, was Women's Division Chairman of the Jewish Federation of Delaware, President of the Sisterhood of Congregation Beth Shalom, and was a member of the Board of Directors of the Kutz Home.

The Zallea family name is immortalized by plaques honoring their support of the JCC, The Kutz Home and Congregation Beth Shalom.

Mrs. Zallea's husband, James predeceased her in 1995. They had no children. She is survived by two sisters-in-law, Anne Z. Freedman and Tanya R. Zallea, of Boca Raton, nieces, Marilyn Z.(Jay) Wilde, Barbara Zallea and Yenda (Carl) Stern, also of South Florida and a nephew, Philip Gross. She is also survived by one great-nephew, six great-nieces and twelve great-grand nieces and nephews.

Interment was at the Star of David Memorial Gardens in Ft.

#### NACHAS NOOK

#### Kazinoff/Polen Shared Spring Wedding



Richard and Lisa Beth Polen

Kazinoff, Wilmington, Delaware announces the marriage of her daughter, Lisa Beth, to Richard William Polen, son of Solomon and Phyllis Polen of Philadelphia. Lisa is the daughter of the late Dennis Kazinoff.

The ceremony took place on April 16 at the DuPont Country Club in Wilmington. Rabbi Daniel Satlow, spiritual leader of Congregation Beth Shalom, offi-

Carrie Brookner and Laurie Kazinoff, sisters of the bride, served as matron of honor and maid of honor, respectively.

Joel Polen, brother of the groom, served as best man. Dennis Brookner, nephew of the bride, and Lou Polen, nephew of the groom, served as ringbear-

Completing the wedding party were Shirley and Harry Goldberg, grandparents of the bride and Yetta Hirschfield, grandmother of the groom.

Jeffrey Brookner and Howard Goldstein witnessed the signing of the ketubah

The coupled spent their honeymoon in St. Lucia and make their home in Drexel Hill, PA.

# Schutzman/Margolis Families Merge

Helen and Norman Schutzman announce the marriage of their daughter, Dr. Sara Ann Schutzman to Dr. Joshua Daniel Margolis, son of Gabriel and Ellen Margolis of Brookline, Massachusetts. The wedding took place on Sunday, July 16, 2000 at Congregation Beth Shalom in Wilmington. Rabbi Daniel Satlow officiated and was assisted by Rabbis

Efre Specter and Robert Marcus.

Sara is a graduate of Tower Hill School, Delaware Gratz, Yale University and Yale University Medical School. She is an attending physician in Pediatric Emergency at Boston Children's Hospital and an assistant clinical professor of Pediatrics at Harvard Medical

Joshua is a graduate of Yale University and holds a Ph.D. from Harvard University. He completed post doctoral research in Business Ethics at the University of Michigan. He is an assistant professor at Harvard Business School.

After a trip to Prague and Italy, the couple will make their home in Brookline, Mass.

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## A New Son Of Israel Is Born

Welcome to the world Mitchell Evan Wirosloff, son of Elizabeth Ann and Jeffrey Adam Wirosloff of Londonderry and baby brother

Mitchell was born September 12 at Paoli Memorial Hospital and

weighed in at 10 lbs, 2 oz.

He is the grandson of Claire and Lou Wirosloff of Wilmington and Joseph Duncan and Carol

#### A New Daughter Of Israel Marks Her Debut

Mazel Tov to Eileen and Barton Schwartz on the birth of their

granddaughter, Jessica Dagny Schwartz, Jessica was born on July

5. She is the daughter of Julie and Paul Schwartz of Atlanta, Georgia.

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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.

**BARNES AND NOBLE AND ADL HELP CLOSE THE BOOK ON HATE** 

Barnes & Noble, Inc. and the Anti-Defamation League (ADL) have joined forces to fight racism, anti-Semitism and bigotry. Their joint campaign, Close the Book on Hate, is dedicated to providing children and their parents, caregivers, teachers and civic leaders with resources and programs they need to help end prejudice and discrimination in America. At the heart of the campaign is the ADL's new book Hate Hurts, which is available for sale at the Barnes & Noble store in Wilmington

Find out more about Close the Book on Hate at an October 12 program at the Barnes & Noble store in the Concord Mall. At 7:30 p.m., ADL's Emily Greytak will address educators at the store's annual Educator's Appreciation Night for pre-school and kindergarten teachers.

YOUNG JEWISH ADULTS **PLAN FABULOUS FALL** 

Jewish Young Adults of Delaware invite single adults in their 20s and 30s to join them for a Sukkot Brunch on Sunday, October 15, 11 a.m. at the home of Lauren Katz. Schmooze in the sukkah with new friends. The cost is \$3 plus a picnic dish and a decoration. Please R.S.V.P. to Judy

at 325-1836 by October 12. On Sunday, October 29, the

group will travel to New Hope, PA for a fun-filled afternoon. Board the van at the JCC at 11 a.m. Cost is \$5. To make your reservation, please call Ronni at 322-3228 by October 27.

Every Wednesday, Jewish Young Adults of Delaware takes over the JCC's gym for volleyball and then dinner at an area restaurant. Show up and have fun from 6:00 p.m. to 8:00 p.m. Cost is

SINGLES MINGLES

Jewish singles ages 40 and older are invited to join Singles Mingles on October  $21^{\rm st}$  at 3:00p.m. for a tour of the Faberge Exhibition. Meet the group at the First U.S.A. Riverfront Arts Center for the show and a dinner to follow. Tickets are \$14.50 at the door and \$13.50 for seniors, 62 years of age or older.

For additional information

about Singles Mingles, come to the group's next organizational meeting, October 15, 3:30 p.m., in the library of Congregation Beth Emeth, 300 West Lea Boulevard. Or, call Elinor Abend at 778-

> JFS HELPS MAKE **MARRIAGE WORK**

Jewish Family Service launches "Making Marriage Work", a series of seminars for couples who are considering marriage or who are engaged or married for fewer than two years. A licensed professional counselor will facilitate a series of six two-hour long seminars. One session each will be conducted by a financial planner and a rabbi. The series will begin on Wednesday. September 27, 7 p.m. to 9:00 p.m. at the Jewish Family Service Relationship Center, 288 East Main Street, Newark. To register or for more

information, please call Jewish Family Service at 478-9411.

**NEW ART EXHIBIT AT JCC** 

New works by Guillaume Azoulay and Raphael Abecassis will be shown at the JCC Art Gallery during the month of October. This exhibit, coordinated by Helen May Glickenstein Contemporary Art Gallery, will feature Azoulay's most recent works, many of which portray biblical scenes. New pieces published in Israel by Raphael Abecassis will also be on exhibit and available for purchase during this showing. Abecassis is known for his design of stained glass windows.

The JCC Art Gallery is open Sunday, 9:00 a.m. to 5:00 p.m., Monday through Thursday, 9:00 a.m. to 9:00 p.m. and Friday, 9:00 a.m. to 5:00 p.m. For additional information, please contact Ivy Harlev at (302) 478-5660

### RECIPES FOR A SWEET NEW YEAR

**TAIGLACH** 

A Traditional Sweet With Lots of Honey for a sweet New Year Cooking utensils you will need: [ [taiglach]

1 large mixing bowl

1 9X13 metal rectangular pan

wooden spoon

- 1 wooden cutting board or tray Ingredients you will need:
- 2 tsp sugar
- 3 tbsp oil
- 1 tbsp grated lemon or orange
  - 4 cups flour sifted
  - 1 1/2 tsp baking powder
  - 1 1/2 cup honey
  - 1 cup sugar 2 tsp ginger
  - nuts (optional)
  - Turn oven on to 325°

1. Mix the eggs, 2 tsp sugar, oil, rind, flour and baking powder. Knead until smooth enough to roll (it will feel like play-dough). Roll into long "snakes" or "ropes" about 3/8 inch thick, then cut into pieces about 3/8 inch long.

2. On the stove, bring the honey, the sugar and the ginger to a boil in the rectangular pan. When the mixture begins to bubble, drop the dough pieces in one

3. When all dough has been dropped in, place the pan in the oven for 20 minutes. DO NOT OPEN the oven during these first 20 minutes. (It's a good idea to put a sheet of foil on the bottom of the oven beneath the pan to catch any drips from the pan if it bubbles over during this step or

4. After 20 minutes, add the nuts and stir carefully with a wooden spoon.

5. Bake another 20 to 40 minutes until pieces are golden brown. During this time, stir occasionally with a wooden

6. Pour ingredients onto a wooden cutting board or tray which has been moistened with

cold H2O. Sprinkle with sugar and ginger.

7. Cool. Use a wooden spoon to separate the pieces and break

up the large clumps. 8. Cool some more

BANANAS A GO-GO

Cooking utensils you will need:

wax paper

- a saucepan of water
- 6 wooden skewers or popsicle

an empty 6 oz. juice can (the kind from frozen juice)

- Ingredients you will need:
- 3 bananas
- 3/4 cups chocolate chips
- 1 1/2 tbsp vegetable oil (optional: chopped nuts or sprinkles)

1. Peel the bananas and cut them in half. Stick a skewer or stick in the flat end of each one. Freeze on pieces of wax paper for 1/2 an hour.

2. Fill the saucepan with water and heat it on a medium flame. Fill the juice can with the chocolate chips and the vegetable oil and set the smaller can into the hot water. (This will cause the chocolate chips to melt).

3. When the chocolate has melted, dip the banana halves one at a time (twisting slightly as you bring them out). If you are using nuts or sprinkles give the banana halves a roll quickly while they are wet. Return to the freezer on wax paper. Freeze at least one more

> **ROSH HASHANAH GINGERBREAD WISH** COOKIES

Cooking utensils you will need: [

Mixing implements and a large mixing bowl

Cookie Sheets

Icing "pens"

A pot for boiling 1/2 cup of water

Ingredients:

1 3/4 cups firmly packed brown sugar

1/4 cup dark molasses

- 4 1/2 tsp ground cinnamon
- 3 tsp ground ginger

1/2 tsp ground cloves

1/4 tsp salt 1 cup melted butter or mar-

1/2 cup boiling water

- 5 1/2 cups flour
- 3 tsp baking soda
- Turn the oven to 300°

1. Combine brown sugar, dark molasses, cinnamon, ginger, cloves and salt. Add the melted butter and the boiling water; beat until sugar

2. Combine the flour and baking soda and add gradually until a stiff dough is formed.

3. Roll dough out to about 1/8-1/4 inch thick and cut into squares (a knife or pizza cutter works well) or circles (use the rim of a glass or a round cookie cutter). (Optional: Beat one egg and brush it on the cookies. This will make them

4. Bake on a cookie sheet for 20-30 minutes (until golden at

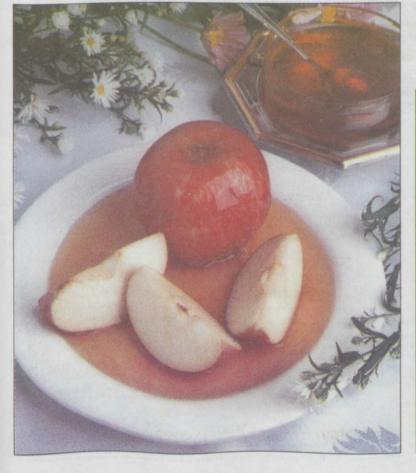
5. Cool for at least 10 minutes,

then move to a wire rack to cool the rest of the way.

6. When the cookies are completely cool, use the icing pens to write a Rosh Hashanah wish on each cookie.

(This dough is also very amenable to "sculpting." You can get creative with ropes and balls of dough and create your own

\*you can buy these in the supermarket near the sugar and other baking supplies.



The Officers and Board of Directors of the Jewish Federation of Delaware wish the Delaware Jewish community "L'Shana Tovah"-a sweet 5761!





- Nationwide Child Abuse Check
  - Certified 10 Panel Drug Test
    - · Driving Record Report
    - References Screened

#### **ONE-YEAR GUARANTEE**

LIVE IN/OUT FT/PT/TEMP BALA CYNWYD, PA 610-664-5233

GREENVILLE DE 302-428-3130

### 10th Year Anniversary Adult Institute of Jewish Studies Classes Offered for 2000-5761

#### **Class Listing By Topic**

#### Session I - 7:15 to 8:15 p.m. Classes

- Class 1 Judaism and Economic Justice
- Class 2 The Jewish Matrix: A Mystical View of Life
- Class 3 "From the Depths I Cry Out:" Using the Psalms for
  - Jewish Healing
- Reading a Modern Hebrew Commentary on the Parashat Class 4
  - Hashavua
- Christian Anti-Semitism: The Missing Link in Holocaust Studies Class 5
- Class 6 The Rituals of our Lives
- Class 7 The Challenge of Jewish Survival in America
- Class 8 Yiddish
- Class 9 Yiddish Music Then and Now
- Class 10 A Deeper Look at the Jewish Holidays

#### Session I - 8:30 to 9:30 p.m. Classes

- Class 11 Come Dance with Us
- Class 12 Basic Hebrew
- Class 13 License to Interpret
- Class 14 The Universal Appeal of Jewish Humor: From Sigmund Freud to Jerry Seinfeld
- Class 15 Zionism in Song
- Class 16 Searching for Spirituality
- Class 17 Praying in Hebrew
- Class 18 Jewish Ethics Before Dr. Laura
- Class 19 Kabbalah for Dummies and Everyone Else

#### Session II - 7:15 to 8:15 p.m. Classes

- Class 20 Yiddish Music Then and Now
- Class 21 The Spiritual Path of Genesis
- Class 22 "From the Depths I Cry Out:" Using the Psalms for Jewish Healing
- Class 23 Reading a Modern Hebrew Commentary on the Parashat Hashavua
- Class 24 Christian Anti-Semitism: The Missing Link in Holocaust Studies
- Class 25 The Challenge of Jewish Survival in America
- Class 26 A Deeper Look at the Jewish Holidays
- Class 27 The Rituals of our Lives
- Class 28 Money, Materalism and Meshugas
- Class 29 Marriage and Divorce: A Comparison of the Jewish and Secular Perspective in Delaware

#### Session II - 8:30 to 9:30 p.m. Classes

- Class 30 Basic Hebrew
- Class 31 Wilmington's Jewish Roots
- Class 32 The Universal Appeal of Jewish Humor: From Sigmund Freud to Jerry Seinfeld
- Class 33 Zionism in Song
- Class 34 Searching for Spirituality
- Class 35 Praying in Hebrew

Session I - 7:15-8:15 p.m.

Session II - 8:30-9:30 p.m.

If affiliated, where

- Class 36 Judaism and Economic Justice
- Class 37 Jewish Ethics Before Dr. Laura

Course Selections (Please use Course Numbers).

Everyone is welcome to attend.

Course Number

Class 38 Kabbalah for Dummies and Everyone Else

#### Class Listing By Instructor

#### Session I - 7:15 to 8:15 p.m. Classes

- Class 1 David Margules, Esquire
- Class 2 Rabbi David Baruch Kaplan
- Class 3 Rabbi Myriam Klotz
- Class 4 Dov Seidel
- Class 5 John Paul McGough
- Class 6 Rabbi Steven Leapman
- Class 7 Dr. Vivian Z. Klaff
- Class 8 Ed Jaffe
- Class 9 Cantor Michael M. Mandel
- Class 10 Rabbi Daniel J. Satlow

#### Session I - 8:30 to 9:30 p.m. Classes

- Class 11 Faith and Lou Brown
- Class 12 Ann Jaffe
- Class 13 Marion Hamermesh
- Class 14 Claire Sullivan
- Class 15 Cantor Judith Naimark
- Class 16 Rabbi Peter H. Grumbacher
- Class 17 Rabbi Daniel J. Satlow
- Class 18 Rabbi Sanford L. Dresin
- Class 19 Rabbi Chuni Vogel

#### Session II - 7:15 to 8:15 p.m. Classes

- Class 20 Cantor Michael M. Mandel
- Class 21 Rabbi David Baruch Kaplan
- Class 22 Rabbi Myriam Klotz
- Class 23 Dov Seidel
- Class 24 John Paul McGough
- Class 25 Dr. Vivian Z. Klaff
- Class 26 Rabbi Daniel J. Satlow
- Class 27 Rabbi Steven Leapman
- Class 28 Dr. Sheela Mierson
- Class 29 Rabbi Ellen Bernhardt and Judge Aida Wasserstein

#### Session II - 8:30 to 9:30 p.m. Classes

- Class 30 Ann Jaffe.
- Class 31 Toni Young
- Class 32 Claire Sullivan
- Class 33 Cantor Judith Naimark
- Class 34 Rabbi Peter H. Grumbacher
- Class 35 Rabbi Daniel J. Satlow
- Class 36 David Margules, Esquire
- Class 37 Rabbi Sanford L. Dresin
- Class 38 Rabbi Chuni Vogel

#### Please Note: All Adult Institute of Jewish Studies classes will be held at the Delaware JCC, 101 Garden of Eden Road, North Wilmington

Wednesday evenings, November 1 through December 13, 2000 (No classes on November 22)

Honored Speaker: Stephen J. Dubner, author of Turbulent Souls Wednesday, December 20, 2000

**ADVANCE REGISTRATION IS URGED** Name: Enrollment for all Adult Institute of Jewish Studies courses can be made by mail to the JCC, 101 Garden of Eden Road, Wilmington, Delaware 19803 - Attention Adult Institute, at the JCC Front Desk or your synagogue. Address: Home Phone: Work Phone:

The registration fee per adult for six sessions, 2 classes per session, is \$18.00°, it includes admission to the December 20 special program featuring Stephen J. Dubner.

Enclose a complete registration form and your check in an envelope and mail to any of the sponsoring congregations or the JCC.

MAKE ALL CHECKS PAYABLE TO THE ADULT INSTITUTE

\*Speaker only - \$10

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