

The JEWISH VOICE

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MAKE FEBRUARY 2-4 AN ALL-STAR WEEKEND FOR THE DELAWARE JEWISH COMMUNITY



By Lynn Edelman
Editor

In just two weeks, the Jewish Federation of Delaware will celebrate a double-header. This all-star weekend kicks off with Federation Shabbat 2001 on Friday, February 2, 8:00 p.m. at Congregation Beth Shalom, 1801 Baynard Blvd. in Wilmington. Evening highlights include Shabbat services and a festive oneg featuring special guest speaker, Freda Keet. Keet, one of

Israel's most distinguished broadcast journalists, also will schmooze with Shabbat worshippers on Saturday, February 3 immediately following Mincha services at Adas Kodesch Shel



Freda Keet

Emeth, Washington Blvd. and Torah Way, Wilmington. Share a Se'udah Sh'l'hit meal with Keet and learn about her field experiences as a war reporter during the Yom Kippur War.

Then on Sunday, call on your friends and neighbors to go to bat for Jews in need in Delaware, in Israel and around the world. Help make SUPER SUNDAY a champion event for the 2001 JFD Annual Campaign.

Phone shifts are available from 9:15 a.m. through 6:00 p.m. For details email Sue.shaffer@shalomdel.org or call her at 427-2100, ext. 17.

It's also not too late to support the expenses of SUPER SUNDAY by signing on as a SUPER SUNDAY sponsor. It costs just \$125 to place your business logo before thousands of Jewish Voice subscribers and advertisers.



Debbie Cohen & Barbara Blumberg, Super Sunday Co-Chairs

Don't be left in the dug-out. Get in on the action during this fabulous February weekend series.

Sign-on for spiritual enlightenment, tzedakah, food and fun. All this and more February 2 through February 4.

CELEBRATING A CENTURY

Two Federation Agencies Turn 100

By Ilene Diamond
Special to the Jewish Voice

In this edition of the Jewish Voice, we will focus on the JCC's 100th anniversary. On February 9, Jewish Family Service's centennial will take center stage.

There is excitement in the air this year at the Jewish Community Center and at Jewish Family Service as both organizations celebrate a milestone; one hundred years of service to the Delaware Jewish community.

Both agencies of the Jewish Federation of Delaware began operations with a mandate to serve Eastern European immigrants who resettled largely in the Wilmington area. During the past century, the Delaware Jewish community has changed dramatically and both agencies face some complex issues and challenges not thought of in the early 1900s.

The JCC traces its roots to October, 1901 when Rosa Topkis organized a community minded group that rallied around issues outside the synagogue. This forerunner to today's JCC, was the center of social clubs and recreational activities for Jews in Delaware, according to Jeff Metz,

Executive Director of the Center. "Back then most of the Jewish people were trying to Americanize themselves, now we like to think that the JCC is a place where people can learn to live more Jewishly," Metz said.

To achieve this goal, the JCC works hand-in-hand with other Federation

knowledge about their heritage and how it impacts their lives."

The agency currently enjoys a reputation for excellence in educational programming for pre-school children and the elderly. Under the direction of Susan Gentry, the JCC Children's Center offers a myriad of full-day and

and another religion into their family life.

"As previous generations have helped us create this beautiful living, breathing institution, it is time for our community to help keep that dream alive," Metz said. "We need to be here to serve the Jewish population of Delaware for the next 100 years," he added. "Federation is a critical partner in planning for that next phase," Metz emphasized. "They are the strength from which we continue to build," he said.

So what would a 100th anniversary be without some celebrating? "Our kick-off planning meeting held on January 18 saw over 100 volunteers anxious to start preparing for a wonderful year of events revolving around the "100 theme," said Caryl Marcus-Stape. Marcus-Stape and Sarah Bleemer will co-chair the JCC 100th Anniversary celebration. "Every department at the Center will be planning an event so there are a variety of ways to get involved," Bleemer added.

The festivities will kick-off with a Basket Bash on Saturday evening, February 24th at the center featuring 100 baskets filled with gifts. The event also will include a martini bar, dancing to the music of a disc jockey and an auction.

Other special events to look for are: a retrospective art exhibit detailing the history of the JCC and the community, a fundraising drive from the Early Childhood Department that would encourage families to send in 100 pennies and the unveiling of a new agency logo.



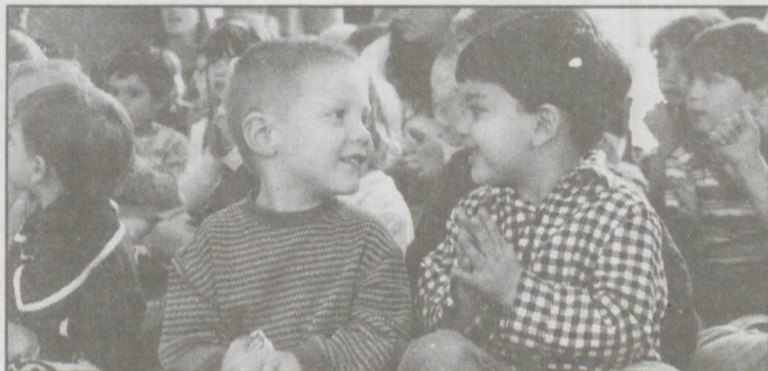
A talented elder artist

The logo will be used on all JCC stationery and marketing materials. "We are thrilled that the new logo was designed by a group of our community's teens and we take special pleasure in this because we recognize that these are our leaders of tomorrow."

Marcus-Stape and Bleemer said that the celebration will culminate with a week-end of centennial activities. Highlights of the weekend are a festive October 12th Shabbat dinner, an October 13th gala tentatively called the President's Ball and a Sunday, October 14th program with activities for the entire community.

Ilene Diamond is a freelance writer based in Wilmington.

(Next Edition: Jewish Family Service will celebrate its centennial in style)



Kaballah Shabbat is lots of fun!

agencies like Jewish Family Service, Albert Einstein Academy and Hillel to provide programs that enhance Jewish life.

Metz believes that the agency's future includes expanded educational opportunities for adults in both formal and informal settings. "We also are planning for more growth in our cultural programs to include speakers on a variety of topics such as Judaic art, Israel, theater and Jewish talents," he added. Metz explains that "while the Center was once viewed as a place for recreation only, our members have now expressed their desire for more

part-time child care and pre-school programs at its main site in North Wilmington, in Newark and in Dover. An active senior center involves older adults in stimulating programs and activities which support their independence and encourage their continued community involvement.

"The Delaware Jewish community is asking for more programs geared to those who fall in the middle of those demographics," said Metz. He added that the JCC also is making an effort to reach out to those who are Jews by choice or who are blending Judaism

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The Tree-mendous Ball
in celebration of
Tu B'Shevat



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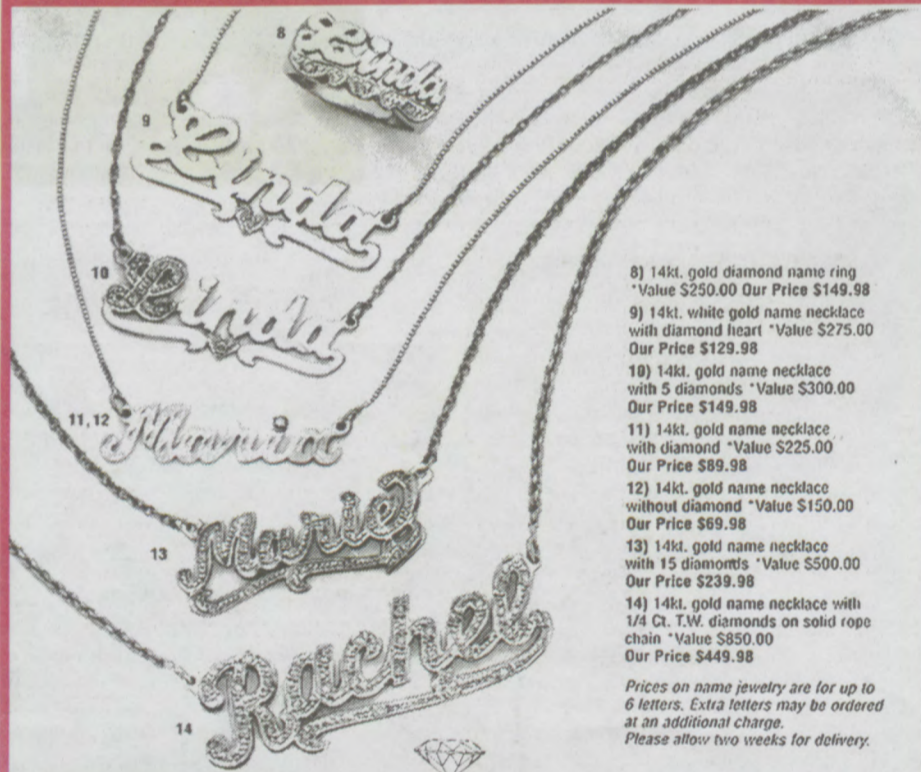


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LETTERS TO THE EDITOR

In Defense Of Jack P. McGough

A recent note to the editor of The News Journal from the president of the Catholic League for Religion and Civil Rights of New York questioned Jack McGough's credentials as a speaker about the Holocaust. The Catholic League was angry because "he has never published a book and has no national reputation for scholarship".

Based on this argument, many major discoveries in science and technology should be discarded because the inventors did not have national reputations in their fields. This is a preposterous statement in an attempt to smear a good and honest individual who has studied and learned a great deal about the Holocaust not only from numerous publications, which he cites in his presentations, but also by associating and speaking directly with survivors of the calamity that befell the Jewish people in Europe during World War II.

Moreover, his training in a Benedictine Seminary has given him a special perspective on this subject from a Catholic

point of view. He presents his views in an informed, compassionate and articulate manner.

During his presentation at the University of Delaware he did not claim that the Catholic Church was a denier of the Holocaust, as stated in a news release by the Catholic League. He merely indicated that the Church had ties to Nazi Germany and that many prelates of the Church today are actually asking for forgiveness for wronging and hurting Jews at that time. To confirm the historical accuracy of Mr. McGough's views, one can readily refer to many authoritative publications on this subject, particularly to the recently published book: Hitler's Pope, The Secret History of Pius XII by John Cornwell. We suggest that this book be consulted on this subject rather than pay attention to the unwarranted attack by William A. Donohue of the Catholic League on an exemplary man with a real conscience.

E. E. Jaffe
Wilmington

In Defense Of Jerusalem

When our forebears prayed, over two millennia, for the Jewish people's return to Zion, they could hardly have imagined that that having happened a Jewish government would then turn its back on our historic patrimony. That it would agree to divide Jerusalem, putting all its Jewish neighborhoods in jeopardy. That it would contemplate abandoning treasured religious sites, including even the Temple Mount. That it would break faith with those very forebears by surrendering the ancient Mt. of Olives Jewish cemetery. And for what? For the most dubious promises of peace. From a Palestinian Authority that instinctively turns to violence whenever its maximalist demands are thwarted. From a Palestinian Authority that never met a promise it would reluctantly keep. From a P.A. that maintains its kleptocratic, oppressive regime by non-stop anti-Israel and anti-Semitic sentiment.

These forebears would never have believed it! We should never support it.

Ultimately, of course, it is the Israelis who must make the final determination on any peace agreement. They are a bitterly divided but well-informed electorate. There is every indication that they would reject any peace at a price deal. But Jerusalem is Diaspora Jewry's, too. And the Barak government will likely try to guilt it into support. Or, at least, to silence opposition to the proposed massive giveaways. Jonathan Tobin, editor of the Philadelphia *Jewish Exponent*, however, well advises American Jews "not to be shy in telling our Israeli friends and the United States government what they think about the Clinton plan." And, especially, to assure Israelis that we will "back up their refusal to accept those concessions." Now is not the time for silence. It is time, instead, to translate Tobin's wise words into powerful, massive action.

Richard D. Wilkins
Wilmington

EDITORIAL

Take Root In Judaism...

Tu B'Shevat, the Rosh Hashanah of the trees, is coming. Can Spring be far behind?

This year, the festival falls on February 8th. It is a time to taste a new fruit, plant a tree in honor or memory of a loved one - a perfect time to "root" ourselves in the on-going study of Judaism.

Jewish education is not just kids stuff. There is no greater mitzvah than to commit oneself to life-long Torah-centered learning. During this time of planting, it is particularly appropriate to embrace "Etz Chaim"-the Tree of Life by taking advantage of the many adult education opportunities outlined on Page 8.

Also in this edition is information about Jewish day and overnight camps. Numerous studies have shown that the informal Jewish

educational, recreational and social activities that these camps offer sow the seeds of Jewish identity. Indeed, many of our finest Jewish communal and spiritual leaders are alumnus of Ramah, Pinemere, Airy and Louise, Harlam and other established names in Jewish camping.

Finally, Tu B'Shevat is a time to celebrate our historic roots in the land of our patriarchs and patriarchs. By planting trees in Israeli forests, we demonstrate our devotion to our Jewish homeland.

Like these new saplings, may we continue to grow and flourish.

Every Rosh Hashanah should be a time of reflection and renewal. Let us seize Tu B'Shevat as an opportunity to anchor ourselves in our Jewish faith.

PARSHA PLACE

Week of January 20

Shemos

Exodus: 1:1-6:1

In Parshas Shemos we find that the Jewish people are enslaved by Pharaoh in Egypt, persecuted cruelly and bitterly in a long and bleak exile that included 210 years of hard labor. Generation after generation of children are born into slavery and there seems to be no hope of salvation. Amram, the great sage of the generation, leaves his wife Yocheved in order not to bring anymore children into this infernal existence. The rest of the men follow his example and leave their wives as well.

Pharaoh decrees that all Jewish baby boys must die and calls the midwives, Shifra and Puah to carry out his evil designs. Our Sages say that Shifra was really Yocheved and Puah was really Miriam, her daughter. Kli Yakar discusses why it is important for us to know that their names were changed. Puah is a word meaning speech, and this suits Miriam well because she was a prophetess and prophesied that her mother would give birth to the future redeemer. (It was after Miriam's prophecy that Amram took his wife Yocheved back a second time.) Shifra means beauty because she returned to her youthful beauty when she bore Moshe the redeemer, at the age of 130.

The Kli Yakar says that the Torah shows us that Pharaoh's plan to annihilate the Jews was bound to fail because he called specifically these two women whose names imply salvation and the birth of a redeemer and how would those two particularly ever kill the children?

The telling of their names shows their tremendously strong faith in Hashem and their belief that salvation would definitely come. That is why they didn't listen to Pharaoh. If they would have had doubts about the salvation of the Jews from Egypt, perhaps they may have listened to Pharaoh and yes- killed the children rather than let them be born into a terrible life. But the women were so optimistic and filled with belief that Hashem would save them, that they took these encouraging names and helped the new babies to live and see the coming redemption. As the Chazal have said: "In the merit of righteous women were the Jews redeemed from Egypt."

The women also guarded themselves from illicit behavior and did not marry or consort with Egyptians, which was part of the merit the Jews had to be redeemed.

We find that many times in our history Jewish women have shown their holiness and tremendous emunah in Hashem- from Egypt to Chanukah to the Spanish Inquisition to the Holocaust and every time in between- for this is a part of our very fiber and being, inherited from our glorious ancestors.

There is a famous story about a woman who had given birth in the concentration camp. She was begging the guard for a knife. The Rebbe tried in vain to deter her from committing suicide. The guard gave her the knife and looked on eagerly. She unwrapped her precious 8 day old newborn and, reciting the blessing on circumcision, gave him a bris milah. She wanted to fulfill this mitzva even in the deep valley of despair and return her child perfect and holy to Hashem who gave him to her. This is but one small example of the greatness of the Jewish woman.

From "A Woman's Perspective on the Torah," courtesy of www.JewishAmerica.com

The JEWISH VOICE

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for all articles, advertisements and news for The Jewish Voice

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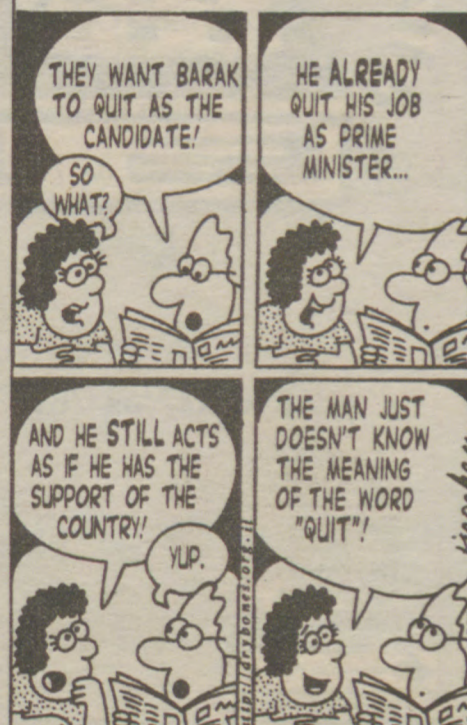
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12 NOON THURSDAY EIGHT DAYS BEFORE PUBLICATION

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FEDERATION FOCUS

A Message From Our President

By John Elzufon

Jews universally agree on very little. However, it is agreed that the towering figure of Judaism is Moses. For all his accomplishments, he is not known as Moses the Liberator or Moses the Freedom Fighter or Moses the King, but Moshe Rabbenu, Moses our Teacher. So great is the emphasis that the Jewish people place on education that we honor our greatest personality in this manner.

While other religions and culture groups honor their explorers and warriors, Judaism honors

most those who teach our people its history, culture, theology and moral code. As a people we have always honored less the architects of buildings than we have the architects of character. The forger of steel does not raise our admiration as much as does the forger of Jewish souls. The painter of portraits has not the place of honor among our people as does the teacher of our children. Indeed the great works of art that emerge from our history are not paintings, statues and marble columns but the laws and the teachings of our people.

The Delaware Jewish commu-

nity is very fortunate to have dedicated teachers at both the professional and lay level in its agencies, synagogues, Hebrew Schools and those many organizations that service the needs of Delaware's Jews from the smallest infant to the eldest senior. These dedicated men and women richly deserve our admiration, thanks and praise.

However, professionals and lay teachers cannot do it alone. When all is said and done there is no substitute for a Jewish home that nurtures Jewish values, honors Jewish customs, practices Jewish ideals and teaches Jewish history.

In Exodus 3.6 when Moses

encounters God at the burning bush, God identifies himself as "the God of Abraham, the God of Isaac and the God of Jacob." Why is the phrase "the God of" repeated three times? Isn't the point equally made if God had said "I am the God of Abraham, Isaac and Jacob"? Why the repetition? The rabbis teach us that the phrase "the God of" is repeated because Abraham and Isaac and Jacob each had to find God separately in his own respective generation – just as each Jew today must find God in his or her own way in his or her own generation. Each Jewish generation must decide

how it will keep the covenant with God first made with Abraham and renewed at Mount Sinai.

Because each generation must renew the covenant, the future of our people depends on each generation's willingness to maintain the covenant, keep it strong and pass it to the next. Because there is no guarantee each generation will do this, the covenant is vulnerable. The history of our people and our traditions provide a safety net for the covenant but it is Jewish education in our homes and in our institutions that provides the binding tie from each generation to the next.

Relief Funds For El Salvador

More than 600 people have been killed and 4,000 others are missing in the aftermath of last Saturday's earthquake that struck San Salvador.

While the Jewish community in San Salvador was spared any damage, many others were not as fortunate. Tens of thousands of people have been left homeless throughout the country, and now the Health Ministry is worried about the possible outbreak of cholera from contaminated water, dengue fever from mosquito bites and respiratory infections.

We cannot stand silently in the wake of this tragedy. United Jewish Communities has authorized the American Jewish Joint Distribution Committee (JDC)

to act as the agent on behalf of UJC and the Federations of North America, to open a mailbox to collect relief funds for victims of the earthquake and their families.

Federations and individuals may direct donations to the JDC mailbox at:

JDC
711 Third Avenue
New York, NY 10017

Checks should be payable to JDC-El Salvador relief effort. In addition, payments by credit card can be made on the JDC website www.jdc.org.

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**FEB. 2:
Beth Shalom
FEB. 3:
Adas Kodesch
Shel Emeth**



*Places to go, people to see, errands to run.
You've probably got a lot to do on Sunday, February 4th.
The last thing you want to do is stay home and wait for the phone to ring. But some calls are worth waiting for . . .
we promise.*

SUNDAY, FEBRUARY 4TH, IS SUPER SUNDAY.

The day when one of our Jewish Federation volunteers will call and ask you to make a contribution to the Annual Campaign.

On Sunday, February 4th, each and every one of us can take part in making a difference and shape our Jewish future without even leaving home.

Please answer the phone . . . because this is a call worth waiting for.

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ENDOWMENT FOR THE FUTURE

Summertime - It's Not So Far Away



by **Rachel A. Gross, Esq.**
Endowment Director

The lake at sunset and millions of stars visible in the night sky.

The smell of pine trees, camp fires and roasting marshmallows. The sounds of laughter and singing.

For many of us these sights, smells and sounds bring back memories of summers spent in the woods of Pennsylvania or Maryland, in upstate New York, New England or Canada: summers spent at Camp. For so many people camp

was a life enhancing event - it's where we made our closest friends, learned how to macramé, sail or play the guitar.

For those of us who went to "Jewish" summer camp it was also where we spent Shabbat with friends, learned Hebrew songs and Israeli dance, met counselors from Israel, learned about Jewish values, like Tzedakah and Tikkun Olam, and debated how we would create an ideal Jewish community.

Experts agree that positive Jewish "life experiences," like summer camp, trips to Israel, Jewish youth group involvement and continuing Jewish education help keep

Jewish young people Jewishly connected as adults.

Many of the children in our community have been able to attend Jewish summer camps thanks to programs offered at the JCC and through our synagogue and youth movements and many have journeyed to Israel on summer programs through many of those same organizations.

With an endowment fund dedicated to funding Jewish summer experiences for children and teens many more of our children and young adults will benefit from these programs. By contributing to this effort you will create a permanent

legacy that lives on in the community involvement of the next generation.

If summer camp or an Israel experience changed your life or the life of a child you know, call Rachel A. Gross, Esq., our Endowment Director, at 427-2100 ext. 19, to talk about how you can ensure that generations of our children will remember star-filled nights, beautiful sunsets, sailing, singing and Shabbat lived at Camp.

Train up the children in the way they should go, and even when they are old they will not depart from it.

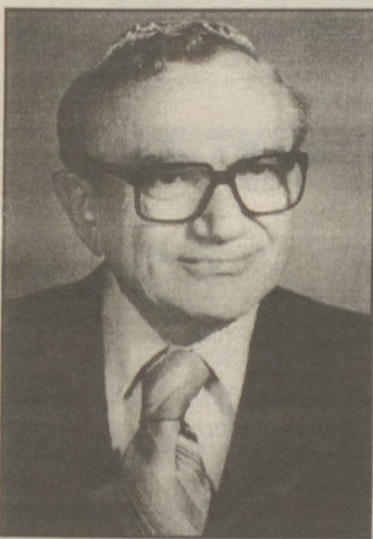
-Proverbs (22:6)



Rachel A. Gross

JEWISH DELAWARE

Rabbi Golinkin Runs Hebrew Reading Marathon At AKSE



Rabbi Noah Golinkin

Get ready, get set...GO LEARN HEBREW. Nationally known Jewish educator Rabbi Noah Golinkin promises that adults can read Hebrew in just one-day. Adas Kodesch Shel Emeth invites com-

munity adults to take the Golinkin challenge. The rebbe-author of "Learn Hebrew While Standing On One Foot", the text used to teach the Hebrew reading marathon will be on hand Sunday, February 11, 9 a.m. to 5 p.m. to spur adults to take the first step towards Hebrew literacy.

Rabbi Golinkin started the National Hebrew Literacy Campaign in 1978. This Hebrew literacy campaign was the first program of its kind in American Jewish history. Sponsored by the Federation of Jewish Men's Clubs, these marathons have reached more than 100,000 Jewish adults in the U.S.A. and Canada.

A \$36 registration fee includes the class, a copy of Rabbi Golinkin's book, lunch and snacks. The class is limited to fifty students and just a few openings are available.

Take the first step to learning the Hebrew language. Reserve your space today by calling Eleanor Weinglass at 475-7630.

Israeli Consul To Speak At JCC Shabbat

Rachel Feinmesser, Consul of the Consulate General of Israel in Philadelphia, will be the keynote speaker at the Delaware JCC on Friday, February 2nd.

Albert Einstein Academy's Sylvia Wagman will provide children's activities. The entire family will feast on homemade brisket, latkes and more and enjoy Shabbat fun and education.

Advance registration is required

by Friday, February 2nd at the JCC Front Desk. The cost for JCC members is \$12 for adults, \$8 for seniors and \$6 for children with a maximum of \$42 per family. The cost for non-members is \$18 for adults, \$12 for seniors and \$9 for children with a cap of \$63 per family.

For more information, contact Greg Rappaport at 478-5660, ext. 221.

Learn To Make Shabbat

Delaware Jewish families are invited to a traditional Shabbat dinner and a "family friendly" service on Friday, January 26th beginning at 5:30 p.m.

Adas Kodesch Shel Emeth cler-

gy will help families learn to make Shabbat special through traditional rituals, blessings and songs. There is a nominal fee for the dinner.

To register, please call AKSE at 475-7630.

Please Donate A Basket

The Delaware Jewish Community Center welcomes donations of themed baskets for their February 24th BASKET BASH.

These baskets will be raffled off during this festive Saturday evening event which also will include music, dancing and gourmet hors d'oeuvres.

Each basket should be unique and contain gift items valued at \$150 or higher.

Design and purchase the items for the baskets together with friends and family. The JCC will assist with pick-up or drop-off arrangements.

If you are unable to create an entire basket, donations of individual gift items also will be appreciated.

For more information about the BASKET BASH, please contact Susan Gentry at 478-5660, ext. 242.



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DELAWAREANS IN ISRAEL

A Letter From Shira

The following is the substance of an e-mail correspondence received in late December from Shira Kamm. Shira is the daughter of Marga Hirsch and Ken and Cheryl Kamm. She grew up in Wilmington and became Bat Mitzvah at Congregation Adas Kodesch Shel Emeth. She is living in Jerusalem working as the Coordinator of the Foundation Resource Library at SHATIL, the New Israel Fund's Empowerment and Training Center for Social Change. (<http://www.shatil.org.il>)

Hello to all - family and friends, I had an amazing experience last Shabbat. My co-worker Nidal invited me to visit his family for the weekend. This would be completely normal and commonplace, except that Nidal is a Palestinian and a Muslim and he lives in Nazareth. At first I was nervous to come, but Nidal assured me that my security was a top priority. And after I spent the day there, I realized that my security was never in

danger.

To make a long story short, I had a wonderful time. We arrived just as the sun was setting on Friday night. I lit candles and we sat down with the family for a Ramadan feast. Nidal is the eldest of five siblings ranging in age from 28 to 18. Attending the feast were cousins, close neighbors and friends. After several courses (including vegetarian food thoughtfully prepared for me), we adjourned to the salon, where we played a card game called West which is similar to bridge, drank coffee with cardamom, and talked. Neighbors and friends continued to drop in as the night continued. Everyone was friendly, and intelligent, and kind. Nidal asked me hourly if I felt comfortable, and all right. At first I lied to make him feel okay, but after a bit I actually did feel comfortable.

In the morning I woke up early and made a service on the porch. Then we set out to see the sights of

Nazareth. We met up with two of Nidal's friends and visited the Church of the Annunciation, Mary's Spring, the plazas of Nazareth, and the shuk.

At the shuk we ran into some more friends, Auni and his siblings, who had just bought carpets and were walking with them rolled up and over their shoulders. Nidal carried a carpet for a while; every time he turned around I had to duck so he wouldn't hit me in the head. It was like a movie - carrying carpets through crowded streets, all the people in traffic jams watching us and laughing.

There's a saying in Arabic, "What happens by chance is better than what happens by plan." So we followed the carpets back to Auni's house, and accepted an invitation to stay for dinner. The family is quite well off, with chandeliers in the dining room and elegant satin chairs in the salon.

Auni's father has been working in the coexistence movement for the

past 50 years. Now he is furious, because the past three months have taken his dream away from him, his life's work. After a card game, we talked about politics, and he was so angry and upset that he yelled. But then he apologized to me, "Forgive me for raising my voice." When I say we talked about politics, I really mean that we talked about life. We talked about the contrast between the infrastructure of Upper and Lower Nazareth, how the government hasn't paid for enough parking spaces, how the schools have structural problems, how it took the local people over a year to fight a zoning for a prison in the center of town.

We also talked about how he feels that the Israeli left are "fair weather friends" - that although they have been working for so many years to build coexistence, the bonds weren't strong enough to survive the current violence. He feels betrayed, that former progressives are starting to align themselves with the right out of fear,

without realizing how many Arabs still wish to build peace. I was relieved and impressed that we were able to have this conversation with a respectful tone. I don't think that the people I met over this Shabbat really trust me, but I understand why. I can't expect them to trust me the first time they meet me - only shared time and shared action can build trust.

A friend asked me today if I had discovered any new insights over the Shabbat. I replied, "everywhere I go, I discover the same insight. People are people. They want to live, to have a family, to have respectable work, to exist in relative quiet and peace. They want to enjoy what they have and to get by. And when they find obstacles in their path, they are prepared to struggle for what they deserve." I'm looking forward to the next time that I visit with Nidal. Hopefully next time I will also bring other friends along to get to know their neighbors.

Thank you for reading my story.

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Deadline: February 1st*



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Looking for fresh inspiration and clear guidance to lead an honest life in a morally complicated world? The 2001 Jewish Values Series at Adas Kodesch Shel Emeth will help you navigate life's challenges. The Sunday morning series begins on February 18 with "The Role of Civility and Courtesy in Jewish Tradition" taught by Dr. Richard Plotzker. On March 18th Gerald August will address "The Ethical Component of Everyday Jewish Law". "Jewish Concepts On the Environment" will be the focus of the April 29th program led by David Brown. The May 13th speaker and topic will soon be announced.

All sessions are free and open to the entire Delaware Jewish community. Please call the synagogue at 475-7630 to register.

AKSE is located at Washington

Blvd. and Torah Way in Wilmington. BETH SHALOM SLATES LEARNING INSTITUTE

Congregation Beth Shalom will present the third annual Beth Shalom Learning Institute on the following consecutive Wednesday evenings: March 14th, 21st, and 28th, 2001. The format will be similar to previous Institutes, with a choice of three classes during the early evening session, a break for refreshments, and a single class following the break that will feature guest speakers from other congregations in the community.

The Institute will include classes on pre-statehood Israeli political movements, preparations for family holiday observances, preparing d'vrei Torah, and a class on the musical traditions of other faiths. For information about the Institute, please contact Diane Wolf at 478-4705.

Beth Shalom is located at 18th

Street and Baynard Blvd. in Wilmington.

A TORAH ODYSSEY AT BETH EMETH

Congregation Beth Emeth will offer a free series of adult evening classes plus a full-day Shabbat program beginning January 24th. The community is invited to participate in a broad-range of programs including "Finding God", Torah Trope, Wilmington's historic Jewish roots and "The People of the Book and the Ottoman Empire" offered Wednesdays from 8:00 to 9:00 p.m.

Torah Odyssey 2001 also includes a full day of creative Judaic programming on Saturday, February 24th. The day begins with an 11:00 a.m. Shabbat morning service followed by a special luncheon. Three guest presenters will offer afternoon workshops on such topics as "Creating a Visual Midrash" and

"Celebrating the African-American and Exodus Experience through Stories, Song and Poetry." Participants will also have an opportunity to meet and learn from Joyce Rosenzweig, Artist in Residence at Hebrew Union College in New York.

The all inclusive cost for the February 24th program is \$18.

To register, please call Esther Timmeney, evenings, at 478-0363.

Beth Emeth is located on 300 Lea Blvd. in Wilmington.

EXPLORE JEWISH MYSTICISM AT TEMPLE BETH EL

Rabbi David Kaplan, spiritual leader of Temple Beth El, will conduct a six week course on Jewish Mysticism based on the book *The Thirteen Petalled Rose* by Rabbi Adin Steinsalt. The class will meet Tuesdays, 7:30 p.m. to 9:00 p.m. on the following dates: February 13 and 20; March 6, 13, 20, 27 and

April 3. The book is available from Rabbi Kaplan. To register, please call the synagogue at 366-8330.

Temple Beth El is located at 301 Possum Park Road in Newark.

UNIVERSITY OF DELAWARE OFFERS JEWISH STUDIES SPEAKERS SERIES

Members of the Delaware Jewish community are invited to enroll in the Jewish Studies Speakers Series sponsored by the Jewish Studies Department of the University of Delaware or drop in during individual sessions. All presentations are offered on Wednesdays, 12:20 to 1:35 p.m., Room 122, Memorial Hall on the University of Delaware Main Campus in Newark.

Registered students only should attend the introductory session on February 7th. The general public may follow the schedule below:

February 14-Dr. Daniel Drooz-"Answering Israel's Critics"

February 21-Dr. Sheella Mieron-"Rich and Smart or Greedy And Pushy?: Unpacking Stereotypes of Jews"

February 28-Toni Young-"Searching for History: A Look At Resources Available to the Local Historian"

March 7-Rabbi Daniel Satlow-"Does Jewish Law Exist Today?"

March 14-Dr. David Silver-"Why Should Jews Follow Jewish Law?"

March 21-David Margules, Esq.-"Business Ethics: A Jewish Perspective"

March 28-Spring Break (No classes)

April 4-To Be Announced

April 11-Dr. Lori Lefkowitz-"Inherited Holocaust Memory and The Ethics of Ventriloquism"

April 18-Dr. James Brophy-"Hitler's Willing Executioners"

April 25-Dr. Elaine Safer-Yiddish and Jewish Sensibility in 20th Century Jewish American Literature"

May 2-Rabbi Eliezer Sneiderman-"Jewish Identity: Theory and Implications"

May 9-Dr. Robert Denemark-"The Political Economy of Anti-Jewish Violence in Early Modern Europe"

May 16-Dr. Vivian Klaff-Y2K Jewish Population Study.

For additional information, please call Mary Lutz at 831-3224.

CHABAD OF DELAWARE OFFERS TWO LOCATIONS

The Chabad-Lubavitch Centers maintain two locations in the State of Delaware. Rabbi Chuni Vogel directs the Wilmington program, based at 1811 Silverside Road. Educational programs are offered throughout the year across the age spectrum. For specific times and dates, please call Rabbi Vogel at 529-9900.

In Newark, Rabbi Eliezer Sneiderman provides educational and cultural programs for University of Delaware college students and faculty. He can be reached at 455-1800.

JEWISH LIFE FLOURISHES IN DOVER

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Congregation Beth Shalom is located at Queen and Clara Streets, Dover.

The day the water disappeared in Israel.



Ronald S. Lauder, JNF president, reports on a situation with such dire consequences, that the security of Israel is at risk and the well-being of every Israeli citizen in peril.

The day, the experts project, will come sometime in 2015. Some say it will be sooner. On that day, there will be no more fresh water in the cities to drink or to bathe in. No more recycled water for agriculture. Industry will cease. Wildlife will die. The wells will turn sour, the lakes will be empty, the rivers and streams gone.

And there will be no way to get them all back again.

The world press has published articles about the water shortage in the Middle East. But please allow me to share some of the facts you may not have heard about the water crisis in Israel.

The 53-billion-gallon deficit

Israel needs 528 billion gallons of water annually for domestic, industrial and agricultural use. The annual fresh water supply in Israel is only 475 billion gallons, a 53-billion-gallon deficit. Today, the nation is in the grip of its worst drought in recorded history. The devastating effects will be felt for years to come.

Zionist dream in jeopardy

Farmers, the land developers of the Zionist dream, are suffering from water-quota cuts of up to 50%. Healthy wells are often defended by strong fists and shotguns.

In some parts of Israel, the nitrate concentration in the water is six times the level considered safe, and 600 times greater than the nitrate concentration found in the water of some U.S. cities. Nitrates are particularly damaging to children and mothers-to-be.

A few years ago, you could sit at the edge of Lake Kinneret—the Sea of Galilee—and dangle your feet in its cool, sweet water. Today, you must walk 1,000 feet from the shoreline just to reach the water's edge.

This vital water source is drying up. It is turning into salt water. Lake Kinneret, which supplies 35% of our homeland's fresh water, is going bankrupt.

The lack of fresh water has political repercussions throughout the region. Certain areas are considered hydrostrategic, critical to economic development and individual welfare. The price of peace in Israel goes up as its water supply goes down. At no time has this been more apparent than today.

Did you realize that the situation was this grave?

Jewish National Fund water initiative

But the situation is not without hope. As it has for almost 100 years, Jewish National Fund has taken on the challenge of providing for the land of Israel by making up the 53-billion-gallon deficit through building reservoirs, developing water recycling techniques, and restoring Israel's polluted rivers and streams. JNF has a plan to rescue Israel from its water crisis and has pledged to reinforce this long-time support of Israel's water economy. We are committed to spending \$250 million to build 100 more reservoirs that will provide a total of 40 billion gallons of water to the people of Israel.

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Our bond with Israel is strong and we stand in unity with Israel and its people—now, more than ever. Will you join me in supporting JNF's commitment to withstand the pressures of Israel's water crisis? Will you help us continue on the path to an Israel of abundant water and life?

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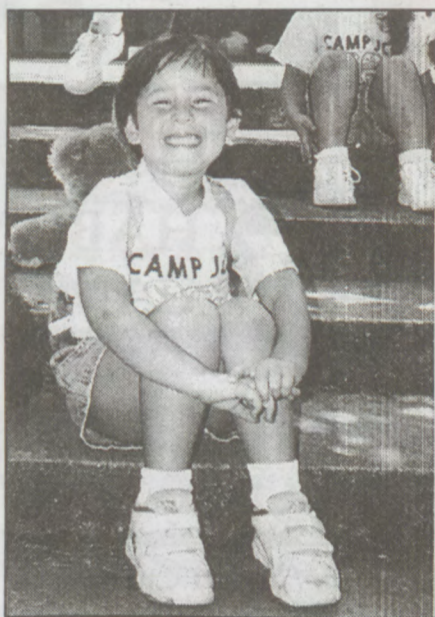
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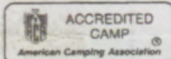
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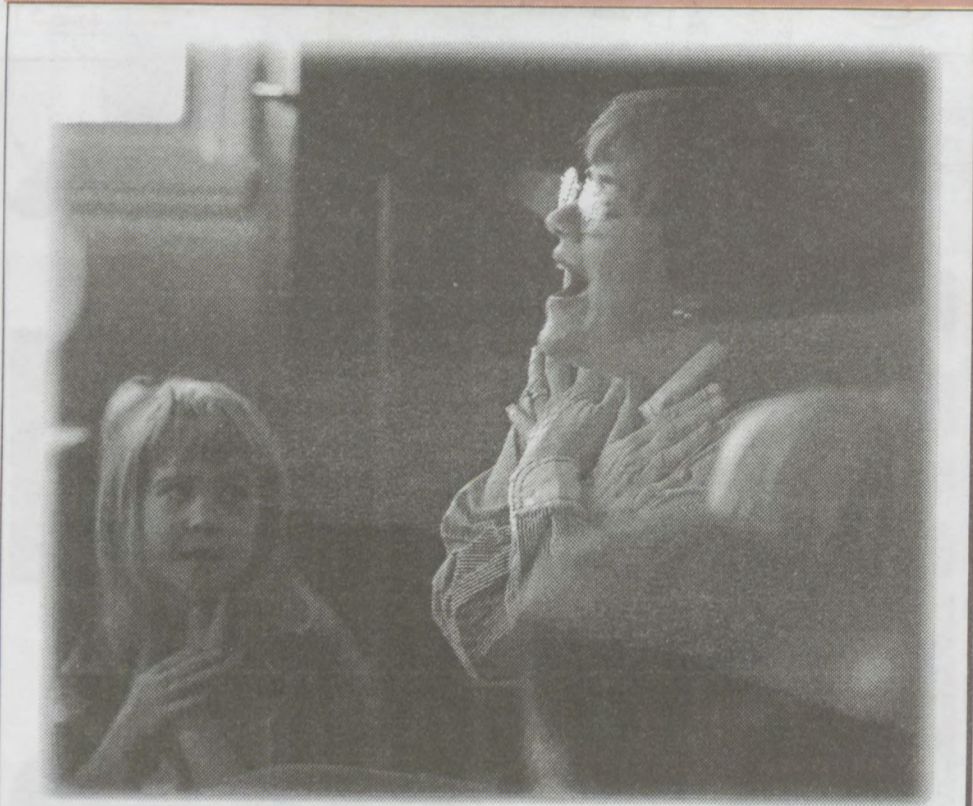
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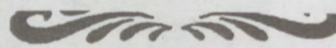
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ISRAEL FOCUS

A Kinder, Gentler Sharon?

By David Landau, JTA

Once reviled as a dangerous warmonger, Likud Party leader Ariel Sharon has amassed a huge lead in public opinion polls before Israel's Feb. 6 elections on the strength of a remarkable image makeover.

Two decades ago, Sharon was forced to resign as defense minister for not preventing Israel's Lebanese Christian allies from massacring Palestinians in the Sabra and Shatila refugee camps.

Now, he is running as a kindly, avuncular figure, tough but sensitive, who will be more effective as a peacemaker than incumbent Prime Minister Ehud Barak.

The apparent transformation is galling to many Israeli leftists, who have no problem accepting that Palestinian Authority President Yasser Arafat has matured from terrorist to statesman but continue to demonize Sharon for leading Israel into the Lebanon War in 1982.

The mere suggestion this fall that Barak would invite Sharon into a unity government sparked a wave of hand-wringing among Israelis — and international observers — who portrayed such a union as a death knell for the peace process.

Right-wing and centrist Israelis, however, appear less troubled by Sharon's past, propelling him to leads of 20 to 30 percentage points over Barak in opinion polls.

Perhaps most remarkable — and most telling about the depth of popular dissatisfaction with Barak — is the fact that Sharon has amassed such support while revealing so little of what he would do in office.

"Only Sharon Will Bring Peace" is his campaign slogan. His campaign jingle, released on Monday, sings of the peace he will bring.

The key to his success, according to friend and foe alike, is the vagueness of his platform.

"I have a plan that would bring peace with security," Sharon proclaims at every public appearance. But like President Nixon with his "secret plan" to end the Vietnam War, Sharon resists pressure to spell out his plans in detail.

"The violence of the intifada can be ended, without escalating the warfare," Sharon asserts, referring to Palestinian violence against Israel that has continued for more than three months.

According to a report last week in the Jerusalem Post, Sharon's blueprint for peace remains the out-

line he presented to the Palestinians in 1999, when he was foreign minister under Prime Minister Benjamin Netanyahu.

That plan — under which Israel refused to share Jerusalem, uproot Jewish settlements or withdraw from the Jordan Valley — includes far fewer Israeli concessions than those the Palestinians now reject as insufficient from Barak.

Sharon has ridiculed Barak's efforts to sign a final peace deal with the Palestinians, believing that the most that can be achieved at this stage is a long-term non-belligerency agreement.

Justice Minister Yossi Beilin described the Sharon plan to the *Jerusalem Post* as "a good plan that I would back — if Israel was negotiating with itself."

People who read Sharon's 1999 plan "will know what a tragedy it would be if a dangerous man like Sharon is elected, even if it's only for a short period of time," Beilin said.

Barak has challenged Sharon to a series of television debates similar to those in the U.S. presidential elections, but Sharon so far has dodged the invitation.

Likud election strategists explain privately that they see no reason, given their man's powerful lead in the polls, to put themselves in a situation where Sharon would be pressured to offer specifics.

Increasingly desperate, Barak has been urging audiences to look beyond the outward trappings of the slick Likud campaign to see what he claims is an unrepentant hard-liner beneath.

Controversial, pro-Barak election ads have included images of dead bodies from Sabra and Shatila and others implying that Sharon's visit to the Temple Mount in late September was responsible for the Palestinian violence and the bloodshed that has followed.

Sharon's strategists say the attacks appear to be rolling off their candidate's back without damaging him.

Now 73, Sharon first made his reputation in the 1950s as the father of a commando unit that carried out daring and bloody reprisal raids against Arab terrorists operating out of Jordanian territory.

He distinguished himself as a brilliant strategist in the Sinai campaigns of the 1967 and 1973 wars, but his penchant for innovation and

his unwillingness to follow orders is believed to have cost him a chance to become army chief of staff.

The Lebanon War appeared to be Sharon's downfall, as a government-appointed committee found him indirectly responsible for the Sabra and Shatila massacres, and journalists later exposed the extent to which he misled Prime Minister Menachem Begin about his real aims in Lebanon.

Sharon's behavior in government often contradicted his hard-line reputation, however.

As Begin's defense minister, he was responsible for evacuating Jewish settlements in the northern Sinai as part of the 1979 peace treaty with Egypt.

As Netanyahu's foreign minister, he refused to shake Arafat's hand, but he helped negotiate the Wye River agreement in October 1998.

In addition, since taking the Likud helm in May 1999, Sharon has proven himself an adept political strategist, rebuilding the morale, organization and finances of a party that Netanyahu left in disarray.

In campaign statements, Sharon speaks of his longing to bring such popular moderates as Dan Meridor and David Levy back to the Likud fold.

Netanyahu remains a major behind-the-scenes player in Likud, throwing the political arena into a frenzy last month when he briefly considered running for prime minister. Relations between the two camps have not been good since Sharon's campaign got under way.

Netanyahu recently pledged to campaign for Sharon, but sidestepped questions about whether he thought Sharon would make a good prime minister.

Despite their prickly relations, Sharon is mimicking the delicate dance that Netanyahu performed in building and preserving a center-right coalition that had to accept the realities of the Oslo peace process.

On Tuesday, the fervently Orthodox Shas party — the third largest bloc in the Knesset — made the widely expected announcement that it would back Sharon.

Just days earlier, however, Sharon had told Shas chairman Eli Yishai, "Don't hug me too tightly."

Though he needs Shas' support, Sharon cannot afford to be seen as pandering to the Orthodox community, for fear of alienating the large — and largely secular — Russian



immigrant constituency.

He also needs to keep some distance from the fervently Orthodox parties and the nationalistic hard-line groups to the right of Likud.

Sharon's overall strategy, like that of Netanyahu during his 1996 to 1999 term as premier, will be to keep a fine balance among a coalition of the center-right, far-right, Orthodox and Russians. Losing any component of this grouping could threaten his Knesset majority.

Unless, that is, Labor agrees to enter a unity government under Sharon. If Sharon wins, his strategists say at every opportunity, he will offer Barak the powerful post of defense minister.

Granted, Sharon says, Barak has been a failure as prime minister — but he is a good general and a good man.

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WASHINGTON WATCH 2001

Orthodox Welcome Bush Administration

By Sharon Samber, JTA

As President-elect George W. Bush prepares to take office, Orthodox Jewish groups hope they will find a more sympathetic ear in the White House.

After eight difficult years trying to push their agenda with the Clinton administration, groups like Agudath Israel of America and the Orthodox Union are hopeful they'll have a better chance with Bush and his staff, who support a greater role for religion in public life.

The groups' early outreach to Bush highlights the domestic priorities of the organizations and their attempts to persuade Bush to include them in the policy circle, particularly on issues such as school vouchers and charitable choice.

"There is reason for optimism that the new administration will move in the direction that we have long been advocating," said David Zwiebel, Agudath Israel's executive vice president for government and public affairs.

Vouchers, which provide government funds for students to attend parochial or private schools, continues to be a divisive issue for Jewish organizations. But many Orthodox Jews, who send their children to yeshivas or Jewish day schools, support publicly financed tuition vouchers. Both Agudath Israel, a fervently Orthodox organization, and the O.U., a centrist Orthodox group, strongly support vouchers.

In an open letter this month from Agudath Israel to Bush, Zwiebel asks the president-elect to "enlist Jewish support for policies that expand parental options in education."

Last month, the O.U. sent a memo to Bush outlining its domestic policy priorities.

Agudath Israel recently filed a brief seeking to uphold a voucher program in Cleveland. The program was ruled unconstitutional last month, but the U.S. Supreme Court is expected to take on the voucher issue more directly in the

coming term.

Last year, the court ruled that it is constitutional for religious schools to use taxpayer dollars to buy computers and other instructional materials. Justice Sandra Day O'Connor, considered a swing vote on the voucher issue, joined the majority in that case, but indicated her reservations about unrestricted aid to religious schools.

Many Orthodox schools rely heavily on funding from Title VI or Chapter 2, federal programs designed to aid private religious education.

Zwiebel believes vouchers are one way to give parents meaningful educational options, and that non-Orthodox Jews also support the program. He says there is a "growing groundswell" of parents enrolling their children in Jewish day schools, making Jews more receptive to governmental policies designed to promote educational choice.

Zwiebel is not suggesting that Bush will find a majority in the

Jewish community supporting vouchers or charitable choice, which allows religious institutions to bid for government social service contracts.

Still, Zwiebel says, Bush will find "significant support" among Jews and should not write off the Jewish community. Rather, he advised, Bush should see it as a group worth courting, even though fewer than 20 percent of Jewish voters supported him in the 2000 presidential election.

The increased role of faith-based organizations is another area where Orthodox agendas dovetail with Bush's.

Faith-based initiatives have a tremendous amount of potential, and Bush hopes Jewish organizations will benefit, said Juliana Glover, a Bush spokesperson. Glover did not comment directly on the letter and memo the Orthodox groups sent Bush or on specific outreach attempts to Orthodox and other Jewish organizations.

Nathan Diament, director of the

Orthodox Union's Institute for Public Affairs, said he thinks the Bush administration will reach out to Orthodox Jews. The memo Diament sent to Bush last month noted that the Orthodox Jewish community supported a number of the policy initiatives Bush championed during his campaign.

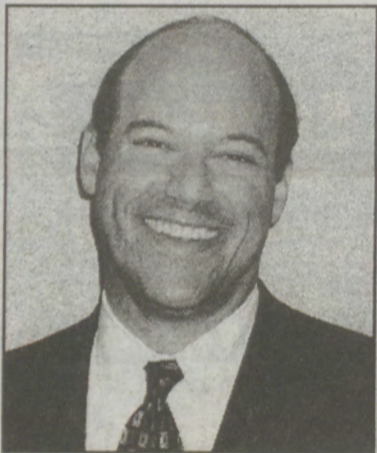
One of them is charitable choice, which passed as part of the 1996 welfare reform.

"We are pleased that this is a central feature of your campaign's domestic agenda and urge you to expand the federal government's support for and partnership with faith-based social service providers," the O.U. memo said.

Bush has said he will establish a federal Office of Faith-Based Action to organize his charitable choice agenda.

Diament insists that the O.U. tries to advance a traditional Jewish agenda, not a liberal or conservative one, and therefore will disagree with Bush on issues such as the death penalty.

Fleischer Balances Religion, Party Loyalty



Ari Fleischer

By Matthew E. Berger, JTA

It's rare that the spokesman for a presidential campaign defends one of his opponents, but Ari Fleischer did just that this summer.

Days after being named vice presidential nominee for the Democratic Party, Sen. Joseph Lieberman (D-Conn.) was maligned with an anti-Semitic comment by a local leader of the National Association for the Advancement of Colored People.

Republican candidate George W. Bush's camp could have said nothing or sufficed with a brief statement. But Fleischer, as a fellow Jew, felt he needed to speak out.

And he did, condemning the words of the president of the Dallas chapter of the NAACP, Lee Alcorn, as "foolish utterances."

But don't misunderstand Fleischer. He is a very political person, and his religion rarely gets the best of his partisanship.

"I believe deeply in my religion and I believe in the principles of my party," said Fleischer, 40. "I don't commingle the two."

The son of New York Democrats, Fleischer has spent two decades on Capitol Hill as a Republican party spokesman, and will reach the pinnacle of his profession in several days when he stands

in front of the lectern as White House press secretary.

A "relatively observant, basically Reform" Jew, Fleischer's conception of his role in government is shaped by the ethics of Judaism.

"The Jewish religion teaches people to be responsible, to be open-minded and to care about others," he said in a phone interview with JTA. "And I hope that people see that in me as I do my job."

Jews were heavily represented in the Clinton Cabinet and White House, but Fleischer will be one of the few Jewish faces in a Bush administration that received little support from Jews at the polls. Less than 20 percent of the Jewish vote went to Bush.

Other Jews in the Bush White House will be Josh Bolten, Bush's designated deputy chief of staff for policy, and, perhaps, Stephen Goldsmith, the former Indianapolis mayor and Bush adviser who is expected to be tapped for a position soon.

Many in the Jewish community also have been critical of some of Bush's policies, especially on school vouchers and charitable choice. Some are opposing Cabinet appointments, especially the attorney general-designate, former Missouri Sen. John Ashcroft.

But Fleischer isn't ruffled by his minority status, having grown accustomed to fending off the Jewish Democratic majority in his own home.

Though their son was in the upper echelons of the Bush campaign, Fleischer's parents still voted for Vice President Al Gore.

"My mother called me to concede only after Al Gore called George W. Bush to concede," Fleischer said.

Although they were in opposing camps, Fleischer was happy when Lieberman became the first Jew picked for a national ticket.

"It really gave me great joy when Lieberman was announced," he said. "As a Jew, it gave me a sense

of great pride. It reflected on the strength of the country."

Fleischer's rebellion against his political upbringing began at Middlebury College in Vermont in the late 1970s, when he realized that he agreed more with the policies of Ronald Reagan than of Jimmy Carter. After graduating, he took a job as spokesman for a New York Republican running for Congress, and then moved to Washington with a new party identity.

Despite their opposing views, Fleischer calls his parents his "secret weapon," who have taught him how Democrats think and feel on the issues.

"It teaches you respect," he said. "You can have political differences and still love them."

Fleischer even claims to respect the White House press corps, the aggressive pack of reporters with whom he'll face each day.

He already knows their business from his time as a spokesman for

former Sen. Pete Domenici (R-N.M.) and the House Ways and Means Committee.

One reporter who covered Fleischer with the Ways and Means Committee, and who spoke on condition of anonymity, said Fleischer deals better with politics than policy, and has trouble making the switch.

"I think that he never learned when it is time to get out of the partisan campaign mode and get into the business of supplying reporters necessary factual information," the reporter said. "I think he sees the press as a group to manipulate."

But Fleischer says he relishes his job because he plays a role, albeit minor, in implementing policy, he said, adding that he clearly understands that he has to serve two masters in the president and the media.

"You can't do this job if you don't believe in the mission of the press," he said.

Fleischer's current schedule includes a morning news conference call, an early afternoon news

conference and a late afternoon "pen-and-pad" session. Then there are the dozens of individual requests he responds to each day, from reporters at small newspapers to Mike Wallace of "60 Minutes."

Even in his serious conversations with the media, Fleischer manages to keep things jovial. At a news conference Tuesday, he offered one female reporter the chance to go head to head with Minnesota Gov. Jesse Ventura, a former Navy Seal and professional wrestler.

In a conference call, he allows a reporter who graduated from his alma mater to get two questions.

And then there is his trademark, ear-to-ear smile.

"I would like to thank whoever sent me 'The Idiot's Guide to Verbal Self-Defense,'" Fleischer, smiling broadly, said in front of reporters recently.

Fleischer already has picked the chapter that will give him the edge with the press: "Using Your Facial Muscles to Gain the Advantage."

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A MATTER OF OPINION

Lesson One: Hatred

by David A. Harris

Since violent Palestinian-Israeli clashes exploded in late September, few international human rights advocates have asked why there have been so many casualties among children and youth – more than 60 Palestinian children have lost their lives – and how it even came about that scores of children were engaged in this conflict.

The executive director of UNICEF, Carol Bellamy, addressing the UN Commission on Human Rights weeks ago, called on the Palestinian Authority “to take energetic measures to discourage those under age from participating in any violent action because such action places them at risk.” In contrast, the UN High Commissioner for Human Rights, Mary Robinson, after visiting Israel and the Palestinian Authority last month, declared that any suggestion of Palestinians deliberately using their children in the conflict was simply racist.

As recently as last year, a UN Security Council resolution con-

demned the recruitment and use of children in armed conflict. Similar UN measures include the Convention on the Rights of the Child, which condemns the recruitment of children under 15 in armed conflicts. The Fourth Geneva Convention strictly forbids the use of civilians, including children, as shields.

But the international community has been content to blame the current tragedy exclusively on Israel’s allegedly excessive and wanton use of force, ignoring a pattern of Palestinian leaders encouraging children to participate and religious leaders glorifying the “martyrdom” of the youngest members of that society.

Palestinian use of children in this context stands in sharp contrast to another fierce test of political will: in the massive Belgrade demonstrations in October calling for Milosevic’s ouster, virtually no children could be seen on the streets. Serbian parents and opposition leaders knew there was a high probabili-

ty of violence and responsibly kept their children out of harm’s way.

But when it comes to children in Gaza and the West Bank, the Palestinian Authority seems to adhere – and be held – to a different standard. How else can one comprehend how the European Union turns a blind eye to the contents of newly introduced textbooks in Palestinian-controlled elementary schools that make no mention of Israel on maps of “Palestine” – a curriculum developed with the financial assistance of the EU?

Instead of being educated from an early age towards becoming open-minded citizens of a future Palestinian state living side by side in peaceful coexistence with Israel – the only realistic outcome of the conflict – Palestinian children are being taught the lessons of hate and the methods of war.

Hatred is reinforced not only in schools, but also during vacation when, for example, tens of thousands of Palestinian children attend camps run by Yasser Arafat’s Fatah

organization to engage in weapons instruction and such lessons as how to kidnap an Israeli soldier.

Moreover, the Mufti of Jerusalem; the most influential Islamic cleric appointed by the Palestinian Authority, has stated that “the younger the martyr, the greater and the more I respect him.” Of the mothers of these children, the Mufti observed that “they willingly sacrifice their offspring for the sake of freedom. It is a great display of the power of belief. The mother is a participant in the great reward of the Jihad to liberate Al-Aksa.”

With this kind of political and religious leadership, is it any wonder that a 12-year-old Palestinian boy would tell a reporter from the Times of London that he would be happy never to see his adult years?

“I want to die as a martyr. I will go straight to paradise if I do that,” said the impressionable youth, whose schooling has taken place entirely during a period in which Israeli and Palestinian leaders engaged in peacemaking.

Or, one might consider the Palestinian father, with a hand on the shoulder of his son, telling CNN that he would be satisfied if his child died defending Palestine. Or the Palestinian women in Gaza asserting that they must bear more children to replace others of their offspring who may become “martyrs.”

Contrary to widely held percep-

tions in the West that today’s conflict is essentially a reprise of the Palestinian uprising of the late 1980s and early 1990s, the realities in the West Bank and Gaza have changed substantially.

Palestinians control their major population centers – indeed, more than 95 percent of Palestinians formerly administered by Israelis. Thus, those who wish to attack – and send their children to attack – Israelis must first find them, not down the block, but outside Palestinian towns.

And, though the children may be carrying stones, Palestinian adults armed with semiautomatic rifles and other weapons have not hesitated to open fire on Israelis with intent to kill even while children are sent ahead of them into harm’s way.

“What kind of independence is built on the blood of children while the leaders are safe and so are their children and grandchildren?” asked an Arab journalist writing in the London-based Arab newspaper, Al-Sharq Al-Awsat.

Why are so many Palestinian children dying? It is surely overdue for the international community to pose that question not just to Israel but to the Palestinian Authority as well.

David A. Harris is executive director of the American Jewish Committee. This article originally appeared in the Washington Times on January 12, 2001

The Jewish Story Behind The Atomic Bomb

by E.E. JAFFE

The concept of $E = mc^2$, the famous Einstein equation, is the basis for assessing the enormous energy produced by fission or fusion in the production of atomic power. E stands for energy, m for mass, and c for the speed of light. The first accurate measurement of the speed of light was made at the University of Chicago by the Jewish scientist Albert Michelson who was the first American to be awarded a science Nobel Prize in 1907. The speed was found to be 186,284 miles per second or roughly 670,000,000 mph. This is clearly an enormous speed. It is about 900,000 times faster than the speed of sound, the so-called Mach I, or 700 mph. A ray of light that originated in New York would arrive in Tokyo in 1/25 of a second. When multiplied by itself, that is squared, the number becomes truly enormous. That is why, following Einstein’s equation, it takes very little of the right mass to produce a large quantity of energy. When Einstein first published the equation in 1905, it was ignored by the scientific community.

Earlier in 1898, Marie Curie, the Polish scientist working in France, coined the word “radioactivity” because certain ores brought from Czechoslovakia and the Congo were found to emit mysterious energy beams. She did not realize that the beams were converting tiny portions of the ore’s mass into magnified quantities of energy. In effect the energy could be assessed by Einstein’s equation. Marie Curie died of leukemia because she did not know that the radiation carrying large amounts of energy affected the DNA in her bones. The greater the transformed mass the more fearsome the emitted energy.

The splitting of the atom was first accomplished by the German chemist Otto Hahn, very ably assisted through radical interpretation of experimental results by the Jewish scientist Lise Meitner who was forced to flee Nazi Germany to Sweden. She, in turn, was assisted by her nephew Robert Frisch who worked with Niels Bohr, another Jewish scientist, in a Copenhagen laboratory. In 1938, the German Werner Heisenberg, considered one of the most important world scientists, headed a program designed to utilize the splitting of the atom to build a bomb for Hitler’s Germany. Heisenberg could use the Einstein equation as long as he dis-

avowed Einstein the man. Although the neutron is the most effective particle to cause uranium fission, it is emitted from available sources at excessive speed. For effective fission the particles had to be slowed down. It was determined that water slows down the neutrons, but not sufficiently. In 1932 the American chemist H. C. Urey discovered at Columbia University a heavy isotope of hydrogen called deuterium that takes the place of hydrogen in heavy water. The latter turned out to be an ideal medium for slowing down neutrons in order to initiate a sustainable chain reaction. In ordinary water there is about 1 molecule of heavy water for each 7,000 molecules of ordinary water. Stated another way there is about one drinking glass of heavy water in a small filled swimming pool. Nevertheless the Germans embarked on building a heavy water separation plant in a remote spot in Norway that they had occupied earlier. They located it in a difficult to access mountainous area that was supplied by hydroelectric power.

After gaining information about splitting of the atom, Einstein wrote a letter to President F. D. Roosevelt in October 1939 which in part stated that “the element uranium may be turned into a new and important source of energy in the immediate future. ‘This new phenomenon would,’ lead to the construction of bombs, and it is conceivable, ‘that extremely powerful bombs of this type may thus be constructed’”. This note was ultimately responsible for the initiation of the Manhattan project. General Leslie Groves was put in overall charge of the project. In 1942 he made an outstanding appointment of J. Robert Oppenheimer, a Jewish physicist, to be in day-to-day control of the assembled top scientists at Los Alamos, at the beginning of 1943. He was a graduate of Harvard with perfect grades, who took a doctorate at Goettingen, Germany and became America’s top theoretical physicist. Oppenheimer was superb at identifying talent. He assembled an exemplary number of scientists, including the legendary American scientist Richard Feynman and Niels Bohr who arrived at Los Alamos after he escaped from Nazi occupied Denmark. Oppenheimer became an outstanding leader of men.

Continued on page 19



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A MATTER OF OPINION

A Nostalgic Visit To Auschwitz

By Nechemia Meyers

Unlike the vast majority of Jews, Israeli archaeologist Adam Druks has warm memories of Oswiecim, better known by its infamous German name of Auschwitz. Adam was born and lived in the Polish town until the age of 10, and his was a privileged life. His father was a highly respected lawyer as well as a Deputy Mayor. In addition, the Druks family owned a tar paper factory. This meant they had both social standing and a very comfortable standard of living.

This changed, of course, with the German invasion of Poland, and had not the family quickly fled eastward, they too would have presumably ended up in the nearby death factory. Instead, after an interval of several years in the Soviet Union,

they reached Palestine (via Iran).

What initially brought Adam back to Poland was archaeology. He was invited to lecture at several Polish universities, where he was to speak in English (but also hand out a Polish summary of his remarks). As it happened, he didn't have time to prepare the summary and therefore decided to speak in his mother tongue, much to the delight of his audiences.

After his lecture in Krakow, Adam decided to go to nearby Oswiecim, and has since returned to the town six or seven times. "How," I asked him, "are you able to go back there with the gas chambers so close by?" After a troubled moment of contemplation, he said: "I suppose its because I mentally separate Oswiecim, which was once a tran-

quil, predominantly Jewish town, from the hell that was Auschwitz."

The primary reason for Adam's many visits to Oswiecim is his attempt to regain ownership of the tar paper factory and the various pieces of land that had belonged to his family. So far he has not succeeded, though litigation is continuing and he hopes at least some of the Druks property will be returned.

Another, more spiritual matter has also brought him back to Oswiecim, namely his participation in a project to establish a Jewish center in the town. The purpose of this center, initiated by New York businessman Fred Schwartz, is to inform contemporary and future generations about pre-war Jewish life there. And in the absence of a

synagogue in Auschwitz itself, the center has one, a place where Jews from around the world can pray, reflect and meet one another.

The synagogue is in a building once used by a small group of worshippers, the Chevra Lomdei Mishnayot (the Society for the Study of the Mishna). The structure had to be extensively renovated, but at least—unlike many more impressive synagogues in Oswiecim—it survived the war because the Germans used it as an ammunition storehouse.

Adam and his entire family recently participated in the ceremony at which it was rededicated. They found it extremely moving, as they did what happened afterwards. In a reception at the town's recently built youth center, a young woman came

up to Adam and handed him some photographs of his family that were taken shortly before the outbreak of the Second World War.

"How did you get them?" he asked her in amazement. "My grandmother," she replied, "worked for your family and lived with her husband in the basement of their home."

When they fled, she held on to the photographs in hopes that they could eventually be returned to one of the Druks. They came down to me, and when I saw your name on the list of people who had come for the rededication of the synagogue, I was pleased that I could finally fulfill her wishes."

Nechemia Meyers is an Israeli syndicated columnist with historic roots in Wilmington.

Another Holocaust On The Horizon?

By R. Bernard Mann

However grave Israel's condition appears at the moment, ever more perilous straits loom ahead.

Both from outside Israel's Jewish community and from within, inextricably linked.

It's easy to identify the external dangers Hezbollah, Hamas, and other Arab terrorist groups, individual gunmen and Palestinian police triggered into rage by the El-Aksa Intifada, named after the mosque that adjoins the Temple Mount grounds walked by Ariel Sharon on that unforgettable September afternoon.

There is the danger of the Palestinian refugees, swollen in number from their original 600,000 to five times that today. Denied by Egypt and Lebanon the right to work at most occupations and the right to resettle in the lands of their camps, evicted from Jordan as a danger to the realm by King Hussein, and nurtured on the impossible dream of return, the refugees cannot be accepted by Israel. But wherever they will be, resettled in the West Bank and Gaza or tethered still in the blind-alley future of the camps, the refugees will walk with hate and recrimination as their shepherds.

There is the danger of Saddam Hussein, his SAM missiles, his possible acquisition of nuclear warheads or the technology to create them and other weapons of mass destruction, and his ragged thirst to avenge the Gulf War on Israel and the West.

Saddam cannot strike at Israel now, with only the blood of Palestinian children as pretext for intervention, and the blood of Jews leveling the scales.

But what if something horrendous were to occur, an act of terrorism by a Jew or Jews so grievous as to shock the entire world and leave the West momentarily stunned while Saddam, and the Palestinians, and Arabs throughout the region took measures of their own, at every border fence, at every checkpoint, instantaneously, massively? Would Israel's Defense Forces, police, and civilian arms, as proven as they are, be up to the task of repulsing a tsunami of attack fueled by rage at such a sea scale? And if so, at what cost in Jewish lives?

This is not a scare poser. For there are at least 10 Jewish extrem-

ist groups, as reported by Keshet, the Center for the Protection of Democracy in Israel, in a recent memorandum to Prime Minister Ehud Barak on "threats to the Temple Mount by extremist and messianic groups", that are hallucinating the building of a Third Temple on the Temple Mount (they would demolish the Dome of the Rock and El Aqsa Mosque to do so). Some are, evidently with the participation of rabbis, crafting vessels for the reinstatement of Temple sacrifice(!) and issuing halachic rulings that would bless such an undertaking.

Israel's Minister Michael Melchior stated on January 7 that this Jewish extremist threat must be taken seriously. "There is nothing more sensitive than the Temple Mount. It can be the gate to heaven, but it can also be the gate to hell."

The Keshet report compared the Temple Mount to a smoldering volcano which could erupt and endanger Israel's existence.

Former General Security Service director Carmi Gilon and former Police Inspector-General Assaf Hefetz also reported their concerns over emboldened threats by extremist and messianic groups to attack the mosques. As reported in a January 8 Jerusalem Post article by Haim Shapiro and Gil Hoffman, they cautioned that such an attack would "likely lead to an all-out war and unleash destructive forces that would imperil Israel's existence."

What happened to the halachic ruling, penned so many centuries ago, that the Temple could not be rebuilt until the Messiah came and reestablished the rule of God on earth and that attempting to rebuild the Temple before the coming of the Messiah would be blasphemous, sinful. What of the tradition of Jerusalem on High that is counterpoised to the Jerusalem Below? Is it not far better for Judaism's Orthodoxy and all who would honor the glory of Jerusalem's classic past to let that glory continue to reside in the idealized realm of Jerusalem on High, whatever the realities of Jerusalem in the real world? Is it not presumptuous for some to believe they possess the requisite purity, freedom from blemish, and sanctity to perform the rituals of the Temple any better than the priests whose performances failed to win the hand of

God over the sword of the Romans?.

Far better to honor the Dome of the Rock as a gesture of reverence by the Arabs to the memory of Abraham, our common patriarch. The very presence of the Dome over the Rock of Abraham, where in Arab legend Mohammed sprung to heaven on horseback, acknowledges Mohammed's debt to Judaism. The intuition of the legend's writer that Islam was an heir to the Hebraic past corresponds directly to Esau's standing as a true son of Isaac, howsoever Jacob wrested away the birthright.

We are all the beneficiaries of the Arab gift for poetic and artistic expression in a unique architecture, the skills that created the blue-tiled and gilt-domed beauty of the Dome of the Rock in the year 691. No Jewish photographer of Jerusalem omits the vista of this structure from the city's panorama. It is not just a Moslem shrine. It is the shrine of an aesthetic of the earth's heritage in which Israel has a share, not merely one of the most sublime examples of Islamic architecture.

Palestinians and other Arabs must renounce violence and fanaticism, the destruction of Jewish holy sites, the thirst to conquer Israel.

Joseph Farah, an Arab-American who heads WorldNetDaily.com, has stated, "the Arabs control 99.9% of the Middle East lands. Israel represents one-tenth of 1% of the landmass. But that's too much for the Arabs. They want it all. And that is

ultimately what the fighting in Israel is about today."

The refusal of the Arabs to accept Israel's right to exist as a Jewish state must give way to acceptance. Acceptance of Israel as a Jewish state. Acceptance of the refugees as full citizens of a new State of Palestine in the West Bank and Gaza. Acceptance of compensation to the original refugees in lieu of return to their homes in Israel.

Acceptance of a site for the new Palestinian state's capital that is outside the Old City of Jerusalem and its environs. While the Jews have embraced and claimed Jerusalem as their own capital continuously for 3,000 years, the Palestinians began to articulate a claim for it a mere 20 or so years ago, well after the refusal of the Arabs, including Palestinian leaders, to accept the United Nations 1947 vote to partition Britain's mandate into Jewish and Palestinian states.

Farah points out that Moslem claims to Haram El Sharif as the site from which Mohammed ascended to heaven are historically impossible, since the Mount was occupied by a Christian church (St. Mary of Justinian) when he died in 632. Until the Khalif Omar conquered the city in 638, suggesting that Mohammed ascended from Abraham's Rock would have amounted to blasphemy to any Moslem. The legend is of a later vintage, "myth, fantasy, wishful thinking", says Farah, "Behaving as if


a 5,000-year-old birthright backed by overwhelming historical and archeological evidence is (equalled by) illegitimate claims, wishes and wants gives diplomacy and peacekeeping a bad name."

Peace cannot be achieved, and vast tragedy will remain just beyond the horizon, unless the religious leaderships of both Judaism and Islam undergo a new and essential epiphany. Each must accommodate, accept, and respect the other's heritage. Each must formally and publicly denounce acts of violence and destruction of the other's sacred sites. The governments of both Israel and the Palestinian Authority must each pledge to rebuild any religious site within their jurisdictions that has been damaged or destroyed. The Palestinian Authority must fund the rebuilding of Joseph's Tomb, destroyed by a Ramallah mob in October. Israel must vow to rebuild the Dome of the Rock or the El Aksah Mosque if either were ever to be harmed, a commitment that would walk the very path of Israel's exemplary custodianship of the Old City since 1967.

Possible? Truthfully, I fear, perhaps not.

But without such measures, we can only expect the worst.

R. Bernard Mann is the director of the David Legacy, a company that produces Jewish-themed crossword puzzles and other educational materials.



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HAPPY NEW YEAR TREES

Celebrating Tu B'Shevat

By Ann Romirowsky

Tu B'Shevat is celebrated as Israel's Arbor Day, a celebration recognizing the new year for trees. This is also a time of growth, renewal, continuity of life, and a connection of the people to the land. Some historians believe this holiday was originally the time of tithing, when the Jewish people were obligated to pay taxes to the king in the form of produce. We traditionally eat fruits indigenous to the land of Israel during this holiday: wheat, barley, wine, grapes, figs, pomegranates, olives and dates. Enjoy some of these recipes with your family and friends and have a happy Tu B'Shevat.

OLIVE RELISH FOR PASTA OR FISH

2/3 cup pitted and chopped brine cured green olives (Italian or Greek)

2/3 cup pitted and chopped brine cured black olives (Kalamata)

1/2 cup chopped roasted red pepper (Jarred is fine)

2 tablespoons minced parsley

(fresh is best)

4 anchovy fillets, minced (or the equivalent in anchovy paste)

4 tsp. capers, drained

2 tsp. red wine vinegar

2 cloves minced garlic

3 tablespoons olive oil

Combine all ingredients in a small bowl and mix well. Season to taste with salt and pepper. Let stand at least an hour, or make ahead of time. Cover and refrigerate.

This is usually served mixed with linguini or over a baked swordfish.

EASY BARLEY MUSHROOM CASSEROLE

1 tablespoon of stick margarine

1 eight ounce package sliced mushrooms

1 3 1/2 ounce package of shi-take mushrooms, stems removed and caps sliced

1 cup uncooked pearl barley

1 Envelope onion soup mix

Preheat oven to 350 degrees.

Heat the margarine in a medium non-stick frying pan over medium-high heat and sauté the mushrooms

until tender, or about five minutes. Set aside. Combine the barley, onion soup mix and water in a three quart casserole, add in mushrooms. Cover and bake for 1 hour and 15 minutes or until liquid is almost absorbed. Garnish with chopped parsley and chopped chives.

GARLIC CHICKEN WITH GRAPES

3 tablespoons Dijon mustard

3 tablespoons soy sauce

2 tablespoons honey

2 tablespoons white wine vinegar

2 cloves minced garlic

2 tablespoons vegetable oil

3 pounds skinless, boneless chicken halves

1 tablespoon sesame seeds

2 cups of green, seedless grapes

Combine the mustard, soy sauce, honey and vinegar and set aside.

In a 9X13 inch pan, combine the garlic and the oil. Place the chicken in the pan with the original skin side facing down and pour half the mus-

tard mixture over chicken. Bake covered for about ten minutes. Uncover and turn the chicken pieces over. Pour the remaining mustard mixture over the chicken. Cover and bake until the chicken is no longer pink inside (about 15 to 20 minutes). Place the grapes over the chicken and bake five minutes longer (uncovered). Remove from oven and place chicken and grapes on a serving platter. More mustard sauce can be made and passed when serving.

SPICED PEARS AND FIGS WITH TOASTED ALMONDS

1/2 cup toasted sliced almonds

4 firm, ripe Bartlett pears

12 dried figs, as soft as possible

1/2 cup sugar

1/2 stick unsalted butter

1 tsp. vanilla

1 tsp. cinnamon

1/4 tsp. group allspice

Halve the pears lengthwise and cut each half into three wedges, discarding cores. Quarter the figs lengthwise. In a non-stick frying

pan melt the butter and sugar over medium heat, stirring until the sugar is completely melted. Remove from heat. Add to this mixture the vanilla, cinnamon and allspice. Arrange the pears and figs in a baking dish and pour the sugar mixture over, coating well. Place in a 450 degree oven (middle rack) for 20 minutes until pears are just tender. Stir in almonds until they are well coated with the syrup. Transfer to serving plate and serve with sour cream or ice cream.



Going Nuts Over Tu B'Shevat

By Essa Bissele and Shayna Maidele

A review of *The World of Jewish Cooking: More than 500 Traditional Recipes From Alsace to Yemen* From Alsace to Yemen

Softcover-\$17.00

By Gil Marks

Hi, dolls! Long time, no talk. Did you miss us? We missed you! Well, here we are with a review of a most interesting cookbook by Gil Marks, a rabbi, gourmet chef, historian, and an authority on Jewish food history. He was the founding editor of *Kosher Gourmet* magazine and what an expert! This cookbook is so fascinating because it shows us that there is a wonderful culinary life outside of Eastern Europe. Yes, Becky, there

is food beyond gefilte fish and rugelach! We are aware, aren't we, that Jewish food worldwide is shaped by the forces vital to Jewish life: the dietary mandates of Jewish law; the prohibition against cooking on Sabbath, festival traditions (serving symbolic dishes of foods mentioned in the Bible, like honey); life-cycle events; and the precepts of the Torah.

Well, to take advantage of the upcoming holiday of Tu B'Shevat, observed on the fifteenth day of the month of Shevat (this year on February 8, 2001), we decided to do some research in Rabbi/Chef (What DO we call him?) Marks' book. Tu B'Shevat is a minor holiday and is sometimes referred to as the Jewish Arbor Day. Marks tells us that "The Talmud refers to the day as Rosh Hashanah l'llanot (New Year for Trees). In Israel by early February, most of the year's rain has fallen, the sap has started to flow again, and the branches have begun to show the first sign of budding." We certainly will enjoy this description as we have leftover snow to gaze upon! But, back to the good stuff...

Marks explains that "Sephardim, who lived in warm locales, manifest a deep devotion for the day, which they call Las Fruitas (The Fruit). On the day of Tu B'Shevat, Sephardic families customarily visit relatives, where they are served a feast. The children, who are given a vacation from school for the day, are encouraged not only to partake of the spread, but also to take *bosas de fruitas* (bags of fruit) home with them."

Apparently, the community of Kabbalists, who made their home in sixteenth century Safed, had a primary influence on Sephardic Tu B'Shevat practices. It seems as though this group of mystics maintained a profound regard for this minor (to us) holiday and developed a new liturgy and rituals for the day. It's a good thing Hallmark hasn't heard about this holiday! A ceremonial meal, based on the Passover Seder, contains such rituals as drinking four cups of wine—each a different type—(red for the editor of *The Voice*, white for this cookbook reviewer and sparkling cider for Shayna Maidele) and sampling at least twelve fruits and nuts, especially

those associated with Israel or mentioned in the Bible. To expand on the enjoyment, Iraqi Jews expand on the concept by increasing the number to a minimum of one hundred fruits and vegetables. The FDA will love them!

There are relatively few specific Tu B'Shevat dishes, but at least a "common custom is to serve entrees containing fruit and grains—particularly wheat and barley—mentioned in the Bible".

Here's an exotic sounding meichel to try:

PREHITO

Sephardic Bulgur Pudding

6-8 servings

This pudding is called *moostrahana* in Turkey, and *belella* in the Middle East. It is a traditional dish served for Tu B'Shevat and Succoth.

1 cup medium bulgar

3 cups water

pinch of salt

1/2 cup sugar or honey

1 cup coarsely chopped walnuts or almonds

1/2 cup dried currants or raisins

1/4 cup chopped dates (optional)

1 tsp. ground cinnamon

1. Combine the bulgar, water and salt in a medium saucepan. Bring to a boil, reduce the heat to low, and simmer, stirring occasionally, until the liquid is absorbed and the bulgar is tender, about 30 minutes. If necessary, continue cooking uncovered until the liquid is absorbed.

2. Remove from the heat and fluff with a fork. Stir in the remaining ingredients.

3. Spoon into a 9-inch square baking dish and refrigerate until chilled.

Don't ever say we are narrow-minded around here! Expand your cultural horizons, read Gil Marks' exotic cookbook: *The World of Jewish Cooking*. You don't even need a passport!

With sweet thoughts to you... until next time...love from Essa and Shayna.



Tu B'Shevat - A Seder With Wines and Fruits

Four different levels of wine are drunk and three levels of fruit are eaten during the Tu B'Shevat seder meal. The precise number of fruits varies widely from fifteen to over a hundred depending upon *minhag* [custom], but all the fruit fall into one of three categories.

The first cup of wine is a dry white wine, served quite chilled to represent dormant nature during winter. The second cup of wine is pale colored (a pale rose or a mixture of red and white wine) to represent the beginnings of spring with sap rising in the trees. The

third cup of wine is more intensely colored but is still light (a darker rose). This cup symbolizes the blooming trees and the sowing of seeds. The fourth and final cup of wine is a rich red color to represent trees which are heavy with ripe fruit and crops ready for harvest.

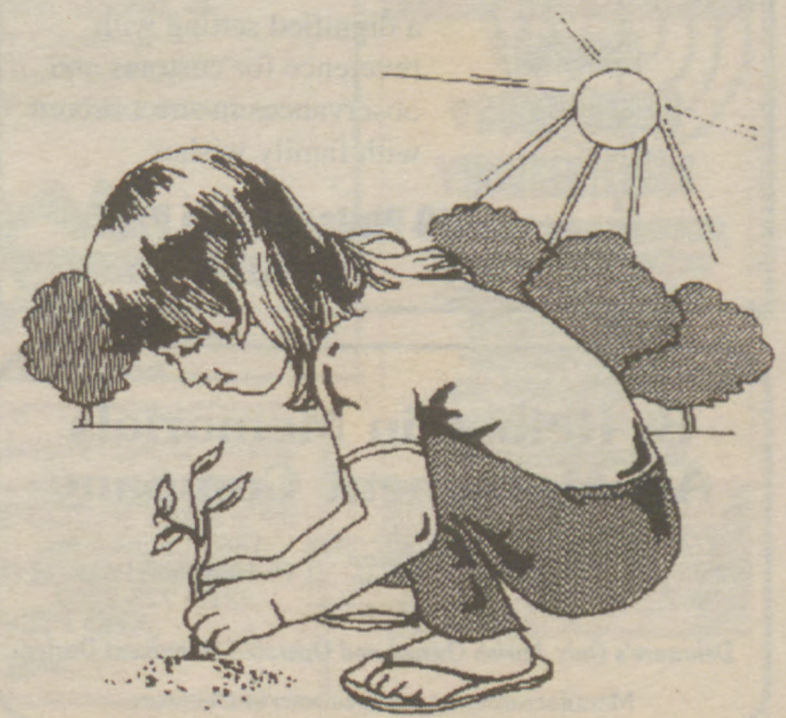
There are three levels of fruit. The fruit is served cut-up on platters and is passed around during the seder. The symbolism of the fruits is explained below.

Fruit with an inedible covering (e.g. bananas, avocados, melons)

is the lowest level of fruit and represents a body covering a soul. This type of fruit is served after the first glass of wine.

Fruit which is edible except for a pit (e.g. plums, apricots, peaches, cherries) symbolizes the heart that is protected. This type of fruit is served after the second glass of wine.

Fruit which can be eaten in its entirety (e.g. blueberries, strawberries, grapes, apples, pears) symbolizes pure spiritual creation. This type of fruit is eaten after the third glass of wine.



MILESTONES

In Memoriam

LEVINE

Jean P. Levine, 92, widow of Jacob (Jack) Levine, died January 11. She was a member of Machzikey Hadas Congregation and Deborah Heart and Lung Foundation. She is survived by her son, George; daughter-in-law, Paula; sister, Ann Feldman; five grandchildren, Irving, Bruce, Brian, Allen and Helayne Ross; and eight great-grandchildren. The family would welcome donations

in her memory to either the Milton and Hattie Kutz Home, 704 River Road, Wilmington, DE 19809 or to Deborah Heart and Lung Foundation, c/o Mary Weinstein, 8602 Society Drive, Claymont, DE 19703.

SCHLECHTER

Shirley Schlechter, age 96 of Newark, died January 4. Formerly of Lancaster, PA, she was the wife of the late Morris Miller and Abraham

Schlechter. She is survived by her nieces, Bernice Cohen of Wilmington, Roberta Greenberg of Philadelphia, PA, Muriel Slovis of Boynton Beach, FL; ten great-nieces and nephews and eight great-great nieces and nephews. Contributions in her memory may be made to Deborah Heart and Lung Foundation, c/o Mary Weinstein, 8602 Society Drive, Claymont, DE 19703.

SLOVIN

Beatrice Slovin, 83, died January 7. She is the sister of Milton Slovin. The family requests that contributions in her memory be made to either the Mancus Foundation, 29th and Jessup Sts., Wilmington, DE 19802 or to Martin Luther Homes, 4223 Newport Gap Pike, Hockessin, DE 19797

STOLLER

Mary D. Stoller, 92, of Luther

Towers, died January 7. She is survived by her daughter, Susan B. Stoller of Newark; sons, Stephen D. Stoller of Oakland, CA and Eugene P. Durbin of Oxford, PA; six grandchildren and four great-grandchildren. A memorial service will be scheduled at a later date. Contributions in her memory may be made to Delaware Technical and Community College Foundation, P.O. Box 897, Dover, DE 19903.

JEWISH ARTS AND CULTURE

Bringing A Little Sunshine To Delaware Video Stores

By Paula Shulak

Run, don't walk to Video Americain in Newark or Cinema Video in Brandywine Hundred and reserve a copy of the Istvan Szabo/Israel Horowitz film SUNSHINE. I was fortunate to have seen SUNSHINE at the Newark Cinema last September. This is a panoramic film of great intensity which follows the life of a Hungarian family from a 19th Century ghetto to modern times and is a tour de force for actor Ralph Fiennes who plays not one but three of the leading characters. As we follow the generations of the Sonnenscheins, we see them go from persecution to wealth (as the makers of a tonic called A Taste of Sunshine) and power (when son Ignatz becomes a judge in the Austro-Hungarian Empire). Then we watch their total assimilation as grandson Adam, in order to fence, converts to Christianity, changes his name and represents Hungary in the 1936 Berlin Olympics. But Hitler's regime forcefully reminds Adam that he cannot escape his Judaism and he dies in a concentration camp. Great-grandson Ivan, an atheist, returns from the camp, thinks he finds redemption in

Communism but is sadly disappointed and finally joins the Hungarian revolt of the 1950's. Discovering a paper which talks about the long lost recipe for Sunshine and identifying at last with his heritage, Ivan laments "If there's no God and there never was a God, why do we miss Him so much?" He then changes his name back to Sonnenschein in order to begin again.

Rosemary Harris portrays the family matriarch whose life spans the entire length of the film and she is magnificent. There are several other fine performances but none to equal Fiennes in his triple portrayal. Symbolism is rampant in the movie from the recurring broken teacup to remind us of the tragedy of their lives to the silently falling snow scenes which bracket

the action to the courtyard of flowers which bloom at significant moments. The film mixes actual historic footage with the narrative and often uses shades of brownish tint to effect a mood of somberness.

To quote one reviewer, this is the story of a family "at once brilliant, ambitious and cursed, caught up in a cycle of fear and conformi-

ty that belies their every success." The movie captures the chaos and struggle of European Jews over an entire century and shows in the words of its author, "how idealistic political movements each begin optimistically, but all lead to the same place - corruption and human destruction."

SUNSHINE is a film not to be missed!

Brad Meltzer: The Jewish John Grisham

by Aaron Leibel

If Brad Meltzer weren't writing books, he'd probably be working in a large law firm, repaying college loans.

Instead the Bethesda, Maryland resident may be on his way to becoming the next John Grisham.

Meltzer, 30, already has cranked out two novels *The Tenth Justice* and *Dead Even* that were on The New York Times best-seller list, and his third, *The First Counsel*, which came out last week, seems to have the ingredients needed to make him and his publisher more big bucks.

He credits his Jewish background with helping him succeed in

the literary world. Someone once asked me if any of my characters are Jewish, Meltzer says. I said, "They're all Jewish because that's what I know."

For example, is Ben Addison in *The Tenth Justice* Jewish? No. But his mother loves to overfeed him and all his friends and loves to take out baby pictures when his friends come over. And he loves to roll his eyes and say, "Oh, come on, mom." Is that Jewish? Of course, it is.

In a conventional sense, however, Meltzer concedes his Jewish background has been a little shaky. He was born in Brooklyn, N.Y., and became bar mitzvah in an Orthodox shul. But he had to read his Haftorah in English phonetics, for he had failed to learn to read Hebrew.

However, his wife's influence and a visit to Israel have him learning to read Hebrew (I wanted to be able to go to services without remaining silent) and the two are synagogue shopping now.

His first venture into the world of

book writing was less than successful. After finishing undergraduate school at the University of Michigan, he took a job at a Boston magazine called *Games* to pay off some of his college loans. However, the person at the magazine who had induced him to work there left shortly after he started working.

Frustrated, Meltzer began to work on a novel in his spare time.

It was published by Kinko's, he says, joking. After receiving his 23rd and 24th rejection letters in one week, he was determined to write another book. If they didn't like that one, I'll write another, he remembers telling himself.

Meltzer began writing *The Tenth Justice* (Warner Books), a story that examines the power of U.S. Supreme Court clerks, while a student at Columbia Law School. I was daydreaming in class and the idea came to me, he says. It was published in 1997.

Meltzer stayed with the law in his next novel, *Dead Even*, which dealt with a New York City assistant dis-

trict attorney.

He was researching White House lawyers when he wondered, What would happen if a 'first daughter' dated a White House counsel?

The result is *The First Counsel*, in which, he says, the attorney sees something he wasn't supposed to see on their date and that has an effect on everyone including the president.

I wanted to write the best book I could and legal thrillers came out, he says.

I don't know where the ideas come from, the author says. I just say "Thank God for that."

Meltzer says success hasn't changed him. Success doesn't make me a better person," he says. "It just means that I get to sit at home and write. If it means more than that, smack me in the head."

"Writing is all that I want to do," he adds. "How lucky am I!"

Indeed.

Aaron Leibel is the arts editor for *Washington Jewish Week*

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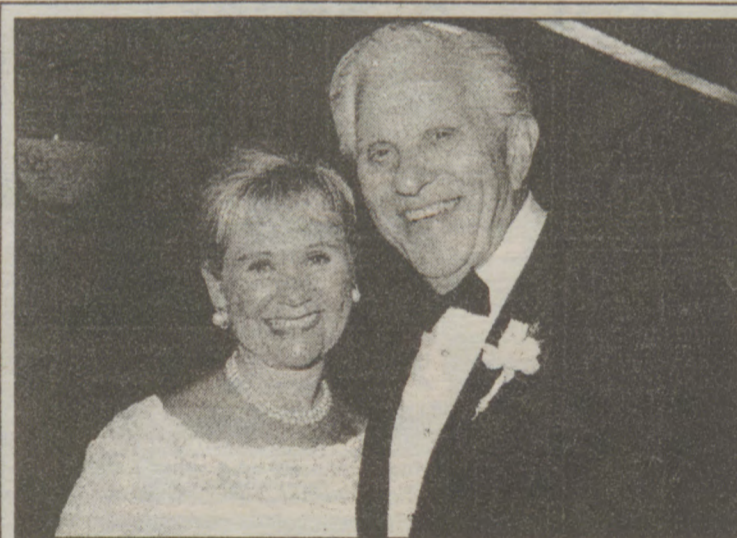
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Diane S. Shuman and Joe Hoeflich

Announcement has been made of the marriage of Mrs. Diane S. Shuman to Mr. Joe Hoeflich on December 9, 2000. The ceremony was performed by Rabbi Lawrence Schuval at the Boca Pointe Country Club in Boca Raton, Florida.

Participating in the ceremony were the couple's children and grandchildren and the bride's son-in-law Dr. Neil Robinson and the groom's daughter-in-law, Mrs. Adam Hoeflich who witnessed the signing of the Ketubah.

The couple who are from Wilmington, Delaware and Long Island, New York will make their permanent home in Boca Raton.

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.

BETH SHALOM BALL IS TREE-MENDOUS

On February 10 at 8 PM, leave the cold winter behind and enjoy the first signs of spring. Come to the Tu B'Shevat Tree-mendous Ball at Congregation Beth Shalom. Dance the hours away to the wonderful sound of Lavender while feasting on fruit desserts and drinks. You'll be delighted by Tu B'Shevat surprises. Please call the Beth Shalom office at 654-4462 for information and reservations.

BOOKS AND BAGELS AT BETH EMETH

Miriam Leapman will lead a discussion of Stephen J. Dubner's book *Turbulent Souls* on Sunday, February 11, 9:00 a.m. to 10:30 a.m. at Congregation Beth Emeth in Wilmington. Books are available at Barnes and Noble at a 20% discount. A registration fee of \$5 includes a light breakfast provided by the congregation's Sisterhood. To register, please call Mauri Fava at 610-558-9112.

SINGLES SUPERBOWL PARTY

Phil Gross, co-president, Young Jewish Adults of Delaware will host a Superbowl Party on Sunday, January

28, beginning at 4 p.m. \$7 includes all you can eat snacks and beverages, game action on a large screen television and the company of single adults in their 20s and 30s. Call Phil at 652-6688 for directions.

BASKETFEST AT BETH EL

Temple Beth El is hosting a fundraiser and needs your support. Sunday, March 4th is Basketfest—a time to raffle themed baskets, enjoy refreshments and an entire afternoon of fun. Admission is \$10 at the door and includes 20 tickets. Tickets can be pre-ordered at a discount of \$9 for 20 tickets through March 1 by calling the synagogue at (302) 366-8330. Temple Beth El is located at 301 Possum Park Road in Newark.

COPING WITH THE LOSS OF A PET

"Journey Through Pet Loss" explores healthy ways to cope with the loss of a pet. Join JFS on Thursday, February 8, 7:00 to 8:30 p.m. at the Relationship Center, 288 East Main Street, Newark. The cost is \$20 per session. Pre-registration is required. Please call JFS at 478-9411.

SERVE AND SUP WITH DELAWARE YOUNG SINGLES

Young Jewish Adults of Delaware, a group of single men and women in their 20s and 30s, welcomes newcomers to their weekly Volleyball and Dinner program on Wednesdays from 6:00 to 8:00 p.m. Play at the Delaware JCC in North Wilmington then dine with the group at a choice of area restaurants. Price is \$3 per person for volleyball, a dollar discount for JCC members. Call 478-5664,

ext. 10 for information about all upcoming organization events.

MAKE YOUR SECOND MARRIAGE SUCCESSFUL

"Marrying Again", introduces couples to ideas and insights on how to help make remarriages successful. The program will be offered at the JFS Relationship Center, 288 East Main Street, Newark, 7:00 p.m. to 8:30 p.m. \$20 per session. Advance registration is required. Call Jewish Family Service at 478-9411.

CELEBRATE THE MAGIC OF CHILDHOOD

The JCC Children's Center will

present a program entitled, "The Magic of Childhood" on Tuesday, January 23rd, 7:00 p.m. The workshop is designed to help children recapture their innate sense of wonder. The cost for the workshop is \$5 for JCC members and \$7 for non-members. Advance registration is required. For more information, please call Melissa Appelbaum at 478-5660, ext. 224.

ATTENTION SCIENCE FICTION LOVERS

Journey Where "No Jew Has Traveled Before" – Intrigued? Call Delaware Gratz Hebrew High

School, 478-8100.

SUPPORT THE DELAWARE KIDNEY FUND

Diane Levin Widder, president of the Delaware Kidney Fund, asks the community to support the 940 Delawareans who suffer from kidney disease. Established in 1981, the fund helps these individuals relieve their financial hardship through grants for food, rent, medical supplies and treatment-related expenses.

To make an individual or corporate donation, please call Widder at 239-8520.

The Atomic Bomb Continued from page 15


In the meantime, the work in Germany was forging ahead. British Intelligence decided that the heavy water plant must be destroyed. Consequently, they sent clandestinely a group of Royal Marines to execute the difficult assignment. The raid was a failure; all men were apprehended and shot. The second effort, involved the dropping by parachute of six Norwegians, who had earlier fled to Britain, and they in collaboration with people on the ground successfully blew up the plant. This bought valuable time for the Americans at Los Alamos. Soon the Germans rebuilt the plant and once again produced heavy water. Again, British Intelligence determined in February 1944 that the plant was ordered to ship all their heavy water to Germany. In one leg of the trip the cargo had to be transferred by boat over a mountain lake.

The Intelligence apparatus arranged to explode a bomb at the deepest point of the lake, in about 1300 feet of water. Some people were rescued but all the heavy water was lost. The work by Heisenberg was stalled because of lack of heavy water and later blocked altogether by the advancing Allied armies in Germany in 1945.

The first atomic bomb developed at Los Alamos was exploded on July 16, 1945 at Alamogordo, New Mexico. It produced an explosion equal to 20,000 tons of TNT. And in August, a few weeks later, 50 pounds of uranium encased in 10,000 pounds of cordite and steel and a firing control was loaded on a B-29 airplane on the island of Tinian, about six hours flying time from Japan. The bomb weighed only half as much as the largest aerial bomb used heretofore in the war,

but it produced an explosion equal to a bomb the size of the Washington Monument in Washington, D.C. Unfortunately it killed 70,000 people but brought World War II to an end.

Even though the explosion was huge, from the perspective of the universal galaxy it was an insignificant flicker. The sun explodes many millions of modified bombs every second of the day. $E = mc^2$ applies to all of them.



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