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PHOTO CREDIT: Lelaine Nemser

On January 6 at Congregation Beth Emeth, Yossi Abramowitz, a writer and activist, is shown with Toni Young, President of JFD, Wilmington Mayor James Sills, and Michael Josephs, chair of the Federation Shabbat. The four gathered prior to the Federation Shabbat.

Abramowitz And Sills Spoke At Federation Shabbat

On the evening of Friday, January 6 the Federation Shabbat at Congregation Beth Emeth inaugurated a ten-day period of activities and events celebrating the 60th Anniversary community campaign administered by the Jewish Federation of Delaware (JFD). The campaign benefits local agencies' work on behalf of Delaware Jews as well as programs helping Jews and others throughout the world. The Honorable Mayor James Sills of Wilmington was in attendance for the Shabbat service along with large number of community members. Yossi Abramowitz, former Associate Editor of *Moment* magazine, gave a speech focusing on keeping participation in the Jewish community relevant to young Jews. Congregation Beth Emeth's spiritual leader Rabbi Peter H. Grumbacher and Beth Emeth Assistant Rabbi Laurence P. Malinge led the service with the assistance of Adas Kodesch Shel Emeth's Cantor Daniel Leeman and cantorial student Adelle Nicholson. Remarks were made by Toni Young, President of the Jewish Federation of Delaware (JFD) and Barbara Schoenberg, Campaign Chairperson.

Mayor Sills read a proclamation he had made concerning the good work of JFD over the past 60 years. Sills had designated January 14, 1995 as Jewish Federation of Delaware Day as JFD observes "its 60th anniversary of existence and providing key support services to the people of this City." He also proclaimed the ten day period as "Jewish Federation of Delaware Community Campaign days" explaining that "Whereas it is important that

people of Wilmington, regardless of their religious beliefs, acknowledge that we owe a great debt to the schools, religious organizations, hospices and social service agencies which fall under the Federation's funding umbrella and share its mission of aiding others with at least the necessities required in this life."

Abramowitz spoke of an ancient, wordless Jewish melody which he used to punctuate his remarks which ranged in topic from Biblical history to modern day miracles. He encouraged those in attendance to bring a different approach to the question of "Why live Jewish?" He said the guilt should not be the motivating force. He said that Israel alone may not inspire. Instead Abramowitz spoke of the need for something positive and inspiring. He said that the special role of the Jewish people is *Tikkun Olam* to repair the world; not just the Jewish world but the entire world. The speaker suggested that Jewish values should infuse our actions every day not only on Shabbat or holidays. He said that saving a life is the paramount value. Abramowitz also told the gathered members of the Delaware Jewish community that *tzedakah* is a critical contribution for Jews. He said to live Jewish in order to become a better person and to help make a better world.

Adelle Nicholson literally sang the praises of *tzedakah* putting to song a story about the virtues of charity. Toni Young and Barbara Schoenberg explained the importance of contributing to the 1995 Community Campaign.



PHOTO CREDIT: Madeline Poliss

On Sunday, January 8, professor Julius Lester told about his conversion to Judaism. Lester was the guest speaker at the Chai Brunch, part of the "Live Jewish" 1995 Campaign.

Israeli Government Okays Jewish Settlement Expansion

By DAVID LANDAU

JERUSALEM, (JTA) The Israeli government has approved plans to expand 11 Jewish settlements in the West Bank, according to officials of the dovish movement Peace Now.

Leaders of the organization, which opposes settlement expansion, say the plans embrace about 1,000 acres of land in the West Bank.

The organization said that while the plans are technically legal, they nonetheless constitute a violation of the Palestinian self-rule accord by the government of Prime Minister Yitzhak Rabin.

Aharon Domb, spokesman of the Council of Judea and Samaria, the hawkish umbrella settlers' organization, accused Peace Now of making common cause with Israel's enemies.

The latest developments come in the wake of last week's controversy over plans for the settlement of Efrat to expand.

After protests by Palestinians, the government halted construction plans and worked out a compromise with the settlement to build on land closer to Efrat.

At a news conference in Jerusalem on Monday, Peace Now officials also accused the government of setting aside thousands of acres of West Bank land on which new roads will be built to enable Israeli settlers to bypass Arab

towns.

Peace Now leader Tzalli Reshef accused the government of at one moment pursuing a policy of peace, and at the next, approving building plans that would add thousands of residential units to the settlements.

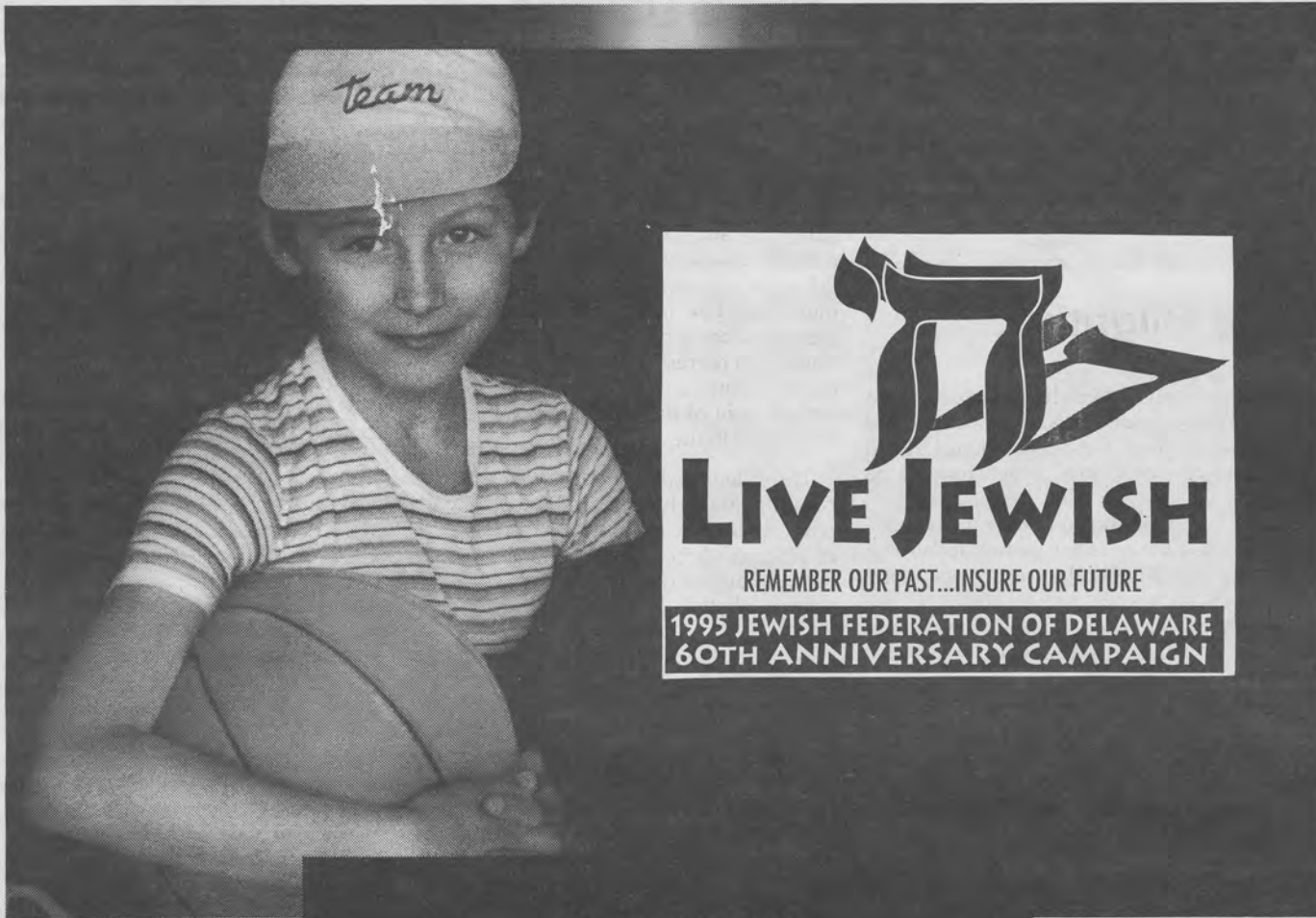
"Either the left hand doesn't know what the right hand is doing," Reshef said, "or else, if the intention is to evacuate some of this territory in the future, these projects are a colossal waste of money."



AL-KHADER, West Bank -- Bulldozers break ground for new settler homes above Efrat settlement Jan. 4, near where Israeli troops and Palestinian protesters clashed recently over plans to build on what Arab villagers claim is their land. The Israeli government, under pressure from Palestinians, halted work on the disputed hill near al-Khader village, but authorized work on the land closer to Efrat. At press time the Government hinted at strong support for Israeli development within Jerusalem borders. CREDIT:RNS PHOTO/Reuters (Reproduction rights not transferable)

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PHOTOS: RICHARD LOBEL

CONCERN

Will our grandchildren be Jewish? The answer is more up to us than to them. We can instill Jewish values, enhance Jewish identity through programs for young families, strengthen our day schools, our JCCs and our synagogues. And realize that what we call Jewish Continuity is more than a local issue. How we treat our elderly everywhere, what we do to assist Jews at risk, how firmly we stand with Israel as she builds her future – all set examples for our children and our grandchildren. The Annual Campaign is a vital aspect of Jewish continuity. While what we say to our kids is important, what we actually do will make all the difference.



SUPER SUNDAY

Jan. 15, 1995

Answer the call

BRIEFS

NATIONAL • INTERNATIONAL

Knesset Bans Official PLO Activity In Jerusalem

JERUSALEM (JTA) — The Knesset late last month overwhelmingly adopted a law officially banning Palestine Liberation Organization activities in Jerusalem.

The legislation prohibits official PLO activities in all of Israel, but in practical terms pertains primarily to the Orient House, where the PLO maintains its eastern Jerusalem headquarters.

Labor Trails Likud Slightly

By DAVID LANDAU

JERUSALEM, (JTA) - Prime Minister Yitzhak Rabin has angrily denied a report in Time magazine that a secret poll commissioned by Labor showed the party lagging far behind the opposition Likud. Despite the denial, Rabin acknowledged that his party faces "certain problems" which have to be addressed by the Labor Party.

According to the Time report, the secret poll showed Labor winning 27 seats against the Likud's 47 if elections to the Knesset were held today. The Labor Party now holds 44 seats; Likud has 32. Another recent poll found Likud would gain 42 Knesset seats and Labor would sink to 36.

The second poll, conducted by Israeli pollster Minach Tzemach, also found opposition Likud leader Benjamin Netanyahu leading Rabin in the race for prime minister by seven points.

The 1996 elections will be the first in Israel's history in which voters will cast separate ballots for the prime minister and the Knesset.

Aipac Lobbyist Joins Gingrich

WASHINGTON (JTA) — The senior lobbyist at the American Israel Public Affairs Committee has joined the inner circle of Newt Gingrich, the next Speaker of the House. Arne Christenson ends his two-year career with the pre-eminent pro-Israel lobby to assume one of the top four policy positions in the speaker's office. He becomes senior policy staffer on budget and spending, Christenson said.

Before coming to AIPAC, Christenson, the lobby's first non-Jewish legislative director, worked eight years as chief of staff for former Rep. Vin Weber (R-Minn.) and as legislative director for former Sen. Rudy Boschwitz (R-Minn.)

Mark Pelavin, Washington representative for the American Jewish Congress, added that Christenson's move will only strengthen Gingrich's already strong ties to the pro-Israel community. Pelavin cautioned, however, that Jewish activists will still have some problems with Gingrich's domestic agenda.

Jewish Liberals And Conservatives Fight For The Jewish Soul In Politics

By DEBRA NUSSBAUM COHEN

New York, (JTA) — Toward whose tradition? A once-obscure conservative Jewish group called Toward Tradition and an ad-hoc consortium of well-known liberal Jews have been duking it out recently in advertisements on The New York Times' prominent op-ed page. Each side has claimed to represent Judaism's true teachings on current politics, especially in light of the changing political climate in the country.

The volley of ads — each of which costs \$17,610 — has elevated Jewish political disagreements into the realm of religion. According to Leonard Fein, an author of the liberal ad, at stake is whether Jews who connect to Jewish life by their work in the area of social justice will still view that as a legitimate expression of their Jewishness. "It may lead them to choose not to affiliate with the community in any way if they perceive the community as being informed by or led by the right-wing ideology," said Fein, a longtime activist on be-

half of liberal causes.

According to Rabbi Daniel Lapin, founder of Toward Tradition, which began the exchange with an ad placed on Dec. 16, at stake is the Jewish voice in the future of America's conservative government. The Toward Tradition Ad was headlined "Mazel Tov Speaker Gingrich — We Know All About 10 Point Contracts." It lauded Speaker of the House Newt Gingrich's conservative "Contract with America" as being rooted in Jewish Values. The ad said that "Judaism is a conservative and traditional religion." We believe in such things as fewer government regulations, "the ad continued, It also said that Jewish tradition "requires charity to be administered locally and for it never to foster dependency," thereby thinking Torah to the Republican platform of smaller government and a substantially limited welfare system.

The liberals' Jan. 3 retort was placed by a group calling itself the Ad Hoc Jewish Coalition for Social Justice. Most of the coalition's mem-

bers are well-known for their liberal credentials. They countered Toward Tradition by writing that "Judaism's core political commitment is to the pursuit of justice. "It is precisely because we hold both the American and the Jewish traditions dear that we oppose the current mean-spirited turn from a politics of justice, equity and compassion." the ad read. "That is the politics our traditions imply; that is the politics most American Jews endorse. It is a politics sharply at odds with the assumptions and policies of the Republican Contract with America."

The Toward Tradition ad last month "misrepresented to Jews and to political leaders of both parties where Jews stand this crossroads in American political life," said Rabbi David Saperstein, director of the Reform movement's Religious Action Center. "By every measurable standard - voting patterns, positions taken by Jewish organizations — in the whole, the Jewish community has remained absolutely consistent over the last 60 years in its abiding commitment to a government playing a central role in shaping a more just and compassionate America," said Saperstein.

Canadian Court Rejects Claim of Couple's Persecution in Israel

By GIL KEZWER

TORONTO, (JTA) In a move that could signal a change in the ability of Israelis from the former Soviet Union to claim refugee status in Canada, a Canadian federal court has rejected an Israeli couple's claim of religious persecution in Israel.

The Federal Court of Canada in Ottawa last week upheld a ruling by the Immigration and Refugee Board, which found no basis to the claim of Mikhael and Tatyana Frid that they had suffered discrimination in Israel because the husband was not Jewish.

During the past two years, Canada has granted refugee status to more than 500 Israelis, most of whom originated from the former Soviet Union.

The high number of Israeli claimants ranked Israel fifth on the list of countries from which self-described refugees were seeking to emigrate, according to the refugee board's quarterly statistics.

The issue garnered widespread publicity in Israel, where officials expressed outrage at the notion that emigres who had fled the former Soviet Union with Israeli assistance were claiming religious persecution.

The acceptance of the Russians' claims of persecution caused a diplomatic confrontation between Canada and Israel last summer, when Jerusalem called on Ottawa to stop accepting the alleged refugees.

The Frids, along with their daughter, Alice, emigrated from Kazakhstan to Israel in February 1992.



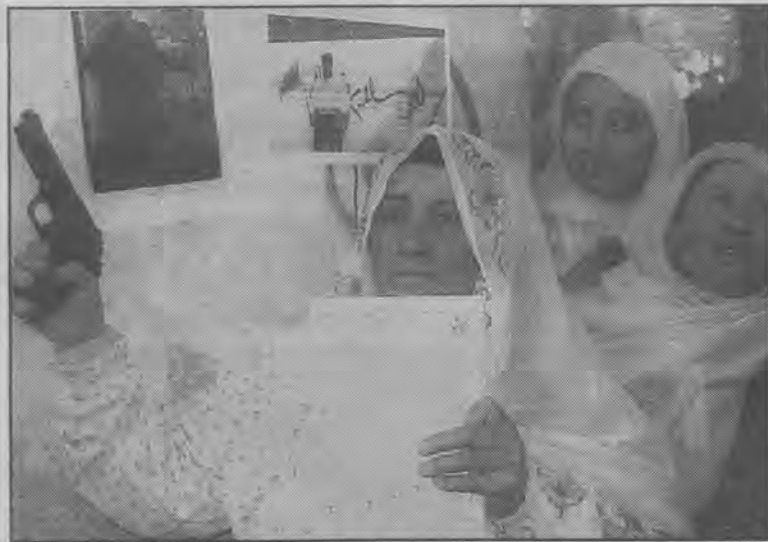
WASHINGTON -- Newt Gingrich, the newly-elected Speaker of the House, holds the speaker's gavel as he addresses the new Republican-led Congress after it convened Jan. 4. This week Gingrich fired the recently hired House historian who criticized educational materials about the Holocaust. CREDIT: RNS PHOTO/Reuters (Reproduction rights not transferable)

Mikhael Frid told Canada's refugee board, and repeated in federal court, that his family had been harassed and persecuted in Israel because of their mixed status.

He claimed that he could not find employment, that Tatyana had been beaten by Israeli police, and that as a conscientious objector, he had faced a prison term for refusing compulsory service in the Israeli military.

But Justice Marshall Rothstein wrote there is no evidence that the Israeli government "is persecuting those persons who they have invited to come to their country...."

That Court decision could serve as a precedent for the 1,000 outstanding cases before the refugee board filed by Israelis, almost all of whom are originally from the former Soviet Union.



GAZA STRIP -- The mother of Aymen Radhi, the Hamas suicide bomber who blew himself up and injured 13 people at a Jerusalem bus stop, holds a gun and a letter outlining Radhi's last wished Dec. 25. Radhi failed in an apparent bid to kill Israeli soldiers whose packed bus pulled away seconds before the blast. CREDIT: RNS PHOTO/Reuters (Reproduction rights not transferable)

Arab League Rejects Peres

By NAOMI SEGAL

JERUSALEM, (JTA) — A proposal by Foreign Minister Shimon Peres that Israel be accepted into the Arab League has received a less than enthusiastic response from the organization. Last month Peres said that changing the nature of the association to include all countries of the Middle East would be appropriate in an era of peace.

In Cairo, an Arab League spokesman said Israel is welcome to submit a formal request for membership if it feels it meets the requirements — "the first of which is being an Arab state."

The spokesman said that before the Arab League became an international organization, it was a pan-Arab organization whose members shared a common history, culture and geography.

EDITORIAL

Killing Words and Holocaust Comparisons

News reports of John Salvi's Brookline, Massachusetts killings noted that the Preterm clinic has received hate mail which, according to one employee, "centered on killing Jew doctors" and which "said things like, 'Hitler was right'." As disturbing as such anonymous hate mail seems, the real issue for Jews is the public statements of the leaders of anti-choice organizations and anti-choice religious leaders.

The sages have compared using words for slander and gossip to committing murder. How much worse would they find words which have the effect of encouraging murder? In the wake of John Salvi shooting two young receptionists in Massachusetts many are looking closely at the relation between words and violence. Syndicated columnist Ellen Goodman expressed the concern that "The mainstream pro-life rhetoric that calls abortion murder has led many, step by step, to the 'logical' conclusion that killing a 'killer' is justifiable homicide and that murder to prevent 'murder' is morally right."

A paid announcement by Planned Parenthood of New York City, Inc., also attacks the rhetorical excess; stating "Two innocent women are dead today because leaders of the extreme religious right are heedlessly using a war of words to inspire killing." What are the words that are used in this war? Planned Parenthood gives the examples of calling abortion providers "baby killers;" Referring to law-abiding citizens as "murderers" or "sinners;" and trivializing the Holocaust by equating it to abortion.

Many Jews in Delaware and elsewhere are particularly troubled by the diminution of the Holocaust through numerous comparisons such as this. Steven Katz, a 50-year old professor of history and religion at Cornell University, who was named this month the new director for the US Holocaust Memorial Museum, set out to prove the uniqueness of the Holocaust with the publication of "The Holocaust in Historical Context, Volume 1: The Holocaust and Mass Death Before the Modern Age." Katz argues that the Holocaust is unique because "never before has a state set out, as a matter of intentional principle and actualized policy, to annihilate every man,

woman and child belonging to a specific people." If credence is given to Mr. Katz's scholarship, an unreasonable comparison of abortion to the Holocaust is particularly inappropriate.

Nobel Peace Prize Laureate Elie Weisel recently told the Rome daily newspaper *La Repubblica* that "The Holocaust was a historic tragedy and nothing can be compared to it," he concluded. "What is happening in the former Yugoslavia is already serious enough that it shouldn't be described in an exaggerated way." If the grave situation in the former Yugoslavia should not be compared to the Holocaust then it also should not be compared to a legal, Constitutionally allowed abortion.

Writing in *Moment*, author Francine Klagsburn criticized a trustee of a leading Jewish organization for not distinguishing between the Holocaust and Hiroshima. Klagsburn wonders how he could not distinguish between fighting among nations versus the Nazi war against the Jews. She notes that the "Jews of Europe had no armies, had attacked no one, and made no territorial claims as a group on any land. Yet the Nazi state set out systematically to destroy them ... for no other reason that they were Jews." Klagsburn states that the insistence on the uniqueness of the Holocaust is to keep history straight against the efforts of Holocaust deniers. She concludes, "For all the evil in the world, the Holocaust stands alone in the motivation that led to it and the enormity of its destruction. Distorting that fact betrays what, at the very least, we owe to the murdered: untainted truth." It is likely that Klagsburn would also believe it is inappropriate to compare abortion and the Holocaust.

Over a year ago at Kean College, a speech given by Khalid Abdul Muhammad, then spokesperson for the Nation of Islam, ignited a painful public conflict between elements of the African-American and Jewish communities. Muhammad made controversial statements which many considered to be anti-Semitic, anti-Catholic and racist. In later speeches Muhammad seemed determined to diminish the tragedy of the Holocaust by im-

plication, by stating how in slavery ancestors of today's African-Americans had paid "a hell-of-a-cost." The terrible history of slavery leaves a blemished legacy for our nation but Muhammad's which is worse comparison served neither the martyrs of slavery nor the martyrs of the Holocaust. In the aftermath of the Muhammad controversy one innovative proposal which emerged was to create public school curriculum which could teach about both the Holocaust and slavery without an emphasis on which tragedy was worse. There was also a call to show "Schindler's List" and "Roots" in schools. There is good reason not to confuse the tragedies of slavery and the Holocaust and surely there is an even greater rationale for not confusing abortion and the Holocaust.

By putting aside comparisons American citizens can debate the appropriateness of abortion without interfering with another's legal activities and without shotguns. Abortion is legal in this country and many consider it to be a viable moral option. In August of this past year, Ellen S. Meyer, Chair of the Delaware Coalition for Choice, wrote *The Jewish Voice* to say that as "a Jew and an outspoken advocate for reproductive rights," she finds "particularly disturbing the involvement of religious groups in attempting to deny women rights that are legally theirs."

In July 1993 as a Delaware abortion clinic was shut down by anti-choice activists, Rabbi Peter Grumbacher, spiritual leader of Congregation Beth Emeth, a Reform synagogue in Delaware, told *The Jewish Voice* "From a pro-choice standpoint, I would respect a person who is against abortion and I would expect that person would respect the rights of any other person." Grumbacher explained that he is not "pro-abortion" but he is "pro-choice."

Last week Grumbacher, joined Delawareans in an interfaith service at the First and Central

Presbyterian Church for the victims of Slavi along with pastor Vin a. Harwell, Louise Robeck, Minister at Unitarian Universalist; co-pastor Maria LaSala of Hanover Presbyterian Church; Canon Thomas A. Kerr Jr. of the Episcopal Cathedral Church of St. John and Elizabeth Vandegrift, associate pastor at First and Central Presbyterian. Meanwhile in Boston some 700 people squeezed into Reform Synagogue Temple Ohabei Shalom to commemorate the victims of John Salvi's shootings.

Also in July of 1993, Rabbi Moshe Goldblum, of Beth Shalom of Dover, a Conservative congregation, explained to *The Jewish Voice* his belief that "from a Jewish law point of view no one is in favor of abortion but (Jewish law) is construed in favor of giving a woman a choice." Goldblum added that "forcing someone to have a child? I don't know if it is a great moral victory..." Goldblum explained that it is difficult from a *Halachic* point of view to say when life begins.

He noted that some Orthodox Jewish authorities would oppose abortion although many in the Conservative, Reform and Reconstructionist branches would find it to be permissible.

But no authority that is truly moral or pro-life would be inciting the killing of innocents. John Salvi's actions did not take place in a vacuum; words of hate paved the way for his violence. Some anti-abortion leaders have begun to tone down their rhetoric, but there is still far to go. The terms "baby killers," "murderers" and the like should no longer be used to describe health care practitioners. The comparisons of abortion to the Holocaust must stop. Federal, state and local resources should be used to protect the health care providers and their staffs who are endangered. Only then can we begin a debate in the absence of hate.

LETTERS

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The Jewish Voice welcomes letters from its readers. For verification purposes, include home address and day time phone number. The more concise a letter, the more likely it will be chosen and the less likely it will need to be condensed.

To the Editor:

In addition to my being one of the original donors to the 1935 federation campaign, I was a very active worker in soliciting contributions and pledges.

In the beginning, before the federation, the Jewish welfare society had their offices on the first floor of the house at 106 E. 7th Street, between King and French. As I recall, Mrs. Sortman and Mrs. Anne Slonsky occupied the office, the combined efforts of all the workers raised approximately \$15,000. Of this amount, part was given to the Bichor Cholem Home on West Street between 2nd and 3rd. This was the forerunner of the Milton & Hattie Kutz Home; part was given to the Young Men's

Hebrew Association adjoining the Adas Kodesh Synagogue at 6th & French Sts. This

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Ben Cohen

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12 NOON THURSDAY		THURSDAY NOON DEADLINE		12 NOON THURSDAY	
DEADLINE	FOCUS	ISSUE			
January 19	Restaurant Guide	January 27			
February 2	Winter Weddings	February 10			
February 16	Bridal Section	February 24			
March 2	Camp Planner Guide and Purim Preview	March 10			

All submissions due 12 noon
downstairs at JFD front desk

OPINION

Tu B'Shevat and MLK Jr. Day:

Reflections On Environmental Justice

By MARK X. JACOBS

NEW YORK The coincidence that Tu B'Shevat, the Jewish new year for trees, and Martin Luther King Jr. Day, the celebration of one of America's greatest leaders, fall on the same day this year provides an opportunity for us to reflect on the connection between trees and justice.

Throughout the world Jews gather on Tu B'Shevat to celebrate trees and the bounty we receive from God through them.

According to the Talmud, the 15th day of the Hebrew month of Shevat marks the beginning of the sap rising in the trees of Eretz Yisrael (the land of Israel), a sign of spring and the renewal of life.

In the Jewish legal tradition, Tu B'Shevat is the beginning of the fiscal year for the biblical tithes on fruit.

Two ecologically oriented practices dominate our observance of Tu B'Shevat. Many communities celebrate this holiday by planting trees, and thus actively participate as partners in creation, keeping alive the great garden in which we live.

Increasingly popular among Jews of all denominations is the Tu B'Shevat seder. Like the Passover seder, it is an elaborate intertwining of food, wine and words.

This kabbalistic ritual emanates from the mystical notion that eating a wide variety of fruits with proper intention can effect a tachyon (a healing or rectification) of the first time humans "missed the mark" by eating from the Tree of Knowledge.

The global ecological crisis from burning rain forests and clear-cut ancient forests to holes in the ozone layer makes clear that our nibblings from the Tree of Knowledge have indeed brought an urgent need for terrestrial healings of cosmic proportion.

In Tu B'Shevat we find an affirmation of the necessity for caring for trees, and by extension, the entire garden in which we live.

And we find a connection between our consciousness, our consumption (eating), and the health of the world around us.

From the trees of our glorious garden we eat not only olives, oranges, dates, figs, and myriad other fruits but also books, paper, napkins, fences, furniture and houses (not to mention oxygen).

The Hebrew word for tree is *eytz*. "Eytz chayyim he" a tree of life is what we sing as we put away the Sefer Torah on Shabbat mornings.

And that same *eytz* also means what we call in English "wood" or "timber."

Hebrew does not distinguish between the inanimate and the animate both are *eytz*, part of the web of life. For the Hebrew mind, there is no gazing out at the forest and seeing "timber" or "forest products" — commodities devoid of any sense of aliveness.

If we are conscious when we eat, or consume from a tree, that we are eating from a living being which provides nourishment, creates oxygen and holds the very earth in place, we will be moved to reduce our use of paper and disposable products and we will reuse what we can and recycle or compost what we cannot.

We will demand an end to the burning and clear-cutting of forests.

This is a message of Tu B'Shevat.

As Jews celebrate Tu B'Shevat, we join with people across the nation to commemorate the life of the Rev. Dr. Martin Luther King Jr. and reflect on our country's struggle to overcome injustice of all kinds.

One of the great injustices of our time is the greatly disproportionate share of the burdens of pollution and ecological destruction borne by minority and poor people. People of color are more than 45 percent more likely than are whites to live near a commercial hazardous waste facility in our country.

Take the Rev. Conley of West Dallas, Texas. Of his six children, one was born with intestinal polyps (she had a colostomy at 24), another was born with a tumor in his back, while a third entered this world with hair growing on only one side of his head.

The Conleys live in a poor, overwhelmingly African American neighborhood situated in the backyard of a lead smelting company that processes car batteries.

For 25 years the Rev. Conley has sought to have that smelter effectively regulated.

"The sad part about what took place is that we as a country allowed this to happen knowingly. Every day, black and Latino kids are being poisoned in this country," laments Conley.

The voices of the Revs. Conley and King echo our biblical tradition's mandates of justice. It is our duty to demand justice for African American children being poisoned by a lead smelter in Texas, for farm workers poisoned by pesticides in California, for a Latino community in New Jersey living in the shadow of a mercury-spewing incinerator, or for Native Americans in the Southwest dying of cancer from uranium wastes.

We in the Jewish community are generally shielded from the worst of this horror. Indeed, we are often shielded even from the knowledge of this horror.

Yet there are things we can do to address these ills. Many things we use or consume every day — car batteries, light bulbs, paper, the fruit that we eat — are produced or disposed in ways that damage the health of other people, even poison them.

Our tradition of justice demands that we respond. We cannot continue to allow certain

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The Bell Curve and The Moralist



By LEONARD B. GEWIRTZ

Rabbi Emeritus

"The Bell Curve," by Charles Murray and Richard Haerstein has set off a heated debate over race, the genetic component of intelligence, and success in life. While the authors do a thorough job of analyzing a vast amount of data, the limitations of the studies involved have been largely overlooked by the

social scientists and the public. The book's tone of social inevitability diverts public attention from the remediable failures of our schools.

The authors argue that schools can do little to overcome the effects of the hereditary determination and home environment on intelligence. Their studies show that early childhood programs like "Head Start," have had limited success in raising the cognitive abilities of disadvantaged students, and that any small success even of children who show improvement will backslide in a few years.

As for the scientific basis for the genetic component of intelligence, the central thesis of the "Bell Curve" book, I leave to a biochemist and molecular biologist, Professor Ralph Heimer of Thomas Jefferson University.

He writes, "the notion that 'there is a strong heritable component to intelligence' has as yet no molecular biological basis. It is reprehensible to manipulate what little is known about

the inheritance of intelligence to heap scorn on fellow citizens." (N.Y. Times, 12/25/94)

Dr. Myron Hofer, professor of psychiatry at Columbia University and director of developmental psychobiology at N.Y. State Psychiatric Institute, discusses the crucial flaws and missing data in the book. "The words 'brain', 'DNA', 'memory', even 'learning', do not appear in the index." It does not "take into account recent major advances — in our understanding of the genetics of complex behavior ... or the whole new field of cognitive neuroscience." (N.Y. Times, 12/26/94)

The net result of this book among those people who always maintained this point of view is a silent abandonment of hope about the education of minority children. One great danger of this line of thinking is that it takes our education system off the hook.

After all, goes this complacent reasoning, if cognitive abilities cannot be changed, the schools can't be blamed for the inequalities that "The Bell Curve" documents, but implies and leaves unexplained.

A learned observation upon the influences of cognitive intelligence would be the nature-nurture combination. If a child is born to edu-

cated professional parents, that is the genetic factor in influencing the child. If the family lives in a wealthy-suburban area where children are encouraged to succeed, that is the social factor. If a teacher inspires the child to love learning and knowledge, that is a personal influence. If the child absorbs these three influences and he sits up at night, and contributes his own efforts and studious work, that is the free will, moral contribution, a fourth influence. What our authors, Murray & Richard, documented was a genetic component with other social and free-will components working together, but ignoring them.

The moralist is greatly troubled by the implications of the book. If heredity and environment, nature and nurture, can work together to keep the person locked-into his condition, hedged-into his circumstances, where is the freedom for the person to change and improve, where is the opportunity for the person to rise above his condition and become his potential self.

In Judaism we believe: "T'shuva, T'filah, U'tzadakah"

Continued on page 17

A Choice Between Agonies

By GARY ROSENBLATT

The New York Jewish Week

Rabbi Aharon Lichtenstein is not your typical rosh yeshiva. Though he heads Yeshivat Har Etzion, one of the largest and most respected yeshivas in Israel, in the Judean hills just south of Jerusalem, he is clean shaven, American-born and has a doctorate in English literature from Harvard.

Indeed, during an impassioned defense of the religious imperative for sacrificing land for peace in Israel, Rabbi Lichtenstein, a respected talmudic scholar, quoted passages (by heart) from John Milton, Oliver Cromwell and Matthew Arnold, in addition to a range of Torah texts.

The son-in-law of the late Rabbi Joseph B. Soloveitchik, Rabbi Lichtenstein is a living embodiment of the MDUL/Torah u'madah Yeshiva University, under his father-in-law's

religious guidance, espoused.

A graduate of YU, where he taught in both the secular and Judaic departments, Rabbi Lichtenstein made aliyah almost 25 years ago. Together with Rabbi Yehuda Amital, he heads the yeshiva known simply as Gush, where Israeli young men combine intensive Torah study with active military service, usually in a combat unit.

Shy by nature, Rabbi Lichtenstein nonetheless has taken bold positions on issues of religion, morality and politics. He employed all three to support his assertion in his message on Sunday morning that the values of Orthodox Judaism can be compatible with the goals of the peace process, and that one's position on compromise of the land of Israel should not be a test of one's Zionism.

Speaking to more than 200 people at The Jewish Center on Manhattan's Upper West

Side, Rabbi Lichtenstein repeatedly referred to the "agonies of choice" regarding the peace process, and said the decision comes down to carefully balancing a variety of factors. Chief among them are the mitzvah of holding on to the land of Israel, which is holy, and the mitzvah of saving lives and making peace, which are of the highest priority.

In a carefully reasoned talk, a kind of ideological endorsement of the process of peace rather than its results, Rabbi Lichtenstein said that "it is permissible, even desirable, to give up land, however painful that is," for the sake of averting war and achieving peace.

The talk was significant in that it was the first public program sponsored by Shvil Hazahav (The Golden Mean), a new organization calling on Orthodox Jews to participate in the peace process. Also, given Rabbi Lichtenstein's credentials as a respected halachic expert, his appearance — and message — was intended to strengthen those supporters of Shvil Hazahav who feel embattled and outnumbered by those in the Orthodox community who oppose the peace process.

Addressing this defensiveness, Rabbi

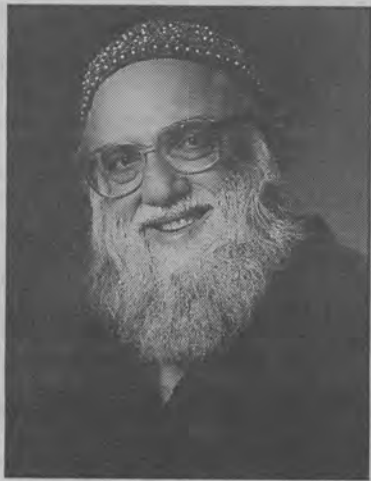
Lichtenstein said it is wrong to suggest that "the more hard-line one is, the greater one's Zionism," adding, "You are not one whit less a Zionist, committed to territorial integrity," if you support the peace process.

The rabbi noted that there are serious risks in stonewalling Arab demands and maintaining the status quo in Israel, since the situation could deteriorate. But he was also highly critical of those Israeli leaders — presumably including Foreign Minister Shimon Peres — who seem motivated by economics as a reason for making peace, and who may feel that the settlements are an albatross they would gladly give up.

"Regardless of where one stands on the peace process," Rabbi Lichtenstein said, "one must feel a deep sense of pain." He said that while he would, regrettably, give up land to save human lives, he would not give up one square kilometer of the land to boost Israel's economy by increasing tourism or trade.

He has compared giving up part of Eretz Yisrael to undergoing an amputation — a sad, painful process, only permissible if it becomes

Continued on page 13



Arthur Waskow

Arthur Waskow To Speak At Temple Beth El

Arthur Waskow, author and speaker, will be the featured guest speaker at Friday evening services at Temple Beth El on February 3rd at 8:00 PM. His topic is "Tikun Olam - New Midrashim for Repairing the World." His wife, Phyllis Berman, will be sharing the pulpit with him.

Arthur Waskow is founder and director of the Shalom Center, a Fellow of ALEPH: Alliance for Jewish Renewal, founder and co-editor of its journal *New Menorah*, and author of *The Freedom Seder* (1969);

Godwrestling (Schocken, 1978); *Seasons of our Joy* (Bantam, 1982; Beacon, 1990); and *Down-to-Earth Judaism* (Morrow, forthcoming 1995), along with many other works of Jewish renewal. With his brother Howard he is co-author of *Becoming Brothers* (Free Press, 1993), a "wrestle in two voices" about the struggles and reconciliation's between them. He has taught at Swarthmore College, Temple University, and the Reconstructionist Rabbinical College.

Arthur wrote the opinion column "Earth and Eco-Kosher," in the May 13, 1994 issue of *The Jewish Voice*. Eco-Kosher is a principle which Waskow advocates which he grounds in the Jewish concept of *bal tachshit*, or not ruining the earth.


The cover story of *Moment* magazine's December 1994 issue, "The Jewish renewal Movement: From The Counterculture to the Mainstream" focuses extensively on Arthur Waskow along with several other prominent members of the *havurah* based movement Waskow named. Waskow is described as "a leader" among the Jews who 30 years ago "combined spiritual, feminist, social justice and environmental issues in a blend they called Jew-

ish Renewal."

Phyllis Berman has written new liturgy and midrashic tales for or about women as co-author of *Tales of Tikkun* (Jason Aronson, forthcoming 1995), and as liturgist for *Moment*, *Worlds of Jewish Prayer*, and *Menorah*. She chaired the board of P'nai Or for many years, and is now secretary of the board of ALEPH. Berman is the founding director of the Riverside Language Program, an intensive English-language school for adult immigrants and refugees from all around the world. She has been ordained as Eshet Hazon by the Jewish-renewal women's community.

Both Arthur and Phyllis were members of the editorial committee that created *Or Chadash* (New Light), the innovative guide to Shabbat morning prayer and celebration that was published by the P'nai Or Religious Fellowship. Together they have often led Services drawing on *Or Chadash* for synagogues, havurot, institutes, and retreat centers throughout North America.

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- Reach out to the people who live and work amidst the trash and pollution generated by your community and work for both environmental justice and elimination of toxics from your community. (If you need assistance finding such groups, call the Coalition on the Environment and Jewish Life. 212/684-6950 or e-mail to coejl@aol.com.)
- Reduce "tree" use and reuse and recycle trees whenever possible.
- Buy organically grown (no pesticides) food and other plant products (such as cotton).
- To learn more about the connection between Judaism and environmental issues, read *To Till and to Tend: A Guide to Jewish Environmental Study and Action* (available for \$10.00 plus \$2.90 for first class delivery to COEJL, 443 Park Avenue south, 11th floor, New York, NY 10016-7322).
- Join the Legislative Advocacy Network of the Coalition on the Environment and Jewish Life (send your name, address, and phone number to the address above).

Source: COEJL

Interfaith Couples

Groups are now forming for interfaith couples who are interested in discussing religious differences, holidays, family, and other issues which arise. If you are interested in joining with others to explore common problems, contact Myrna Ryder at Jewish Family Service, 478-9411. The Jewish Family Service is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).

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Karen Venezky - National Communications Chair Of Hadassah



Karen Venezky

By CELIA GANS

Special To The Jewish Voice

"Never underestimate," admonished the 1970's ad for a national magazine, "the power of a woman." Karen Venezky didn't write it. Though as president and owner of Artwork Enterprises, Inc., with her commercial art degree, Cornell University B. A. in art history and background in interior design, she could have created a multi-media campaign to support it. But she's Delaware's finalist for the slogan's 1994-95

poster woman.

As Councilwoman Venezky, 5th (Greater Newark) District, she was (unlike many Democrats in the 1994 off-year elections) re-elected to her second consecutive term on New Castle County Council. During her two and one-half days per week in her Redding City/County Building office on French Street and her many evenings of meetings, it's hands-on local government and the needs of Delaware and its citizens.

As Karen Venezky, volunteer professional National Communications Chairman of Hadassah, the

Women's Zionist Organization of America, Inc., she gets up at 5:30 AM one morning to commute by train to her New York office on West 58th Street to fulfill her two-day-a-week commitment to the world and its citizens. Under Venezky's direction, an award-winning full-time staff of skilled, experienced graphic, text and public relations professionals create the print, film, videos and exhibits which will bring Hadassah into the 21st century.

From her initial Hadassah responsibilities, as co-founder, co-manager and publicity director of Hadassah's Collectors Corner Thrift and Consignment Store in Madison, Wisconsin, through her years as Delaware Chapter President, Regional President (1985-88), National Board Member (1988 -) and finally National Presidential Appointee as Communications Chairperson, Venezky has spent 20 years promot-

ing Hadassah's mission of health care, education, women's rights and volunteerism.

In 1998, when she took over the Communications portfolio, Hadassah's printed materials looked "like the 1950's," comments Venezky. "The reason was simple, they were from the 50's, and the department which I inherited had one 32-year employee, a pencil sharpener, a typewriter, an X-acto knife, a bottle of rubber cement and a drafting table."

Her first action was to develop a 4-year national strategic plan for Communications, recruit the staff and provide the support - from Hadassah's staff and volunteers and from sophisticated hardware and software - to get the job done. "Our old materials weren't presenting Hadassah's changing image; we're a vital, dynamic exciting organization. We don't just want our 385,000 volunteers' donations and/or fund raising skills, we want their minds,

Continued on page 16

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From Delaware To Africa

Part one of a two-part series

By LINCOLN ORNSTON

Special To The Jewish Voice

"I've been told that you're not a believer. That you're a Jew."

"That's true, Archdeacon. I'm Jewish."

"Makokha (my Luhya name) — if you're not a believer, then you must be a devil worshipper. Are you a devil worshipper?"

It was a bright August morning in western Kenya, and the Archdeacon and I were on our way to meet with the Bishop. I was in my eighth month of work on an agricultural development project jointly sponsored by an American service organization and an Anglican Diocese, and this was the first time the issue of religion had surfaced. Knowing that the Archdeacon was a joker, I assumed that he was just having a little fun. Playing along, I mimicked his gravelly bass voice and responded that yes, I was indeed a devil worshipper. He didn't smile.

Upon reach of our destination,

the Archdeacon gripped my shoulder, and, looking me in the eye, told me that he only wanted me to believe — that he only wanted me to save my own soul. I mumbled a lame "thank you," and exited the truck.

Pacing the grounds of the Bishop's office, I contemplated the range of possible responses to the Archdeacon's words. Should I be offended? Should I just laugh it off? I was confused; never had I been told, to my face, that to be Jewish was to be a devil worshipper. I stopped pacing, counted to twenty in Kiswahili, and reevaluated the situation.

I was living on my own in a mud hut eighteen kilometers from the nearest town. Many of the young children in the community had never before seen a white man, and upon meeting me would retreat in abject terror to their mothers. Although I found such occurrences rather amusing, in the end they only served to enhance my sense of cultural seclusion. Over the course of my stay I'd



Lincoln Ornston, toward the center and next to last row, is shown in Kenya surrounded by young Kenyans.

learned to handle screaming children and curious mothers, as well as the transportation, food and water shortages which are endemic to East Africa. But the Archdeacon was giving me a hard time about religion, and religion was a personal matter.

Steeling myself for combat, I donned an Attitude and prepared to confront the Bishop. In the distance stood a primary school where I had conducted a workshop the previous week. The teachers and children were outside, singing. They saw me and waved; I waved back. Behind the Bishop's office, where there had once been an empty field, there now stood one hundred banana tree stems — I'd helped to plant those stems. Next to the stems were nine new vegetable beds, courtesy of Mikokha. Through my relationship with the Diocese I'd written grant proposals,

evaluated community development organizations, and conducted community-wide workshops on bio-intensive agricultural techniques. Looking about me now, the results of my efforts were clearly evident.

Then reality set in. I was merely a facilitator. None of my efforts would

have come to fruition had the Kenyans with whom I was working not been willing to dedicate themselves and make sacrifices of their own. Without their sacrifices — of time, of money, and of the opinions of their peers — my efforts would have been worthless. Jewish. Christian. It didn't matter. Our continued success relied upon our continued cooperation. Together we were capable of creating something of value where before there had been nothing.

I entered the Bishop's office, and without reference to the morning's conversation the three of us planned the next week's workshop. The Bishop and Archdeacon remained Christian, I remained a "non-believer," and together we worked to create something out of nothing.

(Lincoln Ornston is a native Delawarean who spent this past year working as a development consultant in western Kenya. Article two in the series will detail Mr. Ornston's travels in Zimbabwe, where he searched for information regarding his great-grandfather, a Romanian Jew who emigrated from the US to Zimbabwe (Rhodesia) at the turn of the century.)

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Israeli Consul Avidar Speaks In Rehoboth

By DAN HALPRIN

Special to The Jewish Voice

On December 29, 1994, Israeli Consul Eli Avidar spoke to the Kiwanis Club of Rehoboth, DE as part of a series of international speakers. He spoke about Arab-Israeli negotiations on peace, security, borders, water rights, recognition, trade and regional stability.

Consul Avidar was born in Alexandria, Egypt in 1964. He joined the Israeli Defense Force (IDF) in 1982 and completed his active duty assignment in 1989 as a captain. In 1989, he attended Hebrew University in Jerusalem. He majored in Middle East and Islamic Studies and Philosophy and received a B.A. degree in 1992. In 1992, he joined the Ministry of Foreign Affairs in Jerusalem and was assigned to the PLO Desk in the Center for Political Research. He served in the Asia Department at the East Asia Desk. In 1993, Eli Avidar became a Consul in the Consulate General of Israel in Philadelphia for the region which includes Delaware.

He described the peace process to the Kiwanis club as an ongoing odyssey nearly twenty years old that began in 1979 with the peace treaty



PHOTO CREDIT: DAN HALPRIN

Consul Eli Avidar speaking in Rehoboth, DE.

between Israel and Egypt. Consul Avidar told the Club members how this touched his life. His father swore that President Sadat of Egypt would never go to Jerusalem, but his tears marked the end of his disbelief as he and a young Eli Avidar watched an impossible act occur, live on television.

"After that, the second stage of that (peace) process was 1991... We do owe a lot to President Bush and Secretary-of-State Baker," Mr. Avidar said. This Second Stage is still in pro-

cess. It began with the Middle East peace negotiations after the Gulf War. It has so far resulted in the Israel/PLO Peace Accord and the Israel/Jordan peace agreement. He cited the Israel/PLO negotiations on Palestinian autonomy and Israeli security as the "most difficult track in the peace process." But he also pointed out how far they have come and what an amazing accomplishment this is. "In 1993, it was the first time that the two sides decided to talk to each other." Negotiations with

Syria have also been going slowly. Mostly this is because of President Assad of Syria's fear of losing face in the negotiations, Consul Avidar said. In 1979, President Sadat of Egypt came to Syria and said to Assad, more or less, "I am going to Jerusalem, I am going to get back the Sinai Desert. Come with me and get back the Golan Heights." Assad refused, Mr. Avidar said, and now he must explain to his people why he waited nearly twenty years to negotiate for the same result he could have had then.

But according to Mr. Avidar, a larger issue for Assad is one which faces the whole region as peace talks continue: "Right now, in 1994, it is not a conflict between countries but a conflict between ideas," He said, of fanatics versus idealists. Idealists favor the good the peace process will bring; Fanatics are fighting the peace because, "...If there will be no conflict, there will be no excuse for their

existence."

Fanatics could join the idealist wing, and they have already (witness Arafat shaking Prime Minister Rabin's hand in 1993). However, Consul Avidar said, "I'm not sure that the President of Syria is prepared for such a change...from dictatorship to democracy." Asked later about the issue of water in the Middle East, Mr. Avidar said, "People are speaking about water as the future cause of war in the Middle East." The peace process is making regional solutions to water shortages more likely, but there are 1 million people born in Egypt every month. As Consul Avidar pointed out, "they will have to drink water." Japan is currently leading the way in research for this sure-to-boom industry.

Avidar provided Kiwanis Club members with a level of detail about Israel which, judging from their reactions, they had never before been provided.



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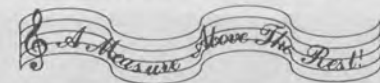
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PANIM EL PANIM

(Face to Face with JFD People)



Discipline That Works

By MYRNA RYDER
M.Ed., CFLE

Director of Family Life Education
Jewish Family Service

Ask any parents if they are concerned about discipline. The answer is usually a definitive YES! Finding an approach that works can be a challenge, as many of us learn. And babies continue to be sent home from the hospital without an instruction book!

The goal of effective discipline is to teach your child to be self-disciplined by the time he or she is 21 years old. There is no single system to "discipline." Discipline involves teaching children to use desirable behavior, and to avoid undesirable behavior.

There are many methods which

can be used when working with children and the methods vary, based on the age of the child, and the temperament of the child or the parent. It is important to know about different approaches, so you can choose alternatives depending on the situation. A few of the discipline methods include the positive reward system, punishment power, time-out, natural or logical consequences, and mutual problem solving.

The positive reward system is one of the most powerful teaching strategies for children ages 1 through 12, yet it is the one parents seem to use the least. This method involves rewarding positive behavior and ignoring negative behavior (unless the child is hurting himself/herself, hurting others, or damaging property).

The reward can be in the form of love or attention for the positive action. Very often, we "reward" negative behavior by giving it lots of attention, and, when our child is exhibiting positive behavior, we ignore it. The essence of this method is that an action followed by a reward, will be likely to result in the repetition of the positive behavior.

Punishment power involves methods such as scolding, lecturing, taking away privileges, and spanking. The problems with punishment power are that it rewards the negative behavior by providing attention, it teaches the child to avoid the "punisher," it produces hostility, resentment and a desire for retaliation, it is only an attempt to curb undesirable behavior and does not teach desirable behavior, and it loses effect as children get older. Other methods are much more effective.

Time-out is a discipline method familiar to many of us, which can be effective if used properly. It can be used generally for children who are ages 3 - 12, and its purpose is to disrupt undesirable behavior. Time-out is not a punishment, does not reward negative behavior, and needs to be administered in an even-tempered manner. Many parents threaten the child with time-out, which changes the method into a punishment. This is not the intent of time-out. Time-out needs to be done calmly by the parent, with the purpose of merely separating the child from the behavior. Think of this as "chill-out" time for the child.

Natural and logical consequences are good methods of discipline, since the child is learning from his or her own experience (provided, of course, that the lesson will not result in serious injury). An example of a natural consequence is if your child comes home late for dinner, the dinner will be cold. If your teenager insists on leaving the sweater at home when you think he or she should have it, the child will be uncomfortable. Logical consequences are arranged by an adult, rather than being a result of

the child's action as is the case with natural consequences. Logical consequences should be logically related to an action in order to be effective, or the corrective effect may be lost. An example of logical consequences is if the child won't clean up the crayons, you will make the crayons unavailable the next time the child wants to play with them.

Mutual problem solving is a good method for working with children approximately 5 years old and older, and is good for adolescents and teenagers. This method involves sitting down with the child, stating the problem, brainstorming together many ideas to solve the problem (some of the ideas may be humorous or even completely unreasonable - write them all down without judgment!), and discussing the possible solutions together one by one until a mutual agreement is reached. The benefits of this method are that it promotes a deeper relationship between parent and child where everyone wins; the child is motivated to carry out the solution since he or she was involved in the process; it develops creative thinking in children in which they learn to negotiate and handle interpersonal relationships; and it reduces the child's hostility. Often when this technique doesn't work, there is something wrong in the way it is being used.

We all want to do the best we can as we help our children grow from babies to adults, and the job is a challenging one. The techniques briefly described in this article are only a few of the tools available to us as parents. Remember that discipline is teaching your child to be self-disciplined, and that respect needs to be at the core of all that we do.

For information on parenting seminars on this or other topics, or to discuss your specific concerns, contact Myrna Ryder at Jewish Family Service, 478-9411. The Jewish Family Service is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).

Regional Young Leadership Conference

Young Jewish community members and leaders will gather March 18-20, 1995 in Philadelphia for the first biennial UJA Young Leadership Conference entitled "OUR GENERATION: DEFINING THE JEWISH FUTURE."

This program will bring together young Jewish adults (25-40) from Maine to Virginia, to meet with speakers who are on the cutting edge of politics, journalism and Jewish Leadership. During two days of seminars and workshops, participants will explore the Jewish response to local, national and international issues. They will receive practical training to enhance leadership and communications skills. Participants will explore questions of Jewish identity, which fits well with the "Live Jewish" theme of the Community Campaign which is administered by the Jewish Federation of Delaware (JFD).

Topics to be discussed during the two-day conference include: international questions such as the peace process and investing in Israel; national issues such as Black/Jewish relationships and Professional Ethics;

Cultural Arts Festival

The final event of the 1994-95 Jewish Cultural Arts Film Series will be the presentation of the film, "The White Rose", on Sunday, January 15, 1995 at 3:00 p.m. "The White Rose", a film depicting real events that occurred at the University of Munich in pre-war Germany, will be presented at the JCC. The film shows the heroic stand taken by a group of students and their philosophy professor against the Nazi war effort. Tickets are \$2.00 per person and are available at the JCC Front Desk. This film concludes the 1994-95 Jewish Cultural Arts Film Series. The JCC is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).

Gratz Teachers Are First Class

By JORDAN SOPINSKY

Jewish Voice Intern

Because it uses the same classrooms as the Albert Einstein Academy, its desks are small. But while the desks may be small, the spirit stands tall at the Delaware Gratz Hebrew High School. The 86 eighth through twelfth graders take classes ranging from Bible, Jewish Life, Comparative Religion, and Hebrew to Contemporary Issues in Jewish life. Boasting a committed, well-experienced nine-member teaching staff, principal Elaine Friedberg contends that her school is one of the best in the country. (When asked if she could single out one teacher in particular, the energetic lifelong educator complained that that was impossible. "They are all the best," she said.) Take Kevin Weiss, for example. Currently in his first year at Widener Law School, the University of Florida graduate in Jewish Studies and History has held such positions as Regional Director of the World Zionist Organization in Miami and National Field Director for the Student Department in New York City where he networked with college students throughout the United States. Back in Florida, he founded the CRB Foundation's Palm Beach Rite of Passage program in order to encourage students to go to Israel.

Weiss teaches Jewish History in the Middle Ages, Bible, and Jewish Law and Ethics. He is constantly trying to make his classes as appealing as possible for his students by relating the topics in class to current events or anything else that will enable the students to relate what they're learning to their lives. Above all else, he wants them to go to Israel. "Israel is the greatest educational experience anyone can get,"

Continued on page 13

and community/family concerns such as how to marry a mensch/menschette and how to raise children in the Jewish tradition.

For more information on the Northeast Region Young Leadership Conference, please call Marla Feldman at the Jewish Federation of Delaware at 478-6200, or Jon Foreman at 479-5247.

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PANIM EL PANIM

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State Superintendent Met With JCRC

By MATT DENN

Editorial Committee Member

Delaware State Schools Superintendent Pascale Forgione is fond of quoting hockey star Wayne Gretzky, who said, "I go where the puck is going to be, not where it is." As part of his effort to keep Delaware ahead of the field in public education, Superintendent Forgione spoke to Delaware's Jewish Community Relations Council on January 4th about the state's "New Directions" curriculum.

The JCRC devoted most of its January meeting to a presentation by Dr. Forgione, followed by a question and answer session. The committee, in turn, will discuss the New

Directions curriculum at its next meeting on February 1.

Dr. Forgione told the committee about the evolution of the New Directions curriculum. The New Directions program has three components: standards (what the schools will expect of students), assessments (measuring whether students are meeting the standards), and capacity building (ensuring that the schools can teach students what they are expected to learn). The school system is currently working on the standards component, and Dr. Forgione indicated that this component is actually moving ahead of schedule.

Dr. Forgione told the JCRC that four different commissions had been

set up to develop standards in four curriculum areas: mathematics, science, English/language arts, and social studies/history/geography. These commissions developed their curriculum through a lengthy and open process that involved both national experts and local Delaware educators. Several members of the committee complimented Dr. Forgione on the social studies commission's willingness to hear the Jewish community's input on the importance of Holocaust education.

Dr. Forgione told the committee that the standards would be subjected to public scrutiny before they were adopted by the schools. He brought with him draft copies of proposed math and science standards. Dr. Forgione told the committee that early community reaction to the standards which he expected to be controversial such as the issues of teaching evolution in the schools.

Dr. Forgione reviewed selected draft standards with the committee, and showed committee members how the commissions had stated what students should be able to do, and suggested appropriate "learning events" relating to these expectations. In response to questions from the committee, Dr. Forgione indicated that the schools would need to devote substantial resources to the other two portions of the New Directions program, to ensure that the schools are capable of helping students live up to these new standards.

During Dr. Forgione's visit, several members of the JCRC also thanked him for his efforts to accommodate the Jewish high holy days at the beginning of the 1994-95 school year. The committee members told Dr. Forgione that they hoped the schools would continue to be sensitive to this issue, both on behalf of Jewish students and Jewish staff.

Copies of all of the draft New Directions standards are scheduled to be printed before the committee's February 1 meeting. Copies of the standards and information about the JCRC's February 1 meeting can be obtained by contacting Rabbi Marla Feldman at 478-6200. The Jewish Community Relations Council of The Jewish Federation of Delaware (JFD) is a beneficiary of the 1995 "Live Jewish" Community Campaign.

Gratz

Continued from page 12

he says. Speaking of Israel, Gratz has two Israeli Hebrew teachers, Anita Gurwitz and Rivka Ini. Anita attended Tel Aviv University, where she received degrees in Social Studies and Political Science. Then she moved to Nairobi. First she attended the University of Nairobi, gaining a master's in Sociology and Ethnography. After that, she remained in Nairobi and taught Hebrew and Jewish Studies before moving to the United States. Besides teaching Hebrew and Bible at Gratz, Anita also teaches at Beth Shalom and Beth Emeth.

Kindergarten Parents Get Together

On Sunday, January 8, 1995 parents of Albert Einstein Academy's kindergarten classes will meet at the home of Rachel and Ron Mersky. Myrna Ryder, a counselor with Jewish Family Services, will talk with the parents about the transition from preschool to elementary school. She will discuss the adjustments that both the children and the parents need to make. Following Ms. Ryder's presentation, the parents will have a chance to ask questions and discuss the issues that are important to them.

P*H*A*S*E 2 Program

P*H*A*S*E 2, a group for Jewish singles, will hold a Country Line and Israeli Dancing program on Saturday, January 21, 1995 at 7:30 p.m. Whether you're a beginner or Fred Astaire... everyone can feel comfortable with our dance instructor Mary Ellen! So, if you want to "cut a rug", call Rivka at 478-6624 for registration information. The cost is \$5.00 for P*H*A*S*E 2 members and \$10.00 for non-members. Refreshments will be provided. The deadline for registration is January 19th.

Anita frequently discusses Israeli current events with her students. She feels that it is "important for them to feel part of what is going on" with the historical peace process. Her goal for the students, she says, is to "build more involvement with the Hebrew language and Israel."

Rivka Ini has been a teacher at Gratz for many years, on and off since 1973, though mostly on. She also teaches at the Albert Einstein Academy, Beth Emeth, and Adas Kodesch Shel Emeth. She grew up in Israel on a kibbutz in a religious environment. She attended the Jewish Theological Seminary in New York, the University of Delaware, and Gratz College, where she received a degree in Hebrew Literature. "Through teaching," she says "I hope to make the children feel proud of who they are and feel a part of the Jewish people." Ann Jaffe, teacher of Hebrew and Midrash, has been teaching at Gratz for the last five of her 30 years of teaching. She is also a lecturer in public schools and churches as part of the Holocaust Survivors Speaker Bureau. After the Holocaust, Ann attended a displaced persons camp school in West Germany before living in Canada for three years, and then New Jersey, where she attended the West Orange Hebrew Teacher's College. She believes in "teaching knowledge through love." She also teaches adult-ed. classes at the JCC.

Judy Goldbaum, teacher of Jewish Ethics and Jewish American Literature, feels that the most difficult question she raises to her students is what makes them Jews. She feels that a different answer lies in each individual because "it has to be something you want to be." Judy is able to bring a unique perspective to that issue because it is something she labored over before she decided to convert.

Judy also teaches at Hanby Middle School as part of their Academic Enrichment Program as well as Beth Shalom. She attended Michigan State University for English and Education, UCR, University of Delaware, as well as other schools. She wants to expose her students to "as much as possible so they can understand who they are. That way, they'll have a background and feel secure being a Jew."

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Choice

Continued from page 5

necessary to save the body.

Whatever one's views on the peace process, one came away from Rabbi Lichtenstein's talk impressed with the seriousness and thoroughness of his approach, his respect for those with differing views, and the deep anguish of the Jewish scholar applying halachic principles to a vital and painful situation.

In the tradition of the rabbis of the Talmud, Rabbi Lichtenstein suggests that the process itself of approaching and weighing an issue is as important as the conclusion — and that the process informs the decision. That is why he dismisses those on either side of the Mideast peace debate who view it as a simple black or white issue, and why he pleads for civility in the discussion.

By all means engage in the debate, he says, but be prepared to not only hear your opponent, but to really listen with care and compassion.

Students say that in his own yeshiva, if Rabbi Lichtenstein speaks out on an issue like the peace process, he invariably schedules a rabbi with another view to speak so that students can be informed of both positions.

How many other rabbis or Jewish leaders, in America or Israel, are prepared to present an opposing view, on this or any other issue? That is what makes Rabbi Lichtenstein not only a man of letters, and a man of Torah, but a man of moral integrity as well.

(Gary Rosenblatt is the editor and publisher of The New York Jewish Week.)

Ainbinder At Brunch

The Wilmington Chapter of Hadassah will have its first Brunch and Learn on Sunday January 29, 1995 at the home of Bryna Rappaport 208 Woodstream Lane, Nordic Dell from 11:00 A.M. to 1:00 P.M. Dr. Harriet Ainbinder, a noted local child psychologist will address "Parenting and Grandparenting in the 90's."

Dr. Ainbinder has been in private practice since August, 1973. She graduated from the University of Chicago where she received a B.A. in Psychology, an M.A. and Ph.D in Human Development. Dr. Ainbinder is a Charter member of the Delaware Society of Psychologists in Private Practice. She is currently a member of the State of Delaware Family Law Commission, Board Member for Delaware Action for Family and Children and was a member of the Youth Education Advisory Task Force of N.C.C.J. from 1985-1993. On a personal level, Dr. Ainbinder is a member of the Wilmington Chapter of Hadassah and Vice President of Education at AKSE.

The cost of this brunch will be \$6.00. Reservations can be made by calling either Ann Jaffe at 762-5882 or Eva Weissman at 478-4514 by January 24. Guests are welcome to join us for this program.

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Delaware History At Beth El

The January 22nd Temple Beth El Men's Club breakfast meeting will feature a slide and discussion presentation entitled "The Way We Were" covering the history of the people and sites of Jewish Delaware. Our presenters are Mrs. Helen Goldberg, President and Mr. Julian H. Preisler, Archivist of the Jewish Historical Society of Delaware. Follow the development of Jewish life in this newly revised and updated program. It's particularly timely for Temple Beth

El as we have just completed the forty year celebration of our founding. Come join us and see where we fit into the Delaware Jewish time spectrum. A question and answer period will follow the presentation.

A bagels and lox breakfast begins at 9:30 a.m. and the entire community is invited.

Milunsky Leads Prayer And Holiday Course

The Adult Education Committee of Adas Kodesch Shel Emeth announces a new course for 1995. The

course, to be taught by Marlene Milunsky, will present an explanation and review of key prayers and the holiday cycle base curriculum of the AKSE Talmud Torah. This course is being offered on Sunday mornings from 11 AM to 1 PM beginning January 8th through March 12th. The fee is \$10. Please call AKSE synagogue office, 762-2705, to register.

Music of Herbert

AKSE Sisterhood Winter Brunch will take place on Sunday, January 22nd at 11:30 a.m. in the synagogue social hall. The featured program will be "The Life and Music of Victor Herbert" which will be presented by Lillian Balick, music historian with Joseph Bradley, baritone and Jean Mosteller, pianist.

Reservations for brunch are required by January 16th. Cost is \$5. Please call Andrea Finestrauss, 764-0318 or Nedda Barth, 654-7674.

Kids Shabbat Becomes Mini-Minyan

At Adas Kodesch Shel Emeth two times a month one can actually see young children leading their own Shabbat service. The children, ages 4 through 7, are guided by Mona Allen for a fun morning filled with song, dance, games, stories and of course prayer.

To make the time meaningful, the children have recently begun using their own prayer book — a picture book listing the order of activities. Mini-Minyan, the group's new name, emphasizes that what they are doing and learning is similar to what grown-ups do on Shabbat.

The service meets on the second and fourth Shabbat of each month in the Centennial Room at AKSE. The service is from 10:30 a.m. to 11:45 a.m. and all are welcome. For more information, please call Mona Allen at 764-1737.

The next Mini-Minyan will be held on January 21, 1995.

Night at The Races

The third annual Night At The Races sponsored by Women's American ORT, Brandywine Chapter at Large, will be held January 21. The evening includes, games and homemade foods. Advance tickets cost Members \$30 and Non-Members \$35. At the door, Members will pay \$35 and Non-Members pay \$40. From this cost \$5 can be applied toward membership if one is joining. The event begins Saturday, January 21, 1995 at 8:00 p.m., with post time at 8:30 p.m. The Night At The Races will be at the home of Caryl and Jeff Stape at 5 Emma Court. Call 477-1189 or for more information call Wendy Shlossman at 479-5599.

RSVP by Jan. 14 with check to Wendy Shlossman at 17 Stable Lane, Wilmington, DE 19803.

A Weekend Of Tales

Gerald Fierst, storyteller extraordinaire, will be Temple Beth El's guest on January 13th and 14th. The entire community is invited to participate in this special Shabbaton weekend.

Gerald will teach and entertain during services on Friday evening, Saturday morning, and Saturday afternoon. For five thousand years, the Jewish people have used stories to worship, to teach, to share joy and sorrow. Experience the traditions, drama, and history of the Jewish people through the words and images of one of America's foremost storytellers. Gerald is also a writer and teacher with a BA from Yale University and Certification as a Performing Artist from Columbia University.

The weekend will begin with a pasta dinner on Friday evening at 6:30 p.m. followed by services in

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which Gerald will share his warmth and talent. Saturday morning, beginning at 10:00 a.m., his storytelling will be interwoven with the liturgy. The service is for adults and students in grade 4 through Confirmation. Children in grades kindergarten through third grade will have their own special storytime from 1:00-2:00 p.m.

This weekend is sponsored by Temple Beth El and the Jewish Federation of DE. If you would like more information, please call the Temple office at 366-8330.

Beth Shalom's New Executive Director

By PRISCILLA W. SIEGEL

Special To The Jewish Voice

Bringing 21 years of experience with him as the executive director of the Haddon Heights, NJ conservative synagogue, Burton Shanker has assumed the position of executive director of Beth Shalom in Wilmington. Mr. Shanker replaces Frances Stein, who served as Beth Shalom's executive director for 16 years.

Shanker, born and raised in Philadelphia, graduated from the Philadelphia College of Art and pursued graduate studies in education, philosophy, and social work at Temple University and Gratz College. His entire professional career has been devoted to the field of Jewish leadership. In addition to his 21 years with Temple Beth Shalom in Haddon Heights, Shanker was for six years the director of United Synagogues of Conservative Judaism for the Delaware Valley and Eastern Pennsylvania regions.

Beth Shalom not only has a new executive director, but is also in the process of recruiting a replacement for Rabbi Yoskowitz. In this interim period, Cantor Swerling is providing the rabbinical services.

Dr. Paul Imber, president of Beth Shalom, is pleased to have someone with Shanker's background during this time of transition. "We are extremely pleased to have someone with Burt's depth of experience in the field of administration," remarked Dr. Imber. "He has already proven to be a significant asset to our synagogue and we expect that with his assistance we will be able to achieve our desired goals."

Shanker feels quite at home in the Wilmington community and is optimistic about the growth and development of Beth Shalom's congregation. "The people," observed Shanker "are very warm and welcoming... the congregation is highly educated and committed and vibrant." In addition to his oversight of the everyday operations of



Burton Shanker

the synagogue office and building, Shanker will coordinate all synagogue activities and programs. Though long range plans include a new synagogue building, the current agenda is to upgrade the current facility and to bring the office technology "into the nineties." He looks forward to working with the lay leadership and the rabbi to heighten awareness of Judaism among present and prospective congregants.

Shanker, who has three grown children and a seven month old grandchild, is enthusiastic about the challenges of his new job. "I'm 58," he laughed, "and going on 27."

Country Dancing

Congregation Beth Shalom goes country.

Beth Shalom's Country Shindig is open to the community. No dance experience is necessary for the country dancing and country line dancing. The event takes place at Congregation Beth Shalom at 1801 Baynard Boulevard in Wilmington on Saturday night, February 4, 1995 at 8:00 p.m.

The price is \$12.50 pre-paid in advance sales or \$15.00 at the door. To R.S.V.P. Call Beth Shalom at 654-4462 or Danna at 478-7853 or Jane at 762-3465.

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Telushkin's Wisdom

By MARVIN CYTRON

Special To The Jewish Voice

JEWISH WISDOM
RABBI JOSEPH TELUSHKIN
WILLIAM MORROW AND COM-
PANY, INC., pp., \$25.00

In the introduction for this companion book to his best seller JEWISH LITERACY Rabbi Telushkin describes how over the years he has marked up scores of books from his 3500 volume home library of those quotations that have moved or infuriated him. Drawing primarily from the Torah or Talmud the author provides commentary to show how these words have affected "Judaism, the Jewish mind, Jewish history and how they continue to challenge us today. Additional sources range from Maimonides, MISHNEH TORAH, to contemporary Rabbis, novelists, humorists, and even his grandmother.

Nearly one third of this book is devoted to writings and quotations relative to the relationship between people which is titled "HOW TO BE A GOOD PERSON IN A COMPLICATED WORLD". This segment which is packed with wisdom, insight and practicality, covers issues ranging from obligations to society, ethics, employer/employee relationships, leadership, and the challenges of how a "mench" should behave. Along the way the reader will discover that certain customs or traditions of Eastern Europe violated the Talmud. How many of us were told that in the "old country" parents arranged marriages and the betrothed couple met only briefly shortly before the marriage and this custom was Talmudic teachings? The author, however, cites the following:

A father is forbidden to marry off his daughter while she is a minor. She must wait until she is grown up and says, "I want so-and-so".

-Babylonian Talmud, Kiddushin 41a

Jewish guidance for marriage, sex (the commanded, permitted and forbidden) and relationship with children is provided including rabbinical advice on how to guarantee the birth of a female or male child. The subject of divorce and abortion is discussed including the Orthodox, Conservative and Reform Judaism views. Personalities such as Milton Friedman and Judge Louis Brandeis, Sholom Aleichem and Albert Einstein are sources for contemporary issues of economics, public speaking, living wisely and goodness. A significant portion of the book, which is laced with wonderful Talmudic and Yiddish stories, addresses the relationship of Jews with God, prayer, sin and repentance. *Mitzvah* (commandment), converts and the often misunderstood concept of the "Chosen People". The moral and legal conflict surrounding the death penalty is not limited to our modern society as Rabbi Telushkin provides conflicting Biblical and Talmudic viewpoints.

Jewish principles of justice references the following quotation from Leviticus 19:15 - You shall not render an unfair decision: do not favor the poor nor show deference to the rich; judge your kinsmen fairly. - This is followed with an example attributed to New York City Mayor Fiorello La Guardia (1933-1945):



Marvin Cytron

During the Depression the Mayor was serving as a night-court judge when a woman was brought before him who had stolen food to feed her children. Desiring to satisfy the demands of both justice and mercy, La Guardia told the woman, "I fine you ten dollars for stealing, and I fine everyone else in this courtroom, myself included, fifty cents each for living in a city where a woman is forced to steal to feed her children". The money was immediately collected, the fine paid, and the extra money given to the woman.

The pain of anti-semitism is an anthology of infamous writings, quotations, proverbs, both historical and modern, followed by several chapters on the Holocaust. These chapters while brief provide a microcosm of the writings, quotations and stories of the horrors of the Holocaust. Appropriately the final chapters of JEWISH WISDOM present known and not so well known writings relative to Zionism and Israel with particular emphasis on historical personalities such as Theodor Herzl, Chaim Weizman, Vladimir Vabotinsky, and Golda Meir. This uniquely organized, easy to read, anthology provides to both Jew and non-Jew alike an excellent compendium of Jewish principles and values. JEWISH WISDOM is a "must" in every synagogue, church and religious school library and a welcome addition to the home library.

(Marvin Cytron is a member of Congregation Beth Shalom and a recent retiree from the DuPont Merck Pharmaceutical Company)

Venezky

Continued from page 7

bodies and souls. We want their time and energy. We want them to translate national goals in health care, for example, into local goals. We don't just want their contributions to support our major medical centers in Jerusalem, we want them to organize their own community's Bone Marrow registry."

The Communications Department's success leaves even Venezky breathless. At the most recent national CAPLES Awards ceremony, Hadassah's complete media campaign (print, video, display, etc.) was one of only two non-profit finalists from among thousands of top media entries. Its competitors included campaigns for Disney, and for the United States Post Office's Elvis Presley package. Category winner: the Nissan Corporation. Category second place: Hadassah.

First In Arts and Entertainment

~ Commentary

By IRV EPSTEIN

Special To The Jewish Voice

The First State is first in many exciting ways, not the least of which is our standing in the field of arts and entertainment.

Here in the Delaware area, at the Playhouse at Hotel DuPont, at Longwood Gardens Ballroom, at the Grand Opera House, and at the Three Little Bakers Dinner Theatre, one can be entertained all through the year with top notch diversified programs by stars of the Broadway theatre, recognized musicians in both classical and popular music, and ballet performed by internationally famous artists.

AT THE PLAYHOUSE

The best of Broadway appears each year at the Playhouse Theatre, and this year is certainly no exception. The Tony Award winning musical, "Crazy For You" comes to the Playhouse from February 7th to the 15th. This hit show features the music of the immortal George Gershwin.

From March 24th through April 2nd, the stunning and acclaimed musical "Jelly's Last Jam" starring Maurice Hines will appear. February 3 and 4 at 8 p.m. the Russian Ballet Theatre Company will be performing "Sleeping Beauty". For tickets or information, call (302) 656-4401.

AT LONGWOOD GARDENS BALLROOM

"January Fun Days" in Longwood Garden's elegant ballroom with non-

Gay Themes On Philadelphia Screen Jan. 22

Oy Gay and Queen Son, two films that present timely and powerful arguments for the positive inclusion of lesbians and gay men within the Jewish Community will receive their area premieres as a special event of Jewish Film Festival 14 at the Charles and Elizabeth Gershman YM & YWHA Branch, Jewish Community Centers of Greater Philadelphia, Sunday, Jan. 22, 2 p.m.

Both short films also evoke a demand that the gay community itself recognize the importance of Jewish history and culture.

The films use a mixture of rabbinic discourse, personal testimony, humor, drama, music and cabaret to challenge the establishment to accept gay men and women into the religious community as well as the community at large.

Tickets for the program are \$6.50. For tickets or further information, call 545-4400, ext. 242.

"When I saw our material projected on the huge display screen behind the speaker's podium, I couldn't (at first) truly grasp what it meant. Then I realized we were winners! Our excellence was being applauded. Our materials are successfully reaching out to young women Jewish women, urging them to get involved and make a difference in the United States and in Israel."

Now if we could only interest Venezky in the baseball situation...

traditional seating on rugs for children, will feature "Pan's Puppets" on Saturday, January 21st at 10 and 11:30 a.m. Puppeteer Steve Abrams will demonstrate the ancient art form of puppet theatre, utilizing humor, fantasy, and improvisation, with his ensemble of 15 puppets. For information, call (610) 388-1000.

THE GRAND OPERA HOUSE

January 21 and 22 — "The New Pickle Family Circus"

January 25 at 8 p.m. — Rossini's "The Barber of Seville" presented by the New York City Opera National Company.

Sunday, February 12 at 7 p.m. — "The Best of Gilbert and Sullivan" by past stars of the D'oyly Carte Opera Company.

Friday, February 24 at 8 p.m. — The world famous Philadelphia Orchestra, led by conductor Charles Dutoit.

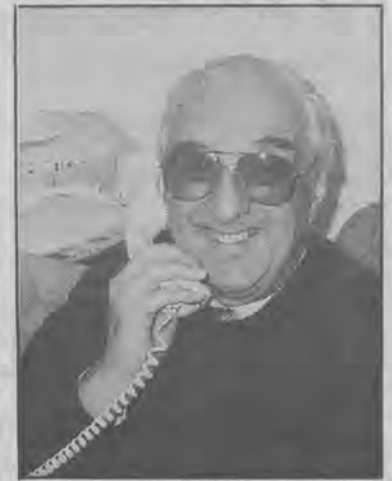
Sunday, March 19 at 7 p.m. — The Lincoln Center Jazz Orchestra celebrating the music of Louis Armstrong.

For information, call The Grand Opera House at (302) 652-5577 or 1-800-37 GRAND.

THE THREE LITTLE BAKERS DINNER THEATRE

January 19th to January 22nd — The Russian Ballet Theatre.

January 26th through February 26 — "You're a Good Man Charlie Brown," based on the comic strip



Irv Epstein

"Peanuts" by Charles M. Schulz.

For information and directions, phone (302) 368-1616.

(Irv Epstein, the Advertising Manager of The Jewish Voice, is a long-time observer of the arts and entertainment world)



The Puzzle Place premieres on WHYY TV 12 on January 16. Among the multicultural "Puppet Kids" is Josi (pictured above right) whose family practices the Jewish faith.

What's On TV?

Monday, January 16, 8:30 a.m. WHYY TV 12

THE PUZZLE PLACE

THE PUZZLE PLACE, a new half-hour series for children ages 2 to 6, premieres Monday, January 16 at 8:30 a.m. on TV 12. Using a lively combination of song, story, comedy, puppets and lots of fun, the program celebrates diversity by taking a gentle and entertaining approach to sowing the seeds of self-esteem, cooperation and respect for others.

The series features an ensemble cast of six delightful "puppet kids" — three girls and three boys — from across the country and from diverse ethnic backgrounds, who come together at a colorful, magical spot called The Puzzle Place. The characters embody all the moods, mannerisms, attitudes and feelings of real children.

THE PUZZLE PLACE includes Jody Silver, a budding philosopher and artist from Cincinnati, whose family practices the Jewish faith.

With help from their friend The Weebus — THE PUZZLE PLACE's resident talking video database — the kids call up a wide range of live-action, mini-documentary reports and animated inserts. These segments being in adults and children, places, experiences and stories from "real life" outside The Puzzle Place, helping to illustrate the theme of each program.

Words & Music : Simone, Simon...

By STEVE COHEN

Special To The Jewish Voice

There's a gem of a play at the small Studio Three above Philadelphia's Walnut Street Theatre. It's Lynne Kaufman's *Shooting Simone*, based on the relationship of writers Simone de Beauvoir and Jean Paul Sartre. This drama attempts much, and succeeds on several levels. You can learn about the ideas of the existential philosopher and the mother of the feminist movement. In the play's second act, you can see the influences of Beauvoir and Sartre on a 1980's couple.

Throughout, you'll be amused by the sidebar observations of the main characters, and impressed by the tenderness of their fifty-year relationship. In addition, you'll be touched by the beautiful portrayal of aging love. For some of us during our student years, Beauvoir and Sartre were impressive names to throw around when we gathered at those coffee houses where we listened to beatnik

Continued on page 17

War Vets Work Leads To Tree Honor

By GARRY G. GREENSTEIN
Special to The Jewish Voice

Harry Lubin, State Commander of the Jewish War Veterans announced this week that a tree at the Delaware Veterans Memorial Cemetery has been named in memory of the late Harry Fineman of Wilmington. In appreciation for the work of the Jewish War Veterans on behalf of all Delaware veterans, Lee T. McGaughan, Cemetery Administrator, donated to the Jewish War Veterans a tree to name in memory of one of their outstanding veterans.

Sergeant Harry Fineman, who died in the defense of Corregidor on April 12, 1942, was the first Delaware soldier officially to be reported killed in action in World War II. Born and raised in Wilmington, the son of the late Benjamin and Bertha Fineman, Harry was a graduate of Wilmington High School, and enlisted in the United States Army in 1939. One of 8 children (5 brothers and three sisters), Sergeant Fineman's brother, Albert Fineman, and his sister, Mrs. Ida Goldman, still reside in Wilmington. Three of the brothers, Samuel, Albert, and Harry, served in World War II, and their father, Benjamin Fineman, served in the British Army during the Boer War in South Africa in 1901.

An outstanding soldier, Harry was promoted to the rank of Sergeant during his first enlistment, which was quite unusual during the peacetime Army, when promotions were very slow.

He was killed three days after the fall of Bataan during a Japanese artillery barrage. Sergeant Major of Battery I, 59th Coast Artillery, Harry Fineman won the Silver Star Medal, the nation's second highest medal for bravery, two days before his death, for gallantry in action at Fort Hughes, Philippine Islands, a decoration that was awarded posthumously.

Tu B'Shvat Party, For Israelis And Hebrew Speakers

PHILADELPHIA — The "Israeli House," a new section of the Israeli Consulate which sponsors activities highlighting Israeli culture and heritage, is throwing a party in Philadelphia for Tu B'Shvat.

Celebration of the Jewish Arbor Day will be at the Gershman Jewish Community Center, 401 S. Broad



UH HUH! You got the right one baby! Entertainment legend Ray Charles flew EL AL to Israel recently.

came back to straighten out the unfinished business of her life. Margulies plays have some resemblance to Neil Simon's, in that both authors write domestic comedies based on their own Brooklyn Jewish backgrounds. But Margulies plays are darker and more Jewish. For example, Jane Fonda and Frank Sinatra played in the movie versions of Simon plays. There's no way that a Fonda type or a Sinatra type could ever fit into a Margulies household. Faith Price, in fact, is not Jewish but she successfully plays a Jewish woman, whereas Fonda didn't even try to do so. The two writers have different strengths. Simon is, intentionally, more universal. Margulies is deliciously specific. Margulies is second to none in his ability to create real people (even real dead people) rather than types. All six members of this middle-class Brooklyn Jewish family was warm and true and, splendidly acted, they came to life beautifully.

The Philadelphia Orchestra next weekend presents the world premiere of Richard Wernick's Symphony No. 2. It includes a passage from the diary of Hannah Semesh, the Jewish-Hungarian poetess who was executed by the Nazis. Hans Vonk conducts. The composer, who is currently Professor of Humanities at the University of Pennsylvania, will discuss his music after the Saturday night concert. An Evening of Russian Romances will be heard at the Academy of Vocal Arts in Philadelphia next Tuesday, January 17. "Jewish Folk Poetry," a song cycle by Dmitri Shostakovich, and the premier of "On the Brink of Light and Darkness," by Russian composer

There's no charge to print your Naches announcement as space allows in The Jewish Voice. Send your typewritten Naches announcements and photographs to:

The Jewish Voice
Naches Section
101 Garden of Eden Road
Wilmington, DE 19803-1579

Street, at 8:30 p.m. on Saturday, Jan. 14th. No admission will be charged.

The evening will feature Israeli folk singing, both by guests and a choral group conducted by Dr. Boaz Ben-Moshe, a composer and musician by profession and the consulate's cultural liaison.

In keeping with the holiday, dried fruit, nuts, and soft drinks will be served. The program, which is sponsored by the Philadelphia Consulate and the Absorption Ministry, will be run entirely in Hebrew.

Call Livnat Bechler, the coordinator of the Israeli House, at 215-546-5556 if you plan to attend so that appropriate plans can be made.

NACHES

BROMBERG-SELTZER

Dr. Efrom and Marian Bromberg of Peabody Massachusetts announce the engagement of their daughter Deborah Tamar Bromberg to Bruce Allan Seltzer, son of Dr. Leonard and Judith Seltzer of Wilmington Delaware.

Deborah is a senior at Barnard College and the Jewish Theological Seminary's List College, where she studies American Literature and Judaic Studies. In the fall, she will complete a Masters in Education, also at the Jewish Theological Seminary.

Bruce graduated with a BA in Government from the Franklin and Marshall College. He studied at Pardes Institute of Judaic Studies in Jerusalem, Israel and is currently pursuing rabbinical studies at the Jewish Theological Seminary.

An August 1995 wedding is planned.



Bromberg-Seltzer

MORITZ-DE WITT

Carol and Bruce DeWitt announce the marriage of their son, Andrew Jeremy to Sarah Ruth Moritz, daughter of Shirley and Ronald Moritz of Pittsburgh, PA on Saturday, November 19. The ceremony, conducted by Rabbi Dov Ruben of Parkway Jewish Center, was held at Beth El Congregation of the South Hills. Maid of Honor was Faith Moritz, sister of the bride. Bridal attendants were Rachel Karpas, Janet Jones and Dawn Hirsch. Best man was Gregory DeWitt, brother of the groom. Groomsmen were Steve Moritz, the bride's brother, Jesse and Asa Turkin and Matthew Turkin.

Andrew's grandparents, Etta and Harry Turkin of West Palm Beach, FL and Rose and Seymour DeWitt of Peabody, MA, and Sarah's grandparents, Pearl and Jules Karpas of Lauderdale Lakes, FL also participated in the ceremony. Sarah is also the granddaughter of the late Clara and Louis Moritz.

Sarah and Andrew are both graduates of Pennsylvania State University. Sarah with a degree in elementary education is a manager for Zany Brainy. Andrew, who was a geography major, is a cartographer with GeoSystems Global, Inc. After a honeymoon in Disney World, the couple lives in Lancaster, PA.

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Words & Music:

Continued from page 16

poetry and bongo drums. But we never knew the people behind the names. In *Shooting Simone* we discover that they were loveable, imperfect pragmatists. Or maybe they really weren't. Kaufman's play forces us to reexamine all research into historical lives. How much of autobiography has been invented? How much of so-called objective biography is true? For that matter, how much of *Shooting Simone* is Simone and Jean Paul, and how much of it is Lynne Kaufman? Kaufman says that, to her, Sartre and Beauvoir were "the Bogie and Bacall of the Intelligentsia." She says that all of the dialogue in the play is imaginary but "I believe that I am true to Beauvoir's spirit." The Studio Three series is an admirable enterprise. It presents small-scaled productions of off-beat or experimental plays that might not be profitable in a large theater.

Another admirable play by an important contemporary playwright is Donald Margulies's *What's Wrong With This Picture?* We've written previously of his original and provocative *Sight Unseen* and *The Loman Family Picnic*. *What's Wrong* was originally developed by the Jewish Repertory Theatre. With revisions, it made it to Broadway three weeks ago in a beautiful production directed by Joe Mantello and starring Faith Prince, Alan Rosenberg and Jerry Stiller. Like Margulies's other works, *What's Wrong* breaks the boundaries of realism. It opens at the sHIVA of a 40-ish Jewish wife and mother who choked to death eating moo shu pork, then proceeds to show what might happen if the dead woman

Vladimir Ryabov will be among the highlights.

The Jewish Repertory Theatre opens a new comedy on Sunday, January 15 at Playhouse 91 in New York. It's *Living Proof* by Gordon Rayfield, set in contemporary New Jersey and dealing with a dysfunctional Jewish family. For starters, a paroled junk bond dealer has a passionate encounter with his ex-wife's step-daughter.

Bell Curve

Continued from page 5

"Repentance, Prayer, and Righteousness"

"Avert the severe decree."

The "severe decree" is the *predicament* in which we find ourselves and see ourselves; imprisoned within the evil of our environment or the limitations of our personhood. We wonder how we can change and we excuse ourselves for what we are and where we are.

Judaism teaches us: "...I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live" (Deut. 30:19).

The person has free will to choose. The fundamental concept of reward and punishment rests upon that freedom. *T'shuva*, repentance, depends upon the person to choose and overcome his environment, if necessary; or overcome his weaknesses, if necessary.

Our debate with "the Bell Curve" is not biological, nor sociological. It is a debated morality and the free-will of the person to choose, to grow, and to succeed.

OBITUARIES

MARTIN SAMUEL APPLEBAUM

Martin Samuel Applebaum, 78, of 3120 Naamans Road, Brandywine Hundred, died January 7 of emphysema in Wilmington Hospital.

Mr. Applebaum was a salesman at Artcraft Electric Co., Wilmington for 25 years, retiring in 1981.

He was a member of Congregation Beth Emeth, Wilmington; Oriental Lodge 27 AF&AM; Delaware Consistory; and B'nai B'rith.

He is survived by his wife, Frances Applebaum; a son, Allan of Wilmington; a daughter, Amy Glazier of Wilmington; two brothers, Arthur and Leonard, both of Philadelphia; five grandchildren and a great-grandson.

SARAH REICHLIN

Sarah Reichlin, a lifelong resident of Delaware who would have turned 101 on December 25, died Saturday, December 24 at Riverside Extended Care Pavilion, her home for the past two years.

Mrs. Reichlin, who used a wheelchair, was very alert until the end, a family friend said. Though almost deaf, she enjoyed talking to people. Her death came as a surprise; friends had planned a birthday party featuring balloons bearing her name.

A former seamstress for downtown women's boutiques, she had lived in Northeast Wilmington, at 503 W. 39th St.

Her husband, Bernard Reichlin, died in 1979. She is survived by a granddaughter.

The family suggests contributions to Riverside Extended Care Pavilion or Adas Kodesch Shel Emeth Congregation, both Wilmington.

PAUL TASH

Artist Paul Tash died Friday of cancer in Christiana Hospital. He was 68.

Mr. Tash, whose home and studio were at 3301 Faulkland Road, specialized in metal sculpture. His work was recently exhibited at the Delaware Art Museum, Wilmington, and Stuart Kingston Galleries, Rehoboth Beach.

In 1993, his sculpture of a tennis player was auctioned at a benefit for the Philadelphia Museum of Art in conjunction with the Virginia Slims women's tennis tournament.

Over the years, Mr. Tash retrieved items from demolished buildings and salvage yards to give a unique touch to the many homes he renovated.

His most famous piece was the ornate mantel he salvaged from St. Amour, the home of the late Lammott du Pont.

Mr. Tash was the former owner of Paul's Body Shop, Wilmington, and a member of Oriental Lodge 27 AF & AM and Nur Temple Shrine.

He is survived by two sons, Gregg F. of Rehoboth Beach and Clifford S. of Coral Springs, Fla.; a sister, Ida Borisoff of Boca Raton, Fla.; and seven grandchildren.

The family suggests contributions to the American Cancer Society.

Entries for the Calendar of Events are due on the Thursday deadline, published in *The Jewish Voice*. Copy should be typed and double spaced. Entries are preferred on 3 1/2" floppy disk or via E-mail. Please include day, date, time, place, brief description, and contact person.

JANUARY 1995

Sunday 15

Film "The White Rose" J.C.C. 3:00 p.m. \$2 for film. Part of the J.C.C. Cultural Arts Festival.

A.K.S.E. Family Spaghetti Dinner and Concert featuring Cindy Goldstein vocalist, and Bob Weiner and the Rittenhouse Square Barber-shop Quartet. \$8.00 per adult, \$4.00 per child (12 & under). For ticket information, contact A.K.S.E. office, 302-762-2705. Snow Date: Sunday, February 5, 1995.

Tuesday 17

Y.J.A.D. (Young Jewish Adults of Delaware) Restaurant Sampler at Ruby Tuesday's. We will be dining at one of Wilmington's newest night spots, Ruby Tuesday's in the Concord Mall. Dinner will start at 6:30 p.m. Call Marty Rosenthal at (302) 324-0269 [h] for details.

Saturday 21

Y.J.A.D. (Young Jewish Adults of Delaware) Philadelphia Bar Trip. Drinks & Dancing Join us for our triumphant return to the Philadelphia Bar scene. We will meet at the Wilmington J.C.C. at 6:30 p.m. and carpool up from there. Call Michele at (302) 892-4255[w] for further details.

The 3rd annual Night At The Races sponsored by Women's American ORT, Brandywine Chapter at Large, at 8:00 p.m. Post time 8:30 p.m. For more info. call Wendy Shlossman at 479-5599 or RSVP by Jan. 14 with check to: Wendy Shlossman, 17 Stable Lane, Wilmington, DE 19803.

Friday 27

Y.J.A.D. (Young Jewish Adults of Delaware) Synagogue Drop-In. Join us for dinner & services. Call Merrilee Wolf at (302) 477-

1302 fordirections and details.

Sunday 29

A.K.S.E. Men's Club Breakfast and Speaker, Social Hall, A.K.S.E. Brunch at 9:30 a.m. Open to all congregants. State Representative Dave Ennis. Topic: Community Revitalization.

Monday 30

Y.J.A.D. (Young Jewish Adults of Delaware) Chavurah Discussion. Myrna Ryder of Jewish Family Services will be discussing "Why we eat?" Call Merrilee Wolf for directions and precise time at (302) 477-1302.

Tuesday 31

Y.J.A.D. (Young Jewish Adults of Delaware) Chavurah Discussion. Myrna Ryder of Jewish Family Services will be discussing "Why we eat?" Call Merrilee Wolf for directions and precise time at (302) 477-1302.

FEBRUARY

Friday 3

Arthur Waskow, author and speaker, will be the featured guest speaker at Friday evening services at Temple Beth El. His topic is "Tikun

Olam - New Midrashim for Repairing the World." His wife, Phyllis Berman, will be sharing the pulpit with him.

Thursday 9

Y.J.A.D. (Young Jewish Adults of Delaware) Billiard Night. Join us at Tyler's on Route 202 North in Chadds Ford for a night of billiards, air hockey and other games. Event starts at 7:30 p.m. Call David at (302) 992-0400 [w] or (609) 678-8029 [h] for details.

Sunday 12

Beth Emeth Brotherhood Breakfast Programs, 9 a.m. at Beth Emeth. Speaker: Robert Walker, Manager of Wilmington Suburban Water Company. Topic: "Meeting Water Quality Regulations in the 90's". The cost for breakfast is \$3.00 per person. Contact: Phil Fishgold, 798-5185.

Saturday 18

Y.J.A.D. (Young Jewish Adults of Delaware) House Party at the Gross Mansion. Come help us initiate Phil's new house. Hors d'oeuvres and light refreshments will be served. The party will begin at 8:30 p.m. Call Phil Gross at (302) 652-6688 [h] for reservations.

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Gratz

Continued from page 13

Jack Vinokur, Director of School Leadership for the Brandywine School District, has been teaching at Gratz for the past eight years. He is currently teaching courses on Mysticism, the Holocaust, Modern Day Israel, Jewish Issues, and Jewish Philosophy. A Temple University graduate in History and Political Science Jack went on to get a master's in Education Administration from the University of Delaware after he had completed work in Mexico under a Fulbright scholarship. Besides having taught as AKSE, he has also been an adjunct professor at Wilmington College for the past two years. Jack feels that each course he teaches at Gratz can impart its own philosophy but his overall goal in teaching is to "give them a sense of Jewish values and let them draw their own conclusions, not to indoctrinate but to explore the richness of our culture."

Howard Hait, a graduate of Rutgers University in Jewish Studies, teaches Ancient Jewish History. He attended Camden County Midrasha High School and is currently working as an engineer.

Nili Fox teaches Bible. She holds master's degrees in Jewish Education and Jewish Studies from Gratz College in Philadelphia and has just com-

pleted work for a Ph.D. in Bible from the University of Pennsylvania's Department of Asian and Middle Eastern Studies. She has taught at Ohev Shalom in Wallingsford, Pennsylvania as well as Philadelphia's Gratz College. In February, she will begin to teach at the Reconstructionist Rabbinical College in Philadelphia. She stresses how important it is for the students to "understand the text in the context of the culture they're studying" but at the same time "apply it to their own contemporary society." Arlene Bowman, teacher of English and Drama at William Penn High School, teaches two courses on Jewish Teenage Life at Gratz. The course deals with the issues that confront the students by studying Jewish Law as well as the American legal system. The University of Massachusetts graduate wants her students to "leave with a yearning for learning." She stresses how important it is for them to "be collaborators in a lifelong learning process in what they believe are genuine ends purposes and to test and express their own ideas."

And who keeps everything running smoothly for the eighty six students and nine teachers? Principal Elaine Friedberg and Administrative Assistant Rhea Levy. From making schedules to organizing the yearbook, the principal and her right hand man, err woman, keep everything in check. Elaine, a Penn State graduate in Education, has not only been the principal of Gratz since 1983, but has also been teaching at Beth Emeth for, as she says, "many years."

The fact that one thing all of the teachers at Gratz agreed on is how highly motivated the students are. After spending an entire day in public school, the students attend two hours of class at night twice a week as well as on Sunday. As Arlene Bowman put it, "They energize us!"

Tu B' Shvat

Continued from page 5

groups of people to suffer the negative consequences of things from which we all benefit.

The voices for environmental justice are calling on us to do whatever is necessary to eliminate the creation of toxic wastes, so that none of us or our children will suffer cancer, chronic illness or mental retardation.

This urgent and enormous task could easily overwhelm us.

Yet we have two powerful traditions to guide us in this challenge. The mystical tradition of Tu B'Shevat teaches an awareness of the power of our acts of eating, and cultivates an appreciation for the interconnectedness of all people, creatures, trees and seemingly inanimate things. If we eat from the garden, so too we must plant in the garden.

From the tradition of Dr. King, we learn how the humanity of our brothers and sisters transcends class and color, and we learn how to work together to translate moral mandates into public policies which protect the health and well-being of all people.

Through our schools, synagogues and communal organizations, we can do a number of things.

We can teach the Jewish traditions of care for the Earth and all of its creatures and people. We can bring the awareness and practice of environmental responsibility into our homes and communal facilities.

And we can reach out to the people who live among the smokestacks and waste sites of our communities and work for the just distribution of environmental burdens and the eventual elimination of toxins, so that all of God's children can till and tend the garden in good health.

(Mark X. Jacobs is project coordinator of the Coalition on the Environment and Jewish Life, a national effort to promote environmental education, scholarship, advocacy and action in the American Jewish community)

try. He spoke of the plight of the Jews in Europe who looked to us for help, also a Polish refuge spoke, but only in his native tongue, which few in the audience could understand. But one could not help but feel the anguish in his voice for the Jews of Poland.

\$100 million dollars was the amount set for the Jews of America. We came away from that meeting imbued with the feeling of inspiring the Jews of Delaware to raise \$100,000, which was felt to be our share. This was in addition to our Federation contribution.

My whole life has been dedicated to the needs and services of my Jewish people, both locally and in Israel. In the early days, I served as an officer of the Hebrew Free Loan Society, which loaned small sums of \$25, \$50, or \$100 with no interest to needy Jews who could not borrow elsewhere. The money could be repaid at their convenience.

Under the sponsorship of the Jewish Federation of Delaware, a statewide drive for food and clothing for overseas survivors was made, headed by me. We achieved the largest per capita contribution in the country for a community our size. Lew Stat and I spent many hours urging our fellow Jews to buy Israel Bonds. More recently, I personally raised over \$15,000 for our first Operation Exodus.

I will be 85 years old next Sunday, January 15. I am afflicted with Parkinson's Disease, which handicaps me physically. But I can still talk on the phone and offer my service to my fellow Jews, which gives me hope that my lifetime has served a worthy purpose and that I have contributed in some small way to making the future a bright one for Jews around the world.

Sincerely,
Benjamin F. Cohen

If Yoo Cann Fynd Ten Errirs En Thise Hedline, Yoo Cud Be Are Next Prufreader

The Jewish Voice needs a sharp eye at the Dover, Delaware location of our printer for several hours on Thursdays twice a month. If you would like to be a volunteer proofreader call (302) 478-6200 to speak with Dan Weintraub, Editor of The Jewish Voice.

Cohen

Continued from page 4

was the forerunner of the Milton & Hattie Kutz Home; part was given to the Young Men's Hebrew Association adjoining the Adas Kodesh Synagogue at 6th & French Sts. This was the forerunner of the Jewish Community Center. And part was given to the needy Jewish Families in Wilmington.

In 1935 the Jewish Federation of Delaware was organized with Ben Codor as the executive director and combined the various fund campaigns into one major campaign with Dr. Joe Barsky as the president. Ben Codor devised a plan that the solicitors for the doctors be a committee of their own members. The same strategy was followed by the lawyers, and by the dentists and by the Brandywine Country Club members.

Ben Codor and I became close friends. To be a friend of Ben Codor an individual had to give very generously to the campaign or else be a hard worker. I could not give generously, but I did become a hard and tireless worker for the federation.

I spent most of my hours soliciting pledges and contributions, even when my wife was in the Wilmington General Hospital having our first baby, I was out soliciting for the federation.

There was a convention of Jews in Atlantic City from various parts of the country. Ben Codor and several members of Delaware and I attended. The keynote speaker was Rabbi Stephen S. Wise, one of the best known Jewish leaders in the coun-

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