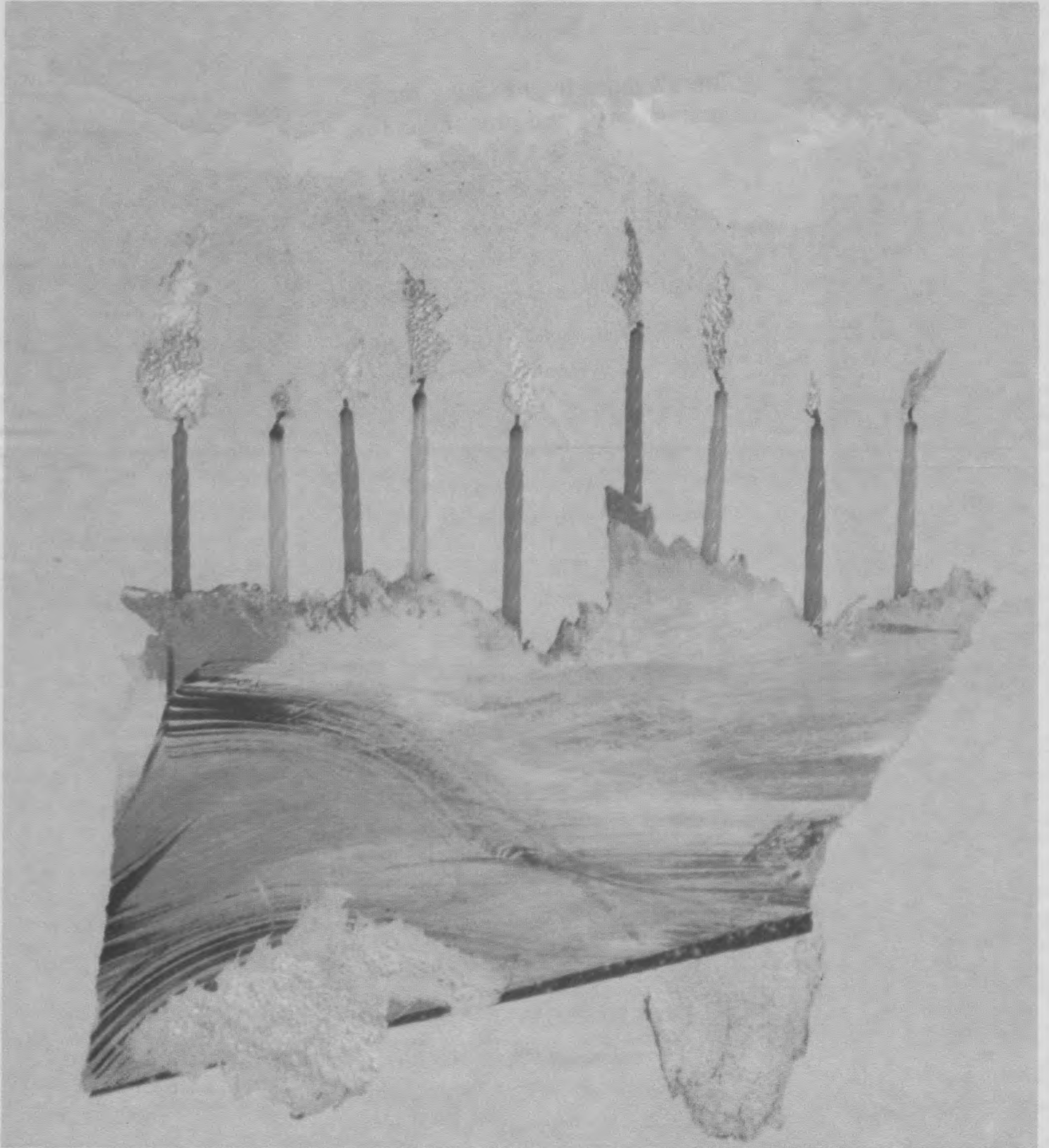


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Happy Hanukkah 5757
from The JEWISH VOICE

Jordan Sopinsky, Editor
Irv Epstein, Advertising Manager
Judy Wortman, Executive VP, JFD
Daniel H. Weintraub, Esq., Publisher's Representative

Steve Cohen, Entertainment Reporter
Priscilla Siegel, Community Reporter
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About the cover...



Delaware artist Judith Schwab created the sculpture which was photographed by Jordan Sopinsky for the cover of the 5757 Hanukkah issue of The Jewish Voice. Using torn fibreglass, plastic acrylic paints, wax candles, and enamel spray paints, the piece was created in the same expressionistic style evident in her painted wood/fiberglass relief sculpture and limited edition prints.

Judith Schwab, a Delaware art educator and independent artist, creates contemporary pieces in wood, fibreglass and acrylic paints. Her sculptures have been shown both nationally and internationally for 20 years. Judith is a recipient of two Delaware State Art Council Individual Artist Fellowships.

Judith was the first American artist invited by the Ministry of Culture to exhibit in the Republic of Georgia, formerly part of the Soviet Union and was the project director and participant in People to People International's 1994 ART for PEACE project in Russia. During 1995 she orchestrated the Wilmington/Johannesburg, South Africa Mural Project.

For more information, she can be reached at 654-6481.

EDITORIAL

The Resolution on Religious Status in Israel

The Jewish Voice Editorial Committee wholeheartedly endorses the Resolution on Religious Status in Israel, passed by the Council of Jewish Federations at its 65th General Assembly in Seattle. There are three main components of the resolution which the Council of Jewish Federations urges the Government of Israel and the Knesset to act upon. The first urges Israel to abstain from amending legislation, or passing any new legislation which would change the current situation regarding recognition of conversions. The second urges Israel not to change any aspect of the Law of Return. The third urges Israel to adhere to the Covenant (Article 7) between the Government and the Jewish Agency regarding consultation with the Jewish Agency on legislation specifically affecting the functions of the Jewish Agency before such legislation is submitted to the Knesset.

Citing the preservation of the unity of the Jewish people as their highest priority, the CJF views the support of the Jewish people for the State of Israel and its identification with it as one of the most important strategic assets of the State of Israel. Although Prime Minister Netanyahu, during his visit in September, indicated the desire to wean Israel off of American aid, the fact remains that Israel accepts

millions in aid from the U.S. every year and is backed to the hilt militarily.

Prime Minister Benjamin Netanyahu addressed the International Plenary via satellite and indicated that he will oppose any legislation which will change the status quo regarding conversions outside of Israel. His statement was reinforced by Minister of Industry and Trade, Natan Sharansky, who said that he and his party will not agree to any changes in the religious status quo as it relates to Jews in the Diaspora.

The world Jewish community must not be divided. The practical implications *do* extend beyond any impact on those planning on making aliyah. Israel is seen by many Jews as their spiritual home. Those denied entrance to their home just may leave the family.

The CJF regards freedom of religion and conscience as being basic principles of the State of Israel. Throughout the centuries, enemies of the Jews have not allowed us religious tolerance on numerous occasions. Israel need not follow in their footsteps.

As in Delaware, where all Jews, no matter their numbers, are treated with respect, so too Israel should respect the religious freedom of minorities.

(The entire CJF resolution is printed on page 37 of this issue)



Chanukah or Hanukah?

In this issue of The Jewish Voice, you will find different spellings for Hanukkah or Chanukah. These spellings used are easily understood. Deference has been given to writers of the articles containing mention of the

holiday in transliteration of Hebrew. Dreidel and dreydel are also two acceptable transliterative spelling choices you will find printed in this issue.

"All Its Paths Are Peace"

By **CONNIE KRESHTOOL**
Jewish Voice Editorial Committee Chair

Why does Aharon Barak, Chief Justice of the Supreme Court in Israel, have two bodyguards? This question was posed by Rabbi Uri Regev to a group of ARZA (Association of Reform Zionists of America) members recently. Since Prime Minister Rabin's murder death threats in Israel are taken very seriously and Chief Justice Barak has been targeted by Orthodox extremists.

Recent Court decisions have attacked the state-sanctioned Orthodox monopoly over religious life. These decisions included upholding the right of non-Orthodox Jews to serve as members of Religious Councils in Israel, recognizing that non-Orthodox congregations and institutions are entitled to funding equal to that of Orthodox institutions and declaring illegal the basis on which the State attempted to distinguish between non-Orthodox conversions performed overseas and those performed in Israel.

Many of these rulings came after extensive legal battles undertaken by the Israel Religious Action Center (IRAC) on behalf of the non-Orthodox Jews in Israel. For almost a decade IRAC under the leadership of Rabbi Uri Regev has been working to support freedom and equality in Israel. Through public outreach, hotline and advocacy centers for new immigrants IRAC fights to right the wrongs committed against individuals and groups.

Rabbi Regev reported that the Center has received hundreds of threats by phone and fax in the past three months warning that the offices would be bombed. Police have traced many of these calls to public phones at ultra-

Orthodox Yeshivot in Jerusalem but no arrests have been made. This is all in response to IRAC's success in achieving court decisions that weaken the rule of Orthodoxy over Jewish life.

Uri Regev was turned onto liberal Judaism when he spent a year in the United States as an Israeli exchange high school student. Living with a family who were Reform Jews he learned that one could be a religious Jew and yet not be restricted to the narrow interpretations offered by the Orthodox establishment in Israel.

Uri Regev went on to earn a law degree in Israel, to study for the rabbinate at the Hebrew Union College in Jerusalem and to become the director of the Israel Religious Action Center in Jerusalem.

Rabbi Regev says, "Israel has long been caught in tension and conflict between self-perception and reality. Israel is a democracy, in whose Declaration of Independence is inscribed the guarantee of freedom of religion and conscience and the promise of equality regardless of religion, race or sex. However due to political expediency freedom of religion has been denied to non-Orthodox Jews and the promise of equality has not been fulfilled."

Rabbi Regev's dream is to make Israel a pluralistic, tolerant and progressive society. He believes that Judaism upholds diversity of opinion ("Eleh v'eleh divre elohim chaim") "These and these are both the words of the living God" [B.T.Eruvin 13b] and that Judaism should not be promoted through coercion and monopolistic interpretation, as it is written in Proverbs, "Its ways are ways of pleasantness and all its paths are peace."

THURSDAY NOON DEADLINE

for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
DEC. 13	Travel Advisory	DEC. 5
DEC. 27	Party Planning Guide	DEC. 19
JAN. 10	Camp Planning	JAN. 2
JAN. 24	Restaurant Guide	JAN. 16

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OPINION

Education for the Next Century



By SUE PAUL

At Congregation Beth Emeth, we just celebrated our 90th Anniversary with a weekend that was properly nostalgic and celebratory. But what made us all sit up and take notice was that fact that when we celebrate the 100th (God willing), it will be in the next century. Synagogues and Religious Schools are always facing this challenge: the past centuries, the present one, and the ones to come are all part of the fabric of Judaism that we try to teach our children.

Rabbi Lynne Landsberg, Director of the Mid-Atlantic Council Union of American Hebrew Congregations, spoke at our Shabbat evening service during the 90th weekend, and she pointed out that synagogues have three names/functions — a Beit Knesset (House of Assembly), Beit Tefillah (House of Prayer), and a Beit Midrash (House of Study). All three of these functions are very important to the Jewish Community; but the House of Study is the most vital if Judaism is to truly continue to flourish — not just survive — into the 21st century and well beyond.

Being an educator, a teacher has always been important to me from the days when I "played school" on my front porch. A friend from those days remembers that I always had to be the teacher; and I remember her going home angry because I wouldn't let her be the teacher. She currently teaches second grade in a Philadelphia school, so I guess she showed me!

There is a bumper sticker that says "Teachers touch the future," and nowhere is this more apparent than in Jewish education. We are transmitting the past through the present into

the future. How do we do this? Do we do a good job?

How? ... Synagogue Religious Schools are probably the largest line item in the budget because the Jewish community realizes that unless we educate our children, there will be no synagogues and religious schools in the future. By the time the boys and girls come through our doors to enroll, however, the educational process has been going on for 5 or 6 more years. That schoolroom was the home and the family.

It is interesting that the word for parents in Hebrew is HO-REAM, and the word for education is HO-RA-AH. Both these words come from the same root word so we can see that the basic educator is the parent. The word HO-REAM rhymes with MO-REAM (teachers), and so now the word play continues ... a powerful message to both parents and teachers.

The baby in a Jewish home learns by seeing the candles glowing each Shabbat and holiday and hearing the sound of the Hebrew blessings. Records and tapes of Jewish songs and finger plays can be added to the shelf of Raffi tapes and Sesame songs. Children learn through their senses, so they learn as they taste matza, matza ball soup, halah, and apple dipped in honey. The smell of the lulav and etrog, the Shabbat spices, and the Pesach bitter herbs are all teaching about Jewish life long before school is in the picture.

Toddlers love to get involved in their world. Blowing bubbles in the sukkah and watching them soar through the open roof teaches about the sukkah, creating halah out of play dough, baking cookies and cutting them into Hanukah shapes, or making paper plate masks for the Purim teaches about these holidays just as surely (and better) than any textbook used later in their school life.

Sharing Jewish experiences with parents and siblings brings Jewish-wise children into our synagogues and schools so that they have a base with which to associate the "book learning" and more philosophical aspects of education. Young children love to take trips, and so trips to the zoo, to Discovery Zones, and to malls can be enhanced with visits to the synagogue and to the library to locate Jewish interest books. Local book stores are excellent sources of books that are relevant to Jewish families and celebrations. There are board books for the very young and a variety of current and up-to-date stories to share with your child or grandchild. I add grandchild (now that I am a grandparent) because grandparents can be important educators — and what a wonderful way to create Jewish memories for your

grandchild as you share time together. Right there — in the grandparent/grandchild combination — we have the past and the future learning together in the present. JEWISH EDUCATION AT ITS BEST!

All this learning with parents and family does not stop when the children come to school. It supplements and enriches what is taught in class. Our classrooms are equipped with modern textbooks and learning aids: we have computers and videos; we have a curriculum that includes music and all sorts of hands-on projects. We try to hire the best teachers and encourage them to learn more by attending conferences and workshops. This is an important layer of learning, but learning within the family is the solid foundation of a Jewish education.

In a gentler time, before our schedules became so hectic, parents and children had time to talk and to question each other. The usual parental question of "What did you do in Hebrew School today?" was taken seriously, and parents listened to the answer and offered comments (at least) and added further information on the topic. Now the question is asked in a rush from Hebrew School to soccer, to fast food dinner, to homework — and there is little time to focus on either the question or the answer. So we have to make the most of the time we have, and ask questions that matter and listen to the answers.

That is why it is so important for parents (their child's most important teachers) to become students themselves. Learn what your children are learning so those rushed questions can have real value — like a nutritious snack eaten quickly. Since we are in the car with our child, why not make that a learning time for something Jewish. For instance, if the child asks a question of a parent after the parent asks about school and Hebrew School, it is never harmful to say "Wow, what a question! I don't know the answer, but I'll look it up and give you the answer when I pick you up tomorrow night."

The old cliché — "Make each moment count" — was surely meant for the nervous 90's in which we live. At Beth Emeth, as in most religious schools today, there are a variety of classes for parents. Some classes are for parents to learn about the curriculum on which their child is working, and some classes are for parents to further their own knowledge of Judaism and Jewish practice. Opportunities are also provided for families to learn together and share Jewish events and holiday celebrations. There are classes within the syna-

Continued on page 6

Turning Forty

By DAVID MARGUILES
Special to *The Jewish Voice*

On the first night, one light is lit, and every successive night another light is added till the eighth night when eight lights are lit. ... The reason for this procedure is that the additional light always recalls the 'growth' of the miracle. From *The Book of Our Heritage* by Eliahu Kitov.

This month, I turn 40 — a traditional cause for introspection. For many, this is a time to look back, to consider failings and missed opportunities and to dwell on the fact that a third of one's life has been completed (assuming the full measure of 120 years).

Looking back can be dangerous. To paraphrase Tom Lehrer, it's humbling to consider that by the time he reached my age, Mozart had been dead for four years. Fortunately, the festival of Chanukah suggests a very different perspective on life.

Chanukah is not mentioned in the written Torah, and only a brief discussion appears in the Talmud. That discussion sets out a debate between the respective schools of Hillel and Shammai over the order of lighting the candles.

Beis Shammai argued for lighting eight candles on the first night, and decreasing the number on each successive night to imitate the dwindling oil in the miraculous lamp. Beis Hillel argued for the opposite order, teaching the flames should increase as the miracle did with each successive hour of light.

The difference in perspective is radical. With Beis Shammai's lighting order, we focus on where we have been — diminishing the brilliance of the light with each day until the number of candles reaches zero. It emphasizes the accomplishments of the past and the shortness of time remaining to accomplish what is left to be done.

Beis Hillel views the world in the other direction — looking ahead. The holiday's beauty grows each day until, finally, its allotted time runs out. It suggests that one consider the future with hope, as an opportunity for elevation above one's present position.

The Sages adopted Beis Hillel's order of lighting. Beis Shammai's logic of counting down to the end of the holiday is compelling. But that logic is overridden by the outlook each of us should commit to increase sanctity over time, candle by candle.

The shelves of local bookstores are filled with autobiographies of entertainers and athletes in their 20's and 30's. The absurdity of defining a life by the trials and accomplishments at that age is obvious. History is filled with examples of those who late in life fell from grace to depravity, and those who rose from depravity to grace.

While the example of Mozart is humbling, that of Rabbi Akiva is even more so. He began life as a poor, uneducated laborer and at age 40 could not even read. In the years allotted to him after his 40th birthday, he not only learned to read, but became one of our greatest sages. It is said Akiva reached such a height of scholarship that he could learn lessons from the crowns on the letters of the Torah.

When Akiva reached my age, the accomplishments for which we remember and honor him could not have been foreseen by those who knew him. His example teaches that one cannot define a life by accomplishments as of an interim point.

Hillel also taught: "You are not required to complete the task, yet you are not free to withdraw from it." That is the measure of a life — the strength to struggle every day to live decently and to leave the world a little better than it was the day before.

As I reach 40, I am trying not to look back on goals met or unmet, opportunities taken or missed. I pray for the strength to keep to the task.

(David Marguiles is the past chairman of The Jewish Community Relations Committee and is an attorney practicing in Wilmington.)

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Education

Continued from page 5

gogues for very young children and mothers and fathers to play Jewishly, sing Jewish songs, and create the first Jewish project for the family archives. Youth groups bring varied age groups together with their peers to learn and socialize with a Jewish component. An important adjunct to these groups is parental involvement, both as physical help with programming and, also, to illustrate that Jewish involvement is important enough for parents to expend some of their precious free time helping. Jewish camps and trips to Israel for high school age young people show that there are many "schools" out there

for our child's education.

The quote of the 90's that "It takes a village to raise a child" can be paraphrased to say that "It takes an entire Jewish community to raise a child with a strong Jewish identity."

Do we do a good job? The answer in good Jewish fashion is really a question. Yes...but can we do a better job?

If the goal of our Religious Schools is to stuff facts and texts into the mind, then we don't do a good job because this sort of material is learned and soon forgotten. And in this age of fast moving computers, facts can be called up as needed, and textbooks are only good if they are used. If our goal is to help children and families to understand Jewish concepts, to experience Jewish moments, to

learn what is needed to feel comfortable at a religious service, and to feel a vital part of the Jewish community — then we are doing a good job. But — with input from parents, grandparents, teachers, youth workers, camp directors, and all of us in the Jewish community — we can do a FANTASTIC job!

As the new century approaches rapidly, individuals and organizations are busy reflecting, evaluating

and planning. Educators, especially Jewish educators, are doing the same thing. Our Beit HaMidrash is certainly a far cry from the "heder" of the shtetl or rabbinic tutors of the early 1900s, but our goals are much the same. We want to teach our children (and their parents) not just Hebrew language skills, but also Jewish living skills. In the "heder" they often used a book (well worn), a slate and a writing

tool — and a bit of honey to sweeten the child's early studies. In our modern religious schools, we use new, bright textbooks (with politically correct illustrations), audio-visual aids, computers, and games — and a sticky apple on Simchat Torah to sweeten Torah learning. The religious schools of the next century will use ideas and material and equipment that we

Continued on page 37



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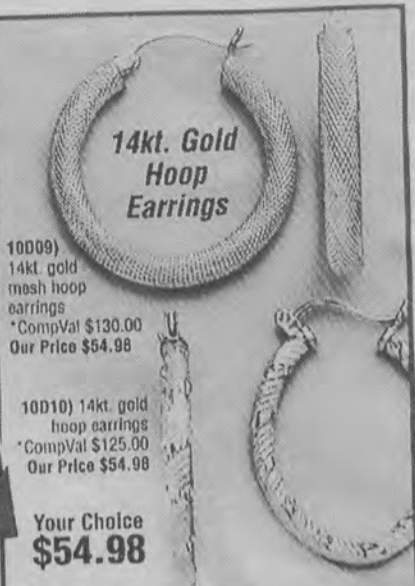
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OPINION

Is there a Plot for the Destruction of American Jews?

By Rabbi MARC D. ANGEL
Special to the Jewish Voice

For millennia, anti-Semites have tried various strategies to destroy the Jewish people. Jews have suffered isolation, humiliation, forced conversion, dehumanization, violence and outright massacre. The anti-Semites of today continue their multifaceted attacks on us.

But is there a new strategy, a new plot for the destruction of American Jewry? A careful evaluation of what is happening in our community might reveal an insidious plan leading to our ruin. Here are some of the strategies being used against us.

I. Break the ties of the Jews to their religion.

Religion has been the bedrock of solidarity for the Jewish people throughout history. Jews have lived their distinctive way of life devoted to Torah and halacha. Anti-Semites have long realized that the Jewish spirit can be broken only if Jews are made to abandon the Torah.

The breakdown of Jewish religious solidarity has been remarkably successful among American Jews. The vast majority of Jews have been weaned away from Torah and halacha. Most Jews do not even belong to synagogues, let alone attend them very often.

Religion has become a source of strife among Jews, instead of the basis of solidarity. Jewish movements fight each other.

Here are some strategies for destroying Jewish religious identity: 1) Get Jews to give up such religious observances as Shabbat, kashrut and laws of family purity, 2) Encourage Jews to give their children little or no Jewish education, 3) Have them legitimize religious leaders who will perform interfaith marriages and other acts that flout traditional Jewish religious values. 4) Make the Jews as apathetic or skeptical as possible about Jewish spiritual life.

II. Break the solidarity of the Jewish family.

Since the family has been the foundation of Jewish civilization for millennia, anti-Semites realize that they can undermine Jewish life by breaking our family structure.

Here are some strategies: 1) Get Jews to stay single, or to marry late and convince them to have few or no children. 2) Encourage them to marry out of the faith, and raise their children with minimal or no Jewish identity. 3) Convince them to move away from Jewish neighborhoods so that they receive no Jewish influences from their environment and so family members will be separated from each other. 4) Create rifts among family members; encour-

age family discord, divorce and intergenerational tension.

It is obvious to any student of the American Jewish community that these strategies have been making deep in-roads. The Jewish community, except for the Orthodox, is not reproducing itself. Our numbers are stagnant or shrinking. Jews are marrying out of the faith in record numbers.

The old, tightly knit Jewish neighborhoods are no longer a reality for most American Jews. And our divorce rates and the incidence of family problems have increased significantly.

III. Break the Jewish sense of group solidarity.

Jews have historically felt a sense of responsibility for each other, felt a part of a shared destiny. Anti-Semites know that they must break this feeling of group solidarity.

Here are some strategies: 1) Divorce Jews from their loyalty and commitment to the State of Israel, the Jewish homeland. 2) Get them to stop contributing to the United Jewish Appeal or other Jewish charities that foster group responsibility and solidarity. 3) Get them to consider themselves as secularists, agnostics, atheists — anything but religious Jews. 4) Get them to contribute a high percentage of their charity to non-Jewish causes, so that Jewish

needs will not be met.

In this area, too, the strategy seems to be working. Sociological studies demonstrate a clear and steady decline in Jewish group solidarity. And a tremendous amount of Jewish charity dollars is going to nonsectarian and non-Jewish institutions, while Jewish schools, synagogues and institutions are very much in need of funds.

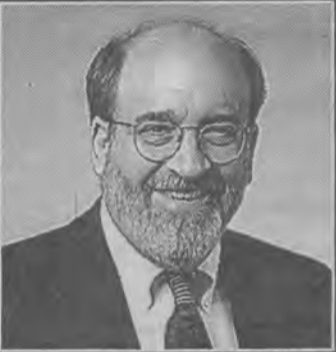
The above-mentioned strategies are especially insidious because their success depends on Jewish collusion. Indeed, none of the above things could happen to us unless we ourselves cooperated in the process.

Are we being coerced or psychologically manipulated to follow patterns that lead to our own destruction? Are we collaborating in the breakdown of the American Jewish community? Who are the enemies who are plotting our destruction? How are they succeeding so well?

It is time for American Jews to recognize the gravity of the danger we face as a community. It is time to look squarely into the eyes of our would-be destroyers — in the mirror.

And it is time - past time - to start combating these negative forces with all our strength. We are a heroic people; this is the time for heroism.

(Rabbi Marc D. Angel is religious leader of Congregation Shearith Israel, the historic Spanish and Portuguese synagogue of New York City, and a past president of the Rabbinical Council of America.)



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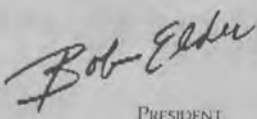
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Chanukah Celebration at Longwood Gardens

The young dancers of Adas Kodesch Shel Emeth have been honored with a second invitation from Longwood Gardens to perform at one of their popular musical evenings. Akids and Harokdim, along with the Chavrai Zamir Choir of Lancaster, PA, will perform "A Chanukah Celebration" on December 7th, the third night of Chanukah.

The concert takes place in the beautiful 350-seat Ballroom which is part of the newly renovated Conservatory. (The Conservatory will be decorated with seasonal displays in addition to its usual plants. There is a special exhibit of antique clocks and a working clock made of thyme.)

There are two performances of the same program, beginning promptly at 7:00 p.m. and 8:00 p.m. and lasting for 30 minutes each. Seating is on a first-come basis. The concerts are very popular and guests are urged to come early for seating.

There is no charge for the performance but there is an admission fee for Longwood Gardens: \$10.00 for Adults; \$6.00 - ages 16-20; \$2.00 -



Harokdim dancers seated left to right: Aileen Heiman, Jessica McClafferty, Katie Tanzer, Allison Goldberg. Back row, left to right: Josh Romirowsky, Ann Parsons, Leba Tolpin, Michelle Lazarus, Elizabeth Cohen, Jacob Cabelli. Middle left: Elana Romirowsky. Middle right: Maya Baruch.

ages 6-15; free under age 6.

Many groups from our region vie to perform at the Longwood concert series. Our community can be proud

of the skill and enthusiasm of Akids and Harokdim which won them the opportunity to bring the joy of Chanukah to Longwood.

DuPont Luncheon with Latkes

Active and retired employees and their spouses of the DuPont Company and subsidiary companies are invited to the 18th annual Hanukkah Luncheon at the Congregation Beth Shalom, 1801 Baynard. A traditional Hanukkah lunch, with **LATKES**, will be prepared by the Beth Shalom Kitchen Klub.

The DuPont Hanukkah luncheon is a long standing Wilmington tradition started by Joel Lipman and several other DuPont employees as an alternative to the seasonal and holiday parties that were part of the corporate scene in years past. The original

lunch began as an informal gathering at the old Gamiels, in downtown Wilmington, of a few individuals. When Gamiels closed they moved to the Rathskeller Restaurant on Market Street and the gathering which now numbers close to 100 has met at Beth Shalom for the past several years.

Please call Joel Lipman 478-4159 (home) or 892-7364 (work) for reservations. The luncheon begins at 12:00 p.m. Entertainment is being planned. Come and renew old acquaintances and meet new DuPont associates.

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Ruth Rosenberg

Ruth Rosenberg to Chair ORT's East Coast Mission to Israel

Ruth Rosenberg, a resident of Wilmington, Delaware, has been named chair of the East Coast Young Leadership Mission Committee for

Women's American ORT's 1997 Missions to Israel. The organization will conduct three missions - Major

Gifts, Membership and Young Leadership - which are scheduled to leave the United States in May. More than 100 participants from across the country are expected to attend.

Ms. Rosenberg is a member of the President's Young Leadership Council of Women's American ORT and is the immediate past president of the organization's local Brandywine Chapter. She is a member of Congregation Beth Emeth.

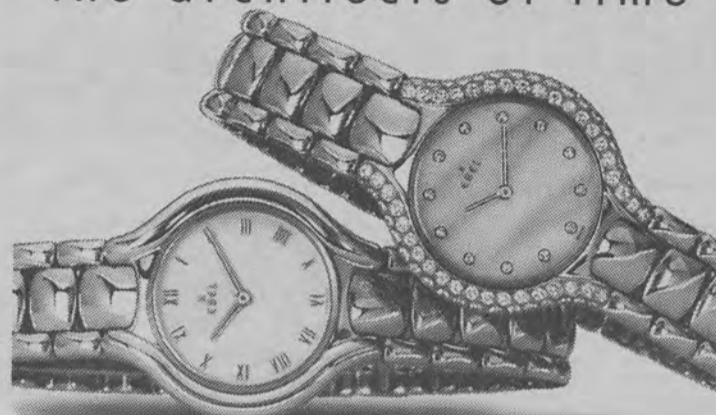
The 1997 Women's American ORT Missions to Israel have been scheduled to coincide with the Central Board meeting of the World ORT

Union in Tel Aviv. All three missions will encompass visits to several outstanding ORT schools, seminars with some of Israel's leading political and cultural figures, the opportunity to attend the opening ceremonies and sessions of the World ORT Union's Central Board meeting, and time for touring and travel.

Women's American ORT, an organization of membership chapters across the United States, supports vocational and technical training for Jews around the world, particularly in Israel, the United States, South America, France, India, and now throughout the former Soviet Union. It is the largest affiliate organization of the World ORT Union and a major source of financial support to its central budget.

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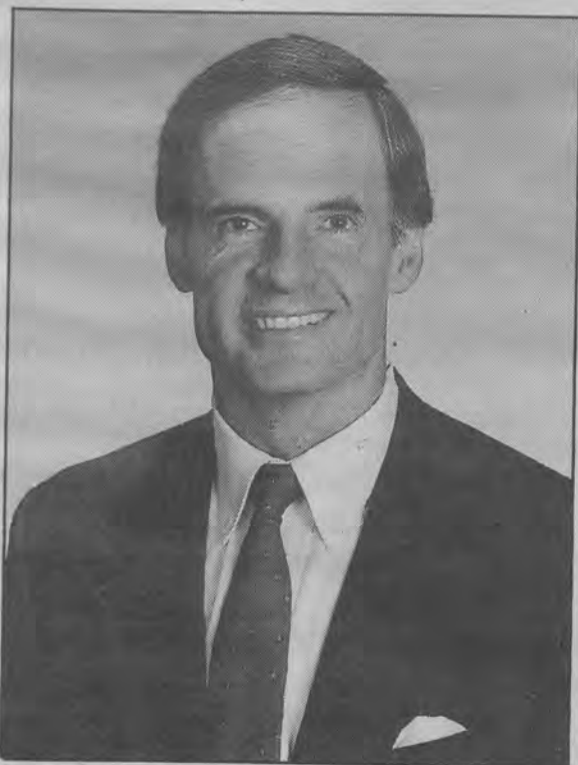
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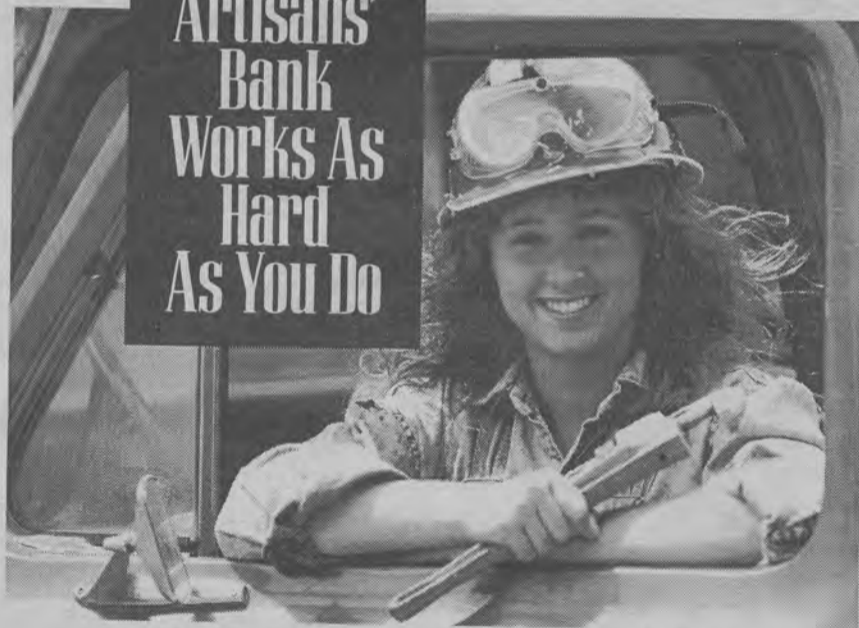
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National Council of Jewish Women Sponsors Tour of Residential Program Facilities

Guy Sapp, Director of Youth Rehabilitative Services in the Department of Services for Children, Youth and their Families for the State of Delaware and former Chief of Police for the City of Wilmington from

1988-1993 will conduct a tour of Grace Cottage on the grounds of Ferris School Sunday December 15 at 2 p.m. Sponsored by the National Council of Jewish Women, the tour will include a look at the facilities and an opportunity to meet some of the staff. While Grace Cottage is a locked facility, some of the female offenders who range in age from 13 to 18 do have the opportunity to go into the community near the end of their terms. Grace Cottage opened one year ago after Woods Haven Kruse School was shut down and is a residential program with a focus on rehabilitation.

The tour is a follow up to a program convened by National Council of Jewish Women on October 8 at the annual Public Affairs dinner with the focus on juvenile crime in Delaware. Discussion centered on our neighborhoods and communities and the struggle to find the root causes and effects of juvenile delinquency in Delaware. More than ever the call for coordinated programs and legis-

lation in the prevention of crime among our youthful offenders were key issues discussed at the evening forum.

The National of Jewish Women is planning two more follow up programs featuring Tyrone Jones on Tuesday, January 21 and Dorye Jackson on March 12. Mr. Jones is the founder of Project Stayfree and currently youth policy and program advocate for the city of Wilmington. On Wednesday, March 12, Dorye Jackson, Director of the Child Advocacy Center will be the featured speaker at the second program sponsored by The National Council of

Jewish Women.

Transportation will be available for the trip to Grace Cottage.

To register call Barbara Spiller at 610-388-6078 or Judy Melman at 302-478-6597

The National Council of Jewish Women, Wilmington Section (est. 1918) provides advocacy resources concerning women, children and families and continues to assess local, national and international needs through research, education, advocacy and community service. NCJW is one of the largest affiliates of the International Council of Jewish Women in over 38 countries.

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It's not too late to sign-up for the Mitzvot Division Reception with Henry Winkler at the home of Ethel and Don Parsons from 5:00 - 6:00 p.m. on Sunday, December 8th (prior to the Chai Dinner at Adas Kodesch Shel Emeth)

The opportunity to join in an intimate gathering with Henry Winkler is extended to couples committing \$5,000 or more (singles: \$2,500 or more) to the 1997 UJA/Federation Campaign. You are welcome to bring your children ages 13-30 to meet Henry and to have a family photo taken with him.

Mitzvot Division Event Chairs: Susan & Sheldon Sandler
Mitzvot Division Chairs: Bobbie & Norman Tomases

For more information about the Mitzvot Division Meeting With Henry Winkler or The Chai Dinner Featuring Henry Winkler, please call The Jewish Federation of Delaware at 302-427-2100.

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Wanted: Volleyball Players for 15th World Maccabiah Games

Tryouts Scheduled for Delaware

Tryouts are scheduled for the United States Maccabiah Volleyball Team that will compete in Israel, July 5-25, 1997 at the World Maccabiah Games. The east coast tryout will take place on Sunday, January 12, 1997 at the Delaware Jewish Community Center (Wilmington, DE). Interested athletes need to complete an application and mail it in to the

office before tryouts in order to be a part of this world-class athletic competition.

The U.S. will send both a men's and a women's Volleyball Team to the Maccabiah Games. At the 1993 Maccabiah, the men's team captured the bronze and the women's team finished fourth behind strong competition.

The U.S. Maccabiah Team has featured many volleyball standouts. Steve Friedman, selected as the 1986 NCAA Most Valuable Player and a member of the U.S. National Volleyball Team, was a competitor at the 1985 Games, and Ryan Herman, named to Volleyball Monthly's Fab 50 and a member, 1992 Junior National Volleyball Team, played for the 1993 Maccabiah Team. In addition, Sharon Miller, who led the Atlantic-Ten conference in "digs" during her four years at West Virginia University, was a member of the 1993 women's Maccabiah Team.




The quadrennial Maccabiah Games, the world's fourth largest international athletic event, are sanctioned by the International Olympic Committee and bring Jewish athletes together from around the world for competition in 32 official sports in four divisions; juniors, masters, open and disabled. At the 14th World Maccabiah in 1993, the 650-member U.S. delegation joined 5,600 athletes from 56 countries for the two-week competition.

The U.S. Maccabiah Team is sponsored by Maccabi USA/Sports for Israel, a national, not-for-profit,

volunteer organization that seeks to enrich the lives of Jewish youth in the U.S., Israel and throughout the Diaspora through cultural, athletic and educational programs.

For an application and for more information, contact Maccabi USA/Sports for Israel, 1926 Arch St., 3rd Floor, Philadelphia, PA 19103, or call 215/561-6181.

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WHEN DID YOUR FAMILY COME TO WILMINGTON?



As part of her history of the first Jewish community in Wilmington, Toni Young will include names of people who were here between 1879 and 1924. If you have relevant information, please complete this form and return it to Toni Young, %Jewish Federation of Delaware, P.O. Box 2193, Wilmington, DE 19899. Don't worry if you can't complete the entire form. Any information will help. Thank you.

Early resident's name

Early resident's approximate date of arrival in Wilmington

Early resident's date and place of birth

Early resident's first occupation in Wilmington

Your name

Your address

Phone #



Jewish Book Month Lasts All Year for Brandywine ORT

This year, Jewish Book Month runs from November 6 to December 6, but for members of ORT, Jewish Book Month lasts all year long.

Women's American ORT is all about educating Jews. Since its founding in Russia in 1880, ORT has trained more than 3 million Jews throughout the world. ORT offers scientific, technical and vocational education of the highest caliber to some 250,000 students in 60 countries.

This summer, the Brandywine Chapter of Women's American ORT used reading as a tool to help raise funds for the broad network of ORT schools which are preparing young people for a stake in the future. Twenty one local children ranging in age from four to eleven participated in the third "Love Reading Contest" held from June 15 to July 31 and chaired by Amy Leviton. In a six week period, the children read a total of 411 books and raised \$1500. This represents a fivefold increase from the proceeds of the first contest held two years ago. Grand prize winners were Ben Zussman, 5th-6th grade category; Sara Leviton, 3rd-

4th grade category; and Jillian Leviton, 1st-2nd grade category. Sponsors for the contest were: Delaware Radiology Specialists/St. Francis Hospital, Zany Brainy, TCBY, Krispy Kreme and Circuit City. The proceeds will support ORT schools as well as the children's libraries at the JCC Children's Center and Albert Einstein Academy. For the third year in a row, education served as the vehicle to raise funds for education!

Earlier this month, Robin Kitay chaired a fundraiser at the Learning Station and Amy Leviton organized a storytime program at Borders in honor of Jewish Book Month. The storytime event featured Rabbi Ellen Bernhardt, principal of Albert Einstein Academy and Jodi Pearlman, cantorial student at Gratz College in Philadelphia.

For further information about Women's American ORT, or to inquire about the local Brandywine Chapter, contact Amy Leviton, president, at 234-2345 or Dorothy Bobman, membership vice president, at 610-485-2108.

The Talent Search is On

Congregation Adas Kodesch Shel Emeth will hold a community-wide talent show at the synagogue on Sunday, March 2, 1997, and they're looking for individual and group acts to feature. If you sing, dance, play an instrument, tell jokes, juggle, do magic tricks or have some other talent, this is your golden opportunity for a bit of fame and glory!

To participate in the talent show, contact Nelly Marzouk, event chairperson, at 475-5056.

JHSD News and Notes

The Jewish Historical Society of Delaware has a limited number of "Genealogical Resource Packets" available for sale. They cover Delaware, Southeast Pennsylvania, and Southern New Jersey. The packets are available for \$3.00 (to cover postage & handling charges). To order one, contact the JHSD at 655-7161 or 655-0365.

Archives and libraries are constantly looking for new items to add to their collections. The Jewish Historical Society of Delaware is look-

ing for items from the following organizations: Workman's Circle, Machzikey Hadas Congregation, Ladies Bichur Cholem Society, & Farband. Records, Photographs, Memorabilia, Newsclippings etc. are needed to more fully document these important Delaware groups. We are also interested in receiving materials regarding Jewish-owned businesses in Delaware.

For more information contact Julian Preisler, JHSD Archivist at 655-7161 or 655-0365.

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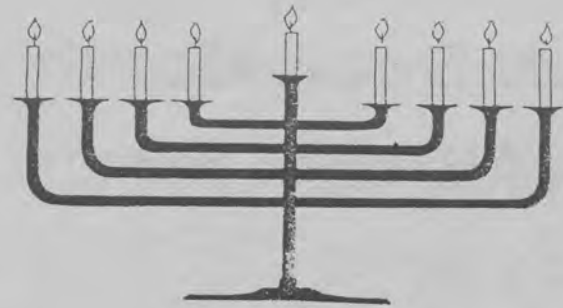


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PANIM EL PANIM
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Schools at which students may receive their training for a career in the Federation field are the following: the University of Maryland and the Baltimore Hebrew University (Baltimore, MD); Case Western Reserve University Mandel School of Applied Social Sciences and Cleveland College of Jewish Studies (Cleveland, OH); The Hornstein Program in Jewish Communal Service, Brandeis University (Waltham, MA); The Wurzeiler School of Social Work, Yeshiva University (New York, NY); Hebrew Union College — Jewish Institute of Religion and the University of Southern California or Washington University - George Warren Brown School of Social Work (Los Angeles, CA and St. Louis, MO, respectively); Columbia University School of Social Work and the Jewish Theological Seminary of America (New York, NY); University of Toronto Faculty of Social Work (Toronto, Ontario, Canada); the University of Pennsylvania School of

Social Work and Gratz college (Philadelphia, PA); and the University of Michigan - School of Social Work,

Project Star, Ann Arbor, MI.

The deadline for FEREP application is February 1st of the academic year for which you are applying. If you are interested in receiving an application, further information about FEREP or arranging an interview with your local Federation, write to Judy Wortman, P.O. Box 2193, Wilmington, Delaware 19899, or call (302) 427-2100.



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Campaign Schedule
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Chai Dinner
Jan. 24, 1997
Federation Shabbat
Feb. 8, 1997
Community-Wide Event with singer Doug Cotler
Feb. 9, 1997
Super Sunday

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PANIM EL PANIM
(Face to Face with JFD People)



Federation Launches New Mitzvot Division for UJA Campaign '97
A Special Invitation to Meet Henry Winkler

On December 8, the new Mitzvot Division will host an intimate reception with Henry Winkler from 5:00 to 6:00 p.m. for qualifying contributors at the home of Ethel and Donald Parsons, 4501 Whittier Road. Come shake hands with Henry and extend

a warm welcome to him during his visit to Wilmington. This opportunity is extended to couples committing \$5000 or more and singles at a level of \$2500 or more to the 1997 UJA/Federation Campaign. Susan and Sheldon Sandler are your hosts

for the Mitzvot Division reception. We'd love you to come and bring your children ages 13-30 to meet Henry and have a family photo taken with him. Immediately following the Mitzvot reception it's on to Adas Kodesch for the Chai dinner.

As an actor, producer and director, Henry discovered a need to use his talents to help others with an emphasis on children. His efforts have been recognized by a variety of organizations including: Campaign of Youth; B'nai Brith and the United

Way (Peace Price). In May, Henry and his wife Stacey will receive the Cedars-Sinai Medical Center Support Group Service's Helping Hand Award in recognition of their work

Continued on page 37

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PANIM EL PANIM

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Chanukah Celebration at Kutz Home

On Sunday, December 8th at 2:00 p.m., the Kutz Home Auxiliary will sponsor its traditional Chanukah Celebration at the Home on River Road. The Beth Emeth Youth Choir will provide entertainment and refreshments will be served. There will also be a bake sale and raffle drawing with cash prizes (tickets will be sold before the drawing).

Please come and celebrate Chanukah with our residents, their families and friends. Buy delicious homebaked cakes, cookies or kugel for your family or a friend. All proceeds from the raffle and bake sale will benefit the social and recreational activities' programs at The Kutz Home.

Kutz Home Forget-Me-Not Ball

On Saturday, November 9th, the Brandywine Country Club was the setting of the 27th Forget-Me-Not Ball, one of three annual fundraisers held by the Auxiliary of the Milton and Hattie Kutz Home. It was, by all accounts, a most successful evening. The Brandywine Country Club made a beautiful presentation of two delicious dinner choices, Kitty Breger's centerpieces were simple yet elegant and guests thoroughly enjoyed dancing to the music of Lassman & Holmes. Many of the attendees were long-time supporters, many were new faces.

In addition to very generous donations from members and guests, there was an excellent response to our solicitation for listing of children, grandchildren and great-grandchildren. Businesses once again showed their longstanding commitment to our organization by underwriting pages in our Program Book. One of the highlights of the evening was the presentation by Dr. Moses Hochman of an extraordinary gift from Women's Imaging Center of Delaware, L.P. This gift was given through the Delaware Community Foundation.

Moneys raised by the Auxiliary through this Gala will go toward the fulfillment of our mission, "to enhance the lives of our Residents." Most recently, the Auxiliary made a major pledge to the Capital Campaign and purchased a paratransit van for the Residents.

JFS Support Group for Divorced Men Comes to Newark

Program to Start Soon

This year the programs offered by JFS are expanding in both reach and scope. "We're very excited about the expansion of our services first to Dover and now Newark," said Dori Zatuchni, Director of JFS. "This program marks a first both in content and location."

Being divorced doesn't mean being alone. Not anymore. The support group for divorced men will provide a comfortable environment to discuss issues relating to the divorced man. This is a new stage of life with

new concerns, such as dating, racial issues, time management and family adjustment.

Divorced men confront issues of parenting, dating and time management in a new light. Unfortunately relations with traditional avenues of support such as peers and family can be strained just at the time they are needed most.

Studies have shown that support groups are very important during transitional stages of life. Come join our group. Call JFS at 478-9411 for start times.

Happy Hanukkah from...

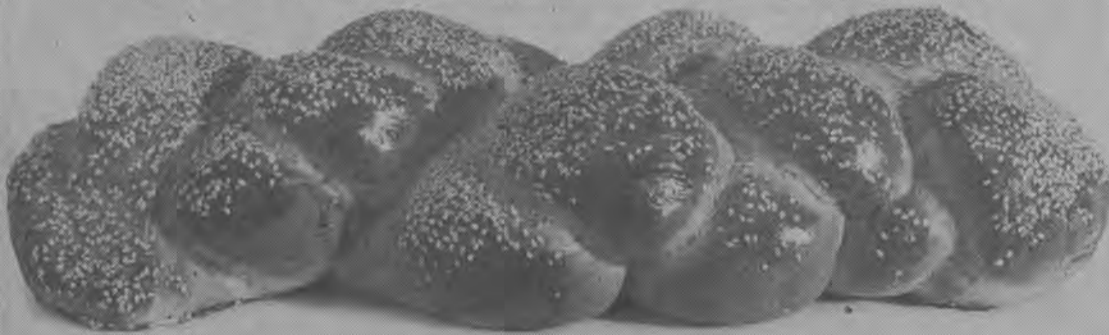
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PANIM EL PANIM

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Do You Dig It?

By JESSICA IMBER

The time: 11 a.m. on a cold October Sunday morning. The place: Tel Noah's Ark. The mission: Find pieces of a pot or potsherds, piece them together and translate the message written on the pot.

After the tel was divided the dust went flying until all twenty-one potsherds were found. Then the twelve high school students sent on the mission pieced together the potsherds and realized that a potsherd had been left in the tel. The potsherd that was thought to be number twenty-one turned out to be a part of the previous class' pot which they could not find. The potsherd missing was not very important, for the message had already been translated. The message "Do You Dig It?" was transliterated in Hebrew.

Several attempts were made to take a picture of the fabulous group who made the discovery of ancient civilization in the JCC playground's own Tel Noah's Ark. Finally, the photo was taken with everyone bundled up in as many layers as possible. The mission was finally complete.

(Jessica Imber is an eleventh grade student at Gratz.)



Gratz students went on an Archeological Expedition to Tel Noah's Ark this semester on a quest for potsherds and coins shedding light on the ancient civilizations of Biblical times. A tel is not a natural mound formed by the forces of nature, but rather an accumulation of residual artifacts left by successive generations, reaching back through history. Success was met by all three classes of participating students as they sifted through the sands of this exciting spot. Gratz students at the "Dig", left to right: Erica Imber, Ben Copeland, Ashley Lange, Marlene Milunsky (teacher), Alison Gross, Judith Leitch, Samara Barth, Jake LaPorte, Eric Brown, and Adam Seidel (seated).



The Student Council of the Albert Einstein Academy sponsored a food drive for the needy during this Thanksgiving season. Students learned that it is a mitzvah (commandment) to provide food for the poor and before they enjoy their own Thanksgiving dinner they should contribute food to those less fortunate. The student council is working with the Jewish Family Service to supply food for local families.



The YLDA (Young Leadership Development Alliance of the Jewish Federation of Delaware) held its inaugural event at Harry's Savoy Grill on November 16. Members of YLDA explained the activities of its three divisions: Tzedakah/Tikkun Olam, Education and Social/Membership. Shown in this photo, standing from left to right, are Heidi Kinsella, Co-Chair, Jon Foreman, Karen Schultz, Phil Gross and Michelle Silberglied. For more information on YLDA call the Jewish Federation of Delaware at (302) 427-2100.



B'nai B'rith House participants in JFS Empowerment workshops. Top from left: Rose Lubner, Carol Weinstein, Hennie Zutz, Vivian Bonder, Sally Lazar, Rose Berman, Ben Weinberg. Bottom from left: Jack Levine, Minerva Katz, Dory Zatuschni, Sylvia and Herry Scheinberg.

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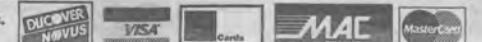
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BRIEFS



(L-R) Keren Hayesod Chair Julia Koschitzky, National UJA Past President Marvin Lender and Helaine Lender with South African President Nelson Mandela and former Israeli Prime Minister Shimon Peres at the recent International Leadership Reunion in Cape Town, where Peres presented Mandela the UJA Isaiah Award for Distinguished World Leadership. The ILR is sponsored by UJA and its international counterpart, Keren Hayesod, for their highest level of contributors. The UJA Federation Campaign is administered locally by The Jewish Federation of Delaware.

Moscow Jews Form Cultural Group

MOSCOW, Nov. 20 (JTA) — The leaders of 40 Jewish groups here have formed a new organization that will represent Moscow's Jewish community in discussions with city authorities.

The new group, the Moscow Jewish National Cultural Autonomy, will deal with Moscow officials on issues of Jewish culture and education. Recent Russian legislation enabled the formation of the group.

Israel Upholds Ban on Non-Kosher Foods

JERUSALEM, Nov. 25 (JTA) — Israel's High Court of Justice has upheld a law banning the importation of pork and other non-kosher foods. The ruling does not affect the production or consumption of non-kosher food products inside the Jewish state.

The court rejected the petition of the Mitreal Meat company, which had asked the court to disqualify the 1994 law on the grounds that it violated legislation on human rights and freedom of enterprise. Chief Justice Aharon Barak noted that the ban affected the freedom of enterprise in only a limited way, because the company could still import kosher meat. Barak also said the ban did not limit Israelis' ability to purchase and eat non-kosher food.



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Palestinian Protest in Gaza Delays Resumption of Talks

JERUSALEM, Nov. 25 (JTA) — Resumption of talks on the redeployment of Israeli troops in Hebron was delayed after Israel accused Palestinians of carrying out a provocative protest.

On November 24, hundreds of Palestinian motorists blocked an intersection approaching the isolated Jewish settlement of Netzarim in the Gaza Strip.

Palestinians said the move was to protest travel restrictions, imposed by Israel after an Arab suicide bomber on a bicycle killed himself and three Israelis near the settlement in 1994. Israel has prohibited Palestinians from using the road near the settlement.

The head of the Israel Defense Force southern command, Maj. Gen. Shlomo Yanai, said that in contacts with Palestinian police, it became clear that Palestinian Authority leader Yasser Arafat had given the order to block the road, to protest the travel restrictions.

"I don't know how involved he was in the technical details, but I know he did give the instruction to block the highway" and direct Palestinians toward the settlement, Yanai told Israel Radio.

The intersection was reopened to traffic and IDF reinforcements were stationed around the area in what Yanai said was intended as a clear message to Palestinians not to try to repeat the previous day's protest.

Prime Minister Benjamin Netanyahu said he told Arafat in a telephone conversation that the incident was "a Palestinian attempt to heat up the strip" near Netzarim, and was an indication of the Palestinians' "lack of desire to conclude the negotiations."



Virginia sculptor Linda Gissen has created an eight-foot-tall dreidel to decorate the area around her studio, just in time for Hanukkah. Made of copper, bronze, and wood, the brightly-colored dreidel features figures of children playing and can spin like its toy-sized counterpart. Ms. Gissen created the dreidel, which measures four feet in width, to express the holiday spirit. "I wanted the joy of Hanukkah to be shared by people throughout the community," said Ms. Gissen. She is displaying the dreidel at the d'Art Center in downtown Norfolk, the studio/gallery complex where she sculpts. Ms. Gissen's sculptures have been featured in more than 200 public showings nationwide. Among her many commissions are Israel Bonds, B'nai B'rith International, and the National Council of Jewish Women. Owners of her work include entertainer Theodore Bikel, humanitarian Dr. Elie Wiesel, and former "Today" host Edwin Newman.

If Israelis Do Not Demand Official Recognition of Reform and Conservative Judaism Why Should We? An Analysis

By DAVID S. EAGLE

Special to *The Jewish Voice*

As a youngster growing up in a Reform Jewish household in Connecticut, I recall how perplexed my family and I were when we attended my cousins' bar mitzvahs in Canada. Often the prayers were entirely in Hebrew. There was no organ in the temple, which they called the shul. Men and women sat separately. But my cousins weren't Orthodox! Or were they? They never told us they had returned to the ways of our great-grandparents from Russia. Clearly some of the things they did were not Orthodox. What was going on?

The confusion I experienced as a child was the result of looking at the world through a distinctly American Jewish prism. In most large Jewish communities outside of the U.S. — such as England, South Africa, Argentina and parts of Canada — Reform and Conservative Judaism *per se* have not achieved anywhere near the level of acceptance that they have here. In fact, my experience has been that many Jews from these places, while not especially Orthodox in their own daily lives, will often ridicule the American-bred movements as inauthentic. While many non-American Jews do not adhere to the belief system typically associated with Orthodox Judaism, they often engage in numerous practices (such as keeping kosher) which American Jews brand as Orthodox. Similarly, many non-American Jews profess beliefs associated with Orthodoxy, but are not particularly observant of the *mitzvot*. To these folks, Judaism equals the Torah plus the rabbinic tradition (i.e., the ways of my great-grandparents from Russia), which people either observe or don't observe, or believe in or don't believe in, to varying degrees. The very labels "Reform," "Conservative," "Reconstructionist" and even "Orthodox," are seen as confusing and almost silly.

This ideological chasm between American Jews and others is even more pronounced when it comes to Israel. Because Israel is a Jewish State with a Law of Return, Judaism plays a vital role in numerous aspects of

life that are both directly and indirectly touched by the government. Religion, therefore, often functions in an official capacity and receives the imprimatur of the government. This concept is completely alien to Americans, living as we do under a Constitution which prohibits the enactment of laws "respecting an establishment of religion." It also creates powerful pragmatic reasons (some of which are discussed below) to make sure that the State speaks with a unified voice on matters pertaining to religion. Moreover, Judaism and nationalism are inextricably bound in Israel. I have known several Israelis, for example, who wore *kipot* as a symbol of national pride, but are not otherwise Orthodox in their daily lives. Israelis are generally comfortable with their official State religion, which they do not even think of as such.

One clear indication of the divergent world views of American and Israeli Jews is that Reform and Conservative Judaism have not caught hold in the Jewish State, except among a handful of American-born Israelis. In Israel's recent elections, the religious (i.e., Orthodox) political parties garnered 20% of the vote, accounting for 25% of members in the new Knesset. By contrast, the one party championed by the Reform and Conservative movements (Meretz), lost seats in the Knesset. There is no question that the recent successes of the religious parties were due in no small measure to the votes of non-Orthodox Jews.

This should come as no surprise. Roughly 55% of Israelis define themselves as "traditional," a term which defies compartmentalization under any of our common labels. For example, these self-defined "traditional" Israelis may hold deep religious beliefs but not practice extensively, or vice-versa. Of the 20% of Israelis who define themselves as "secular," many practice a degree of observance which I, growing up in a Reform family, did not even know existed. According to a 1993 survey conducted by the Guttman Institute for Applied Social Research, 54% of

Israelis believe that the Torah was revealed to Israel by G-d at Mt. Sinai, and 67% believe that the commandments are divinely ordained. Yet only 25% of Israelis define themselves as Orthodox in the way that we Americans understand it.¹

The upshot of these statistics is that the majority of Israelis feel no need to ask their government to recognize any form of Judaism other than that of their forebears, whether Sephardic or Ashkenazic, and in fact may adamantly oppose such recognition.

Against this backdrop, to insist that the Israeli government place its imprimatur on non-Orthodox institutions is the height of American Jewish ethnocentrism. If we truly believe in democratic principles, we should accept the fact that the majority of Jews outside of the U.S. — and particularly in Israel — do not share our narrow world view. It must be stressed that this is an issue of official State recognition of religion, not of safeguarding the religious liberties of all Israeli citizens. No person of good conscience among the ultra-Orthodox or whatever label we currently affix to the religious right, would advocate denying anyone's right to practice the religion of his or her choice, or would condone acts of violence. Therefore, the preamble to the CJFs November 13, 1996 resolution — "Whereas freedom of religion and conscience are basic principles of the State of Israel" — misses the point and is simply an appeal to passion.

The official recognition of more than one form of Judaism in Israel would create enormous practical and philosophical dilemmas for both the government and the Israeli people. First of all, why should we draw the line at Reform, Conservative and Reconstructionist Judaism? What if some group proclaiming to be descendants of the "10 lost tribes of Israel" demands equal recognition? What about Jews for Jesus? If true religious pluralism within officially-sponsored Judaism is the goal for the

Continued on page 34

HANUKKAH GREETINGS FROM THE MONTEFIORE MUTUAL BENEFIT SOCIETY

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NATIONAL • INTERNATIONAL

Sole Israeli Survivor Saved Others in Plane Crash

JERUSALEM, Nov. 24 (JTA) — An Israeli passenger tossed into the sea during the weekend crash of a hijacked Ethiopian airliner said he managed to rescue a woman and baby who also were on the plane.

When the plane hit the ocean Saturday off the Comoro Islands, "I felt a powerful shaking," Lior Fuchs, 23, told Israel Radio. "Water started gushing into the plane. Somehow, I don't know how, I managed to get out of the plane."

Fuchs, a resident of a moshav in the northern Negev, said he swam over to a woman and baby and freed them from the wreckage before the three got in a boat.

Seven other Israelis were on the jet, which crashed off the Comoros, an Islamic country on a group of islands off Mozambique, after it ran out of fuel. At least 55 people of the more than 170 aboard survived the crash. By Sunday, more than 70 bodies had been retrieved.

Israel dispatched a plane carrying medical and technical crews to help locate survivors and identify the dead.

The plane, which had originated in New Delhi, had made a stopover in Addis Ababa, Ethiopia, where as many as 11 hijackers apparently boarded.

The hijackers demanded that the plane fly to Australia, according to reports.

But the plane ran out of fuel near the Comoros.

"At some point, the pilot got on the loudspeaker and said that one of the engines had shut down, and that the second one would in a few minutes," Fuchs said.

Fuchs, a former paratrooper who was on his way home to Israel after a post-army, six-month tour of Africa, said it was clear to him that they would be making an emergency landing.

"A friend and I decided to get up and go to the emergency exits to prepare to help people off after the emergency landing," Fuchs said.

"When we hit the water, there was a powerful shaking, and water started gushing in," he said. "The plane broke into three parts."

Fuchs said his life preserver came off during the crash, probably saving his life.

"It freed me of the straps, which were strangling me. I somehow managed to get up to the surface. If I had it on, I might have been stuck in the wreckage."

Fuchs said he never saw his friend, or the other Israelis, after the crash.

Jewish Senator Urges Clinton to Arrange Israel-Syria Summit

By NAOMI SEGAL

JERUSALEM (JTA) — U.S. Sen. Arlen Specter, a Republican from neighboring Pennsylvania, has proposed that President Clinton invite the leaders of Israel and Syria to Washington for a peace summit.

"My sense of the situation is that the next step is up to the United States," Specter said here after separate meetings with Israeli Prime Minister Benjamin Netanyahu and Syr-

ian President Hafez Assad.

In Washington, a State Department spokesman, Glyn Davies, attempted to distance the Clinton administration from Specter's remarks.

"This is a mission that Senator Specter is engaged in on his own," Davies said Thursday at a briefing. "He's not traveling at our request."

Davies would not comment directly about the senator's proposal for a Clinton-Netanyahu-Assad sum-

mit.

"I think we'll wait until Senator Specter comes back," he said.

Specter met Thursday with Netanyahu to brief him on his talks in Damascus.

Speaking to reporters after meeting with Netanyahu, Specter said he believed that Syria was not planning any aggressive actions toward Israel.

He described recent Syrian troop

Continued on page 37

French Mayor Blocks Honor for Jewish Writer

NEW YORK, Nov. 26 (JTA) — The mayor of the southern French town of Toulon has created an uproar by refusing to honor Jewish writer Marek Halter at the local book fair. Mayor Jean-Marie Le Chevallier of the National Front Party rejected fair organizers' recommendation that Marek be honored with a literary prize at the three-day fair.

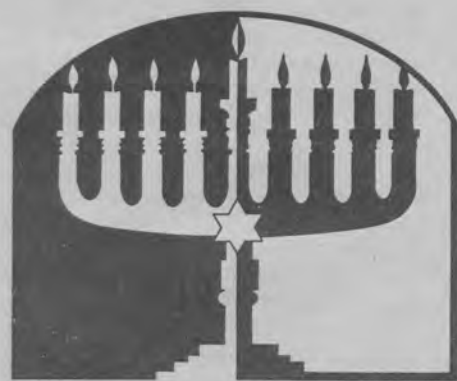
Chevallier, who called the fair a "celebration of the liberty of books," dismissed the recommendation to honor Halter as "inopportune."

Chevallier said fair organizers were attempting to embarrass the National Front. Instead, he said the award should be presented to former actress Bridget Bardot, whose memoirs have topped the French best-seller lists for months.

In the wake of widespread criticisms of Chevallier, Bardot did not attend last Friday's award ceremony. The criticisms also prompted numerous participants to absent themselves from the fair. A parallel fair was held in a nearby village.

Bardot's husband, Bernard D'Ormale, is a member of the National Front, which espouses a nationalist, anti-immigrant agenda. The party's leader, Jean-Marie Le Pen, has frequently made anti-Semitic and racist statements, and Chevallier is regarded as a close friend and confidant of his.

Halter, whose family escaped the Warsaw ghetto in 1941, told reporters that this was the first time he had felt unwelcome as a Jew in France.



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CHANUKAH 5757



In Those Days...at This Season

By Rabbi

LEONARD B. GEWIRTZ

Rabbi Emeritus of Adas Kodesch
Shel Emeth Congregation

My rebbie, in 1938-41, at the *Haftetz Hayim Yeshiva*, used to say: "Yiddish *Historiyah iz Disgeknuten fun ain shtick teeg*" — "Jewish history is kneaded from the same chunk of dough."

With this Yiddish folk-saying he meant to teach that the basic elements of Jewish history are timeless and function in all periods of history. He would prove the truth of this historic observation by citing the liturgical text cited on *Hanukkah* and *Purim*. "We thank Thee for the miracles ... which Thou didst perform for our parents "in those days ... at this season." The historic experiences were the same in those days as in our time, in our season.

The Yiddish and Hebrew poet, born in Lithuania in 1918, Abba Kovner, an underground fighter during the Holocaust, lists fifty-two Holocausts in the *Ledger of Holocausts*, found in the Memorial Hall, to the *Bet Hatfutzot*, the *Museum of the Diaspora*. In those days as in our time, it was the same.

The *Zohar HaKadosh*, central literary work in Jewish Mysticism, explains the mystery of Jewish survival: "G-d, Torah, and the People of Israel are one." It is the unity between these central elements in Jewish History which preserves the vitality of the People and inspires each element to strengthen the other two in a reciprocal bond.

II

Halakha and our Liturgy, derived from our Torah, offered the People of Israel two dimensions in *Halakha*, as sacred instrumentalities to enhance and inspire this transcendent survival: The *Sanctity of Time* and the *Sanctity of Place*.

Our Sabbath and Festivals are specific periods in time which sanctify our existence. Even in the most difficult times of persecution and economic-political dislocation, the Jew-

ish person and family found respite and resuscitation in the sanctuary of the *Sanctity of Time*, *Kedushat Hazman*. The *halakic* system found in the Talmud and Codes for *Sabbat*, *Pesach*, *Sukkot*, *Shavuot*, *Rosh Hashanah* and *Yom Kippur*, gave Jewish existence a halo of *Kedushah*. The *Sanctity of Time* "made a distinction between light and darkness, between Israel and the other nations, between the holy and profane. Blessed art Thou our Lord who makes this distinction, *Havdalah*."

This process of *Sanctifying Time* gave the people "Islands of Sanity" in a sea of confusion and prejudice.

III

The other dimension, *Sanctity of Place*, gave the people a sense of security. When G-d revealed Himself to *Moshe Rabbainu*, in the burning Bush, He said, "The place upon which you stand is Holy ground" (Ex. 3:5). G-d promised the Land to Abraham, Isaac and Jacob. (Gen. 17:8; Gen. 26:3,4 & 5; Gen. 27:28 & 29; Gen. 28:4; Gen. 32:10; Gen. 35:12; Gen. 48:4; Gen. 49:21; Gen. 50:24). The Holy Land is the Promised Land. Joseph made his brothers take an oath that "you will carry my bones and bury me in the land which G-d swore to Abraham, to Isaac and to Jacob" (ibid).

There are special commandments, a full system of *Halakha* pertaining to the *Sanctity of Place*, which endow the Land with Holiness:

The Jubilee Year, the Sabbatical Year, the *Bikkurim*, the *Omer*, the various Tithes, the *Terumot*, the Meal offerings, Sacrifices, special laws for the Temple Mount, the Vestibule to the Temple, the Laver, the *Azzara* (yard around the Temple); the *Sanctum*, the Holy; *Sanctum-Sactorum*, the Holy of the Holies; *Hakhail* - convocation in Jerusalem; eating second *Tithe* in Jerusalem; Pilgrimage to Jerusalem, Three *Pilgrim Festivals*; all these as described in the Talmud, provide for the *Sanctity of Place*: The Land, Jerusalem,

and Temple, *Bet Hamikdash*.

IV

In 586 BCE., our people suffered the Babylonian Exile, our Temple was destroyed, we lost our national independence and *Nebudhednezzar*, King of Babylon dispersed our people from our homeland. In 516, under Ezra and Nehemiah our people returned to our Land and began an effort at restoration. Nehemiah led a great effort to rebuild the Land and restore the Temple - the *Sanctity of Place*. Ezra, the Scribe, concentrated on restoring the *Sanctity of Time*. He emphasized the study of the Torah, and laid the foundation for the "Great Assembly," *Anshai Knesset Hagdolah*. They practiced the dictum, "Make a fence around the Torah" and "Raise many *Talmidim*, disciples, (*Ethics of the Fathers I:1*). This revival accomplished the Redaction of our *Tanakh*, our Bible, by the "Great Assembly."

The revival lasted until Greek expansion extended into Egypt and the Land of Israel; at first benignly under Alexander (Jewish children were named after him) and later harshly under Greco-Syrian Antiochus. Jewish assimilationists formed a *Hellenistic party*, the *Mityavnim*. They bored from within and eagerly acquiesced to placing Greek gods in the Holy Temple and celebrated the Festival *Bacchus* in our Temple. Antiochus declared observance of *Shabbat*, Festivals, *Kashrut*, and circumcision unlawful. The loyal *Pietists*, *Hassidim* were infuriated. It was then that the *Kohanic* family of *Hasmoneans* (Maccabees) led by *Mattityahu Hakohen* and his five sons led a real battle against Antiochus and the Hellenists. With Judah the *Maccabee*, the Hammer, as military leader, they drove the Hellenists from the Temple Mount and the armies of Antiochus from the country.

The Maccabees fought for the Restoration the *Sanctity of Time* and the *Sanctity of Place*. On the

25th day of Kiselev, 165 BCE, exactly three years after its desecration, the Temple was purified and rededicated. The morning offering, *Korban Tamid* was brought on a purified and cleansed altar; the lamps of the golden *Menorah* were kindled with pure olive oil and for eight days, the *Feast of Dedication* *Hanukkah* was celebrated with singing of Psalms and waiving of palm branches. Torah-Judaism was saved and the *Mityavnim* were defeated.

The classic liturgy we recite on the *Hanukkah* Festival expresses the double victory of *Sanctity of Time* and *Place* in an interplay of the two concepts:

"We thank Thee for the miracles, for the redemption and for the battles which Thou hast performed for our ancestors in those days at this season.

"In the days of *Mattityahu* the *Hasmonean*, great priest and his sons, when a wicked Hellenic government rose up against Thy people Israel to make them forget Thy Torah and transgress Thy laws...

"Thou in Thy great mercy ... championed their cause ... Thou didst deliver the strong into the hands of the weak, ... the impure into the hands of the pure, and the wicked into the hands of the students of Thy Torah...

"There upon Thy children entered the place of Thy shrine, cleansed Thy sanctuary, purified thy *Mikdash*; They kindled Thy lights in Thy sacred courts, and established these eight days of *Hanukkah*, to give thanks and praise to thy great Name."

The classic liturgical text defines the double victory as a total victory, as in other classic victories in Jewish History. In the book of Exodus, the victory over the Egyptians, described in the magnificent "Song of Moses," is depicted in both the spiritual and military dimensions:

"This is my G-d and I will glory Him. My father's G-d and I will exalt Him (Ex. 15:2).

"The Lord is a Man of War, "Pharaoh's chariots He cast into the seas" (Ex. 15:3 & 4).

V

In the 20th century, with the establishment of *Medinat Yisrael* in 1948, both aspects of victory, as in

Biblical days, also took place. A Jewish population of 600,000 defeated five Arab nations of 80,000,000 "the many into the hands of the few." The Zionist, secular, humanists only grasped the meaning of the victory in spatial terms as a victory of the *Sanctity of Place*. They did not understand its meaning as a victory also of the *Sanctity of Time*.

Zalman Shazar, the third president of the State of Israel, defined David Ben Gurion's comprehension of the establishment of *Medinat Yisrael* purely as a victory of the *Sanctity of Place*.

Writing in *Hadoar*, American Hebrew Weekly (Kislev 3, 5736 - vol. 55, Sept. 1955):

"Among the Biblical chapters that were beloved to Ben Gurion, and about whose personalities he frequently spoke, and about whom it appeared he felt it was his mission to fulfill their tasks, was *Yeshoshuah bin Nun*.

"It was difficult for "BG" to identify with *Moshe*, whose personality was bound to religious goals and missions. It was difficult for "BG" to enter into that world-view. It was much easier to "BG" to enter into the world-view of *Joshua* son of *Nun*. He was a general who led the conquest of the land, and this was "BG's" own purpose and mission in life. "BG" not only understood him but felt a spiritual identity with him."

Ben Gurion's view was shared by his disciples, *Generals Dayan and Rabin*, and other nationalist humanists in Israel. They love the Land and will fight to defend it. They understand the *Sanctity of Place*. However, they are uncomfortable with the *Sanctity of Time*. This in a great measure is the nature of the great divide, *KERA*, among our people in *Medinat Yisrael* and in the diaspora. Most Jews therefore differ on the meaning of *Hanukkah*.

It will take time, proper leadership, and knowledge of our sources to approach really becoming One People - *Am Enad, B'ezrat Hashem*.

May our prayer for peace within our people be fulfilled, "May peace be within our walls.

"Security within our mansions" (Psalm 122:7).

Hanukkah Tunes for Your CD Collection

By DAN WEINTRAUB

Special To The Jewish Voice

If you are looking to add some contemporary Jewish music to your observance of Hanukkah, celebrating the light of religious freedom, there are at least two recordings you may wish to consider. Doug Cotler's "Listen," is not a Hanukkah-specific selection of music but it is a worthy addition to any collection of contemporary Jewish music. The CD "Festival of Light," represents various artists performing Hanukkah-themed songs.

Cotler will be performing in Wilmington on February 8, 1997 at Congregation Beth Emeth for the 1997 UJA/Federation Campaign Community Wide Event. Last year's Community Wide Event featuring Debbie Friedman was a rousing success. Cotler, like Friedman, is a singer/songwriter performing contemporary Jewish American music.

The Grammy Award winning composer and cantor is best known for the song "Standing On the Shoulders" which appears on the recording "Listen." Cotler's music weaves Hebrew and English lyrics over guitar based popular songs. His contemplative and spiritual songs are at turns suggestive of folk music, R&B, liturgy, light rock or jazz. Cotler's performance can help you through a traffic jam. "Listen" is definitely worth a listen this Hanukkah.

Festival of Lights is an eclectic, textured and unexpected Hanukkah recording. Marc Cohn, known for "Walking In Memphis" performs a rock version of *Rock of Ages*. While in "Memphis" Cohn sang opportunistically "Ma'am, I'm Christian tonight." On *Rock of Ages* he sings a decidedly different tune. A highlight of *Festival of Light* is a gritty upbeat duet between David Broza and Peter Himmelman (both of whom

have performed in or near Wilmington in recent years). Broza is a poetic Israeli export and Himmelman calls Bob Dylan his Father-In-Law. The Klezmatics, Don Byron and others add klezmer and traditional songs to the interesting mix. The Klezmatics have played with Itzhak Perlman and at the Grand Opera House in Wilmington. Byron, considered perhaps the best African-American klezmer musician, was profiled in recent years in *The Jewish Voice*. Canadian singer Jane Siberry adds a haunting ode. If you have an adventurous ear and you hunger for relevant Jewish sounds then *Festival of Light* may be for you.

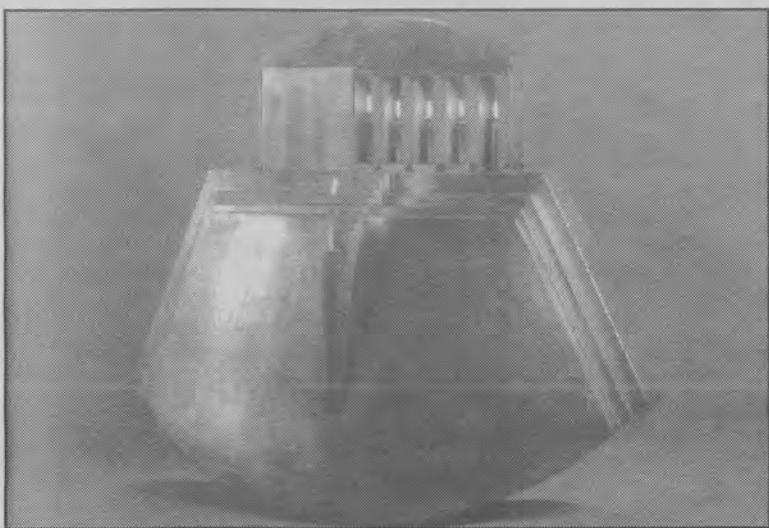
Festival of Lights and *Listen* are available through Tara Publications, call 1-800-TARA-400. Cotler's other recordings are available through Tara and will be sold at his Delaware appearance on February 8.



Don Byron



CHANUKAH 5757



The "Temple Lamp" created by Bella Feldman.

The Art of Hanukkah

By RIVA BROWN
Special to The Jewish Voice
The Art of Hanukkah
by Nancy M. Berman
Hugh Lauter Levin Associates, Inc.
\$35.

This book is sumptuously produced and excellently illustrated with photographs of Hanukiot and related Judaica from the centuries. As a coffee table book, it can't be beat. The introduction is a careful and scholarly account of Hanukkah, the related ritual items and their symbolism, and Hanukkah's place in contemporary Jewish life. It would make a fine reference volume in and of itself.

After the introduction, the book continues in a classically Art History textbook fashion. As individual entries that stand by themselves, the descriptions of each item of Judaica are excellent. However, when read as a narrative the reader finds a great deal of repetition. It would have made for a far more interesting narrative, had the Hanukiot with similar sym-

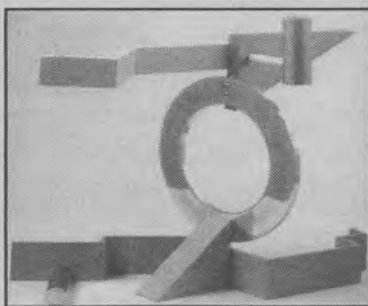
bolism been grouped together and discussed as a whole. This would have allowed more room for the reproduction of details to which the text referred, but which were not illustrated.

Whether it is a function of the nature of antique Judaica or of her understanding of them, once Ms. Berman leaves the past behind, and more contemporary works become the subject matter, the narrative becomes livelier and more interesting. Gone are the didactic and repetitious inventories of symbolic meaning. In their place there is a creative and insightful understanding of the work and its place in Jewish art. An excellent example of this is the author's description of "Temple Lamp" (illustration on page 99), by Bella Feldman, 1993. The piece is placed in its historical context as being akin to the many "Temple" theme Menorot which use architectural motifs to remind us of the Temple site of the Hanukkah miracle. She also evokes in word the visual power of the piece. "The simple and strong

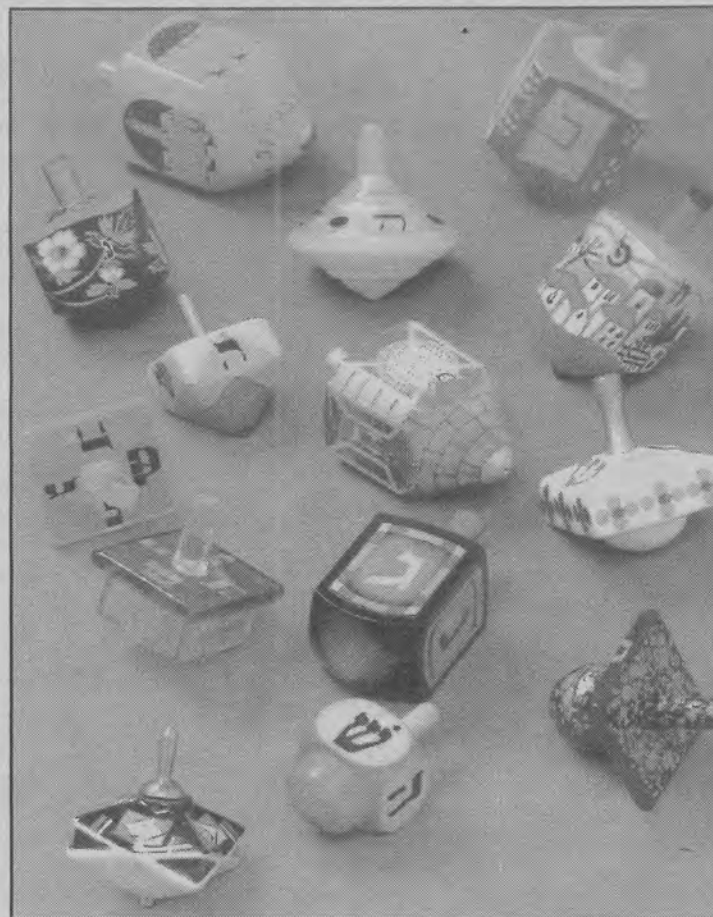
architectonic forms of this Hanukkah signify a Temple of monumental power and sacred ritual. . ."

One delightful aspect of this book was the inclusion of many references to the Judith and Holofernes story, and to the Hannah and her Sons story. Both are considered thematically related to Hanukkah, but have been largely missing from teachings about the holiday. Their inclusion nicely rounds out the Hanukkah subject matter. I invite you to enjoy this book, as I did. It has much to offer.

(Riva Brown is a noted local Judaica artist, Ketubah maker, calligrapher and watercolorist. She is co-owner with her husband Bill of Living Letters Studio, Inc. in Wilmington, Delaware.)



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CHANUKAH 5757



Sparks from "The Hidden Light"

From *Lamishpacha Hebrew Monthly*

Vol. 31, No. 10 Dec., 1993

Translated by DOV SEIDEL

"The Hidden Light" is the name of a book by the Jewish philosopher Martin Buber (1878 - 1965).

Buber, who studied Chasidut, gathered in this book stories and sayings of Chasidim from about 600 books that he read, with the goal of promoting the images of the Chasidic rabbis, and the images of their life.

The Miracle of the Lights

Rabbi Pinchas from Koritz said:

You should know that this is the reason for the miracle of the lights of Chanukah: The hidden light of Creation is revealed there. And with every year that we light the lights of Chanukah, the hidden light is revealed in them.

We don't measure one person with another

Rabbi Menachem Mendel from Kotsk said:

If I am, behold, I because I am, behold, I, and you, behold, are you because you, behold, are you, it is not that I, behold, am I, and you, behold, are you.

But rather if I, behold, am I because you, behold, are you, and you, behold, are you because I, behold, am I, is it not that I am not I and you are not you.

Each One Because of Him

Rabbi Ori from S'tralisk said:

David was able to compose the Book of Psalms, and what can I do? I can say psalms.

A Question of the Questions

Sometime before he passed away, Rabbi Zusia from Annipoli said:

If they ask me why I wasn't Mosheh - I will know what to reply, but if they ask me why I wasn't Zusia, I won't know what to reply.

Not to Change Places

Rabbi Boonem from P'shischa said:

I don't want to change places with Abraham, our father. What will HaShem gain if Abraham our father will be like Boonem the blind, and Boonem the blind will be like Abraham?

It's better to raise myself a little.

Before HaShem

When he was a young man, Rabbi Chanoch from Alexander was a student of Rabbi Boonem. Rabbi

Chanoch used to pray with great movements of his body, and in a loud voice, not the custom of Rabbi Boonem, who, in his prayers, used to speak quietly.

One time, the young Chanoch lead shachrit prayers, and the Rabbi entered. Immediately, Chanoch stopped his reading, and his movements. At the same moment, he contemplated "My business here is not with the Rabbi. I am standing here before HaShem, who is to be blessed!" He immediately returned to pray excitedly, according to his custom.

After the prayer, the Rabbi sent for him. "Chanoch", he said to him, "today I enjoyed your prayer the most."

Like Water

Rabbi Boonem said:

It's written: As face (answers) to face in water, so does one man's heart to another (Proverbs 27, 19). Why is it said "like water", and not "like a mirror"? In water, man sees his image only when he is very near. So the heart has to incline itself very near the other person, and then it sees itself inside.

Where Are You ?

Rabbi Shneur Zalman from Ladi was held in prison in Peterburg, charged with slander. On the 19th of Kislev, he was freed, and declared innocent. The Chasidim call this day "Holiday of Redemption" and also Rosh Hashanah for Chasidut.

When Rabbi Shneur Zalman from Ladi was held in jail in Peterburg, and was awaiting his interrogation, the head of the secret police entered his jail cell. He began the conversation by asking the Rabbi several questions that occurred to him when he read sacred writings. Eventually he said "Is it possible that HaKadosh - Baruch - Hu, who knows everything, asks man "Where are you"?"

The Rabbi replied to him "Do you believe that the Torah is eternal, and speaks to every man at all time, and in every generation"? The minister said to him "I believe this". "If so", said the Tsadik, "it is the thing that HaKadosh - Baruch - Hu calls to every man in every time: where are you, where are you in your existence? Days and years have passed on in the allotted time of your life, and do you know where you have

come to in your existence? Thus, for example, HaKadosh - Baruch - Hu calls: forty six years you've lived, and where do you stand in your journey?"

When the minister heard his age come from the mouth of the tsadik, his heart quivered inside.

From Outside

Rabbi Menachem Mendel from Kotsk was asked from where does he know to give advice to the Chasidim who come to him to ask about business matters, while he himself is outside worldly affairs. He replied "From what place is it possible to see better a thing in its entirety?"

Two Pockets

Rabbi Boonem said to his students: "Every one of you needs two pockets so that he will be able to use this one or that one according to his needs. In his right pocket is the saying - 'the world was created for me' - and in the left pocket, 'I am dust and ashes'."

To Walk in His Light

A young rabbi was contemplating and said to Rabbi Yisrael from Ruzin: "During times that I am studying, I feel life and life, but if I take a break from my studying, everything vanishes. What should I do?"

The Rabbi replied: "Consider the example of someone who travels in the forest in darkness, and in a short time, someone else carrying a lantern joins him. They come to a crossroads, and they separate from one another. The first is forced to return to his groping. But the one who is carrying his light has no fear of the darkness."

(Dov Seidel contributes pieces and translations periodically.)



Happy Hanukkah



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Jewish American Graphic Artist Designs Israel - U.S. Hanukkah Postage Stamp

The Israel Postal Authority and the United States Postal Service have jointly released separate postage stamps honoring the Jewish Festival of Lights - Hanukkah. The design to be used by both countries shows a symbolic menorah with nine brightly burning candles.

The Hanukkah postage stamp design was created by Hannah Smotrich, a bright and talented 31 year-old graphic artist who before going off to college, grew up and attended schools in Westchester, NY. Growing up, Hannah was raised with a strong Jewish identity.

Smotrich graduated Magna Cum Laude from Harvard University in 1987 with a bachelor of arts degree in History, having written a thesis titled "Deserted: Jewish Immigrant Women and the National Desertion Bureau."

After graduating from Harvard, Smotrich decided to spend a year in Israel from 1987-1988 with the World Union of Jewish Students (WUJS). The first half of the WUJS program was spent in the southern Israeli town of Arad where she and other members of the program took Hebrew languages lessons at an ulpan. The second half of the year, the participants were encouraged to work in the field of their professional interest.

Although she majored in history at Harvard, Smotrich's involvement in the arts - primarily photography and graphic design - was continuous from high school through college. In Israel, Hannah finished the year with the WUJS by working as a graphic artist for the firm of Superstudio in the capital city of Jerusalem.

In 1989, she enrolled at the Yale School of Art, earning a master of fine arts degree in 1991. In her last semester, she began her teaching career as a teaching assistant in a course titled "Word & Image: Intermediate Graphic Design." The class dealt with word-image concepts as well as basic typographic and formal principles. Since 1994, Smotrich has been on the faculty of the Corcoran



School of Art in Washington, DC as adjunct professor in graphic design.

Hannah's master's thesis at Yale, again demonstrated her strong interest in Judaism. Her thesis was titled "Opening the Text: A Multi-Voiced Reconsideration of the Passover Haggadah."

Upon graduating from Yale, Smotrich worked for two years, 1991-1993 at Carbone Smolan Associates in New York City. In 1993, Smotrich relocated to Washington, DC where she had the opportunity to open her own studio and work for herself.

For the last three years, Hannah Smotrich Graphic Design & Consulting has served a growing list of corporate and non-profit, educational and cultural clients. When asked to describe her professional philosophy, Smotrich declares, "What I enjoy most about graphic design is the mix of intellectual problem solving and

artistic expression.

"It is the challenge of integrating these two aspects of design which make my work enjoyable. As a designer, I do not consider myself to be a fine artist and my work tends to reflect the character of my client and not myself."

She was first approached about a year and a half ago by the United States Postal Service with a commission to submit a design for a Hanukkah stamp. They paid her a standard fee to prepare a design and gave her three to four months in which to complete her design concept.

The holiday of Hanukkah lasts eight days. Hannah's stamp designs show eight Hanukkah candles and the Shamash or servant candle burning. Beginning on the first day of the festival, which begins in the evening after sunset, one candle is lit by the shamash candle.

On each subsequent night, an additional candle is lit, until on the eight and last day, all the candles are burning brightly as shown on the Israeli and US stamps designed by Smotrich.

The holiday commemorates the rededication of the Holy Temple in Jerusalem and the victory of a small band of Jewish patriots against the larger numbers of Greek Syrian soldiers, who not only controlled the Holy Land, but also were committed

to stamping out Jewish religious practices.

It was some 2,160 years ago, in the year 164 Before the Common Era that the Jewish revolt against Antiochus Epiphones, the Greek Syrian leader, broke out in the little village of Modin. The climax occurred with the liberation of the Holy City of Jerusalem from pagan hands.

When the Hasmoneans began the difficult process of purifying the Holy Temple in Jerusalem, they found only one jar of pure olive oil that had not been tampered with by the Greeks. This oil was need to light the special Menorah in the Temple.

It would take eight days before a

new supply of the holy olive oil could be created. The jar contained only enough oil for just a single day. However, after the Menorah was lit, the oil was not used up in one day as was expected. Instead, the oil burned for eight continuous days until a new supply of consecrated olive oil was delivered to the Jewish Temple of Jerusalem.

Those interested in the Israeli Hanukkah stamp and other philatelic gift ideas combining both the Israel and USA Joint Hanukkah stamps can contact a stamp agent or the Israel Philatelic Agency, 535 Fifth Avenue, Suite 300, New York, NY 10017, Telephone (800) 607-2799.

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FEATURES

From Athens to Haifa and on to Jerusalem

By DEBORAH SANDS

Special to the Jewish Voice

Ever since I was a small child, I have been drawn to Israel. Something about the country beckoned to me, whispering softly of my heritage and people. This summer I had the chance to go, and as part of my trip, I sailed from Athens to Haifa, a port city in Israel. The boat ride lasted three days and recreated the journey the Mapalim, illegal Jewish immigrants from Europe, attempted in 1947. The original ship, the Exodus, went through many obstacles and was ultimately successful in getting her people to Palestine. Our simulation mirrored this important voyage.

Until the last day, the simulation had been amusing and fairly interesting but kind of cheesy. As part of the simulation on the last day we had to decide how we were going to handle the inevitable British attack. The five hundred teens broke up into smaller groups to debate this important decision. My group argued for what seemed like hours. Of the five or six choices, the passionate debate was between passive resistance and active resistance. The former would involve us, the Mapalim, refusing to leave the boat until we arrived at Palestine, and the latter involved fighting back with weapons. The debates, which were probably very similar to the ones on the original Exodus, finally ended with a vote. Passive resistance, like on the valiant first Exodus, had won out.

As soon as the decision was made, the groups began to take action. We quickly made banners and signs. Our motivation as we spray painted and worked was Israel and the "British patrol boat" in the distance. Suddenly, the simulation didn't seem so cheesy and silly anymore. The fight

5-7-9-No such thing as Palestine!!" At long last the British patrol left in defeat. As it sailed away in shame we exploded on deck. We screamed, cheered, and chanted. We had done it!! Like the real Mapalim we were victorious over the British.

* Soon the British approached us and demanded that we sail back to Europe. We chanted, yelled, and waved our signs in refusal.

As the British sailed away I realized that the joy I felt wasn't because I was pretending to be a Mapalim; I became a Mapalim. The victory in 1996 was the victory of 1947. We had beaten the British with our strength, courage, and most of all, ruach or spirit. We had won, and we were sailing to Israel.

My attention turned to the approaching shores of Haifa as I realized that fact. I then discovered something else: I was about to step foot into Israel. The land my people have fought for for centuries, my homeland. Then the music began. With our recent victory fresh in our minds and the realization of where we were about to enter, the five hundred teenagers began to dance and sing as we had never before. The deck of the ship was covered with dancing and singing. As the boat moved into Haifa I felt the tears of joy slip down my cheeks. I hugged, danced, and rejoiced with people I had known for a week and with some I had never met. The joy I felt as I saw soldiers and dancers on the dock welcoming us cannot be described. It was like realizing a dream that you never believed could possibly come true. For so many years this land had been the hope of the Jews. My ancestors lived and died for this small, rocky land. I was a part of it. I stepped off the boat to receive a rose and my heart sang with happiness and joy. I sobbed as

enced and maybe never will again. This experience was our trip to Yad V'Shem, Israel's holocaust museum.

Our visit to Yad V'Shem took place on one of the last full days of my trip to Israel. The bright Jerusalem sun shone hotly down upon Group 29 as we approached the ominous looking building. We were quiet and solemn, as if to prepare ourselves for what was to come. The path leading to the building was lined with trees planted and plaques presented in memory of the righteous Gentiles who risked their lives to save Jews from the hands of the brutal Nazis.

smooth, cement steps, I could see that this museum had touched all of them in different ways. Some looked sorrowful, others angry, and some just silent-their faces unreadable. I knew what they were feeling. I, too,

was upset that so many of my people had been murdered for no reason. I was angry that the world had just

stood by and let it happen. And like many of my friends, I was silent with my thoughts, trying to comprehend what I had just witnessed.

After hearing a survivor's testi-

mony sang of crimes against humanity in a sorrowful, tragic way. As I listened to that pain, my heart ached even more and my eyes filled with tears. I blinked, and the tears cascaded down my face as I mourned. I mourned the six million that died so unjustly. I mourned the fathers and mothers who would never live to see their children become parents. I mourned the writers, dancers, sculptors who had so much promise, but were disgraced, shamed and finally killed-the world never to see their masterpieces. But mostly, I mourned the children; these were the lives that



The dock in Haifa

A few trees had stones piled next to their names, demonstrating that their memory lives on. Oskar Schindler's tree shades a large pile, and as we passed by it, I thought of the many whom he saved. We came upon the red brick structure. Our guide explained a little about the museum, and then we entered with hushed trepidation.

Usually laughing and joking in bunches, my group silently, separately began to gaze upon the horrors and realities of the Holocaust. I wandered through the exhibits feeling cold and isolated. Although I had been to the Washington museum, it is always shocking to see the brutal truths of the Holocaust displayed for all the world to see. The museum is set up in chronological order beginning with pre-World War II days and ending with the liberation of the camps. Most of the information is in the form of pictures and passages posted on the endless maze of walls. I absorbed the details and numbers, crying every once in a while, but mostly feeling disturbed and sometimes angry at what happened fifty years ago.

When I finally finished looking through the main part of the museum, I joined my group on the steps outside. The sunlight seemed harsh and out of place with the frozen, dark feeling with which I had come away from Yad V'Shem. As members of my group slowly congregated on the

mony, we made our way to the Children's Memorial. My group had broken the solemn mood after hearing the speaker, and we were talking and laughing again, unprepared for what we were about to see. One by one, we stepped carefully into the dark room of the Children's Memorial. Candlelight flickered, and as I moved slowly around the room I saw six candles reflected thousands of times by mirrors that covered the room. At first disorientation and dizziness washed over me, but as my eyes adjusted to the darkness, I gazed upon the seemingly millions of tiny lights. We walked endlessly in a circle absorbing the lights and listening to the voices as they read the names of these young victims of the Holocaust. I felt as if I was seeing the souls of the one million Jewish children who had been brutally killed. My heart ached, and I wanted to do something for these innocent children. Finally, after what seemed like forever, my group left the memorial.

We gathered on a lawn somewhere near the museum to discuss what we had seen. Again, the bright sunlight felt out of place with the frozen feelings of my heart. Our guide passed out some interesting readings about the holocaust, and we read some out loud. Then one boy, Adam, sang a song. The song had to do with the atrocities of Nazi Germany, but I don't remember the words or the tune. I do remember that his sweet

were truly cut short. These lives never had the chance to learn about the world, learn how to play the piano or how to do arithmetic. The young victims of the Holocaust had those chances cruelly stolen from them. My tears stopped their gentle flow as Adam's song came to a close. Then silently, we stood and recited the Mourner's Kaddish for all who died in the Holocaust because they dared to live their lives as Jews.



(Deborah Sands is in eleventh grade at Concord High School. She went to Israel on the North American Federation of Temple Youth Exodus this past summer. This trip was partly funded by scholarships from the Jewish Federation of Delaware and Congregation Beth Emeth.)



The British patrol boat

in which we were about to engage seemed real. Soon the British approached us and demanded that we sail back to Europe. We chanted, yelled, and waved our signs in refusal. Then, a "British officer" got on the loudspeaker threatening, offering, pleading with us. Spurred by our energetic captain the five hundred Mapalim defiantly refused, chanting, "2-4-6-8-Israel is a Jewish State! 3-

my group sang songs and prayers as we drove out of Haifa. And as I looked out at the sun setting over the Mediterranean Sea, I knew that I was home.

The rest of my five week trip was amazing, beautiful, interesting, and delightful. I saw many fantastic sights and experienced many unique things, but one experience touched me in a way that I have never before experi-

FEATURES

Youthful Sierra Club Head Brings Yiddishkeit to Fore

By TERESA STRASSER

The Jewish Bulletin of Northern California

SAN FRANCISCO, Oct. 16 — Adam Werbach eases into a chair in his San Francisco office. He is wearing jeans and Nike running shoes, and surrounded by plastic Pez dispensers. The Sierra Club's youngest president isn't trying to hide his youth — he's celebrating it.

There is a gray suit hanging on his office door ("I have to be stodgy sometimes") but behind it, the sleeve of a funky blue and white polyester shirt peeks out.

Werbach is the 104-year-old organization's first Jewish president — a fact that also shows through. The 23-year-old is using both his Jewish background and his youth to reach out to a new constituency.

Currently, the average age of Sierra Club members is 47.

With his youth and affable manner, the December graduate of Brown University has so far garnered copious publicity for the 600,000-member organization.

This is one freshly scrubbed twentysomething who flies in the face of the Slacker zeitgeist: At age 8, he collected signatures to help unseat Secretary of Interior James Watt; in high school, he gave out black

snowcones to dramatize the risk of oil drilling in Alaska; by college, he had started the now 30,000-strong Sierra Student Coalition.

"The most energizing thing is helping one young person somewhere feel they can make a difference," Werbach said last week at the agency's headquarters.

Speaking with the relaxed confidence of a guy who isn't intimidated by close friends like "Al" (Vice President Al Gore), he tilted back in his chair and added that young people "can't drink, they can't drive or go to war, but they can rock the planet."

As a child, Werbach remembers looking out the window of an airplane flying over Seattle. The ground was pock-marked because of logging in the area.

"I pasted my lips against the window as kids do and saw these weird gashes on the ground. I asked my parents 'Why do they cut trees down?' It's a simple question. Young people should be asking questions."

Werbach is planning to use MTV, the Internet and pop art posters by hip, young artists to encourage members of the much-maligned Generation X to start questioning their political representatives about clean air, clean water and conservation. Young people should know the Sierra Club

is not only for wealthier, older environmentalists, he says. The organization has sponsored the Inner Cities Outing Program, which gives city kids a chance to go camping, and lobbied for the Clean Water Act, which fights for clean drinking water.

Werbach himself is still asking the kind of simple questions that began his own quest. For one thing, he wonders why Jewish people aren't more involved in the Sierra Club and other environmental organizations.

The Sierra Club doesn't ask the religion of its members, but Werbach says Jews are under-represented in its ranks.

"Shomrei Adoma" [guardians of the earth] is a major tenet of our religion. Yet, Jews are disproportionately uninvolved [in the environmental movement]. It's startling."

While organizations such as the American Civil Liberties Union are saturated with Jewish leadership, he says, the American environmental movement is not.

Werbach contends that Jews are more concerned with funding water projects and planting trees in Israel than projects closer to home.

That's why Werbach's trying to get his message out to the Jewish media, hoping to entice Jews as well as

young people to get involved with Sierra Club programs.

It was through his own experience at Valley Beth Shalom Day School in Encino that he came to appreciate the concept of charity through tzedakah boxes. "It made it easy to do something. I've never found the equal."

His grandfather, who he says was "a pillar of the temple," was also an inspiration. "He always instilled in me — by example, not lecture — giving.

Give till it hurts. Than you give more. His ethic was that there is nothing more honorable to be doing than to be giving of yourself."

Still, Werbach says, he has also learned to give to himself, too.

To relieve the stress of heading an agency with a \$44 million annual budget, Werbach often plays guitar. As lead vocalist for the Brown Derbies, he performed around the world and recorded two compact discs. These days, however, he's just playing for himself and whoever happens to hear music coming from his open office door.

During college, he made several films and videos, including one in which he used Barbie Dolls to explore feminism and body image.

"I find art thrilling, spending all night editing something that's four seconds that no one will notice but

you. It's reaching out through the heart and soul, not the intellect," Werbach says, pulling out a black three-ring binder from a desk drawer.

The binder contains his soon-to-be-published novel, written when he was in Vermont and titled "Whirled."

That's not a bad image to describe his own harried life. Last month, he was away from his new Noe Valley apartment for some 25 days on Sierra Club business. A quick check of his e-mail reveals that by early afternoon, he has received 227 messages as Sierra Club president and 25 to his personal address.

Self-described "Jewish guilt" will make him reply to nearly all of them, he says.

And it will take more than a little noodling on the guitar to fend off the stress of "being in a position to stop bad things that are happening. There aren't enough hours in the day."



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from **The DOVER POST**

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FEATURES

No Mama, It's Not "Goldberg and Solomon"

By LEON SCHWARZ BAUM
Special to The Jewish Voice

The man who pirated "Penzance" into Yiddish and anchored the "HMS Pinafore" in Tel Aviv Harbor did it again when he created a Yiddish version of Gilbert and Sullivan's "Trial By Jury" and called it "A Tuml in Besdin" (an uproar in the Rabbinical Court).

Al Grand, who translated "Pinafore" into "Der Shirtz" and "Penzance" into "Di Yam Gazlonim" (The Sea Robbers) is a member of an amateur light opera company that presents the "classics" in Yiddish. Not content to rest on his laurels, Grand, a resident of Long Island, NY, undertook the translation of "Trial by Jury" to expand the troupe's repertoire.

On stage, local professionals, office workers, homemakers and other "everyday" people become Yiddish-speaking British sailors and admirals. The plot is there, but the tam (flavor) is different.

Born in 1930 in the East New York section of Brooklyn, Grand became fluent in Yiddish by listening to his Russian immigrant parents. "I have warm feelings about Yiddish," says Grand, who recalls listening to Yiddish programs on local radio.

When he was drafted during the Korean war, in 1954, he listed Yiddish as his second language.

For a short while he taught Yiddish at a Sholem Aleichem school, where the "secular Jewish" curriculum included Jewish culture and language while avoiding religion. When he became an elementary school teacher in 1953, he used the lively, humorous Gilbert and Sullivan patter songs to introduce his young pupils to light opera.

Audiences in the cities and towns where the troupe appears sometimes drown out the performers with laughter when they recognize Gilbert and Sullivan music and those fluent in the language translate for their neighbors. When "Kleine Puttershissel" (Little Buttercup) bemoans her fate, the tears rolling down the audience's cheeks are from laughter, not pathos.

The company is "amateur" only because the members are not trained performers, and any profits are used to cover the expenses of staging their performances. "This year, we're going to Florida," Grand said. But not for the typical sun and sand vacation.

"We're going to do eight shows," said Grand, listing Delray Beach, West Palm Beach, Sunrise, Westin, Coconut Creek and Hollywood as



A scene from Al Grand's Yiddish version of Gilbert and Sullivan's "Pirates of Penzance" (otherwise known as *Di Yam Gazlonim*)

some of the locations. Between February 1st and 9th, they will play in Jewish centers, synagogues and commercial theaters.

Al Grand's favorite role is "Admiral Reb Yosel Yitzkhak Nimitzbaum" in "Der Shirtz." Surrounded by "Kleine Puttershissel," "Rokhl" (the captain's daughter) and the admiral's gantze mishpoche (sisters and cousins and aunts), he romps through the performance. Tel Aviv, not London, is where he worked his way into the Admiralty.

If purists object that "it's not Gilbert and Sullivan," they can't be heard above the cheers and applause. "A fargenigen (pleasure)" says one reviewer. And that sheineh maidel (pretty girl) Rokhl wins the heart of another.

"There have been new developments," Grand said when asked what

his next project will be. Zalmen Mlotek, a member of the faculty of Yeshiva University Belz School of Music is planning to mount a professional performance of *Di Yam Gazlonim*. Known for his award winning productions of Yiddish and bilingual musicals in Boston, New York, San Francisco and abroad, he will direct the New York production.

Filmmakers Carole Satrina and Eugene Marnier, famous for their PBS-TV productions, have also come on board the "pirate ship." They are planning to film Mlotek's

production and a future recording of the Yiddish "Pirates" by Rosalie Gerut with a Boston company. Gerut recently received acclaim as the lead soprano in a musical based on I.B. Singer's "Shlemiel the First."

Grand's dedication to translating Gilbert and Sullivan's works into the mama loshen (mother tongue) carries over into his everyday life. "Gilbert and Sullivan's fans were known as Savoyards," he says. What, then, would be more logical than "savoyidcaol.com" for his Internet address?

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Why Do Jews Choose Music?

By PAUL WIEDER
JUF News, Chicago

There are hundreds of Jewish singers and songwriters. There are echoes of cantorial and klezmer sounds in Broadway and big-band music. From radio and record store to stage and screen, Jews have provided input beyond their percentage in the population.

Why are so many Jews involved in music?

There are probably as many reasons Jews—from Heifetz to Himmelman—have picked up violins, guitars, microphones, and staff paper as there are Jews in music altogether.

Perhaps the major reason is this: music addresses Jewish concerns—community, continuity, history—while meeting Jewish realities—relocation, dispersion, adaptation.

One might well ask why Jews have been so prominent in all the arts. Jews are famous as novelists and poets, playwrights and screenwriters, actors and directors, comedians and choreographers.

But to the question "why music?", it is interesting to note the kinds of arts Jews have had less success in: painting, sculpture, architecture, and dance. Not that there haven't been Chagalls and Rothkos and Agams and Gratzes.

Still, for every great Jewish painter, there are perhaps 10 great Jewish violinists. For every great Jewish potter, there probably are a hundred great Jewish songwriters.

Jews have chosen the arts of sound—words, music—over the arts of sight—color, shape. Again, why?

Compare a song to a painting. A song is communal—everyone can join in—while a painting is simply looked at. Drama and storytelling are also interactive. Think of boogie

Haman, being called to the Torah, or rising for the reading of the Ten Commandments, or to sing "Hatikvah."

Because of the communal nature of words and sounds, they can be taught communally. G-d taught Moses the Torah, and he passed it along to the elders, who disseminated it among the Children of Israel. Today, our children are taught the songs of the synagogue, the campfire, and the Shabbat and seder tables. You can hand down a statue, but only to one child at a time.

A song, however, can be handed down to a whole generation—generation after generation. Dave Barry pokes fun at the fact that people remember jingles for products that no longer exist, but cannot name today's Supreme Court Justices. Of course not—have you ever heard a song about Sandra Day O'Connor? A rhyme for Rehnquist? Songs have rhyme, rhythm, and structure that make information easier to remember. Early sagas from "Beowulf" to "Canterbury Tales" have these elements, and they have survived from pre-printing press-days to today. But our psalms, poems, and prayers have lasted even longer.

Many of these songs originated in the Holy Temple. There, the Levites sang, blew silver trumpets, flutes, and shofars, beat timbrels and drums, and strummed lyres and harps. However, aside from a select few items like the menorah and the altar, very few physical artifacts decorated the Temple, in adherence to the Second Commandment barring "graven images."

You could argue that the Temple itself was beautiful enough without such works, what with its silver pediments and scarlet curtains. One of the few expressions of architecture

Sun Dried Tomato???

By MARVIN CYTRON

Jewish Voice Bagel Inspector

I brought the mail in the other day, and on the way back to the house I made the obligatory stop at the trash can to discard most of the mail. This day's offers and announcements included the usual: credit card offer from a bank in the "Badlands" of North Dakota, a stock tip to make me wealthy beyond my wildest dreams, another long distance telephone company, another computer magazine ad, more stores "giving away" merchandise, and yet another new bagel emporium announcement, with coupons.

Well, I saved the bagel store announcement. My bride, Sue, would give me "tsouris" if I threw out a coupon. The new bagel shop, Einstein Bagels, in Greenville, Delaware, couldn't be, *must* be a mis-

take. Growing up in St. Louis the only place one could buy bagels was in the Jewish neighborhood and this was probably true in Wilmington as well. I along with my two brothers did not grow up in the Jewish West end of St. Louis, but in the North side of the city, upstairs from our father's dry goods store. I went to cheder (all right!, religious school) five times a week in the West end, and on Sunday mornings I made the weekly bakery stop before returning home. Armed with a dollar, I bought two dozen bagels (30 cents a dozen, only two kinds, "today's" and "yesterday's"), a couple of rye breads, a few onion rolls and schlepped this all home on the streetcar, i.e. trolley.

We had a choice of several bakeries in St. Louis, but with bagel sounding names: Petrofsky's, Pratzel's, and Likhalter's. Today we have Einstein (sounds like quantum physics), Chesapeake (that's ok for crabs and ducks), Bagel Builders (who builds bagels?), and Manhattan Bagels. Bronx, Brooklyn or Delancey Street Bagels maybe, but not Manhattan. Well, I took my coupon and headed over to Greenville and there it was Einstein Bagels, alongside a fashionable clothing store, a bird seed store, art gallery and restaurants and bars.

Nice place. Plants were hanging from the ceiling, art on the walls, cafe tables, classical music and fresh coffee.

take.

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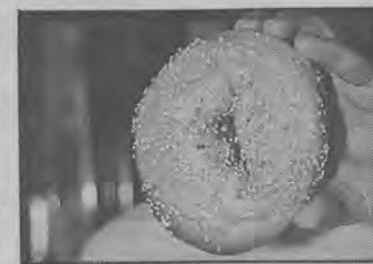
We had a choice of several bakeries in St. Louis, but with bagel sounding names: Petrofsky's, Pratzel's, and Likhalter's. Today we have Einstein (sounds like quantum physics), Chesapeake (that's ok for crabs and ducks), Bagel Builders (who builds bagels?), and Manhattan Bagels. Bronx, Brooklyn or Delancey Street Bagels maybe, but not Manhattan. Well, I took my coupon and headed over to Greenville and there it was Einstein Bagels, alongside a fashionable clothing store, a bird seed store, art gallery and restaurants and bars.

Nice place. Plants were hanging from the ceiling, art on the walls, cafe tables, classical music and fresh coffee.

fee. Not just regular and decaf but more flavors and combinations than one could imagine.

Now for the "main event" the bagels. Plain, poppy, sesame and onion. So far so good. But wait. I also had a choice of cinnamon raisin, herb, cheddar cheese, egg, basil, pumpernickel, pesto, rye, garlic, spinach, chocolate chip, jalapeno, mushroom, and the flavor of the day: sun dried tomato. Maybe a "shmeat" of cream cheese? Enough choices "to cross a Rabbi's eyes" as Tevye would say. You ask how were the bagels? I don't know. There were so many choices and permutations of coffee, bagels and cream cheese I gave up and just went home. Let me see, where is that recipe for homemade bagels???

(Marvin Cytron is a past member of the Editorial Committee of and has served as interim editor of the Jewish Voice and has contributed book reviews and articles for this publication.)



K

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By choosing sound over vision, Jews were choosing time over space. Music and stories exist in time, one note or word following the other. Paintings, sculptures, and buildings take up space, but remain unchanged over time.

Jews have seldom been masters of space. Until Israel, they wandered from country to country until they were spread from San Francisco to Singapore. There were plays and concerts in the Nazi ghettos, but a Chagall needs a France, a Rothko needs an America, an Agam needs an Israel. What Jews have been masters of is time. They have endured during the course of 4,000 years any number and kind of assault to emerge strong and singing.

In their wanderings, Jews have needed to adapt to new surroundings. Music is an adaptable art. Take the song to a new place (a song is portable), teach it to someone there (a song is transmittable), and it becomes, in large part, a new song.

Debbie Friedman sings the Seven Wedding Blessings in Joan Baez style. RebbeSoul does an electric-guitar "Dror Yikrah." On a CD called

Continued on page 37

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ARTS • ENTERTAINMENT • BOOKS

Words & Music:

Henry Winkler and Ragtime

By STEVE COHEN
Jewish Voice Entertainment
Reporter

Henry Winkler will bring more to his appearance in Wilmington than he brings to most speaking engagements. He'll be here with his wife Stacey and their children — who do not usually travel with him — and he'll be staying in Wilmington overnight.

The family is proceeding right from here to New York to observe the unveiling of the gravestone for Henry's father, who died last year. That's the main reason for the extra attention he's giving to Wilmington. But Winkler also told me — in a phone conversation last week — that he likes to spend extra time, when he can, to travel around a city and see some of the Jewish institutions.

His first engagement for a Jewish charity came many years ago when he was asked to speak at a Young Leadership fundraiser in Washington, mainly because of his popularity as Fonzie on *Happy Days*. He gave such a good speech and proved to be so personable that his time is

now requested by many Jewish organizations around the world.

"I'll tell you an interesting thing," he said to me. "No matter where the city is, and no matter how large or small, when I start talking with the people who attend these events they remind me of members of my own family. Their stories, their experiences, are just like those I hear from my aunts, uncles and cousins. We really are all *mishpucha*."

Winkler's parents escaped from Germany in 1938 and helped found a synagogue for European refugees in New York City. That's where Henry was bar mitzvahed. Three weeks ago, Henry's and Stacy's youngest child celebrated his bar mitzvah in Los Angeles. (Note: The bar mitzvah date reported in Michael Elkins story about Winkler in the last issue of *The Jewish Voice* was in error.)

The Winkler family rabbi is Harry Fields, whom Henry met during an appearance in Toronto some years ago. Because it was *Pesach*, Rabbi Fields invited Winkler to his home for a seder. Later, that rabbi moved

to Los Angeles to accept a pulpit there.

Speaking of seders, an actor acquaintance of mine who was in Los Angeles six years ago, attended a seder at the Winklers' home. Among the other guests at Henry's and Stacey's table were actors Michael Tucker and his wife Jill Eikenberry (of *LA Law*). Henry explained to me that Jill is a longtime friend of his, dating back to their days together as students at Yale Drama School.

A major event in the world of music and theater takes place in Toronto on December 8, with strong connections to Jewish life and to Jewish cultural personalities.

E.I. Doctorow's wonderful novel about the life of minority groups in America in the early years of this century, *Ragtime*, has been adapted as a musical for the stage. One of the central characters is a Jewish street artist who becomes a pioneer in the motion picture industry, played in the movie version of *Ragtime* by Mandy Patinkin. He's portrayed in this new musical by Peter Friedman,

who was seen as the father on television's *Brooklyn Bridge*, and whom I heard when he did Donald Margulies's wonderful play-with-music *The Loman Family Picnic* (reviewed in this column at the time).

Ragtime is produced by Garth Drabinsky, the Toronto impresario who made his big splash with the magnificent revival of *Show Boat* that I wrote about here three years ago. Lynn Ahrens, with her partner Stephen Flaherty, wrote the music for this production.

I first heard the music for *Ragtime* a year and a half ago at the 92nd Street Y in New York, when a program entitled "Lyrics & Lyricists: The New Breed" presented Ahrens and Flaherty — and a group of singers — introducing songs that they were working on for this show.

The music is absolutely thrilling, and I'll go out on a limb and predict that *Ragtime* will be a blockbuster hit when it moves from Toronto to Broadway next Spring. Brian Stokes Mitchell, who co-starred in *Kiss of the Spider Woman*, sang some of the songs for us that day at the Y, and he'll be doing the same on stage

starting next week.

This production is considered to be so important that RCA Victor Records purchased the rights to make not one, but two albums of the show. The first, entitled *Songs From Ragtime, The Musical*, has just been issued. It sounds like a full-fledged Broadway show album, with a cast of 41 performers and a big symphonic orchestra. (It's common these days for producers to add instruments when recording and use a smaller band in the pit.)

The music captures the period with rags, stomps and klezmer, and also includes big romantic ballads. The Doctorow story, of course, is one of the most admired novels of our times.

What's unusual is that the album was recorded in July, when *Ragtime* was just starting rehearsals. It's a long, long time from May to December, as the old Kurt Weill song goes, and it's inevitable that songwriters and directors make changes during rehearsals. There might even be a cast change or two. So RCA will record another album of the show after its opening night in Toronto.

NACHES

Andrew Jacobs
Elected to
Phi Beta Kappa

Andrew Seth Jacobs, son of Mr. and Mrs. Jack B. Jacobs, was elected to Phi Beta Kappa at Harvard University. Andrew is a 1993 graduate of Tower Hill School and the Curtis Institute of Music.

Fredman Birth

Debra (Panitz) and Jeffrey Fredman of Gaithersburg, Maryland announce the birth of their son, Nathan Isaac on October 1, 1996. Big sister is Rachel Shaina.

Grandparents are Bernie and Sylvia Panitz of Wilmington, Delaware and Ted and Harriet Fredman of Silver Spring, Maryland. Great-grandmothers are Mrs. Muriel Singer of Silver Spring, Md. and Mrs. Sydine Fredman of St. Louis, Missouri.

Dr. Andrew and Peggy Markiewitz and big brothers, Aaron and Nathan, happily announce the birth of their son and brother, Samuel Benjamin Raymond on Oct. 8, 1996. They all reside in Biloxi, Miss. The proud grandparents are Leona and Kenneth Markiewitz of Wilmington and Joan and Al Corsi of Hinckley, Ohio.

Goldenberg - Goldman

Dr. and Mrs. Edward Goldenberg of Greenville announce the marriage of their daughter, Gennifer, to Scott Goldman, son of Nancy Sherr of Kennett Square and Robert Goldman of Sugarland, Texas. The couple were married by Rabbi Peter Grumbacher on May 25th at Congregation Beth Emeth. A reception was held at the Hotel duPont. The bride, a graduate of Tower Hill and the University of Rochester, will attend the University of Miami Medical School. The groom, a graduate of Wilmington Friends and the University of Rochester, is a manager for Nortel for Customer Engineering in their Cala region based in Florida.

Attending the bride were her sister, Elizabeth, as Maid of Honor, and Cindy Jay, Pam Simon, Manisha Patel and Kiki Filkioris as bridesmaids. Peter Goldman served as Best Man for his brother. Groomsmen were Josh Goldenberg, Todd Quimby, Scott Cohen and Brian Nilstoff. Af-



ter a honeymoon to Paris and the Greek Isles, the couple now resides in Coral Springs, Florida.

Israel

continued from page 24

State of Israel, on what basis do we reject these and other sincerely held beliefs? My suggestion (and I'm only half-kidding) is that any brand of Judaism which survives for at least 500 years should be entitled to official recognition.

Suppose that twenty years from now, one of Israel's non-Orthodox but "traditional" majority (let's call her "Irit"), starts dating "Lior" and the couple decide to get married. Irit's parents discover that Lior's mother had converted to Judaism under unknown circumstances. The engagement is called off. From now on Irit will be dating only certain "pre-qualified" Israeli men. When we are already facing a worldwide crisis of intermarriage, is this the kind of future we want to build for Israel? Consider, for example, the effect that compulsory military service will have upon the typical young Israeli from a traditional Moroccan family, when religious services or *kashrut* on army bases is not conducted in the manner with which he or she is accustomed. Or when there is no assur-

ance that burial procedures in the battlefield will be governed by *halacha* (Jewish law). Obviously, it would be impossible to list all of the potential negative repercussions.

"If we truly believe in democratic principles, we should accept the fact that the majority of Jews outside of the U.S. — and particularly Israel — do not share our narrow world view."

Some will argue that Israeli society can simply be carved up into Orthodox, Conservative, Reform and Reconstructionist Jews (or perhaps additional groups), much like American society, and then people can choose their preference in every aspect of life that is touched by the government. Not only would this be an unworkable proposition (think of the effect on the school system, for example), but it is ironic that these same individuals claim that official

recognition by Israel of multifarious forms of Judaism will contribute to Jewish unity, when it will do just the opposite

Indeed, there are numerous references to Jewish unity in the recent CJF resolution urging the government of Israel to accede to its demands, regardless of whether Israeli people support them. As the resolution itself makes clear, however, the real objective is preserving "relations between Israel and the Diaspora" — i.e., insisting that Israel behave herself in such a way that will not jeopardize the influx of American dollars. The resolution further warns "the leaders of Israel not to underestimate the strength of feeling on this matter." We should be less concerned with our own wounded feelings on this vital matter, and more concerned with the rights of Israelis to determine their own future.

¹ Source: Daniel J. Elazar, "Why Conservative & Reform Judaism Don't Work in Israel," *Moment*, October 1996.

(David Eagle is an attorney practicing in Wilmington. Prior to practicing law, he was a rabbi and prison chaplain in Amherst, Massachusetts.)



With Intent to Sell: Carvel Operates Kosher Establishment in Bear

THE JEWISH VOICE GOES
UNDERCOVER TO GET THE SCOOP



By JORDAN SOPINSKY
Editor of the Jewish Voice and
Sweets Investigator

I was sitting in the office, putting the finishing touches on a little strudel job that had everyone frightened when I got the big scoop. Actually, it was a double scoop. Their names were George and Lillian Shifrin and ice cream was their game. Making it, distributing it, and selling it. Not just in Delaware, but across the country and even in Hawaii. Apparently there are people willing to pay the price for a little icing, cake, and temperature-controlled, fresh, smooth ice cream. My job: find out how they got into the racket and expose the details.

Like a walk-in fridge, the air outside my building greeted me with a cold hello. Stopping at the local one-stop for some brownies topped with walnuts, I noticed my candy bar supply was running low. "Better make that two dozen," I told the clerk. A snow storm was in the forecast and I knew I had better stock up now.

In the car, while munching on some yogurt-covered raisins, I thought about a case I handled a few years back involving a couple of no-brain punks from Laurel. They had been raking it in before I caught up with them. Not only did they corner the jellybean market below the Mason-Dickson line, but they were moving in fast on hard candies and lollipops. Using below-standard amounts of corn-syrup, these guys figured that no one ever counts how many licks it takes to get to the center. Until they met me. Poor guys, behind bars for life without even a single vending machine.

When I finally reached the joint, Carvel Ice Cream Bakery at the Governors Square Shopping Center in Bear, I knew I had my ringleaders. Elizabeth Goleburn, a friendly brunette who owns and operates the store with her husband, Glen, a dentist, greeted me when I walked in.

"So this is the operation," I said. "I always suspected a dentist conspiracy involving sugar."

"I've got nothing to hide," Liz said. "We run a clean operation, perfectly legitimate. So clean you could eat off the floor."

She was right. This place was im-

maculate: the floor shined, the windows to the freezers where the cakes are kept cold sparkled. The workers even wore hair nets.

"So you wouldn't mind if I took a look around, would you?"

"Please do," she casually replied.

I headed behind the counter and towards the back door. The door handle turned as easily as a hot scoop through soft serve. Outside was the Carvel truck. I was in luck: George Shifrin was getting out just as I crept up to him, pen in hand.

"Finished the deliveries for the day, eh?"

"Yes," he replied. "What's with the pen?"

"I'll ask the questions," I shot back. "Word on the street is that you guys have been preparing and designing ice cream cakes with intention to distribute and sell. Is this true?"

"What if it is?" he retorted.

"Did you know that otherwise law-abiding citizens have been guilty of enjoying Carvel ice cream for a long time?"

"Since when?"

"Since Thomas Carvel turned a mobile ice cream truck into a permanent roadside location in Hartsdale, New York in 1934. By the way, did you know that in 1969 Carvel decided to go kosher?"

"Of course. We're kosher. You gotta be crazy to eat trayfe."

"You're all right, George," I said. "Let's go inside so I can meet your wife."

George's wife, Lillian, was busy putting the finishing touches on a birthday cake for a three-year old gal named Rebecca. What a lucky birthday girl.

"We came here from Russia five years ago," Lillian informed me. "Jewish Family Service, a beneficiary agency of the Jewish Federation of Delaware, helped us get settled, improve our English, and find work. I

manage the store while my husband takes care of deliveries."

"Any kids?"

"Two boys, Eugene and Michael, both attending classes at the University of Delaware. They give us tremendous naches. We knew America would be a better place for Jewish children. It took us a year and a half to emigrate. Now we do well."

"A likely story," I said. "Do you, your husband, and Liz want to cooperate, or do I have to turn the heat on?"

"Have you tried one of our freshly made cakes, perhaps topped with chocolate icing?" she inquired.

"W-W-Well, no. I haven't." How could she do this to me? How could she tempt me with the Carvel goodies just when I was closing in on one of the biggest operations since white chocolate? "I don't want it!" I shouted.

Too late. There it was: a huge serving on a plate in front of my face. Mrs. Shifrin had even lopped off a hunk with a fork and was moving it in a circular motion closer and closer to my mouth. I went wild with passion as I anticipated the cold creamy texture of the ice cream intermingled with tongue-watering, sweet icing. How could I resist?

"How c-c-could you?" I squeezed out between mouthfuls.

"It was easy as pie," they all replied.

(Carvel Ice Cream Bakery is located at the Governors Square Shopping Center, at routes 7 and 40. It is under the supervision of the Va'ad of Delaware. Carvel cakes and novelties are also available at Java Jack's and Bagel & Donuts, in addition to other establishments. The Jewish Voice recognizes that making and designing ice cream cakes with intent to distribute and sell is not an illegal activity. No one in his right mind would think that.)



Once the cakes are ready to go, they are loaded into the Carvel truck. George Shifrin delivers them to supermarkets and eateries.



Lillian Shifrin, demonstrating how the cakes are decorated.



Carvel co-owner Elizabeth Goleburn, flanked by George and Lillian Shifrin. Little did they know that the ice cream bakery operation caused regularly upstanding citizens to enjoy their sweet and savory creations.

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HAPPY
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SYNAGOGUE LIFE

"Keeping Your Child in the Jewish Loop"

Discussion of ASKE

On Sunday, December 15, 1996, at 9:00 a.m., the A.K.S.E. Men's Club will feature Dr. Harriet Ainbinder, Dr. Frankie Klaff, Dr. Samuel Romirowsky and Dr. Harris Finkelstein to speak on the topic of "Keeping Your Child in the Jewish Loop," according to Robert S. Weiner, President of the A.K.S.E. Men's Club.

Dr. Harriet Ainbinder has a doctorate from the University of Chicago. With a specialty in children, adolescents and families, she has had a private practice in the Wilmington area for over 25 years. Dr. Ainbinder has also done volunteer work for boards and agencies concerned with

advocacy for children. She has been a member of the A.K.S.E. Synagogue Board and Executive Board as Vice-President of Education and is currently Vice-President of Ways and Means.

Dr. Frankie Klaff is a psychologist who works with families and has for many years worked with adolescents in in-patient and out-patient settings. She trained in Family Therapy at the Philadelphia Child Guidance Clinic and has a clinical practice in Delaware and Maryland. Dr. Klaff serves on the Disaster Response Team of Maryland, a private practice in the Wilmington area for over 25 years.

Dr. Samuel Romirowsky is a li-

censed clinical psychologist who received his doctorate from Columbia University in 1978. His training and experience includes work at Yale University, Moss Rehabilitation Hospital, the Philadelphia Child Guidance Clinic, PATH Community Mental Health Center and University of Pennsylvania Department of Psychiatry. Dr. Romirowsky served as adjunct professor at Chestnut Hill College and Consultant for Adolescence at the Central Agency for Jewish Education in Philadelphia. He is currently in full time private practice, specializing in child, family and forensic psychology.

Dr. Harris Finkelstein has a doctorate from Temple University. He began working for the Rockford Center in Newark, Delaware in 1989 as the Director of Psychology and Adolescent Program Director. From 1992 to 1996, Dr. Finkelstein was

the Director of Clinical Services at the Rockford Center. Since 1990, he has been an adjunct Clinical Assistant Professor at Widener University, supervising advanced doctoral students during their practice and internships. Dr. Finkelstein is currently in private practice specializing in the diagnosis and treatment of children and adolescents.

The A.K.S.E. Men's Club monthly Sunday Brunch is open to the public. Brunch is scheduled at 9:00 a.m. and the program is from 9:30 a.m. to 11:00 a.m. The cost is \$3.00 for an all-you-can-eat deluxe Sunday brunch.

Reservations for nonmembers are suggested and can be made by contacting the A.K.S.E. office at (302) 762-2705.

Shabbat Weekend At Beth El

Celebrate Shabbat at Temple Beth El on December 6th & 7th. The theme this year is "L' Chayim, A Celebration of Life's Events" - with music, dance, stories, and special readings. Enjoy the warmth of the community as we explore different ways of finding meaning in our Jewish heritage. There is a Shabbat dinner on Friday, December 6th at 6:30 P.M. followed by services at 8:00 P.M. On Saturday, December 7th services begin at 10:00 A.M. followed by lunch. Please call the office at 366-8330 to reserve for the meals. This special weekend is open to the entire community.

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12/13 — 4:20 PM

Theatrical First At Beth El

The creative atmosphere at Temple Beth El in Newark, Delaware has been in full force in recent months. In the last year, two musical groups have been established - a choir which has performed at several functions both religious and communal, and a klezmer band which has astounded the area with its prowess both at temple functions and most recently at a concert for the benefit of Hillel on the University of Delaware campus. In addition, on December 6 and 7, the third annual Shabbaton will be held at which the elements of music, dance and drama will be combined to enhance the beauty of Shabbat services both Friday and Saturday.

But now another creative venture has been announced to occur on January 11 and 12, 1997. On that weekend, Temple Beth El will present a full fledged version of the off Broadway hit, BEAU JEST written by James Sherman. The production will be staged completely by members of the Temple in the auditorium, which will be transformed into a theatre for the weekend. The play will be directed by Paula Shulak who has many theatrical credits in the state. She has directed at Candlelight Music Theatre, Chapel Street Players, Community Singers in Dover and has appeared as an actress in over 30 local productions from Milford to Dover to Newark to Wilmington. Serving as Technical Director is Ben Levenberg, whose resume includes professional positions at Delaware Theatre Company and the Grand Opera House. The combination of these two talented and experienced individuals is sure to produce a show which will be of the highest calibre.

Appearing in the play are Aileen DeFroda, Ben Levenberg, Norman Freeman, Joan Brandt, Carl Shulak, and Bill Spinn. Jeff and Sue Herst are sharing the role of Stage Manager. The story of BEAU JEST is a hilarious take off on the classic play, but with a distinctly Jewish twist. It is rollicking comedy which will have its audience rolling in the aisle. The show is eminently suited to production by a synagogue since it includes parts of a Shabbat celebration as well as a seder. You will laugh and cry at the same time as you witness this typical Jewish family in a number of familiar situations while at the same time you enjoy an excellent story line crafted by a master.

Tickets are \$10 a person, \$5 for students and may be purchased by calling the Temple Beth El office at 366-8330. Performances are set for 8 p.m. on Saturday, January 11 and 7 p.m. on Sunday, January 12.

Sisterhood Endowment Fund or Education at Beth Emeth

Always wanted to attend a seminar, conference or course to expand your Jewish education, but put off by the cost? Consider an application for a grant from Beth Emeth's Sisterhood Endowment Fund for Education. If you participate in one of Beth Emeth's educational programs, you are eligible to apply. These programs may include: Religious School, Youth Groups, Adult Education or any other educationally oriented activities. Application forms are available in the Temple office, at 300 W. Lea Blvd., Wilmington. When you return, you will be asked to share some aspect of your new knowledge with

the congregation. It's all on the application form. But act fast, the applications must be in by February 1, 1997.

Applications are to be made in writing to the committee of the Sisterhood Endowment Fund for Education by February 1 of the year for which the money is requested. The grants are awarded on a one time per person basis.

Application forms are available in the office of Congregation Beth Emeth, at 300 W. Lea Blvd., in Wilmington. The deadline for submitting completed applications is February 1, 1997.

New Member Shabbat at Beth Emeth

On Friday, December 6, at Congregation Beth Emeth, there will be a special "new member" Shabbat dinner at 6 p.m. followed by services at 8 p.m. and an oneg Shabbat. The 1995-1996 new members will be blessed and honored in a service written by Rabbi Peter Grumbacher. Potential members are invited. RSVP to Jeanne and Ed Davis at 475-8448.

The Rabbi Writes: The Time to Talk is Before the Season



By Rabbi PETER GRUMBACHER

"Tis the season!" 'Tis the season, for sure!! Among all the very nice things that happen during this time of "winter festivals" for so many people, are not-so-nice things that bring out the worst. It is known that holidays cause great anxiety among family members. People are expected to be kind to each other when all during the year there might be tension, estrangement and conflict. The mood for many is artificial; the smiles are pasted on; the outward appearance is but a facade.

Quite often rabbis are called for counseling especially at this time. One category of those in need of a listening ear is the couple which comes from different religious traditions. Unanswered questions rise to the surface at this time, but they are not always presented in a straightforward manner. They often emerge in emotional terms. Anger, depres-

sion, communications problems may be in hiding at other times. 'Tis the season when they appear in all their glory and we hear about it. So often it is the Jewish member of the interfaith couple who calls, but this doesn't mean that both husband and wife don't come in together, or that the Gentile partner isn't the one who needs to clarify feelings.

How to approach the holidays must be seriously discussed by couples *before* they are married. Even Jewish couples with Gentile in-laws have to decide what to express to their parents with respect to holiday observance, gift-giving, and visits.

The key words in all of this are "before," "decide," and "express." Many men and women assume far too many things and are surprised and dismayed when their mate suggests an approach to the holidays. "But I thought..." is commonly heard. It is before a marriage takes place that major decisions have to be decided; and if you don't think this subject is major, please think again. Even the most marginal Jew has stronger feelings than he/she ever thought when it comes to symbols and customs different from theirs. And if you find that you are getting nowhere in your pre-marriage talks think very, very carefully about the next step.

Decisions seem to be pretty simple when it comes to weddings: the date, the place, the ushers and bridesmaids, the music and the florist. But those are usually not totally in the

realm of the couple itself. In the midst of their love everything seems to fall into place; tough issues will resolve themselves, or so they think.

I am reminded about the young mother who called upset that her husband insisted on bringing a tree into their home. I asked how they left it in their discussions when they were still only engaged. "We didn't really decide, but he knows how strongly I feel about it." Did she know how strongly he felt about it? And what about the woman who called me, furious that her husband planned on having their newborn christened? Not that this subject has anything to do with the holidays, but how much the more so does such a problem go to the very soul not only of a relationship between husband and wife but the ultimate raising and identity of children? Decisions, decisions!!

In all the above the point is to express yourself, make clear your feelings, your expectations...write them down if you have to. The problems of intermarriages come to the fore at rites of passage even more than at this season of the year, and those involved must make very clear every aspect of their vision before marriage, before the birth of a child, before there is irreparable harm done to the relationship.

'Tis the season; the darkness of winter is brightened by the glow of the chanukiah. For the Christian community light also has an important dimension linked to the birth of its savior. When we confuse the days the chill is even greater.

(Rabbi Grumbacher is spiritual leader of Reform Congregation Beth Emeth.)

Food: Love it and Leave it

Come hear a panel discussion about the psychological, medical and nutritional aspects of overeating on Dec. 15 at 1:00 p.m., at Congregation Beth Shalom. Dr. Morelli will discuss the 3 types of eating patterns which reflect a more serious disorder. She will also highlight healthy eating patterns and present tips for holiday eating without weight gain. Dr. Cellucci will discuss medical complications which ensue when serious eating disorders are present. He will also discuss the new fen-phen diet medications and their mechanisms and side effects.

Ms. Rodriguez will discuss current eating and exercise patterns of Americans. She will also recommend and demonstrate easy to do at home exercises for couch potatoes.

There will be a question and answer period following this presentation. Refreshments will also be served. For reservations, please call the synagogue office at 302-654-4462.

MORE NEWS

Interfaith Support Group Meeting

The Interfaith Support Group will meet on Wednesday, December 11, 1996 at 12:15 for lunch in Dover. This group provides a forum for anyone involved in or associated with an interfaith relationship. Are you Jewish and married to someone who is not Jewish? Is your son or daughter dating a person of another faith? Do you have children or grandchildren in an interfaith relationship or who are the fruits of an intermarriage? Or are your parents involved in an interfaith marriage? Do you feel isolated or challenged by these issues and seek support? If you answered "YES" to any of these questions, then this activity may be for you. A facilitator, Lauren Pokras MSS, from Jewish Family Services will lead the group. This event is funded by the Jewish Federation of Delaware as part of their Jewish Continuity Outreach Project, and is scheduled to continue monthly through May 1997. Ms. Pokras describes the aim of the program as twofold — "to consider the role of religion in interfaith issues and offer a Jewish perspective, and to offer support in clarifying personal meaning and values in order to come to personally acceptable decisions." She also stresses that the group is open to couples in all stages of a relationship from dating to married to divorced. If you are interested in attending please call Art Bayuk at 734-5297 for reservations and locations.

Summit

Continued from page 25

movements in Lebanon that put Israel on high alert as "purely routine." "There was no sense of hostility with respect to the Syrian intention in any way shape or form," Specter said. "On the subject of resuming peace talks, President Assad said he would be willing to do so only if the parties resume the negotiations where they broke off" earlier this year.

A senior Israeli source welcomed the idea of a Washington summit, but said it was unlikely to take place.

Negotiations between Israel and Syria were suspended in March after Syria refused to condemn a series of Hamas suicide bombings carried out at the time in Israel.

The talks, which at the time involved a Labor-led Israeli government, had been conducted on the principle that Israel would make a withdrawal on the Golan Heights in exchange for peace with Syria.

Netanyahu has rejected the idea of a Golan withdrawal as a precondition for resuming the talks.



Masked Hamas activists, holding green Islamic flags and posters of their martyrs, aim their imitation submachine guns in the air during a Nov. 20 rally to honor Palestinians killed on the Temple Mount in clashes with Israeli security forces last September.

The CJF Resolution on Religious Status in Israel

(The following resolution was adopted at the Council of Jewish Federations' General Assembly in Seattle by the CJF Board of Delegates)

Whereas, the Council of Jewish Federations views, with the highest priority, the preservation of the unity of the Jewish people; and

Whereas, the centrality of Israel to all Jews is fundamental to our very Peoplehood; and

Whereas, the support of the Jewish people for the State of Israel and its identification with it are one of the most important strategic assets of the State of Israel; and

Whereas, freedom of religion and conscience are basic principles of the State of Israel; and

Whereas, the Law of Return is one of the basic laws of the State of Israel, as well as a fundamental aspect of Jewish peoplehood, and has immediate ramifications for the relations between Israel and the Diaspora.

The Council of Jewish Federations



Things That Aren't There Anymore

You may be sitting on what was formerly one of the area's most famous historical landmarks at this very moment. TV12's documentary highlights bygone sights around the Delaware Valley. Atlantic City's Steel Pier, Connie Mack Stadium, Willow Grove Park and a host of other former landmarks are explored through surviving photos and footage. "Things That Aren't There Anymore," TV12's tour of this region before modern developments changed the landscape airs Wednesday, December 4 at 8:00 p.m.

urges the Government of Israel and the Knesset:

-To abstain from amending legislation, or passing any new legislation which would change the current situation regarding recognition of conversions.

-Not to change any aspect of the Law of Reform, which is one of the pillars of Jewish identification with the State of Israel in each and every Jewish community around the world.

-To adhere to the Covenant (Article 7) between the Government and the Jewish Agency regarding consultation with the Jewish Agency on legislation specifically affecting the functions of the Jewish Agency before such legislation is submitted to the Knesset.

We, the Board of Delegates assembled at this 65th General Assembly of the Council of Jewish Federations, meeting at a critical moment concerning this issue, urge the leaders of Israel not to underestimate the strength of feeling on this matter, and its detrimental effect on Jewish unity and Israel-Diaspora relations. We direct the leadership of CJF to convey to the political leaders of Israel, in the most vigorous, immediate and continuing way possible, that they must not risk dividing the world Jewish community. Simultaneously, we reaffirm our continued total support for Israel, and for the Federation/UJA/UIA-Canada Campaigns, and call upon every Jewish organization and institution in North America to endorse this principle.

Federation

Continued from page 15

with the children of Los Angeles. Henry and Stacey place great value on family and are the parents of Jed, Zoe Emily and Max.

Bobbie and Norman Tomases, are the Mitzvot Division Chairs. Chairs for the Chai division are Rona and Mark Caplan. The Chairs for the Chai dinner are Carole and Dr. Bary Bakst. If you enter the Mitzvot Division you are eligible to attend both events.

To reserve a spot for both events call the Jewish Federation of Delaware office at 427-2100. At home, in Israel, and in 58 countries around the world, no gift touches more lives.



Israeli Prime Minister Benjamin Netanyahu (r), standing besides Ron Nachman (c), the mayor of the Jewish settlement Ariel, visits Nov. 26 for the first time this West Bank settlement in a gesture indicating his continued support for settlers while negotiations with Palestinians about the redeployment entered their ninth week.

Restructured Council of Polish Americans and Jewish Americans Charts New Course for Future

A recently restructured National Polish American-Jewish American Council, an organization that has long served as a bridge of understanding and reconciliation between the Polish American and Jewish American communities, met in Washington on November 22 to discuss current controversies and to define new directions for the future.

The meeting was held in the U.S. Holocaust Memorial Museum, and featured a special presentation by former Polish Foreign Minister Wladyslaw Bartoszewski. Mr. Bartoszewski has been recognized as

a righteous gentile for his efforts during World War II, and has been an important catalyst for Polish-Jewish cooperation in recent years.

The day-long meeting also includes discussions regarding property restitution from the Polish government to those who lost property during the war; reactions to the film "Shtetl," a documentary on Polish-Jewish relations that aired on PBS last spring; the controversy over land development proposals around the Auschwitz death camp; and other related issues.

Education

Continued from page 6)

can't even imagine but, hopefully, something to sweeten learning.

And still — the past, the present, the future — will rely on the HO-REAM (parents) and MO-REAM (teachers) to transmit facts and values along with Hebrew language to develop Jews committed to the teachings of the prophets, Jews committed to supporting the Jewish community, Jews committed to the growth of the Beit HaMidrash/the Beit Tefillah/the Beit Knesset, and, most of all, Jews

committed to nurturing their children to continue the cycle.

Teaching and learning together is what Judaism is all about. There is a saying in Pirke Avot: "Never say, 'I'll study when I have the time.' You may never have the chance." Let us hope that all of us will always make time to study and learn.

(Suzanne is currently Beth Emeth School Administrator and Resource Teacher and was formerly The Director of Education.)

Music

Continued from page 33

"Hora and Blue," there is a jazz rendition of "Hinei Ma Tov." Even groups that claim to be authentic, like the Klezmatics, admit to Western influences. This is no more wrong than is a Cleveland chazan, a big fan of musicals, who does the Kedusha to a "Les Miserables" medley.

Rather, this ability to adapt is key to Jewish survival. If a rabbi can write a book about the relationship of electricity to Shabbat, then Neil Diamond can use "Kol Nidre" in his soundtrack for "The Jazz Singer." There probably was at least one Jew who, after hearing this album, was inspired to attend Yom Kippur services for the first time in years.

After all, the entire Yiddish film movement was sparked by the original version of "The Jazz Singer," with the Jewish singer Al Jolson, born Asa Yoelson.

The effects of Jews' musical contributions are readily observable—

and audible. From "The Wizard of Oz" and "West Side Story" to "Blowin' in the Wind" and "Colors of the Wind," music by Jews has enraptured the imagination of generations. It has allowed Jews and Judaism to enter into the consciousness of America, bringing with it Jewish culture and values.

When Elvis sings "Bridge Over Troubled Waters" by Paul Simon, Aretha sings "Natural Woman" by Carole King, and the Muppets sing Randy Newman's "Simon Smith," you can be sure that Jews have been accepted by America. And when Queen Victoria's court pianist is Jacques Blumenthal, China invites Isaac Stern to give masterclasses to its young violin virtuosos, and the pope hosts a Bernstein concert at the Vatican, you know that Jews have been accepted by the world.

In other words, Jews have loved music—and music has loved them right back.



OBITUARIES

BEATRICE RAPHAELSON BERMAN CASTENOVA

Beatrice Raphaelson Berman Castenova, 81, of Phoenixville Manor Nursing Home, Phoenixville, Pa., formerly of Norristown and of Pompano Beach, Fla.

Mrs. Castenova was a former member of the Norristown Jewish Community Center and a member of Hadassah. She volunteered for the Norristown area American Red Cross for many years and was a member of the Norristown Art League. Her husband, Joseph C. Castenova, died in 1984.

Survivors include sons, Robert J. Berman of Gladwyne and Cordell

Castenova of Schuylkill Township; a sister, Cissie Golden of Wilmington; four grandchildren and five great-grandsons.

REBECCA "REBA" FRIEDMAN

Rebecca "Reba" Friedman, 102, of 5 Mahaffey Drive, Ridgewood, Penny Hill, died of a stroke Saturday, November 16, at home. Mrs. Friedman, a homemaker, was a member of Deborah Heart and Lung Foundation Workmen's Circle and the Jewish Community Center's Senior Center. Her husband, Alexander, died in 1966.

Survivors include daughter, Dr. Ethel Platt, with whom she lived; a

grandson and a great-grandson.

Contributions may be made to Kutz Home, Wilmington.

ABRAHAM P. LEVINE

Abraham P. Levine, 85, of Hollywood, Fla., formerly of Wilmington, died at Memorial Hospital, Hollywood.

Mr. Levine owned and operated D&K Liquor Store in Wilmington for 15 years until 1981. Previously, he was a partner in Lincoln Cleaners in Wilmington. He was a member of Beth Shalom Synagogue and Nur Temple Masonic Lodge and was past commander of Harry J. Fineman Jewish War Veterans. He was a veteran of World War II.

Survivors include his wife of 54 years, Sarah of Hollywood; sons, David of New York City and Kenneth of Columbia, Md.; brother, Jack of Wilmington; four grandchildren.

EDWARD SCHWARTZ

Edward Schwartz, 68, of 2904 Cheshire Road, Devon, Brandywine Hundred, died Friday, November 15, at home.

Mr. Schwartz retired in 1993 after 40 years as a merchant. He operated Pen-Del Auto Parts, Tri-State Home and Auto, and Everything Nice. His wife, Eleanor, died in October.

Survivors include son, Michael H. of Bear; daughter, Lisa Ellis of Havertown, Pa.; brothers, Victor and Nathan, both of Philadelphia; four grandchildren.

Contributions may be made to Delaware Hospice.

ROSE GREENBERG ZIMMERMAN

Rose Greenberg Zimmerman, 93, formerly of Lock Haven, Pa., died Wednesday, November 13, in Manor Care Health Services at Wilmington, 700 Foulk Road, Brandywine Hundred. Mrs. Zimmerman was a homemaker. She was a member of the

American Legion auxiliary, Hadassah and Beth Yehuda Congregation, Lock Haven, where she founded its Sisterhood. She served on the board of the American Red Cross. Her husband, Jacob H., died in 1980.

Survivors include son, Stanley R. of Lock Haven; daughter, Nan Pezzner of Surrey Park, Brandywine Hundred; six grandchildren and seven great-grandchildren.

Contributions may be made to Deborah Heart & Lung Foundation, in care of Mary Weinstein, 8602 Society Drive, Claymont 19703; or to charity.

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CALENDAR OF EVENTS

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.

DECEMBER Ongoing

Wednesday 4

Parenting Adolescents, Jan Weiss, LCSW, JFS psychotherapist, 7:30 p.m. at the JCC.

Sunday 8

Chanukah Celebration, at 2:00 p.m. Music by: Beth Emeth Youth Choir. Bake sale, refreshments, raffle drawing, The Kutz Home, 704 River Road, Wilmington, DE.

Every other Wednesday "Empowering Workshops for the Elderly" at the B'nai B'rith House with Barbara Cohen, MSW. Call JFS, 478-9411 for more information.

An exposition of Oral Torah, Mondays, 7 p.m. Rambam; Brochos a beginners intro to talmud study, Tuesdays, 7:30 p.m. Mishnah; Explore the fabric of creation, Thursday, 7:00 p.m. Mysticism. In addition to classes we

will be offering "Torah to go." Call to arrange a class at your convenience either on an ongoing basis or a one shot deal, at Chabad in Newark, 455-1800.

Young Jewish Adults of Delaware (YJAD's) co-ed, non-competitive volleyball league continues every Wednesday night from 6:00 p.m.-8:00 p.m.

Handbook Available On Internship Opportunities In Israel. Have you ever considered working in Israel as an intern or volunteer? A book, entitled *Volunteer and Internship Possibilities In Israel*, can make that dream a reality. Published by the Joint Authority for Jewish-Zionist Education, this handbook is perfect for students, young professionals

and potential olim interested in exploring employment opportunities in Israel.

To order *Volunteer and Internship Possibilities In Israel* send \$10 for each book to: USD/AZYF, 110 E. 59th Street, 3rd Floor, New York, NY 10022 or call: (212) 339-6941 or 1 (800) 27-ISRAEL.

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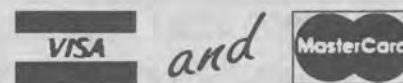
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Christiana Hilton
100 Continental Drive
Refreshments served
Tuesday, December 3, 11:00 a.m.
Tuesday, December 17, 11:00 a.m.

Wilmington

Perkins Restaurant—Wilmington
1900 Maryland Avenue
Refreshments served
Tuesday, December 10, 9:30 a.m.

Wilmington

Riverside Hospital
700 Lea Boulevard
Monday, December 2, 2:30 p.m.
Tuesday, December 10, 2:30 p.m.
Monday, December 16, 2:30 p.m.

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